

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5723

By

Our Master and Teacher
The Holy and Godly Tzaddik

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The Lubavitcher Rebbe

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ISBN: 978-1-304-15608-2

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Other books by the authors:

HaShem Is One – גנת אגוז באנגלית
The Way of the Baal Shem Tov – צוואת הריב"ש באנגלית
Gate of Unity-English translation – ספר שער היחוד באנגלית
Gate of Unity with full commentary – שער היחוד המבואר
The Gateway to Understanding – פתח השער לאמרי בינה
Universal Principles of Faith – קונטרס עקרי הדת
On Divine Inspiration – קונטרס ההתפעלות באנגלית
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The Beginning of Wisdom – ספר התחלת החכמה

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

Acknowledgements

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

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

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

We therefore stand with complete awe and humility before them, in that all our efforts in adapting these works into English utterly pale in comparison to the efforts of those who preceded us with the original publications, to which any translation can never do full justice. It is our sincere prayer and supplication before *HaShem*,

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

Warning

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

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

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

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

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

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

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

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

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

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

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

1.

⁶ Psalms 91:14

⁷ Exodus 20:6

⁸ Talmud Bavli, Brachot 13b

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

The Translators

⁹ Mishneh Torah, Melachim u’Milchamot 12:5

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

Forward

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

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

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

As well known, the true and complete redemption hinges upon the dissemination, study, and acquisition of the knowledge of *HaShem*, blessed is He. In describing the times of Moshiach, Rambam¹² writes at the conclusion of his magnum opus, *Mishneh Torah*,¹³ "The occupation of the entire world will be solely to know

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

¹² Maimonides

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

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

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

The Baal Shem Tov’s ascent to the Garden of Eden on Rosh HaShanah of the year 5507, is documented in the well-known letter that is confirmed to have been written by his holy hand. In it,¹⁷ he describes his ascent through the various levels of the Garden of Eden, until he arrived at the palace of Moshiach himself. He asked Moshiach, “Master, when will you come?” To which Moshiach responded, “By this shall you know; It shall be at a time when your teachings will become famous and revealed in the world and your wellsprings will spread out; that is, what I have taught you and you grasped, so that they too will be able to effect unifications and ascents

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

¹⁵ Isaiah 11:9

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

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

like you. In that time all the husks of evil (*klipot*) will cease to be, and it will be a time of grace and salvation.”

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

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

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

For, in order to derive the greatest possible benefit from the holy teachings of the Rebbe, it is important and quite helpful to, at least, possess a level of familiarity with the foundational underpinnings of Torah and to have a basic understanding of the terms and order of the matters referred to in these teachings. That is, the Rebbe assumes that the student possesses some basic foundational knowledge and familiarity with the concepts and terms being

discussed.¹⁸ We have thus made the following works available to the English-reading public, so that everyone can derive the greatest possible benefit from them.

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

Although this work was mostly hidden for almost 800 years, in it, he reveals the three methods and the three holy names hinted at by the Baal Shem Tov, which are the foundations of the teachings of Chassidus. It is no wonder then, that Rabbi Yitzchak of Acco, the successor of the Ramban,²¹ wrote that, “if not for the work of Rabbi Yosef Gikatilla, Torah would have been forgotten from the Jewish people.”²² As the Rebbe points out in a discourse from the year

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

¹⁹ Pronounced Jikatiya

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

²¹ Nachmanides

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

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

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

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

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

²⁴ Sefer HaSichot 5691, p. 162-163

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

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

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

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

²⁶ HaYom Yom, 7 Tammuz

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

²⁸ Sefer HaSichot 5691 *ibid.* p. 163

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

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

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

This having been said, we must state that although we have done our utmost to clarify the text itself and to incorporate elucidating notes wherever necessary, our explanations will be brief, as these matters have already been explained, at great length, in our other translations and commentaries.³¹ We thus urge you, dear reader, to avail yourself of these foundational texts, which will surely open the

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

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

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

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

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

20th of Menachem-Av, 5784

כ' מנחם-אב שנת תשפ"ד, שנת חש"ק יהו"ה בכ"ם ויבה"ר בכ"ם

The Translators

³² Isaiah 11:9

Discourse 1

*“Yivchar Lanu et Nachalateinu...
He will choose our heritage for us...”*

Delivered on the 2nd day of Rosh HaShanah, 5723³³
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁴ “He will choose our heritage for us, the pride of Yaakov that He loves always!” In his discourse by this title (in the continuum of discourses (*Hemshech*) of Rosh HaShanah 5703),³⁵ his honorable holiness, my father-in-law, the Rebbe, brings the explanation of the Targum translation, which states, “He will favor us to inherit our heritage, the Holy Temple of Yaakov whom He loves forever,” and examines the precise wording of this. For, the Holy Temple is the Temple of the Holy One, blessed is He, as it states,³⁶ “They shall make a Sanctuary **for Me**.” (In other words, the Jewish people only make the Holy Temple, but the Holy Temple itself is the Temple of the Holy One, blessed is He.) This being so, why is it called “the Holy Temple of Yaakov”? Additionally, we must understand the relationship between the “pride of Yaakov,” which refers to the Holy Temple, and “our heritage.”

³³ The original discourse was edited by the Rebbe and was given out as a pamphlet for Rosh HaShanah 5751.

³⁴ Psalms 47:5

³⁵ Sefer HaMaamarim 5703 p. 26 and on.

³⁶ Exodus 25:8

The discourse explains³⁷ that “our heritage” refers to the essential point of Jewishness that dwells in the inner point of the heart, which is “the Holy Temple of Yaakov.” This is as stated, “They shall make a Sanctuary for Me, and I will dwell within them (*b’Tocham*-בתוכם),” in that the verse does not say “within it-*b’Tocho*-בתוכו,” but, “within **them**-*b’Tocham*-בתוכם,” meaning, within each and every Jew.³⁸

Now, the simple explanation of the verse, “He will choose our heritage for us, the pride of Yaakov that He loves,” is that in the coming future He will return our Holy Temple to us.³⁹ We therefore must understand the relationship between the explanation (of the discourse) that the “pride of Yaakov” refers to the Holy Temple in each and every Jew, along with the (simple) explanation that the “pride of Yaakov” refers to the third Holy Temple that will speedily be built in our days.

2.

Now, this verse is in the Psalm recited seven times immediately before the sounding the Shofar [on Rosh HaShanah]. The relationship between this Psalm and the sounding of the Shofar is (as simply understood) due to the fact

³⁷ At the conclusion of the discourse (Sefer HaMaamarim 5703 *ibid.* p. 35).

³⁸ See [Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (Malchut)]; Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v’Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Likkutei Torah, Naso (20b); [Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there)], and elsewhere.

³⁹ See the commentators to Psalms 47:5

that this Psalm contains the verse,⁴⁰ “God-*Elohi*”מ-אלהי” has ascended with the blast; *HaShem*-יהו”ה with the sound of the Shofar.”

About this our sages, of blessed memory, stated,⁴¹ “Initially the Holy One, blessed is He, sat upon the throne of judgment (from which He arose), [as it states], ‘God-*Elohi*”מ-אלהי” has ascended with the blast,’ and through the Jewish people taking their Shofars and sounding them before the Holy One, blessed is He, He rises from the throne of judgment and sits upon the throne of mercy, [as it states], ‘*HaShem*-יהו”ה with the sound of the Shofar.’ He then becomes filled⁴² with mercy and has compassion upon them and transforms the quality of judgement to mercy.” This is why we recite this Psalm before sounding of the Shofar, to bring proof from the Torah⁴³ about the drawing down (*Hamshachah*) affected, (namely, the He rises from the throne of judgment and sits upon the throne of mercy),⁴⁴ brought about through sounding the Shofar.

Now, from the fact that before sounding of the Shofar we (not only) recite (this verse, but) the whole Psalm, it is understood that all the verses in this Psalm relate to Him “rising from the throne of judgment and sitting on the throne of mercy”

⁴⁰ Psalms 47:6

⁴¹ Midrash Vayikra Rabba 29:3; Similarly see Midrash Tehillim to Psalms 47:6

⁴² This is as stated in Midrash Vayikra Rabba 29:3 *ibid.* That is, the matter of Him becoming filled with mercy and having compassion upon them etc., follows **after** it brings the verse “*HaShem*-יהו”ה with the sound of the Shofar.”

⁴³ Siddur Im Da”Ch 238b; *Hemshech* “ו’*Kachah*” 5637 Ch. 82-83; Sefer HaMaamarim 5699 p. 28, and elsewhere; Also see Likkutei Torah, Drushim L’Rosh HaShanah 56c.

⁴⁴ The proof from the Torah regarding the other matters that are drawn down through the sounding of the Shofar are included in the verses of the Shofar (*Shofarot*), as elucidated in the citations in the preceding note.

brought about through the sounding of the Shofar.⁴⁵ This is certainly so of the verse, “He will choose our heritage for us, the pride of Yaakov that He loves,” which immediately precedes the verse, “God-*Elohi*”מ-אלהי has ascended with the blast; *HaShem*-יהוה with the sound of the Shofar.” This indicates that this verse relates directly to the matter indicated by the verse, “God-*Elohi*”מ-אלהי has ascended with the blast etc.”

We therefore must better understand this. For, the matter of [the words], “He will choose our heritage for us,” is that the choice of the Holy One, blessed is He, in the Jewish people, is in and of Himself, (meaning that it is not the service of *HaShem*-יהוה, blessed is He, of the Jewish people that arouses Him to choose them).

Beyond this, the matter of free choice⁴⁶ is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, in which it is entirely inapplicable for there to be a matter of arousal from below. In other words, in addition to the fact that **in actuality** the choice stems from Himself, and is not roused by an arousal from below, but beyond that, in this “place” (in which the matter of free choice occurs), **it is entirely inapplicable** for it to be roused by an arousal from below.

⁴⁵ To further elucidate according to what it states in the Siddur of the Arizal there, through reciting this Psalm we transform the quality of judgment to the quality of mercy. To elucidate, in the Siddur of the Arizal there, this matter is brought about through the recitation of the Psalm itself, (and not through the drawing down (and bringing of proof) that this will be brought about through the sounding of the Shofar). Also see the note at the end of this discourse.

⁴⁶ As explained at length in the aforementioned *Hemshech* of Rosh HaShanah – Sefer HaMaamarim 5703 p. 24.

However, the matter of “God-*Elohi*”מֵ-אלהי”m has ascended with the blast etc.,” is that it is the sounding of the Shofar of the Jewish people rouses Him to rise from the throne of judgment to the throne of mercy. Moreover, from the juxtaposition of the two verses, it is understood that the two matters are related to each other. In other words, through the Jewish people taking their Shofars and sounding them before the Holy One, blessed is He, they not only draw down the mercies that are roused through service of *HaShem*-יהו”ה, blessed is He, (which is arousal from Above that is roused through arousal from below), but rather, through doing so they also draw down the mercies⁴⁷ that stem from the choice of the Holy One, blessed is He, in the Jewish people, that “He will choose for us.”

3.

It should be added that the above-mentioned matter, (that through the Jewish people sounding the Shofar they also draw down the free choice of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He, which is inapplicable to rouse through arousal from below), may also be understood based on what is

⁴⁷ See the discourse *ibid.*, (p. 27) that “the inner matter (of the love [indicated by the words] “that He loves, *Selah!*” is [itself] the mercies-*Rachamim*-רחמים.” It is possible to state that in the discourse he explains that the intention in the words used in the Targum in stating, “whom He loves forever-*d’Rachim l’Almin*-לעלמין דרחים,” is also to the mercies-*Rachamim*-רחמים.”

well known,⁴⁸ namely, that the primary⁴⁹ matter of Rosh HaShanah is the construct of Kingship-*Malchut*.

This is as our sages, of blessed memory, stated,⁵⁰ “Recite before Me verses of Kingship (*Malchiyot*) so that you will crown Me as King over you.” Though they said,⁵¹ “The *mitzvah* of the day is with the Shofar,” this is because the matter of “crown Me as King over you” is brought about through the sounding of the Shofar.⁵² This is as in the conclusion of the above-mentioned teaching of our sages, of blessed memory, “With what? With the Shofar.”⁵³

(On a simple level) the relationship between Rosh HaShanah and the construction of Kingship-*Malchut* is⁵⁴ because on Rosh HaShanah the act of creation is renewed. This is as we recite,⁵⁵ “This day is the beginning of Your works.” This is because on every Rosh HaShanah there is the novel

⁴⁸ See the beginning of the aforementioned *Hemshech*. Also see Pri Etz Chayim, Shaar Rosh HaShanah; Shaar HaKavanot there., and elsewhere.

⁴⁹ This is as stated in the aforementioned *Hemshech* of Rosh HaShanah *ibid*. Seemingly, the intention is to say that although on Rosh HaShanah there are also the matter of the Remembrances (*Zichronot*) and [verses regarding] the Shofar (*Shofarot*), nevertheless, the primary matter is that of Kingship (*Malchiyot*). Also see Likkutei Sichot, Vol. 4, p. 1,354, and the citations there.

⁵⁰ Talmud Bavli, Rosh HaShanah 16a, 34b.

⁵¹ Talmud Bavli, Rosh HaShanah 26b (in the Mishnah) and 27b.

⁵² See Rabbeinu Sa’adya Gaon cited in Avudraham, Ta’amei HaTekiyot that “the **first matter** in the sounding of the Shofar” is that “we then crown the Creator as King over us.”

⁵³ [Talmud Bavli, Rosh HaShanah 16a, 34b] – This refers to the **sounding** of the Shofar, (though also included in this is the recitation of the verses of the Shofarot). See Sefer HaMaamarim Tishrei p. 24, p. 26, and the notes there.

⁵⁴ See Likkutei Torah, Drushim L’Rosh HaShanah 58b and elsewhere; Also see Torat Menachem, Sefer HaMaamarim Tishrei p. 35 and on.

⁵⁵ In the *Musaf* liturgy of Rosh HaShanah, which is from Talmud Bavli, Rosh HaShanah 27a.

coming into being of all the worlds anew,⁵⁶ as it took place on the first time.

The explanation is that the existence of all the worlds is brought about through *HaShem*'s יהוה's quality of Kingship-*Malchut*. The drawing down of His quality of Kingship-*Malchut* which occurs on every Rosh HaShanah, (including the first Rosh HaShanah at the beginning of creation), is solely for a single year.⁵⁷ On the eve of Rosh HaShanah, upon darkness setting in,⁵⁸ *Malchut*-Kingship returns and ascends and becomes included in her Source.⁵⁹ However, the ascent and withdrawal is only in the inner aspect (*Pnimityut*) of Kingship-*Malchut*, meaning, in the pleasure (*Taanug*) and desire (*Ratzon*) of Kingship-*Malchut*. Thus, on Rosh HaShanah the vitality of the world, (even the matter of "crown Me as King over you"), stems from the externality (*Chitzoniyut*) of Kingship-*Malchut*.⁶⁰

This is comparable to a person who does work when tired and his hands are weak, and in which he has no pleasure.⁶¹

⁵⁶ See Likkutei Torah and Ohr HaTorah in the next note, and elsewhere; Also see later in Ch. 6 [of this discourse] another explanation of the words "the beginning of Your works," namely, that it refers to the Jewish people.

⁵⁷ See Likkutei Torah *ibid.* 58a-b; Ohr HaTorah, Rosh HaShanah Vol. 5 p. 2,079 and p. 2,081.

⁵⁸ This is as stated in the aforementioned *Hemsheh* of Rosh HaShanah 5703 (p. 19), and elsewhere. In Iggeret HaKodesh, Epistle 14 (120b) [it states], "She withdraws to her source on every eve (*Erev*-ערב) of Rosh HaShanah," and "on the eve (*Erev*-ערב) of Rosh HaShanah." However, later there (121a) it states, "She withdraws on the night (*Layl*-ליל) of Rosh HaShanah."

⁵⁹ Likkutei Torah *ibid.* 58a-b; Ohr HaTorah, Rosh HaShanah Vol. 5 p. 2,079 and p. 2,081.

⁶⁰ See the aforementioned *Hemshech* of Rosh HaShanah 5703 (p. 38) and elsewhere.

⁶¹ Siddur Im Da'Ch, Shaar HaTekiyot 246b and on.

As in the well-known saying,⁶² “On the eve of Rosh HaShanah (before the matter of “crown Me as King over you,”) the world is in a state of fainting.” This then, is the meaning of [the teaching], “Recite before Me verses of Kingship (*Malchiyot*) so that you will crown Me as King over you,” in that He should have desire (*Ratzon*) and pleasure (*Taanug*) in reigning as king.

Now, as known,⁶³ the withdrawal that occurs on Rosh HaShanah happens on all levels, (action, speech, thought, emotions, and intellect). That is, all things revert to their initial state, and the drawing down of Kingship-*Malchut* (the desire-*Ratzon* and pleasure-*Taanug*) in Kingship-*Malchut* of Rosh HaShanah is through affecting a drawing down from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He. Thus, from the fact that, as mentioned before, the matter of “crown Me as King over you” is brought about through the sounding of the Shofar, it is understood that the sounding of the Shofar reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

Now, this must be better understood. For the sounding of the Shofar is a commandment (*mitzvah*) and the matter of commandments (*mitzvot*) specifically only applicable after He has become King, blessed is He. This is as in the teaching,⁶⁴

⁶² See Likkutei Dibburim Vol. 1 p. 5a

⁶³ Siddur Im Da”Ch, Shaar HaTekiyot 246b and on.

⁶⁴ See Mechilta (and Yalkut Shimoni) to Exodus 20:3; Torat Kohanim and Rashi to Leviticus 18:2; Also see the aforementioned *Hemshech* of Rosh HaShanah, Ch. 26 (p. 69); To further elucidate, it states in Talmud Bavli, Brachot 13a (in the Mishnah), “So that one should first accept upon himself the yoke of the Kingship of Heaven, and only afterwards accept upon himself the yoke of the *mitzvot*.”

“First accept My Kingship upon yourselves and then I will issue decrees upon you.” In order for there to be the matter of “crown Me as King over you,” (meaning that the Jewish people **make** *HaShem*-יהו"ה, blessed is He, the King), this is through reaching the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, as He is before (and higher than) being a king. How then is it possible that through the sounding of the Shofar, (the fulfillment of the *mitzvot* and commandments of the King), they make *HaShem*-יהו"ה the King, blessed is He?⁶⁵

From this it is understood that the sounding of the Shofar has two matters in it. There is the *mitzvah* of sounding the Shofar, and there is the fact that through sounding the Shofar we reach the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the matter of being king.

4.

Now, elsewhere⁶⁶ it is explained that the reason that for there to be the construct of Kingship-*Malchut* it is necessary for there to be a drawing down of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is because the matter of

⁶⁵ In Mishneh Torah of the Rambam, in Hilchot Teshuvah 3:4 it states, “Even though the sounding of the Shofar on Rosh HaShanah is a scriptural decree, it contains an allusion etc., to return in repentance (*Teshuvah*).” However, see Likkutei Sichot Vol. 4, p. 1,145 and on (and also see later in this discourse in Ch. 9), that even through repentance (*Teshuvah*) it is not possible to reach this level.

⁶⁶ See the end of the discourse entitled “*Shir HaMaalot MiMaamakim*” 5674 (*Hemshech* 5672 Vol. 1, p. 404).

[the *Sefirah* of] Kingship-*Malchut* is revelation (*Gilyu*). Additionally, the matter of [the aspect of] Kingship-*Malchut* of each *Sefirah* is the matter of the power of revelation (*Ko'ach HaGilyu*) of that *Sefirah*.⁶⁷ It only is that the revelation brought about through the [aspect of] Kingship-*Malchut* of the *Sefirot* is in the world of Emanation (*Atzilut*).⁶⁸ However, for there to be revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this is brought about through Kingship-*Malchut* as it is a stature (*Partzuf*) unto itself.

This is similar to the speech of a person, (since Kingship-*Malchut* is the matter of speech (*Dibur*), as it states,⁶⁹ “Kingship-*Malchut* is the mouth”), this being the matter of revelation to another. [That is], the matter of the construct of Kingship-*Malchut* on Rosh HaShanah is⁷⁰ that the revelation should not only be in the spiritual creations of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), but should even be in the physical world of Action (*Asiyah*), and in this itself, all the way down, even in inanimate objects. This is as we recite in the prayers of Rosh HaShanah, “**Everything** that has been actualized shall know that You have actualized it.”

⁶⁷ See *Hemshech* 5672 *ibid*. Also see at length in *Hemshech* 5672 Vol. 2, Ch. 388 and on (p. 797 and on); *Sefer HaMaamarim* 5687 p. 24 and on, and elsewhere.

⁶⁸ This is as stated in *Hemshech* 5672 *ibid*. Ch. 389 (p. 800) according to the second manner of explanation.

⁶⁹ Introduction to *Tikkunei Zohar* (“*Patach Eliyahu*”) 17a

⁷⁰ See the discourse entitled “*Shir HaMaalot*” [5674] cited before that “the intention in the drawing down of Kingship-*Malchut* on Rosh HaShanah is in order that there be the revelation of His Kingship below.” Also see *Torat Menachem, Sefer HaMaamarim Tishrei* p. 107.

That is, even inanimate objects (of the world of Action-*Asiyah*)⁷¹ “should know that You have actualized it.”

This then, is the meaning of [the teaching], “Recite before Me verses of Kingship (*Malchiyot*) so that you will crown Me as King over you... and with what? With the Shofar.” For, amongst the reasons that it is not sufficient for there to only be the recitation of the verses of Kingship (*Malchiyot*), but there also must be the sounding of the Shofar, is because⁷² the matter of the crowning of *HaShem*-יהוה, blessed is He, on Rosh HaShanah, is for there be a drawing down of the revelation in the world of Action (*Asiyah*), and this is brought about through the sounding of the Shofar in action (*Ma’aseh*).

That is, it is through the act of sounding the Shofar, in which we blow a Shofar that comes from the horn of an animal, that there is a drawing down of the revelation even in physical matters; the animal within man. In order for this revelation to be drawn down even further, into the inanimate, it is necessary for the Shofar [horn] that is sounded to be separate (and disconnected from the animal), [so that it will be] inanimate (*Domem*).

Now, the greater the degree that the drawing is drawn to below, is because the root of the drawing down is even higher above. The example for this is brought from the power of the wondrousness (*Ko’ach HaHafla’ah*) of Wisdom-*Chochmah*,

⁷¹ “Actualized-*Pa’ul*-פעול” refers to the world of Action-*Asiyah*. (See the Siddur of the Arizal there; Mishnat Chassidim, Mesechet Leil Rosh HaShanah, Ch. 8, Mishnah 2; cited in Likkutei Torah, Shlach 47a), that “**everything** that has been actualized refers even to the inanimate objects of the world of Action-*Asiyah*.”

⁷² See Torat Menachem, Sefer HaMaamarim Tishrei p. 107; Similarly, also see Likkutei Torah, Drushim L’Rosh HaShanah 59d; Ateret Rosh, Shaar Rosh HaShanah, end of Ch. 19.

that the descent is according to the manner of the wondrousness (*Hafla'ah*). That is, in order to draw down an intellectual matter and garb it in an analogy, (and that the analogy will be aligned to the matter), this specifically comes about when the person knows the subject matter to its essence.

To further explain, in the power of lowering the intellect, there are two matters. [Firstly], that it is within the teacher's ability to **constrict** the intellect so that it be commensurate to the recipient student, and that it is within his ability to **conceal** the intellect through garbing it in an analogy. Additionally, to be able to constrict the intellect, this requires an even higher power.

It can be said that the reason that the discourse brings the matter of the lowering from [an example of] the garbing of the [intellectual matter within an] analogy, is because here we are discussing the power of the **wondrousness** (meaning, the divestment) of the *Wisdom-Chochmah*, which is more related to the descent and garbing [of the intellect] within the analogy. For, even though the matter of the **garbing** (*Hitlabshut*) of the analogy is seemingly the **opposite** of the matter the wondrousness (*Hafla'ah*), (which is not so of the descent of the restraint), nevertheless, by the fact that he garbs the intellect within the analogy, there comes to be the recognition and revelation of the power of the wondrousness of *Wisdom-Chochmah*. For, the fact that the garbing [of the matter] within the analogy is the opposite of the wondrousness, is when the wondrousness is limited and defined in the form that transcends manifestation within the analogy. However, when it comes to the true matter of the wondrousness, it is even possible for there

to be manifestation and garbing [of the matter] within the analogy.

It may thus be said that the revelation brought about through Kingship-*Malchut* as it is included in the *Sefirot* of *Zeir Anpin*, [meaning], the revelation within the world of Emanation (*Atzilut*), is similar to the descent of the restraint (*Tzimtzum*). However, the revelation brought about through Kingship-*Malchut* as it is a stature (*Partzuf*) unto itself, [meaning], the revelation within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is similar to the descent of the manifestation and becoming garbed within analogies and allegories.⁷³

From the above we can understand the great elevation of the drawing down through which there is caused to be the construct of Kingship-*Malchut*, (and especially the construct of Kingship-*Malchut* on Rosh HaShanah). Namely, that it is not constrained within the limitation and form that transcends manifestation. It is for this reason that through this drawing down, there is a drawing down and manifestation of the revelation even within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves, even within the class of the inanimate (*Domem*), so that even the inanimate knows “that You have actualized it.”

⁷³ See Torah Ohr, Vayera 14b and on

5.

It can be said that according to this explanation, the reason that in order for there to be the construct of Kingship-*Malchut*, it is necessary that there be a drawing down from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is because in order that there be the descent all the way to below (in a manner of manifestation), this is brought about through the drawing down of a power that is wondrous and beyond limitation, as the descent (and manner of the revelation of Kingship-*Malchut*) has relation relative to the power of His wondrousness. For, since His wondrousness is specifically not constrained by limitations or by any upper [spiritual] forms whatsoever, it thus is within His ability to even descend to below, and it is the descent to below that is the revelation of His wondrousness.

Beyond this, the revelation of His wondrousness is also in **the manner** of the descent. For, to the degree that He is wondrously beyond, to that degree it is within His ability to descend further down. From this it is understood that when it is stated in the teachings of Chassidus (where this explanation is presented) that on Rosh HaShanah there must be a drawing down from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the intention in this is to the wondrousness (*Hafla'ah*) of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and not His actual Essential Self.

In contrast, according to the previous explanation (in chapter three) that the reason that the drawing down of Kingship-*Malchut* on Rosh HaShanah must be from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is because the ascent and withdrawal of Kingship-*Malchut* is on all levels, (and therefore the drawing down must be from the highest of levels), and thus the drawing down must be from the actual Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

6.

Now, as known,⁷⁴ on Rosh HaShanah there are two matters. The primary matter of Rosh HaShanah (the 1st of Tishrei) is that on this day man was created, and each and every year there is a renewal of the matter of the creation of man (*Adam*-אדם), about which it states,⁷⁵ “You are called ‘man-*Adam*-אדם.’”⁷⁶ Another matter of Rosh HaShanah is that since man is the ultimate purpose for the totality of creation, therefore, each and every year, on the day that man was created, there also is a renewal of the totality of creation that was created on the 25th of Elul.⁷⁷

⁷⁴ See Siddur Im Da”Ch *ibid.* p. 245c and on.

⁷⁵ Talmud Bavli, Yevamot 61a

⁷⁶ Likkutei Torah, Nitzavim 47b

⁷⁷ Midrash Vayikra Rabba Ch. 29 and elsewhere. See the citations in Torat Menachem, Sefer HaMaamarim Tishrei p. 41, note 7.

Now, it can be said that this is why it states, “This day is the beginning of Your works, a remembrance of the first day.” For, “This day is the beginning of Your works” refers to man (*Adam-אדם*)⁷⁸ (who is the most primary of “Your works”) and was actually created on this day itself.

However, the words “a remembrance of the first day” refer to the fact that on Rosh HaShanah there is remembrance of the first day of creation (the 25th of Elul) on which the world was created. Thus, when it is stated that on Rosh HaShanah there is the construct of [the stature (*Partzuf*) of] Kingship-*Malchut*, this is for the sake of two matters.

That is, it is so that through Kingship-*Malchut* there will be the construct of the worlds anew (as explained before in chapter three), and the primary aspect of Kingship-*Malchut* is for the birth of the souls [of the Jewish people] (the creation of man). For, the souls [of the Jewish people] and Kingship-*Malchut* are one and the same matter,⁷⁹ as also understood from the fact that Kingship-*Malchut* is called the “Ingathering of the souls of Israel-*Knesset Yisroel-בנסת ישראל*.”⁸⁰

Based on this, to affect there to be the construction of [the stature (*Partzuf*) of] Kingship-*Malchut*, it is necessary for us to affect a drawing down from a “place” in which there not (only is not the existence of the worlds, but not even) the existence of the souls [of the Jewish people]. Now, this must

⁷⁸ See Ra”N to Talmud Bavli, Rosh HaShanah 16a that “This day is the beginning of Your works etc.,” “is discussing the formation of man.”

⁷⁹ This is as stated in the discourse by this same title in the *Hemshech* of Rosh HaShanah 5703 (p. 35).

⁸⁰ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “*Knesset Yisroel-בנסת ישראל*.”]

be better understood. For, how is it possible that through the toil the souls [of the Jewish people], that is, through their own toil they could reach a “place” that transcends their existence?

The essential point of the explanation is that at the time of the withdrawal of Kingship-*Malchut* (in the levels that transcends Kingship-*Malchut*), the souls [of the Jewish people] and their service of *HaShem*-יהו"ה, blessed is He, is seemingly of no consequence, (since the souls [of the Jewish people] and Kingship-*Malchut* are one matter), which is so of the existence of the souls [of the Jewish people]. However, the matter of “crown Me” (in that the Jewish people request and plead of the Holy One, blessed is He, that He be the King) is inner nullification (*Bittul Pnimi*) to *HaShem*-יהו"ה, blessed is He, stemming from the essential self of the soul⁸¹ which itself is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Thus, when the essential self of the soul is revealed, it affects a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and through this, there also is caused to be the construct of [the stature (*Partzuf*) of] Kingship-*Malchut*.

⁸¹ The hint at this aspect in the Shofar is the constricted end of it – not the constriction brought about by sin, but rather, the fact that he is “the nation-*Am*-עם,” and not the [expansive side of the Shofar which is indicative of] the expansiveness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, where the soul is rooted. It is for this reason that this reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. (See the discourse entitled “*Shir HaMaalot*” in the aforementioned *Hemshech* of Rosh HaShanah, and the end of the *Hemshech* of Rosh HaShanah 5695).

7.

The explanation of the construct of [the stature (*Partzuf*) of] Kingship-*Malchut*, brought about through drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, through the revelation of the essential self of the soul, may be understood based on what is explained in various places⁸² on the teaching,⁸³ “Israel arose in thought,” namely, that this thought (*Machshavah*) refers to the Essential Thought (*Machshavah Atzmit*). This is because in general thought (*Machshavah*) is external to the thinker. [For example, when a person thinks about something, the thought of it is lower than the person himself, and it thus is automatically as though it is outside and external to him.] In contrast, the “thought of Israel” is one with the thinker Himself, blessed is He.

This is the meaning of the teaching,⁸⁴ “In who did He consult? In the souls of the righteous *Tzaddikim*,” (and as stated,⁸⁵ “Your nation is all righteous *Tzaddikim*”). That is, the consultation meant by [the question], “In who did He consult?” does not only refer to [consultation about] creating the worlds, (that is, whether or not to create the worlds), but even to the very thought (*Machshavah*) of the worlds existing, (meaning, whether there should even be the thought (*Machshavah*) of worlds existing or not).

⁸² Sefer HaMaamarim 5679 p. 302 and on; 5700 p. 18 and elsewhere.

⁸³ Midrash Bereishit Rabba 1:4

⁸⁴ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:1

⁸⁵ Isaiah 60:21

From this it is understood that the souls of the Jewish people, (in whom He consulted as to whether or not there even should be the thought (*Machshavah*) to create worlds) themselves transcend that thought (*Machshavah*). This is because the thought of the creation of the worlds, even on the loftiest of levels, is like a person who thinks about something, (such as the thought **to create worlds**), in which the thought is external to him. In contrast, Israel arose in *HaShem* 's-יהו"ה Essential Thought (*Machshavah Atzmit*).

It is explained there that the reason that the consultation regarding the thought of the creation of the worlds was with the Jewish people who arose in *HaShem* 's-יהו"ה Essential Thought, (even though His Essential Thought is higher than the thought of creating the worlds), is because in the Essential Thought (*Machshavah Atzmit*) there are two ways. One way is thinking of Himself, and the other way is thinking of something external to Himself, however even so, the thought itself is not external to Him, being that **He Himself** is the thinker.

Thus, when it states that "Israel arose in thought," it is in the second way of the Essential Thought (*Machshavah Atzmit*), in that, so to speak, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, thinks of something outside of Himself. [This is the meaning of the verse,⁸⁶ "You are children to *HaShem*-יהו"ה your God." For, since the root of the souls [of the Jewish people] is in the Essential Thought (*Machshavah Atzmit*), meaning that the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה

⁸⁶ Deuteronomy 14:1

Himself, blessed is He, thinks about something outside of Himself, so to speak, therefore, even as they come forth in the drawing down, they are like His children.

This is because, in a child (the likeness) of the two above-mentioned matters is present. That is, though the child is separate from his father, nonetheless, even so, he has the essence of the father within himself.] Therefore, the consultation in regard to the thought of the worlds was with the Jewish people. For *HaShem's* יהו"ה Supernal intent in creating the world, [meaning, that the **lower worlds** should be a **dwelling place for the Holy One, blessed is He**], is fulfilled by the souls [of the Jewish people].⁸⁷

Now, it can be said that the relationship between the souls [of the Jewish people] and Kingship-*Malchut*, as they are rooted in *HaShem's* יהו"ה Essential Thought (*Machshavah Atzmit*), is that the very fact that the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, thinks about something outside of Himself, so to speak, is comparable to Kingship-*Malchut*. This is because Kingship-*Malchut* is specifically the matter of [reigning] over another, [as it states],⁸⁸ "There is no king without a nation."

Based on this, we can explain why it is through the revelation of the essential self of the soul, (brought about through sounding of the Shofar), that the construct of [the

⁸⁷ [See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.]

⁸⁸ Rabbeinu Bachaye to Genesis 38:30; Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 7 (81b) and elsewhere. Also see the citations in Torat Menachem, Sefer HaMaamarim Tishrei p. 234 note 86.

stature (*Partzuf*) of] Kingship-*Malchut* is caused. For, through the revelation of the root of the soul as it is in *HaShem*'s-יהו"ה Essential Thought (*Machshavah Atzmit*), there thereby is caused to be the drawing down of Kingship-*Malchut* from its true root, as it is in *HaShem*'s-יהו"ה Essential Thought (*Machshavah Atzmit*).

8.

Now, this must be better understood. For, according to what we explained before, the fact that through the sounding of the Shofar there is caused to be the matter of “crown Me as King over you,” is because through the sounding of the Shofar there is a revelation of the root of the soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which transcends the matter of the commandments (*mitzvot*). However, from the fact that the sounding of the Shofar is a commandment (*mitzvah*), it is understood that the matter of “crown Me as King over you” is also related to the *mitzvah* of the sounding of the Shofar.

This may be better understood based on what his honorable holiness, my father-in-law, the Rebbe, explains in the above-mentioned continuum of discourses (*Hemshech*) of Rosh HaShanah.⁸⁹ That is, in the Supernal desire of “I shall be

⁸⁹ Sefer HaMaamarim 5703 p. 6 and on.

King” (*Ana Emloch*-אנא אמלך),⁹⁰ there are three levels.⁹¹ There is the revealed desire (*Ratzon Galuy*), there is the hidden desire (*Ratzon Ne’elam*), and there is the desire that was decided in His Essential Self (*Ratzon HaMuchlat b’Atzmuto*).

These three levels are divided into two categories, because in regard to the revealed desire (*Ratzon Galuy*) and the hidden desire (*Ratzon Ne’elam*), both are revealed to Himself. Rather, the difference between them is only in regard to the actualization [that stems from them]. That is, the revealed desire (*Ratzon Galuy*) is in a state of revelation relative to the actualization [drawn from it], whereas the hidden desire (*Ratzon Ne’elam*) is only the decision, which does not relate to the actualization, (and is why it is called “hidden” (*Ne’elam*), in that it is hidden and distant from the actualization).

In contrast, the desire that was decided in His Essential Self (*Ratzon HaMuchlat b’Atzmuto*) is utterly hidden, meaning that even relative to Himself it is hidden. [An example is the desire for a home. Every person, (because of the essential self of his soul, even when he is not aware of it), has the desire for a home, being that this relates to the essential self of his being.]

There also is another difference between the revealed desire (*Ratzon HaGaluy*) and the hidden desire (*Ratzon HaNe’elam*). That is, the arousal of the revealed desire (*Ratzon HaGaluy*) comes about through arousal from below, meaning, through the Jewish people accepting the yoke of *HaShem*’s-

⁹⁰ [See Maggid Dvarav I’Yaakov of the Rav, the Maggid of Mezhritch, Ch. 83; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10, and elsewhere.]

⁹¹ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17, and elsewhere.]

יהו"ה Kingship upon themselves and requesting of Him, "Reign over the whole world in Your glory."⁹²

This matter, (that the arousal of the revealed desire (*Ratzon Galuy*) comes about through the arousal from below), took place even at the beginning of creation, only that, at that time, the arousal of the desire was through the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*) which came about in and of itself.⁹³ This is as in the teaching, "In who did He consult? In the souls of the righteous *Tzaddikim*." That is, because the pleasure He would have in the service of Him of the righteous *Tzaddikim* arose before Him, there thereby was the arousal of the revealed desire (*Ratzon Galuy*) for Kingship. [This is comparable to a king of flesh and blood, that the (revealed) desire for kingship is roused by the people crowning him.]

However, the arousal of the hidden desire (*Ratzon HaNe'elam*) does not come about by arousal from below, but because He rouses Himself. He explains there⁹⁴ that the fact that through an arousal from below an arousal of the revealed desire (*Ratzon Galuy*) is caused, this is not because of the greatness of the arousal from below, in and of itself, being that a novel creation is of no relative comparison to the Creator whatsoever, (nor even to the level of the revealed desire (*Ratzon HaGaluy*)), especially considering that even the revealed desire (*Ratzon HaGaluy*) is in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint of the

⁹² See the liturgy of the *Musaf* prayer of Rosh HaShanah.

⁹³ See Etz Chayim, Shaar 28 (Shaar HaIbburim), Ch. 2; Shaar 39 (Shaar Ma"N uMa"D), Drush 2, and elsewhere.

⁹⁴ Sefer HaMaamarim [5703] *ibid.* p. 15 and on.

Tzimtzum). Rather, this is only because it thus arose in the will of *HaShem*-יהו"ה, blessed is He, in His hidden desire (*Ratzon HaNe'elam*), and even higher, as it was decided in the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*), namely, that the arousal from below should awaken the revealed desire (*Ratzon Galuy*).

However, it can be said, that the fact that it was decided in the desire decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) that the arousal of the revealed desire (*Ratzon Galuy*) should be brought specifically about through arousal from below, is so that the Kingship of *HaShem*-יהו"ה, blessed is He, over the worlds, should (also) stem from the worlds.

[This is similar to how it is in the earthly kingdom,⁹⁵ that the kingship is brought about through the nation crowning the king, [as it states],⁹⁶ “You shall surely set a king over yourself,” in that the sublimation and self-nullification of the people to the king stems from **their** existence.]⁹⁷

With the above in mind, we can understand the relationship between “crown Me as King over you” and (also) the *mitzvah* of sounding of the Shofar. That is, the fulfillment of the *mitzvah* of sounding of the Shofar is arousal from below that arouses the revealed desire (*Ratzon Galuy*). For, the nullification (*Bittul*) stemming from the essential self of the soul

⁹⁵ Which is similar to the heavenly kingdom (Talmud Bavli, Brachot 58a), for which reason “it is from the [ways of the] earthly kingdom that we may explain and elucidate the matter of the Heavenly Kingdom” (See the aforementioned *Hemshech* of Rosh HaShanah, Ch. 2, p. 6).

⁹⁶ Deuteronomy 17:15

⁹⁷ See Likkutei Sichot Vol. 8 p. 26.

during the sounding of the Shofar, is not arousal from below to awaken the revealed desire (*Ratzon Galuy*).

This is because the matter of arousal from below means that it is the toil **of the lower** (existence), which awakens the drawing down. This is why both matters are necessary. That is, the arousal from below which awakens the revealed desire (*Ratzon Galuy*) is in fulfilling the *mitzvah* of sounding of the Shofar, whereas the drawing down of the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*), [that it should be the case, that the arousal from below causes an awakening of the revealed desire (*Ratzon Galuy*), is because so it was decided in the desire decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*)] that through nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, stemming from the essential self of the soul during the sounding of the Shofar [the revealed desire is revealed].

9.

Now, in the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) there also are two matters. For, just as it is with the revealed desire (*Ratzon Galuy*), that it is through the drawing down of the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) that there should be an awakening of the revealed desire (*Ratzon Galuy*) through the arousal from below – even though the arousal from below is of utterly no comparison – and this matter is itself the wondrousness of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-

יהו"ה Himself, who is not constrained by any limitations whatsoever and it is also in His ability, blessed is He, that the arousal will be caused by something that is of utterly no comparison, [similar to what was explained before (in chapter five) about the matter of His wondrousness, that His wondrousness is that he is unlimited and it thus is in His ability to descend down below].

Then there is the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) itself, stemming from the free choice (*Bechirah*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. That is, the fact that He decided to desire this, is not because through this there will be a revelation of His wondrousness, but because thus He chose with His free choice.

We can therefore say that this is the explanation of the three (general) matters present in the sounding of the Shofar. There is the *mitzvah* of it, there is the matter of repentance and return (*Teshuvah*)⁹⁸ to *HaShem*-יהו"ה, blessed is He, and there is the matter of inner nullification (*Bittul Pnimi*) to *HaShem*-יהו"ה, blessed is He, stemming from the essential self of the soul. Fulfilling the *mitzvah* of sounding of the Shofar is the arousal from below that awakens the revealed desire (*Ratzon Galuy*), (as explained before). Through repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, with the sounding of the Shofar, repentance (*Teshuvah*) being the matter of departing from one's own limitations, there is caused to be a drawing down of the wondrousness (the limitlessness) of the

⁹⁸ Mishneh Torah, Hilchot Teshuvah 3:4

Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, namely, that the arousal (of the revealed desire – *Ratzon Galuy*) is brought about by something entirely incomparable, [by virtue of] the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmut*) as it relates to the revealed desire (*Ratzon Galuy*).

However, through the revelation of the essential self of the soul brought about through sounding the Shofar, there is a drawing down of the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmut*) itself, meaning, the free choice of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

10.

Now, it can be said that the inner reason that on every Rosh HaShanah all things revert to their initial state, is because the drawing down of Kingship-*Malchut*, (including the drawing down of Kingship-*Malchut* for the sake of the worlds), comes about through [the matter of] “Recite before Me verses of Kingship (*Malchiyot*),” that is, the nullification (*Bittul*) stemming from the essential self of the soul reaches and draws down the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmut*) itself, and thereby in the world as well there is a drawing down of a much higher revelation.

Even though it is so that the matter that (primarily) relates to the worlds is the drawing down of the revealed desire (*Ratzon Galuy*), nonetheless, being that the arousal and drawing down of the revealed desire (*Ratzon Galuy*) (brought about

through arousal from below) is through the drawing down of the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmut*) itself, because of the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stemming from the essential self of the soul, therefore there also is a drawing down of something similar to this in the world as well. Through this there thereby is the fulfillment of *HaShem*'s-יהו"ה Supernal intent in creating the worlds, that there should be "a dwelling place for Himself in the lower worlds."⁹⁹

11.

This then, is the meaning of the verse, "He will choose our heritage for us, the pride of Yaakov." The plea of this verse recited before sounding the Shofar (and this applies to the whole Psalm in general) is that through our service of *HaShem*-יהו"ה, blessed is He, of sounding the Shofar, (in addition to fulfilling the *mitzvah* of sounding the Shofar, as well as the matter of repentance (*Teshuvah*) which accompanies the sounding of the Shofar), there also should be the revelation of the essential self of the soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

The fact that the souls of the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is

⁹⁹ This is similar to what was explained before in Ch. 7, that the decision for the drawing down of the creation of the worlds was brought about because Israel arose in the essential thought. Since it is through the Jewish people, specifically, that there is the fulfillment of the intent in the creation of the worlds.

because He chose this with His free choice, [as the verse states], “He will choose for us.” The verse continues, “our heritage, the pride of Yaakov,” in that the revelation of this matter is the essential point of Jewishness, our heritage, which dwells within the inner point of the heart of each and every Jew, “the Holy Temple of Yaakov.”

Based on what was explained above (in chapter ten), that through the revelation of the root of the souls there is caused to be a drawing down of a similarity to this revelation even in the world at large, and that thereby there is caused to be the fulfillment of the Supernal intent of *HaShem*-יהוה, blessed is He, that there be a dwelling place for Himself in the lower worlds, we can explain the relationship between the explanation that the “pride of Yaakov” refers to the Holy Temple within each and every Jew, together with the explanation that it refers to the third Holy Temple. For, the primary matter of the dwelling place for the Holy One, blessed is He, in the lower worlds will take place in the third Holy Temple,¹⁰⁰ may it be built speedily in our days through our righteous Moshiach.

It can be said that in addition to the relationship between the verse “He will choose our heritage for us etc.,” and the general matter of the sounding of the Shofar, there especially is a connection with the verse (the follows it), “God-*Elohi*”מ-אלהי has ascended with the blast; *HaShem*-יהוה with the sound of the Shofar.” About this [verse] our sages, of blessed memory, explained that “through the Jewish people taking their

¹⁰⁰ See the end of the discourse entitled “*Gadol Yihiyeh Kvod HaBayit HaZeh* – The glory of this latter Temple will be greater” 5722, translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 38, (Torat Menachem, Sefer HaMaamarim Av p. 119 and on).

Shofars and sounding them before the Holy One, blessed is He, He rises from the throne of judgment and sits upon the throne of mercy.”¹⁰¹

The explanation is that the mercies that are drawn down through arousal from below are in a state of limitation, commensurate to the arousal from below. However, the connection between the two verses is that through the Jewish people taking their Shofars and sounding them, this is not just an arousal from below, but rather, through this that there is a

¹⁰¹ It can be said that in the verses of the Shofar (*Shofarot*) it (also) speaks about the matter of the drawing down in the world (the construct of Kingship-*Malchut*) brought about through the sounding of the Shofar by the Jewish people – meaning, the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmut*) as it relates to the revealed desire (*Ratzon Galuy*); Whereas in the Psalm that precedes the sounding of the Shofar it discusses the matter of the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmut*) itself, as it is drawn only to the Jewish people. It is for this reason that it is specifically this Psalm in which there is the emphasis of the choice (*Bechirah*) of the Holy One, blessed is He, in the Jewish people, and in continuation of this, the mercies of the Holy One, blessed is He, who has mercy upon the Jewish people. Based upon what was explained before (in chapter eight) that the drawing down of the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmut*) is through the nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, that stems from the essential self of the soul, and that the matter of the *mitzvah* of the sounding of the Shofar is in order to arouse the revealed desire (*Ratzon Galuy*) – it can be said that the drawing down of the matters of this Psalm (“He will choose for us,” and the transformation of the quality of judgment to mercy) are also preparatory to the sounding of the Shofar (which precedes the fulfillment of the *mitzvah*).* For, even in the preparation for the sounding of the Shofar there is the revelation of the nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, that stems from the essential self of the soul. Also see the previous note to the Siddur of the Arizal that the transformation of the quality of judgment to mercy is brought about through **the recitation of the Psalm**. [*To further elucidate based upon the words of the Midrash, “Through the Jewish people **taking their Shofars** and sounding them before the Holy One, blessed is He, He rises from the throne of judgment and sits upon the throne of mercy,” it seemingly should have simply said that “they sound their Shofars.” Of what relevance is it that “they take their Shofars”? It may thus be stated that the intention in them “taking... and sounding” is that they take their Shofars in order to sound them, and it is through this [preparation] itself that they transform the quality of judgment to mercy.]

revelation of the free choice of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in the Jewish people, and therefore, the mercies drawn down through this are unlimited mercies. Moreover, they are drawn down from the Holy One, blessed is He, Himself, (from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He) to each and every single Jew, so that each and every one of them is inscribed and sealed for good, with a good and sweet year, [filled] with goodness that is clearly apparent and seen and is openly revealed!

Discourse 2

*“v’Khol Adam Lo Yihiyeh BaOhel Moed...
No man may be in the Tent of Meeting...”*

Delivered on Shabbat Parshat Ha’azinu,
Shabbat Teshuvah, 5723¹⁰²
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰³ “No man may be in the Tent of Meeting when he [the High Priest] enters the Sanctuary to atone, until he exits etc.” About this Talmud Yerushalmi states,¹⁰⁴ “Not even those about whom it is written,¹⁰⁵ ‘The likeness of their faces [was like] the face of man (*Adam-אדם*).”

In his discourse by this same title,¹⁰⁶ the Tzemach Tzedek explains that the revelation drawn down when the High Priest entered the Holy of Holies was revelation that transcended the chaining down of the worlds (*Hishtalshelut*). This is as stated in Midrash¹⁰⁷ on the verse,¹⁰⁸ “With **this** (*Zot-זו*) shall Aharon come into the Sanctuary,” that is, “With what

¹⁰² The original discourse was edited by the Rebbe and was given out as a pamphlet for the 6th of Tishrei 5751.

¹⁰³ Leviticus 16:17

¹⁰⁴ Talmud Yerushalmi, Yoma 1:5

¹⁰⁵ Ezekiel 1:10

¹⁰⁶ Printed in Ohr HaTorah, Drushei Yom HaKippurim p. 1,555 and on; Also see p. 1,558 there.

¹⁰⁷ Midrash Shemot Rabba 38:8

¹⁰⁸ Leviticus 16:3

merit did Aharon enter the Holy of Holies etc.? The merit of the circumcision entered with him,”¹⁰⁹ and the circumcision was given on the eighth [day], in that the number eight transcends the chaining down of the worlds.¹¹⁰

This is as stated in Midrash¹¹¹ on the verse,¹¹² “The secret of *HaShem*-יהו"ה is to those who fear Him,” in that, “What is ‘the secret of *HaShem*-יהו"ה’? This refers to the circumcision.”¹¹³ That is, the revelations of the chaining down of the worlds (*Hishtalshelut*) stem from the revealed aspect of the Holy One, blessed is He, whereas the revelation drawn down through the circumcision is from the concealed aspect of the Holy One, blessed is He, which is why it is called “the secret of *HaShem*-יהו"ה,” in that a secret (*Sod*-סוד) is that which is concealed and hidden.

When the High Priest entered the Holy of Holies, “the secret of *HaShem*-יהו"ה” was revealed. This is why there was no one there [with him], not even those about whom the verse states, “The likeness of their faces [is like] the face of man (*Adam*-אדם),” because in comparison to this revelation the creatures have no room, not even the angels whose faces have the likeness of the face of man.

Now, this must be better understood, for from the fact that the High Priest could enter the Holy of Holies was in the

¹⁰⁹ [“As it states about the circumcision (Genesis 17:10), ‘This (*Zot*-זאת) is My covenant which you shall keep etc.’” See Midrash Shemot Rabba 38:8 *ibid.*]

¹¹⁰ [See *Shaalot uTeshuvot HaRashba* 1:9, and elsewhere.]

¹¹¹ Midrash Bereishit Rabba 49:2

¹¹² Psalms 25:14

¹¹³ [As He did not reveal it to Adam, the first man, or for twenty generations, until Avraham arose and He gave it to him, as it states (Genesis 17:2), ‘I will set My covenant between Me and you etc.’” See Midrash Bereishit Rabba 49:2 *ibid.*]

merit of the circumcision given on the eighth [day], this demonstrates that the revelation that transcends the chaining down of the worlds (*Hishtalshelut*), which was present in the Holy of Holies, was due to the lofty level of the Holy of Holies itself. (In other words, this drawing down of revelation was not due to the High Priest entering the Holy of Holies.)

However, even so, the fact that [the verse states], “No man may be in the Tent of Meeting etc.,” including “even those about whom it is written, ‘The likeness of their faces [was like] the face of man (*Adam-אדם*),”” this specifically was upon the High Priest entering the Holy of Holies “to provide atonement in the Sanctuary etc.” From this it is understood that the revelation drawn down by the service of the High Priest in the Holy of Holies was even higher than the revelation that was present in the Holy of Holies, as it was, in and of itself.

2.

This may be understood based on what the discourse explains¹¹⁴ that repentance (*Teshuvah*) (and atonement)¹¹⁵ are the aspect of the eighth, which transcends the chaining down of the worlds (*Hishtalshelut*). This is because, “great is repentance (*Teshuvah*), in that it brings healing (*Refu’ah*) to the world,”¹¹⁶ and [the blessing of] “healing (*Refu’ah*) is established as the

¹¹⁴ [Ohr HaTorah, Drushei Yom HaKippurim ibid.,] p. 1,556

¹¹⁵ The healing (*Refu’ah*) that is brought about through repentance (*Teshuvah*) [which is the eighth blessing of the Amidah prayer], whereas repentance (*Teshuvah*) itself is the fifth blessing [of the Amidah prayer].

¹¹⁶ Talmud Bavli, Yoma 86a [“as it states (Hosea 14:5) ‘I will heal their backsliding, I will love them gratuitously.’”]

eighth [blessing of the Amidah prayer].”¹¹⁷ That is, the fact that [the blessing of] healing (*Refu'ah*) is established as the eighth [blessing] is akin¹¹⁸ to the circumcision, which was given on the eighth [day].

This is why “seven days before Yom HaKippurim they would remove the High Priest from his home,”¹¹⁹ and throughout those seven days they would [train and] accustom him to performing the services [of Yom HaKippurim].¹²⁰ This is because the seven days are the aspect of the chaining down of the worlds (*Hishtalshelut*), whereas Yom HaKippurim, which is the eighth day (following the seven days) transcends the chaining down of the worlds (*Hishtalshelut*).

This likewise is the matter of the eight sprinklings of Yom HaKippurim, “one above and seven below.”¹²¹ The one above the seven is the aspect indicated by [the verse],¹²² “One thing I asked of *HaShem*-יהו"ה,” and,¹²³ “She is one, My dove.” From this it is understood that in the eighth [aspect,] which transcends the chaining down of the worlds (*Hishtalshelut*), there are various levels.

¹¹⁷ Talmud Bavli, Megillah 17b

¹¹⁸ See the discourse in Ohr HaTorah *ibid.*, as well as Megillah 17b *ibid.*

¹¹⁹ Talmud Bavli, Yoma 2a in the Mishnah; Mishneh Torah, Hilchot Avodat Yom HaKippurim 1:3

¹²⁰ Talmud Bavli, Yoma 14a in the Mishnah; Mishneh Torah *ibid.* 1:5

¹²¹ Talmud Bavli, Yoma 53b in the Mishnah; Mishneh Torah *ibid.* 3:5; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).]

¹²² Psalms 27:4

¹²³ Song of Songs 6:9; Also see the later note in this chapter to Likkutei Torah, Shir HaShirim 40a

There is the eighth [day] of the circumcision, and similar to it,¹²⁴ is the Holy of Holies, in that entry into the Holy of Holies is by merit of the circumcision. There then is the eighth of repentance (*Teshuvah*),¹²⁵ which is higher than the eighth of circumcision (*Milah*). (This is because circumcision is a *mitzvah*, whereas repentance (*Teshuvah*) brings about atonement for matters of Torah and *mitzvot* in which blemish was caused, and it thus transcends Torah and *mitzvot* (as will be explained in chapter eight).) Then there is the eighth of Yom HaKippurim, in that the repentance (*Teshuvah*) of Yom HaKippurim is higher than the repentance (*Teshuvah*) of the rest of the year, (including the repentance of the ten days of repentance).¹²⁶ This is why “Yom HaKippurim is the time of repentance (*Teshuvah*) for all.”¹²⁷ Then, on Yom HaKippurim itself, there are the eight sprinklings in the Holy of Holies, “one above and seven below,” in which the one precedes the seven.¹²⁸

¹²⁴ But loftier than it. This is as is understood from the fact that the circumcision (*Milah*) is the introduction by merit of which he would enter into the Holy of Holies.

¹²⁵ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), section on “repentance-*Teshuvah*-תשובה;” Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “repentance-*Teshuvah*-תשובה.”]

¹²⁶ Even though the repentance (*Teshuvah*) during the ten days of repentance is “even more desirable and will be immediately accepted” (Mishneh Torah, Hilchot Teshuvah 2:6), since during the ten days of repentance there is a revelation that transcends the chaining down of the worlds (*Hishtalshelut*), nevertheless, the repentance (*Teshuvah*) of Yom HaKippurim is even loftier. Therefore, within the ten days of repentance themselves, the seven days preceding Yom HaKippurim are the [relative] aspect of the chaining down of the worlds (*Hishtalshelut*), whereas Yom HaKippurim (the eighth) transcends the chaining down of the worlds (*Hishtalshelut*), as previously explained in the discourse.

¹²⁷ Mishneh Torah, Hilchot Teshuvah *ibid.* 2:7

¹²⁸ To elucidate, the seven sprinklings are expressly stated in the written Torah, whereas the one was learned according to the Oral Tradition (Mishneh Torah, Hilchot

Now, we can say that the eighth that follows after the seven is revelation that transcends the chaining down of the worlds (*Hishtalshelut*), drawn down after and by means of the matters of the chaining down of the worlds (*Hishtalshelut*). From the fact that this revelation is drawn down through the matters of the chaining down of the worlds (*Hishtalshelut*), it must be said that this revelation relates to the chaining down of the worlds (*Hishtalshelut*).

In contrast, the one that precedes the seven is revelation that transcends the chaining down of the worlds (*Hishtalshelut*) and transcends relation to the chaining down of the worlds (*Hishtalshelut*).¹²⁹ [Only that **after this**, there is a drawing down of the revelation within the chaining down of the worlds, that is, the seven that follow the one, as will be explained in chapter seven.]

With the above in mind, we can understand why “no man may be in the Tent of Meeting” specifically “when he comes to provide atonement in the Sanctuary.” For, relative to the revelation that was in the Holy of Holies, in and of itself, [this being similar to the eighth of the circumcision (*Milah*), [meaning], the eighth that follows the seven], this being the aspect that transcends the chaining down of the worlds

Avodat Yom HaKippurim 1:5 *ibid.*). It may be suggested that this is similar to the superiority of the libations of water over and above the libations of wine (Likkutei Torah, Sukkot 80b and elsewhere).

¹²⁹ To further elucidate based upon what was stated before (citing the discourse of the Tzemach Tzedek), the “one-*Achat*-אחת above” which is the aspect of “one-*Achat*-אחת is My dove.” In Likkutei Torah, Shir HaShirim 40a [it states]: It is for this reason that it is called “One-*Achat*-אחת” [in the feminine], since it is the aspect that receives from “One-*Echad*-אחד” [in the masculine]. Also see Tosefot entitled “*Ad Achat*-עד אחת” to Talmud Bavli, Menachot 18a [i.e., the singular-*Yechidah* aspect of the soul.]

(*Hishtalshelut*) but relates to the chaining down of the worlds (*Hishtalshelut*), there is room for the existence [of worlds]. However, through the service of the High Priest in the Holy of Holies on Yom HaKippurim, there is a drawing down of revelation that transcends the chaining down of the worlds (*Hishtalshelut*) and even transcends all relation to the chaining down of the worlds (*Hishtalshelut*). Relative to this revelation, “no man may be [in the Tent of Meeting],” including those [about whom the verse states], “The likeness of their faces [was like] the face of man (*Adam*-אדם).”

3.

This may be better understood by prefacing with an explanation of the verse,¹³⁰ “For **this** commandment (*HaMitzvah HaZot*-הזאת המצוה) that I command you today.” About this Likkutei Torah¹³¹ explains that all the *mitzvot* are called “the commandments of *HaShem*-יהוה,” whereas about “**this** commandment (*HaMitzvah HaZot*-הזאת המצוה),” referring to the *mitzvah* of repentance (*Teshuvah*), the verse states, “that **I**-*Anochi*-אנכי command you today,” referring to “I-*Anochi*, that is, who I [essentially] am-*Mi SheAnochi*-מי שאנכי,” (meaning He who transcends His Name *HaShem*-יהוה).

The explanation¹³² is that *mitzvot* are the matter of causing a drawing down of revelation of His Name *HaShem*-יהוה in the world. This is because the creation of the world is

¹³⁰ Deuteronomy 30:11

¹³¹ In the discourse entitled “*Ki HaMitzvah*,” Nitzavim 45b

¹³² See Likkutei Torah *ibid.* 45c-d; Also see Ohr HaTorah *ibid.* p. 1,555-1,556.

from *HaShem*'s יהו"ה title God-*Elohi*"*m*-אלהי"ם, in which God-*Elohi*"*m*-אלהי"ם-86 shares the same numerical value as "the natural order-*HaTeva*-הטבע-86."¹³³ Through [fulfilling] the *mitzvot* a drawing down of the revelation of the Name *HaShem*-יהו"ה, which transcends the natural order, is caused.

Now, the primary revelation of the Name *HaShem*-יהו"ה through fulfilling the *mitzvot* is in the person who fulfills the *mitzvot*, (and this causes a drawing down of revelation in the world at large). This is why the first utterance at the giving of the Torah was,¹³⁴ "I am *HaShem* **your God**-*Anochi HaShem Elohe*"*cha*-אנכי יהו"ה אלהי"ך." This is because the matter of the *mitzvot* given at the giving of the Torah is that *HaShem*-יהו"ה should be **your God**-*Elohe*"*cha*-אלהי"ך."

Now, the fact that through the *mitzvot* revelation of the Name *HaShem*-יהו"ה can be drawn down into the world, even though the existence of the world comes through His title God-*Elohi*"*m*-אלהי"ם, which covers over and conceals the Name *HaShem*-יהו"ה, is because (in the first place) the intention in the concealment caused by His title God-*Elohi*"*m*-אלהי"ם is [in order to bring about] that the revelation of *HaShem*-יהו"ה should come about through fulfilling Torah and *mitzvot*. This is as the verse states,¹³⁵ "God-*Elohi*"*m*-אלהי"ם has made man upright (*Yashar*-ישר)." That is, the intention of existence being brought

¹³³ Pardes Rimonim, Shaar 12, Ch. 2; Reishit Chochmah, Shaar HaTeshuvah Ch. 6, section entitled "*v'HaMargeel*" (121b); Shnei Luchot HaBrit 89a, 189a, 308b; Shaalot u'Teshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith] Ch. 6. [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*).]

¹³⁴ Exodus 20:2

¹³⁵ Ecclesiastes 7:29; See Likkutei Torah, Shlach 40c

about through His title God-*Elohi*"m-אלהי"ם ("God-*Elohi*"m-אלהי"ם has made") is that through man fulfilling the *mitzvot* – he affects a drawing down of "the upright (*Yashar*-ישׁר) shall behold His face,"¹³⁶ so that the revelation will be below as it is Above.

However, "they sought many schemes,"¹³⁷ (this being the opposite of the intention in creation), therefore, for there to be a drawing down of revelation of the Name *HaShem*-יהו"ה in man, and thereby in the world at large, there must be a drawing down from the aspect of "I-*Anochi*-אנכי," which is higher than [the Name] *HaShem*-יהו"ה. This drawing down comes through repentance (*Teshuvah*) which transcends the *mitzvot*. This is as stated,¹³⁸ "Return, Israel, unto *HaShem*-יהו"ה your God, for you have stumbled in your iniquity." That is, for *HaShem*-יהו"ה to be your God-*Elohe*"cha-אלהי"ך after having "stumbled in your iniquity," merely fulfilling the *mitzvot* from this point forward is insufficient in and of itself, but the matter of "Return, Israel-*Shuvah Yisroel*-ישראל" must take place.

4.

In greater detail this may be understood by prefacing with the statement of our sages, of blessed memory,¹³⁹ "They asked Wisdom (*Chochmah*), 'What atonement is there for the

¹³⁶ Psalms 11:7; See Likkutei Torah Re'eh 23d and on, cited in Likkutei Torah, Shelach there. [See Radak to Psalms 11:7.]

¹³⁷ Ecclesiastes 7:29 *ibid*.

¹³⁸ Hosea 14:2

¹³⁹ Talmud Yerushalmi, Makkot 2:6; Yalkut Shimoni, Yechezkel, Remez 358; Yalkut Shimoni to Psalms (Tehillim), Remez 702

sinner?’ She responded,¹⁴⁰ ‘The soul that sins – it shall die.’¹⁴¹ They asked prophecy (*Nevu’ah*), and she responded,¹⁴² ‘Evil pursues sinners.’ They asked the Torah, and she said, ‘Let him bring a guilt offering and it will be atoned for him.’ They asked the Holy One, blessed is He, and He said, ‘Let him repent and it will be atoned for him.’ This is the meaning of the verse,¹⁴³ ‘Good and upright is *HaShem*-יהו"ה, thus He guides sinners on the way.’”

Now, it can be said that Wisdom-*Chochmah* said that death should atone for the soul that sins, because Wisdom-*Chochmah* even transcends the light that is manifest in the world. For, from the perspective of the light that is manifest in the world, since sin is the opposite of *HaShem*'s-יהו"ה intention in creating the world, there cannot possibly be atonement for him for this. Thus, the fact that from the perspective of Wisdom-*Chochmah* it indeed is possible for there to be atonement for a soul that sins, this is because Wisdom-*Chochmah* transcends the world.

[Although what we mean here when we say Wisdom-*Chochmah*, is the Lower Wisdom (*Chochmah Tata’ah*),¹⁴⁴ referring to the Wisdom-*Chochmah* of Kingship-*Malchut*,

¹⁴⁰ Ezekiel 18:4, 18:20

¹⁴¹ This is the version of the text in the book *Vavei HaAmudim* (of the son of the Shnei Luchot HaBrit), Ch. 21; Also see *Likkutei Torah*, Shabbat Shuvah ibid. To elucidate, it is according to this version that we may understand the order of the four answers, in that each of them is more lenient than the one that preceded it.

¹⁴² Proverbs 13:21

¹⁴³ Psalms 25:8

¹⁴⁴ See *Sefer HaMaamarim*, *Kuntreisim* Vol. 1, p. 133b that Wisdom-*Chochmah* [here] refers to the Lower Wisdom (*Chochmah Tata’ah*), whereas prophecy (*Nevu’ah*) refers to Victory-*Netzach* and Majesty-*Hod*.

nevertheless, even Wisdom-*Chochmah* of Kingship-*Malchut* transcends Kingship-*Malchut* itself.]

Only that from the perspective of Wisdom-*Chochmah*, atonement comes through death, meaning, from the separation of the soul from the body. [It can be said that this is a matter of measure for measure. For, the matter of the *mitzvot* is to bring about a drawing down of *HaShem*-יהו"ה into [that which is indicated by His title] God-*Elohi*"מ-אלהי"ם. This is because [His title] God-*Elohi*"מ-אלהי"ם is the root of the vessels (*Keilim*) which are comparable to the body, whereas the light of *HaShem*-יהו"ה that is drawn into them is comparable to the vitality of the soul that enlivens the body.¹⁴⁵ Thus, since through his sins he caused the lack of revelation of *HaShem*-יהו"ה in [that which is indicated by His title] God-*Elohi*"מ-אלהי"ם, therefore, his punishment (by which he attains atonement) is the separation of the soul from the body, measure for measure.]

From the perspective of prophecy (*Nevu'ah*), that is, [the aspects of] Victory-*Netzach* and Majesty-*Hod*,¹⁴⁶ (which transcend the Lower Wisdom-*Chochmah Tata'ah*),¹⁴⁷ the soul that sins can even attain atonement through suffering.¹⁴⁸

The novelty introduced by the response of the Torah, which certainly is so of the response of the Holy One, blessed is He, is that atonement comes about through sacrificial offering

¹⁴⁵ See the introduction to Tikkunei Zohar, in the Patach Eliyahu section, "You have made for them a number of bodies... and that fountain is as the soul to the body, which is the life of the body."

¹⁴⁶ Tanya, Iggeret HaKodesh, Epistle 19 and elsewhere.

¹⁴⁷ See Sefer HaMaamarim, Kuntreisim Vol. 1, p. 133b *ibid*.

¹⁴⁸ [Meaning, without death.]

(*Korban*) and repentance (*Teshuvah*), and suffering is unnecessary.

However, the difference between the response of the Torah and the response of the Holy One, blessed is He, is that even though the response of Torah, “Let him bring a guilt offering and it will be atoned for him,” is [also] a matter of repentance (*Teshuvah*), (and it specifically is then that the sacrificial offering brings atonement), is as the Tzemach Tzedek explains in the above-mentioned discourse.¹⁴⁹ That is, from the perspective of the Torah, this being the Wisdom-*Chochmah* of the Holy One, blessed is He, through repentance (*Teshuvah*) intentional sins are (only) transformed into unintentional sins, (and the sacrificial offering then affects atonement for these unintentional sins). However, from the perspective of the Holy One, blessed is He, who transcends the Torah, through repentance (*Teshuvah*) atonement is affected for intentional sins, and moreover, they are transformed into merits.

Now, based on what was cited before (in chapter three), that repentance (*Teshuvah*) is in the light of *HaShem*-יהוה, the Unlimited One, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), we can say that the reason that even from the perspective of the Torah, repentance (*Teshuvah*) is effective (in that the intentional sins become transformed into unintentional sins) - even though the Torah is in Wisdom-*Chochmah* (which is part of the chaining down of the worlds – *Hishtalshelut*) - is because the limitless light of *HaShem*-יהוה, the Unlimited One, blessed is He, which

¹⁴⁹ Ohr HaTorah, Yom HaKippurim p. 1,557 and on; Also see *Hemshech* 5672 Vol. 3 p. 1,252.

transcends Wisdom-*Chochmah*, dwells within Wisdom-*Chochmah*.¹⁵⁰

The same is so as the Torah is drawn down into the emotional qualities of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. That is, Torah is in Splendor-*Tiferet*,¹⁵¹ which is the Middle Line (*Kav HaEmtza'ee*),¹⁵² and Splendor-*Tiferet* ascends to the Crown-*Keter*.¹⁵³ Therefore, in addition to having the light that transcends the chaining down of the world (*Hishtalshelut*) as it is drawn down in the Middle Line (*Kav HaEmtza'ee*), (which is why even from the perspective of Torah, the response is that repentance (*Teshuvah*) is effective in that it transforms willful sins into unintentional sins), there also is a revelation through it of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, who transcends the lines, and the response of the Holy One, blessed is He, is “Let him repent and it will be atoned for him.” In other words, the fact that the Torah states, “Let him bring a guilt offering and it will be atoned for him,” (in that through repentance (*Teshuvah*) his willful sins will only be transformed into unintentional sins) is the level of the Torah as it is drawn down in the Middle Line (*Kav HaEmtza'ee*). However, the fact that the response of the Holy

¹⁵⁰ Likkutei Torah, Korach 53b; Also see Tanya, Ch. 35 in the note, and elsewhere.

¹⁵¹ That is, the three pillars upon which the world stands are Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. Acts of loving kindness (*Gemilut Chassadim*) is Kindness-*Chessed*. The sacrificial service (*Avodah*) is Might-*Gevurah*. And the Torah is Splendor-*Tiferet*.

¹⁵² [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).]

¹⁵³ [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.]

One, blessed is He, “Let him repent and it will be atoned for him,” is itself a part of Torah, (the Oral Torah), stems from the root of Torah in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the lines.¹⁵⁴

Based on this, we can explain what our sages, of blessed memory, stated,¹⁵⁵ “[Let the good one (*Tov*-טוב) come and receive goodness (*Tov*-טוב) from the Good (*Tov*-טוב) for the good ones (*Tovim*-טובים).] The words, ‘Let the good one (*Tov*-טוב) come,’ refer to Moshe; the words, ‘and receive goodness (*Tov*-טוב)’ refer to Torah; the words, ‘From the Good (*Tov*-טוב)’ refer to the Holy One, blessed is He, as it states,¹⁵⁶ ‘*HaShem*-יהו"ה is good to all,’ and the words, ‘for the good ones (*Tovim*-טובים)’ refer to the Jewish people, as the verse states,¹⁵⁷ ‘Do good, *HaShem*-יהו"ה, to the good ones (*Tovim*-טובים).’”

Now, this must be better understood. For, in Talmud, Tractate Sanhedrin, it states,¹⁵⁸ “One verse says,¹⁵⁹ ‘*HaShem*-יהו"ה is good (*Tov*-טוב) to all,’ and another verse says,¹⁶⁰ ‘*HaShem*-יהו"ה is good (*Tov*-טוב) to those who put their hope in Him, [to the soul that seeks Him].’ This is analogous to a person who has an orchard. When he waters [the orchard], he waters

¹⁵⁴ See Sefer HaMaamarim 5672 p. 32, “Since it is in the Torah that the *mitzvah* of repentance (*Teshuvah*) is stated, it is necessary to state that the Torah is also rooted in the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He... and with respect to what it states in Yalkut, that the Torah said, “Let him bring a sacrificial offering etc.,” this is [the aspect of] Torah as it is in the aspect of Wisdom-*Chochmah*.”

¹⁵⁵ Talmud Bavli, Menachot 53b

¹⁵⁶ Psalms 145:9

¹⁵⁷ Psalms 125:4

¹⁵⁸ Talmud Bavli, Sanhedrin 39b; [Yalkut Shimoni, Eichah (Remez 1,039)]

¹⁵⁹ Psalms 145:9

¹⁶⁰ Lamentations 3:25

all of it. However, when he hoes [the orchard], he only hoes around the good (*Tovim*-טובים) amongst them.” Thus, since the Torah was given (only) “to the good ones (*Tovim*-טובים), referring to the Jewish people,” at first glance, the above-mentioned teaching should have cited the verse, “יהו"ה-*HaShem* is good (*Tov*-טוב) to those who put their hope in Him.”

[Additionally, based on the well-known fact,¹⁶¹ that the verse “יהו"ה-*HaShem* is good to all” refers to external bestowal, whereas the verse “יהו"ה-*HaShem* is good to those who put their hope in Him” refers to inner bestowal, it requires even greater explanation as to why about to the matter of the giving of the Torah, which is an inner bestowal, the verse “יהו"ה-*HaShem* is good to all” is cited and not the verse “יהו"ה-*HaShem* is good to those who put their hope in Him.”]

We can say that the explanation¹⁶² is that when it states about repentance (*Teshuvah*), “Good (*Tov*-טוב) and upright is יהו"ה-*HaShem*,” this refers to the aspect indicated by “יהו"ה-*HaShem* is good to all.”¹⁶³ This is because repentance (*Teshuvah*) even atones for willful sins. This is why it states, “and receive goodness (*Tov*-טוב)’ refers to Torah; ‘From the Good (*Tov*-טוב)’ refer to the Holy One, blessed is He, as it states,¹⁶⁴ ‘יהו"ה-*HaShem*-

¹⁶¹ Ohr HaTorah, Yom HaKippurim p. 1,557; See at length in Sefer HaLikkutim Da”Ch Tzemach Tzedek, section on “good-*Tov*,” p. 1,056 and on.

¹⁶² Ohr HaTorah, Yom HaKippurim *ibid.* – but stated there in a different manner.

¹⁶³ The intention here is to the **superior** aspect in “יהו"ה-*HaShem* is good to all,” which is drawn even to those who have sinned. Nevertheless, it is an **inner** bestowal, and it is therefore drawn specifically to the repentant.* See Ohr HaTorah, Yom HaKippurim *ibid.*; Sefer HaMaamarim 5670 p. 94 and elsewhere. *It is only that **they** themselves are not fitting for it, except by virtue of the Supernal good, in that “יהו"ה-*HaShem* is good to all” – See later in chapter six.

¹⁶⁴ Psalms 145:9

יהו"ה is good to all.” For, the good of the Torah as it stems from its root is the aspect of “Good (*Tov*-טוב) and upright is *HaShem*-יהו"ה,”¹⁶⁵ [which refers to] “*HaShem*-יהו"ה is good to all.”

6.

Now, even though the fact that repentance (*Teshuvah*) affects atonement, is due to the response that through repentance (*Teshuvah*) he ascends to higher than the chaining down of the worlds (*Hishtalshelut*), [nevertheless], the atonement that is affected through repentance (is not in a manner of waiving [and disregarding] the sins, but rather) it is an inner effect within the person who returns, in that his blemishes are repaired. This then, is the meaning of the verse, “Good (*Tov*-טוב) and upright (*Yashar*-ישר) is *HaShem*-יהו"ה, therefore He guides sinners on the way.” For “He is good (*Tov*-טוב)” means that He bestows to all.

This is as explained elsewhere¹⁶⁶ about the difference between “good-*Tov*-טוב” and “kindness-*Chessed*-חסד.” Namely, “kindness-*Chessed*-חסד” relates to the recipient, and therefore the bestowal of kindness is specifically to one who is fitting of it. [Only that from the perspective of the quality of kindness-*Chessed*, he is not too exacting, and if the recipient

¹⁶⁵ See Sefer HaMaamarim 5672 p. 32 *ibid.* – After explaining that the fact that it is in Torah that the *mitzvah* of repentance (*Teshuvah*) is stated, this being due to the root of the Torah in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, he adds that the fact that the Torah is called “good-*Tov*-טוב” is the matter of “*HaShem*-יהו"ה is good to all.”

¹⁶⁶ Sefer HaMaamarim 5670 p. 98 and on.

has some positive quality, he already is fitting for there to be bestowal to him.] In contrast, “He is good-*Tov*-טוב” stems from the bestower, and therefore, the bestowal is to everyone (even those who are unfitting). “He is upright-*Yashar*-ישר” means that this is so below as it is above.¹⁶⁷

This then, is the explanation of the reason that the drawing down affected by repentance (*Teshuvah*) is from the aspect of “Good (*Tov*-טוב) and upright (*Yashar*-ישר) is *HaShem*-יהויה.” This is because the reason repentance (*Teshuvah*) affects atonement for willful sins, is not because the person is fitting of this, but because of the goodness (*Tov*-טוב) of the Holy One, blessed is He, this being the drawing down of the limitless light of the Unlimited One, *HaShem*-יהויה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*). The reason that by means of this drawing down his blemishes are repaired, and moreover, the repair is in an inner way (*b’Pnimityut*), is because the drawing down of the goodness (*Tov*-טוב) is in a way of kindness (*Chessed*-חסד), in that it is as though the person who returns is a receptacle for the drawing down.

7.

Now, this matter, that through repentance (*Teshuvah*) there is the atonement of willful sins to the point that they are transformed into merits, is also true throughout the year. This being so, how much more is it so during the ten days of repentance, at which time the repentance and return (*Teshuvah*)

¹⁶⁷ As explained before in Ch. 3.

to *HaShem*-יהו"ה is on a higher level.¹⁶⁸ The superiority of the repentance (*Teshuvah*) of Yom HaKippurim is that the atonement of Yom HaKippurim stems from the essence of the day itself,¹⁶⁹ which is atonement that is even higher than the atonement affected through repentance. The reason that Yom HaKippurim does not affect atonement except in those who repent, is because the drawing down of the matter of “the essence of the day itself” to someone, comes about through repentance.

The explanation¹⁷⁰ is that the reason that through repentance (*Teshuvah*) there is atonement for matters that were done against *HaShem*'s-יהו"ה Supernal desire, is because repentance brings about a drawing down from the Essential Self of the limitless light of Unlimited One, *HaShem*-יהו"ה, blessed is He, who Himself is the Master over the desire and is not subject to the desire. The fact that the Master over the desire is not subject to the desire is a matter of the wondrous transcendence (*Hafla'ah*) of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and not the actual Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.¹⁷¹

¹⁶⁸ As explained in the preceding note in Ch. 2.

¹⁶⁹ See Mishneh Torah of the Rambam, Hilchot Teshuvah 1:3, “The essence of Yom Kippur atones **for those who repent.**” This demonstrates that the fact that the essence of the day affects atonement is also in accordance with the view of the sages, that Yom HaKippurim does not affect atonement except for those who repent. (Talmud Bavli, Shevuot 13a).

¹⁷⁰ With respect to the upcoming sections also see the discourse entitled “*Shuva Yisroel*” (the 2nd discourse) 5737 (Torat Menachem, Sefer HaMaamarim Tishrei p. 98 and on).

¹⁷¹ Similarly see the preceding discourse [of this year, 5723] (entitled “*Yivchar Lanu* – He will choose our heritage for us) [Discourse 1], Ch. 5 and Ch. 9 (Sefer HaMaamarim 5723, p. 8 & p. 12).

Since the matter of the wondrous transcendence (*Hafla'ah*) of the Master of the desire is that He wondrously transcends **the desire**, this demonstrates that the desire (*Ratzon*) has some relation to Him, [as also demonstrated by the fact that He is called the Master of the **desire** (*Baal HaRatzon*)]. This is why there must be forgiveness and atonement for having acted against *HaShem's* יהו"ה Supernal desire.

However, this is not so in relation to the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who even transcends being [called] “the Master of the desire (*Baal HaRatzon*),” for whom it is utterly inapplicable for there to be a matter of blemish in the first place.

This matter is the meaning of “the essence of the day itself atones.” That is, the atonement stemming from “the essence of the day” is (not in a way of action, but rather) on this day there is the revelation of the bond of the essential self of the soul with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, (who even transcends being [called] “the Master of the desire (*Baal HaRatzon*)”), and in relation to this level there is no blemish in the first place.

Now, the reason the drawing down of the matter of “the essence of the day” is through repentance (*Teshuvah*), is because the blemishes are repaired through the revelation of the essential self of the soul, (in that from the perspective of the essential self of the soul, blemish is altogether inapplicable), which is not (so) applicable in the revealed powers of the soul

themselves.¹⁷² Rather, for the atonement brought about by the revelation of the essential self of the soul to [manifest] in an inner way (*b'Pnimityut*), this comes about through repentance (*Teshuvah*).

[We can add and say that in regard to the drawing down of atonement by “the essence of the day” within the revealed powers of the soul through repentance, since the matter of repentance (*Teshuvah*) is such that the person **departs** from his limitations, therefore, the drawing down brought about through repentance is in the revealed powers of the soul as they are in a motion of ascent. However, for the atonement of “the essence of the day” to be drawn down in the revealed powers of the soul even as they are in their form, this is brought about through the *mitzvah* of repentance (*Teshuvah*), in that on Yom HaKippurim, all are obligated to repent.¹⁷³

To further explain, the three matters present on Yom HaKippurim are comparable to the three matters present in the sounding of the Shofar. That is, there is the *mitzvah* of sounding the Shofar, there is the repentance hinted at in the sounding of the Shofar, and there is the inner nullification (*Bittul Pnimi*) to *HaShem*-ה'יה"ה stemming from the essential self of the soul.]¹⁷⁴

It can thus be said that this is the matter of the eight sprinklings that took place in the Holy of Holies, “one above

¹⁷² Similarly see the discourse entitled “*Hashkifah MiMe'on Kodshecha*” 5727, end of Ch. 9 (Torat Menachem, Sefer HaMaamarim Elul p. 253).

¹⁷³ Mishneh Torah of the Rambam, Hilchot Teshuvah 2:7. That is, in addition to the *mitzvah* of repentance (*Teshuvah*) that is present throughout the whole year, the repentance (*Teshuvah*) on Yom HaKippurim is a (*mitzvah* and) obligatory.

¹⁷⁴ See the preceding discourse [of this year, 5723] (entitled “*Yivchar Lanu* – He will choose our heritage for us) [Discourse 1], Ch. 9 (Sefer HaMaamarim 5723, p. 12).

and seven below.” The “one above” refers to the revelation of the singular-*Yechidah* essential self of the soul¹⁷⁵ which is unified with the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He. The “seven below” (which **follow after** the “one [above]”) is that the revelation of the singular-*Yechidah* essential self of the soul (which transcends the chaining down of the worlds (*Hishtalshelut*) as it is within man) should be drawn down into the revealed powers of the soul, meaning, in the chaining down of the worlds (*Hishtalshelut*) as it is within man).¹⁷⁶

8.

With the above in mind, we can explain the difference between the three matters present in the eighth (*Shemini*-שמיני), these being the eighth of the circumcision (*Milah*), the eighth of repentance, and the eighth of Yom HaKippurim. Circumcision (*Milah*) is a *mitzvah*, and being that in the first place, the original intention in creation is for the Jewish people to fulfill all the *mitzvot*, thus drawing down the revelations drawn down through them, therefore, the revelations that are drawn down through the *mitzvot* (including the *mitzvah* of circumcision) are actually not new light.¹⁷⁷

This is because in the first place, the original intention in creation was for the Jewish people to draw these revelations

¹⁷⁵ See the preceding note in Ch. 2.

¹⁷⁶ Similarly see Likkutei Torah, Shir HaShirim 42a; Ohr HaTorah (Yahal Ohr) to Psalms (Tehillim) p. 102.

¹⁷⁷ Similarly see Torat Menachem, Sefer HaMaamarim Tishrei p. 218 and on; Sefer HaMaamarim Av p. 172 and on.

down. Even though the revelation drawn down through the *mitzvot* is the revelation of *HaShem*-יהו"ה, and the revelation drawn through circumcision (*Milah*-מילה) is higher than [the lower name] *HaShem*-יהו"ה, for as explained in Likkutei Torah,¹⁷⁸ [on the verse],¹⁷⁹ “Who will ascend to heaven for us-*Mi Ya’aleh Lanu HaShamaymah*-השמימה לנו מי יעלה לנו,” the first letter of each word spells “circumcision-*Milah*-מילה” whereas the last letter of each word spells, “*HaShem*-יהו"ה,”¹⁸⁰ indicating that circumcision (*Milah*-מילה) is higher than [the lower name] *HaShem*-יהו"ה. Nevertheless, since in the first place, the [intention] in the creation of the worlds is that through the *mitzvah* of circumcision (*Milah*-מילה) this light should be drawn down, it thus is a light that has relation to worlds.

[It can be said that, in general, even this light is included in [the name] *HaShem*-יהו"ה. For, in [the name] *HaShem*-יהו"ה as it means “He who brings into being-*Mehaveh*-מהווה,”¹⁸¹ there

¹⁷⁸ Likkutei Torah, Lech Lecha 13b; Also see Ohr HaTorah, Yom HaKippurim p. 1,555; p. 1,556. In Torah Ohr there (and similarly in Ohr HaTorah there) it states, “to circumcise the foreskin of the heart, this being the matter of repentance (*Teshuvah*).” It may be stated that this is in general, however, whereas more particularly, since the reason a person has a foreskin of the heart is because he was **created** in this manner, and the intention in him being created in this manner is in order that there be the matter of (Deut. 10:16), “You shall circumcise the foreskin of your heart,” therefore, one who circumcised the foreskin of his heart did not affect a true novelty, since that was the intention in the creation in the first place. In contrast, when one has sinned and blemished (which is the opposite of the intention of creation) and then subsequently repaired this through repentance (*Teshuvah*), this is a **novelty**, as will be explained soon.

¹⁷⁹ Deuteronomy 30:12

¹⁸⁰ Tikkunei Zohar, Tikkun 22 (65b, 66a); Tikkun 70 (131a); [Also see Ginat Egoz of Rabbi Yosef Gikatilla translated as *HaShem Is One*, Vol. 2 (The Letters of Creation Part I), Section entitled “The five that are drawn from the ten.”]

¹⁸¹ See Shaar HaYichud VeHaEmunah [translated as *The Gate of Unity and Faith*] Ch. 4; Zohar III 257b (Ra’aya Mehemna); Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9.

are two levels. There is the source from which the existence of the worlds is made, and there is the desire (*Ratzon*) to bring the worlds into being.¹⁸² Since the desire to bring [the worlds] into being is also for there be a drawing down of the revelation brought about through circumcision (*Milah*-מילה), therefore it also is included in [the name] *HaShem*-יהו"ה. The fact that the revelation brought about through circumcision transcends the [lower name] *HaShem*-יהו"ה, is because this revelation transcends the source from which the existence of the worlds is made.]

The eighth (*Shemini*) of repentance (*Teshuvah*) is the revelation of a novel light and illumination. For, through one's sin, transgression, and veering from the path, (which is the opposite of *HaShem*'s-יהו"ה Supernal intent in the creation of man, that was in a way in which,¹⁸³ "God has made man upright,") which he then repairs through repentance (*Teshuvah*), he thereby draws down a new illumination that did not exist before (so to speak) even in the original intention for the creation. Only that this light comes from the Master of the desire (*Ba'al HaRatzon*), who already has relation to the desire (*Ratzon*) and intention in creation.

The eighth (*Shemini*) of Yom HaKippurim, which is that "the essence of the day itself atones," is a revelation of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who even transcends the

¹⁸² This may be further elucidated by what is explained in various places regarding the matter of the two names *HaShem*-יהו"ה, that the first [name] *HaShem*-יהו"ה is that it arose in His Supernal desire, blessed is He, to bring worlds into being. (See *Sefer HaMaamarim* 5656 p. 365 and on, and elsewhere).

¹⁸³ [Ecclesiastes 7:29]

aspect of the [title] “Master of the desire” (*Ba'al HaRatzon*). Only that the revelation of this matter is primarily at the time that the High Priest enters into the Holy of Holies. Therefore, even the eighth (*Shemini*) of Yom HaKippurim is an eighth that follows after the seven days that precede Yom HaKippurim. For, in general, even the eighth (*Shemini*) of Yom HaKippurim is an aspect that transcends the chaining down of the worlds (*Hishtalshelut*) but relates the chaining down of the worlds (*Hishtalshelut*), (that is, the Master of the desire-*Baal HaRatzon*). In contrast, the order of the eight sprinklings in the Holy of Holies is that the one precedes the seven.

9.

This then, is the meaning of [the verse], “No man may be in the Tent of Meeting when he comes to provide atonement in the Sanctuary.” That is, the fact that “No man may be in the [Tent of Meeting],” including those about whom it is written, “The likeness of their faces [is like] the face of man,” is specifically when the High Priest enters the Holy of Holies to provide atonement in the Sanctuary. For, the revelation that transcends the chaining down of the worlds (*Hishtalshelut*) and was present in the Holy of Holies in and of itself, does indeed have a relation to the chaining down of the worlds (*Hishtalshelut*), and in relation to this revelation there is room for the [existence] of the angels.

However, upon the entry (of the High Priest into the Holy of Holies) to provide atonement in the Sanctuary, the reason that through the service of the High Priest in the Holy of

Holies a drawing down of atonement was caused to all the Jewish people, is because through his service of *HaShem*-יהו"ה, blessed is He, there was a revelation of the bond between the essential self of the soul and the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, and in relation to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, there is no room for the [existence] of angels, but rather, only “the Jewish people and the King alone.”¹⁸⁴ Therefore, at such a time “no man may be in the [Tent of Meeting],” including those about whom it is written, “The likeness of their faces [was like] the face of man.”

In addition,¹⁸⁵ in the *Ne'ilah* prayer there is an illumination of this revelation to an even greater degree than in the *Musaf* prayer of Yom HaKippurim, during which we recite the order of the High Priest's service on Yom HaKippurim. This is because the five prayers of Yom HaKippurim correspond to the five levels of the soul, the *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah*, and *Yechidah*. The first three prayers are the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul, and the *Musaf* prayer of Yom HaKippurim is the *Chayah* level of the soul, whereas the *Yechidah* level is [primarily] in the *Ne'ilah* prayer. This is why it is called “closing-*Ne'ilah*-בַּעֲלֵה,” being that at this time the gates are closed even to the loftiest and most supernal creatures, (even including the emanated etc.). They

¹⁸⁴ See Zohar III 32a

¹⁸⁵ With respect to what is stated in this section, see in greater detail in the Sichah talk of Simchat Beit HaSho'eva of this year (5723) – printed in Likkutei Sichot Vol. 4, p. 1,154.

are incapable of entering, and “the Jewish people and the King are alone.”

This likewise is the meaning of the statement in Zohar¹⁸⁶ on the verse,¹⁸⁷ “No one remained with him when Yosef made himself known to his brothers.” It states there, “At the time that the Holy One, blessed is He, bonds with the Jewish people [since He takes only them alone, and the idolatrous nations do not bond with Him], because of this the verse states,¹⁸⁸ “The eighth day (*Shemini Atzeret*) shall be restricted to you (*Lachem-לכם*).” It can be said that the matter of the Holy One, blessed is He, bonding with the Jewish people, refers to the revelation of the *Yechidah* essential self of the soul, and the essential bond of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו"ה* Himself, blessed is He, with the essential self of the soul.

[It can also be said that the relationship between this and the matter of Yosef, is that the [meaning of the] name Yosef-יוסף is as in the verse, “May *HaShem-יהו"ה* add on (*Yoseef-יוסף*) to me another son (*Acher-אהר*),” that even “another-*Acher*” is caused to be a son (*Ben-בן*).¹⁸⁹ For, through the revelation of the essential bond of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו"ה* Himself, blessed is He, with the Jewish people, (“when Yosef

¹⁸⁶ Zohar I 208b, cited in Ohr HaTorah, Yom HaKippurim p. 1,559; Also see the beginning and end of the discourse entitled “*BaYom HaShemini Atzeret*” in Ohr HaTorah, Shmini Atzeret (Vol. 5, p. 2,149, and p. 2,153); 5687 (Sefer HaMaamarim 5687 p. 36, p. 51); 5740 (Torat Menachem, Sefer HaMaamarim Tishrei p. 215 and on).

¹⁸⁷ Genesis 45:1

¹⁸⁸ Numbers 29:35

¹⁸⁹ Ohr HaTorah, Vayeitzei Vol. 6, p. 1,123a

made himself known to his brothers”), it is revealed that even “another-*Acher*-אהר” is a son (*Ben*-בן-).]

This revelation takes place on Shemini Atzeret. For, as known, on Shemini Atzeret all matters that are present on Rosh HaShanah and Yom HaKippurim are present, except that on Shemini Atzeret they are in the way of joy. Therefore, “The eighth day (*Shemini Atzeret*) shall be restricted to you (*Lachem-*לכם),” [as it states],¹⁹⁰ “They will be yours alone, strangers not sharing them with you.”¹⁹¹

¹⁹⁰ Proverbs 5:17; Midrash Shemot Rabba 15:23, cited in the beginning and end of the discourse entitled “*BaYom HaShemini Atzeret*” of the years 5670 (Sefer HaMaamarim 5670 p. 35, p. 44); 5704 (Sefer HaMaamrim 5704 p. 43, p. 47); 5709 (Sefer HaMaamarim 5709 p. 69, p. 73); 5710 (Sefer HaMaamarim 5710 p. 71, p. 82); 5740 (Torat Menachem, Sefer HaMaamarim Tishrei p. 215, p. 225), and elsewhere.

¹⁹¹ [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The twelve letters א ק כ ז ה ט י יו ז יח טי יי ל יג ט״ע צ”ק correspond to the Twelve Tribes of Israel.”]

Discourse 3

“BaSukkot Teishvu...

You shall dwell in Sukkot...”

Delivered on the 2nd day of Sukkot,¹⁹² 5723¹⁹³

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

1.

The verse states,¹⁹⁴ “You shall dwell in Sukkot for a seven-day period; every native in Israel shall dwell in Sukkot. So that your generations will know that I caused the children of Israel to dwell in Sukkot when I took them from the land of Egypt, [I am *HaShem*-יהוה your God].” In his discourse by the same title (which is part of the continuum of discourses (*Hemshech*) of Rosh HaShanah 5703),¹⁹⁵ his honorable holiness, my father-in-law, the Rebbe, points out the precision of the word “I caused to dwell-*Hoshavti*-הושבתי,” namely, that it is **the Holy One, blessed is He**, who caused the children of Israel to dwell in Sukkot. The words “You shall dwell in Sukkot” is a commandment to the Jewish people that **they** should dwell in Sukkot, meaning that they should dwell in

¹⁹² The original discourse was edited by the Rebbe and was given out as a pamphlet for the Holiday of Sukkot 5751.

¹⁹³ This discourse is a continuation to the two preceding discourses entitled “*Yivchar Lanu*” of Rosh HaShanah [of this year, 5723, Discourse 1], and “*v’Khol Adam Lo Yihiyeh*” of Shabbat Teshuvah [of this year, 5723, Discourse 2]. [Sefer HaMaamarim 5723] p. 3 and on and p. 14 and on.

¹⁹⁴ Leviticus 23:42-43

¹⁹⁵ Sefer HaMaamarim 5703 p. 43 and on; See p. 44 there.

Sukkot by their own strength. However, even so, it states, “I caused the children of Israel to dwell in Sukkot,” this being the reason for [the commandment of] “You shall dwell in Sukkot.” That is, since **the Holy One, blessed is He**, caused the children of Israel to dwell in Sukkot, [this being a matter that solely is in the capacity of the Creator],¹⁹⁶ therefore they can and must dwell in Sukkot by their own strength.

Now, it can be said that the consideration of the precise wording [of the verse as explained] in the discourse, is in two matters.¹⁹⁷ That is, since the [matter of] “I have caused the children of Israel to dwell in Sukkot” is solely within the capacity of the Creator, how is it possible for a created being to be compared to the Creator? Moreover, from the fact that it gives a reason for “You shall dwell in Sukkot,” (this being, “that I caused the children of Israel to dwell in Sukkot,”) this demonstrates that for the Jewish people to dwell in Sukkot, is not solely by their own strength, but through the granting of

¹⁹⁶ See Talmud Bavli, Sukkah 11b (according to one view) that the [Sukkot in which the Holy One, blessed is He, made the Children of Israel dwell] were the Clouds of Glory (*Ananei HaKavod*). This is likewise stated in Rashi’s commentary to the verse (Lev. 23:43). This is likewise brought as a matter of Jewish law (*Halachah*) (in the Shulchan Aruch of the Alter Rebbe, Hilchot Sukkah, beginning of Siman 625). What is understood from this is that “I caused the Children of Israel to dwell in Sukkot” is solely within the capacity of the Creator.

¹⁹⁷ The precise wording elucidated at the beginning of the discourse of the year 5703 (p. 44) only explicates the first matter. However, from the explanation at the end of the discourse (p. 52, mentioned later in this discourse), that the arousal from Above [indicated by the words], “I have caused the Children of Israel to dwell,” is in order that there subsequently be the service of *HaShem*-יהו"ה, blessed is He, [from below] indicated by [the words], “You shall dwell in Sukkot,” by their own strength. From this it is understood that the precise wording ([mentioned] at the beginning of the discourse) also includes the second matter. For, since the [matter of] “You shall dwell in Sukkot” is brought about by “I have caused the Children of Israel to dwell in Sukkot,” this is not a service of *HaShem*-יהו"ה, blessed is He, that stems from their own strength.

empowerment from Above. Yet, even so, after the Holy One, blessed is He, caused the children of Israel to dwell in Sukkot (“when I took them out of the land of Egypt”), they are able to dwell in the Sukkah by their own strength.

The essential point of the explanation (in the discourse),¹⁹⁸ is that in the Sukkah there is a drawing down of the transcendent encompassing lights (*Orot Makifim*), and through dwelling in the Sukkah we draw them down to be internalized (*b'Pnimityut*) and they thus become lights that are settled (*Mityashvim*).

This then, is the meaning of the fact that “You shall dwell in Sukkot” is brought about through a granting of empowerment from Above. For, the transcendent encompassing lights (*Orot Makifim*), (as they are, in and of themselves), are the opposite of being settled (*Hityashvut*). Thus, for there be the matter indicated by “You shall dwell in Sukkot” – namely, that through the Jewish people dwelling in the Sukkah they thereby affect a drawing down of the transcendent encompassing lights (*Orot Makifim*) in an inner and internalized way (*b'Pnimityut*), and beyond this, they become lights that are settled (*Mityashvim*) – this is brought about through [the matter indicated by], “I have caused the children of Israel to dwell in Sukkot,” that **the Holy One, blessed is He**, caused the Jewish people to dwell in Sukkot, this being the arousal from Above.

Thus, when the verse states, “You shall dwell in Sukkot,” the meaning of which is (as explained before) that the Jewish people draw down the encompassing lights (*Makifim*) in

¹⁹⁸ At the conclusion of the discourse (Sefer HaMaamarim [5703] *ibid.*, p. 52).

an inner and internalized way (*b'Pnimityut*) by their own strengths, this is because “I caused the children of Israel to dwell in Sukkot” in a way of an arousal from Above, which in the first place, was for the sake of there being the service of *HaShem*-יהו"ה, blessed is He, that “You shall dwell in Sukkot,” by their own strength.

2.

Now, in the [matter of] the children of Israel dwelling in Sukkot by their own strength, there also are two matters. [This is as the verse states], “You shall dwell in Sukkot,” [and continues], “every native in Israel shall dwell in Sukkot.” Amongst the differences between these two matters, is that the term “You shall dwell-*Teishvu*-תשבו in Sukkot” is in the form of a command, whereas “[every native in Israel] shall dwell-*Yeishvu*-ישבו in Sukkot” is in the form of stating a matter of fact. An additional distinction is that the commandment “You shall dwell in Sukkot” is directed to all of Israel, whereas those who shall dwell in the Sukkot (by their own volition, not requiring a commandment for this) is (only) “every native (*Ezrach*-אזרח) in Israel.”

The discourse thus explains¹⁹⁹ that in the transcendent encompassing lights (*Makifim*), there are two levels. There is the close encompassing light (*Makif HaKarov*) and there is the distant encompassing light (*Makif HaRachok*). These two matters of “You shall dwell (*Teishvu*-תשבו) in Sukkot” and “every native in Israel shall dwell (*Yeishvu*-ישבו) in Sukkot,”

¹⁹⁹ At the conclusion of the discourse (Sefer HaMaamarim [5703] *ibid.*, p. 52).

correspond to these two levels. That is, “You shall dwell (*Teishvu*-תשבּוּ) in Sukkot” corresponds to the close encompassing light (*Makif HaKarov*), whereas “shall dwell (*Yeishvu*-ישבוּ) in Sukkot” corresponds to the distant encompassing light (*Makif HaRachok*).

It thus is for this reason that about the words “shall dwell (*Yeishvu*-ישבוּ) in Sukkot” the verse states “every native in Israel-*Ezrach b'Yisroel* אֵזְרַח בְּיִשְׂרָאֵל.” For, the “native in Israel-*Ezrach b'Yisroel* אֵזְרַח בְּיִשְׂרָאֵל” refers to the essential self of the soul that is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.²⁰⁰ Thus the dwelling in the distant encompassing light (*Makif HaRachok*) refers to the level of the essential self of the soul. It can therefore be said that the reason the words “shall dwell (*Yeishvu*-ישבוּ) in Sukkot” is not in the form of a command but in the form of stating a matter of fact, is because a commandment only applies on the level of the soul that manifests within the body. However, this is not so of the soul as it is above, especially the essential self of the soul, for which no commandment [is necessary]. That is, the matter of “shall dwell (*Yeishvu*-ישבוּ) in Sukkot,” meaning that the essential self of the soul shall dwell in the distant encompassing light (*Makif HaRachok*), is (not because of a commandment, but) because of its own essential self,²⁰¹ since it is rooted in the Essential Self

²⁰⁰ This may be further understood and elucidated by the well-known explanation of the verse (Psalms 89:1), “A *maskil* by Eitan the Ezrachite-*Eitan HaEzrachi* אֵיתָן הָאֵזְרַחִי.” See *Sefer HaMaamarim* 5708 p. 61 and elsewhere.

²⁰¹ Also see the end of the discourse by the same title as this of the year 5710 (*Sefer HaMaamarim* 5710 p. 67), “every native (*Ezrach*-אֵזְרַח) in Israel shall dwell in Sukkot – that is, they are constantly in a state of dwelling in the Sukkah.”

of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

In the discourse he explains that the words “every native in Israel (*Ezrach b'Yisroel*-אזרח בישראל) shall dwell (*Yeishvu*-ישבו) in Sukkot” is the reason for “You shall dwell (*Teishvu*-תשבו) in Sukkot.” That is, the empowerment for “You shall dwell (*Teishvu*-תשבו) in Sukkot,” meaning, to draw down the close encompassing light (*Makif HaKarov*), is because the essential self of the soul (“every native in Israel-*Ezrach b'Yisroel*-אזרח בישראל”) is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, (the distant encompassing light – *Makif HaRachok*).

However, this must be better understood, since the reason (and empowerment) for “You shall dwell (*Teishvu*-תשבו) in Sukkot” is (as expressly stated in the verse), “because I caused the children of Israel to dwell in Sukkot.” This being so, why is the reason “every native in Israel (*Ezrach b'Yisroel*-אזרח בישראל) shall dwell (*Yeishvu*-ישבו) in Sukkot” necessary?

3.

This may be understood with a preface that since the transcendent encompassing lights (*Makifim*) (as they are, in and of themselves) are not in a state of being settled (*Hityashvut*), therefore, by the fact that through the Jewish people dwelling in the Sukkah they draw them down in an inner and settled manner, this is like a change affected in the transcendent encompassing lights (*Orot Makifim*). Beyond this, from the

language of the discourse, that through dwelling in the Sukkah they draw down the transcendent encompassing lights (*Orot Makifim*) in an inner manifest way (*b'Pnimityut*) and they **become** lights that are settled (*Mityashvim*), (and it does not just state that they draw down the transcendent encompassing lights (*Makifim*) in an inner settled way), indicating that the change brought about by the Jewish people dwelling in the Sukkah is also in the transcendent encompassing lights (*Orot Makifim*) themselves.

That is, in addition to the fact that through dwelling in the Sukkah they are **drawn down** in an inner manifest way (*b'Pnimityut*) and in a settled manner (*b'Hityashvut*), beyond this, the transcendent encompassing lights (*Orot Makifim*) themselves undergo change and become lights that are settled (*Mityashvim*). However, this must be better understood, for how does it apply that through man's toil (of dwelling in the Sukkah), change is caused in the upper lights and illuminations?

Now, the explanation of the words "every native in Israel (*Ezrach b'Yisroel*-אזרח בִּישְׂרָאֵל) shall dwell (*Yeishvu*-יֵשְׁבוּ) in Sukkot" (as simply understood) is that the Jewish people below (as souls manifest within bodies) must dwell in a [physical] Sukkah (in the literal sense). Based on that which is well-known,²⁰² that all explanations of a particular verse are related to each other, it is understood that even the matter of "[they] shall dwell (*Yeishvu*-יֵשְׁבוּ) in Sukkot" comes about through actually dwelling in an actual [physical] Sukkah.

²⁰² To the point that this impacts actual *Halachic* rulings that relate to actual deed, as per the known proof of this from [the word] "שֶׁעָטְנוּ-Sha'atnez" (See Talmud Bavli, Niddah 61b). See Likkutei Sichot, Vol. 3, p. 782 and elsewhere.

Based on this [it can be said that] through the Jewish people dwelling in the Sukkah, a change is caused even in the distant encompassing light (*Makif HaRachok*).

Now, this must be better understood. For, it is explained in various places²⁰³ on the verse,²⁰⁴ “He is not a man that He should change His mind,” that the matter of changing one’s mind and having regret (change) only applies in the aspect of man (*Adam-אדם*). However, in the aspect of “not a man (*Lo Adam-לא אדם*)” the matter of relenting or changing does not apply.

The reason is because the matter of change (primarily) is in the intellect. This is because in the intellect there is a reasoning to one side and a reasoning to the other side. Thus, since man (*Adam-אדם*) is comprised of intellect (*Mochin*) and emotions (*Midot*), meaning that even man’s emotions (*Midot*) are according to his intellect (*Sechel*), therefore, when change is caused in the intellect (*Sechel*), thereby change is caused in the emotions (*Midot*) as well. In contrast, this is not so when it comes to desire (*Ratzon*) which transcends intellect (*Sechel*), meaning, essential desire (*Ratzon Atzmi*) which is without reason, not even a hidden reason. It undergoes no change.

The same is so Above, that in the *Sefirot* of the world of Emanation (*Atzilut*), even including the external aspect (*Chitzoniyut*) of the Crown-*Keter* of the world of Emanation (*Atzilut*) (in that even the externality of the Crown-*Keter* is included in the aspect of “man-*Adam-אדם*”), change is

²⁰³ See at length in *Hemshech “Bati LeGani”* 5710, Ch. 18 (Sefer HaMaamarim 5710 p. 153 and on); Discourse entitled “*Bati LeGani”* 5728 (Torat Menachem, Sefer HaMaamarim Shevat p. 309 and on); 5748 (p. 406 and on).

²⁰⁴ Samuel I 15:29

applicable. However, in the inner aspect (*Pnimityut*) of the Crown-*Keter*, ([which is the aspect of] “not a man-*Lo Adam*- לֹא אָדָם”), change (*Shinuy*) is not applicable.

Based on the above we must understand this. For, the discourse seems to indicate that through the Jewish people dwelling in the Sukkah there even is a drawing down of the distant encompassing light (*Makif HaRachok*) in an inner manifest way (*b’Pnimityut*). However, at first glance, how is any change in the distant encompassing light (*Makif HaRachok*) possible?

4.

Now, it can be said that the explanation is that the fact that the transcendent encompassing aspect (*Makif*) is defined as that which does not come in a settled manner (*Hityashvut*), is only as it is, in and of itself. However, from the perspective of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He - in relation to whom there is no difference between the transcendent encompassing aspect (*Makif*) and the inner manifest aspect (*Pnimi*) - even the transcendent encompassing aspect (*Makif*) can come [to be manifest] in a settled manner (*b’Hityashvut*).

Thus, through the Jewish people dwelling in the Sukkah they affect a drawing down from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, and through this, even the transcendent encompassing lights (*Makifim*) come to be lights that are settled (*Orot Mityashvim*).

This may be better understood based on the known²⁰⁵ explanation of the verse,²⁰⁶ “On the holiday on [which the moon] is covered-*BaKeseh*-בכסה,”²⁰⁷ that those matters of (Rosh HaShanah and) Yom HaKippurim which are in a state of being “covered-*BaKeseh*-בכסה” (meaning covering and indicating concealment), are revealed on Sukkot. From this it is understood that the toil of “You shall dwell (*Teishvu*-תשבו) in Sukkot” is the revelation of the repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, of Yom HaKippurim,²⁰⁸ through which a drawing down from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is caused (as will soon be explained).

Thus, it is through service of *HaShem*-יהו"ה, blessed is He, by way of “You shall dwell (*Teishvu*-תשבו) in Sukkot,” that the drawing down from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, brought about through the repentance (*Teshuvah*) of Yom HaKippurim, comes into revelation. Through this, even the transcendent encompassing lights (*Orot Makifim*) come to be settled lights (*Orot Mityashvim*).

²⁰⁵ Likkutei Torah, Drushim L'Rosh HaShanah 54c and on, and elsewhere; Citations in the discourse entitled “*U'Lekachtem Lachem*” 5739, note 54 (Torat Menachem, Sefer HaMaamarim Tishrei p. 151).

²⁰⁶ Psalms 81:4

²⁰⁷ [See Talmud Bavli, Rosh HaShanah 8a and on; 34a; Sanhedrin 11b.]

²⁰⁸ This may be further elucidated based upon what is known, that the *Schach* (שכך) covering of the Sukkah is made from the cloud of [the smoke of] incense of Yom HaKippurim – See Atret Rosh, Shaar Yom HaKippurim, Ch. 2 (28a) and elsewhere. Also see the citations in the discourse entitled “*BaSukkot Teishvu*” 5741, note 5 (Torat Menachem, Sefer HaMaamarim Tishrei p. 163).

Now, based on what is known,²⁰⁹ that man's toil in serving *HaShem*-יהו"ה, blessed is He, (the arousal from below), through which there is caused to be the drawing down, (the arousal from Above), must have a similarity to the drawing down, we can add that the fact that through serving *HaShem*-יהו"ה, blessed is He, through [fulfilling] "You shall dwell in Sukkot" causes a change above (in that the transcendent encompassing lights (*Orot Makifim*) become settled lights (*Orot Mityashvim*)), is because the toil of serving *HaShem*-יהו"ה, blessed is He, by [fulfilling] "You shall dwell in Sukkot" (also) relates to the matter of the change (*Shinuy*).

This may be better understood by prefacing that the (simple) reason that through repentance (*Teshuvah*) we affect the repair of all blemishes, is because through repentance (*Teshuvah*) a person is caused to undergo change and become a new being.²¹⁰ In the words of the Rambam,²¹¹ "I am a different person and not the same one who sinned."

This matter primarily is in regard to repentance (*Teshuvah*) in the most literal sense. For, in regard to the righteous *Tzaddikim*,²¹² even in their service of *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), the matter of which is that they leave their previous state of being, as in the verse,

²⁰⁹ See at length in the discourse entitled "*Bati LeGani*" 5729, Ch. 9 (Torat Menachem, Sefer HaMaamarim Shevat p. 325).

²¹⁰ Sefer Mitzvot Gadol, Positive Mitzvah 16; Ra"n to Talmud Bavli, Rosh HaShanah 16bm, cited in Chiddushei Aggadot of the Maharsha to Rosh HaShanah there.

²¹¹ Mishneh Torah, Hilchot Teshuvah 2:4

²¹² With respect to the coming section also see Torat Menachem, Sefer HaMaamarim Tishrei p. 231.

“I will turn aside from here, [in order to approach there],”²¹³ nevertheless, since the righteous *Tzaddikim* desire to fulfill the will of their Master, and [since] the Supernal intention (meaning, the desire of their Master) in the descent of the soul into the body is to come to repentance and return (*Teshuvah*), therefore, included in the desire of the righteous *Tzaddikim* (even before they affect their repentance and return (*Teshuvah*) (in a hidden way) there is the presence and inclusion (of their departure from their existence, brought about through repentance (*Teshuvah*)).

In contrast, this is not so when it comes to an actual returnee (*Baal Teshuvah*). For, initially (before his repentance – *Teshuvah*), he was in a state and standing in which he did not do the will of the Holy One, blessed is He, since he intentionally transgressed and sinned. Thus, when he then repents and returns, this discontinues his previous state. Instead, through repentance (*Teshuvah*) he becomes a completely new being.

On a deeper level we can say²¹⁴ that the matter of the novelty in literal actual repentance (*Teshuvah*) is likewise so regarding the Supernal will and intention of *HaShem*-יהוה, blessed is He. For, the Supernal will and intention of *HaShem*-יהוה, blessed is He, in creating the world and man, is for man be righteous (*Tzaddik*). This is as in the teaching of our sages,

²¹³ See Rashi to Exodus 3:3 [with regard to Moshe turning to approach the burning bush]. Also see Sefer HaSichot 5702 p. 47 (copied in Torat Menachem, Sefer HaMaamarim Tishrei, p. 230, note 43), that this is the matter of repentance (*Teshuvah*) of the righteous *Tzaddikim*.

²¹⁴ Also see Torat Menachem, Sefer HaMaamarim Tishrei p. 218 and on; Av p. 172 and on; Also see the [preceding] discourse [of this year, 5723] entitled “*v'Khol Adam Lo Yihiyeh*,” [Discourse 2], Ch. 8 and the note there, (Sefer HaMaamarim 5723, p. 22).

of blessed memory,²¹⁵ “In whom did He consult? In the souls of the righteous-*Tzaddikim*.” However, through having sinned, causing blemish, and having left the path, (this being the opposite of *HaShem*’s-יהו"ה intention in creating the world and man), and then repairing this through repentance (*Teshuvah*), a new light is drawn down that [initially] was not [included] in the [original] intention for the creation.

The empowerment to draw down a new light that was not originally in the intention of “In whom did He consult,” is because the souls are rooted in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who even transcends their root in the matter of “In whom did He consult.”

It can thus be said that the fact that through repentance (*Teshuvah*) man changes from his previous existence to become a completely new being, this being a true novelty which is not a continuation of his previous state, is because, through repentance (*Teshuvah*) there is a drawing down of the essential self of the soul as it is rooted in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.²¹⁶ Thus, relative to the essential self of the soul, it makes no difference what a person’s state was before repenting (*Teshuvah*).

Based on this, we may add additional explanation of the fact that through the toil in serving *HaShem*-יהו"ה, blessed is He, by [fulfilling the matter of], “You shall dwell in Sukkot,” (this

²¹⁵ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:1

²¹⁶ In contrast, from the perspective of the root of the soul in the matter of “In whom did he consult,” it is impossible for there to be this change, as will be explained in chapter five.

being the revelation of the repentance (*Teshuvah*) of Yom HaKippurim), there is caused to be a change in the transcendent encompassing lights (*Orot Makifim*), causing them to be settled lights (*Orot Mityashvim*). For, the matter of drawing down the essential self of the soul through repentance (*Teshuvah*), becomes revealed [specifically] in the fact that the person **changes** from his [previous] being.²¹⁷ Therefore, the revelation of the drawing down of the Essential Self of *HaShem*-יהו"ה, blessed is He, through [fulfilling], "You shall dwell in Sukkot," (this being the revelation of the repentance (*Teshuvah*) of Yom HaKippurim), is in the matter of change, in that the transcendent encompassing lights (*Orot Makifim*) undergo change to become lights that are settled (*Orot Mityashvim*).

5.

Now, it can be said that the revelation of the essential self of the soul that is rooted in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, (which transcends the [aspect of] the root of the souls in the matter of "In whom did He consult") which is brought about through repentance (*Teshuvah*), is in two matters. That is, there is the repentance (*Teshuvah*) itself,

²¹⁷ To further elucidate, the change that is brought about in man through repentance (*Teshuvah*) is not solely with respect to the inner manifest powers of his soul, but also in the matter of the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship. That is, the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship stems from the essence of the soul which transcends the revealed powers of the soul. Accordingly, it is understood that through the repentance (*Teshuvah*) of Yom HaKippurim, there is caused to be a change in the **transcendent encompassing lights** (*Orot Makifim*) (on Sukkot), so that they become lights that settled (*Orot Mityashvim*).

and there is the reason and cause that brought to repentance (*Teshuvah*).

The explanation is that the fact that a person repents after having sinned, is because of the root of the soul in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the matter of "In whom did He consult." That is, when it comes to the aspect of the root of the souls in the matter of "In whom did He consult? In the souls of the righteous-*Tzaddikim*," through having sinned and having caused a blemish, (this being the opposite of the intention of "In whom did He consult"), he became separated from his root.

However, the fact that after having sinned he repented, returned, and changed his existence, this is because of the revelation of the root of his soul in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the matter of "In whom did He consult."

There is yet another matter in this. Namely, that the reason and cause, that brought him to return in repentance (*Teshuvah*), is because the essential point of the Jewishness within him is in a constant state of wholeness and perfection. (Thus, upon the arousal of the essential point of Jewishness within him, he does not desire in any way to be separated from *HaShem*-יהו"ה, blessed is He, and he thus repents.) The fact that the essential point of Jewishness within him is in a constant state of wholeness and perfection, so that even when he sins, the soul itself is in a state of faithfulness to *HaShem*-יהו"ה,

blessed is He,²¹⁸ is because the bond of the soul to *HaShem*'s-יהו"ה Godliness is an essential bond, which transcends the bond brought about by [fulfilling] Torah and *mitzvot*, (which are the matter of "In whom did He consult").

The difference between the two matters is that the revelation of the essential self of the soul in the fact that even after he sins he returns to *HaShem*-יהו"ה, blessed is He, is because through sins he became separated from *HaShem*'s-יהו"ה Godliness, (which is why he must return in repentance (*Teshuvah*) over them). However, since the root of the soul is in the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the matter of "In whom did He consult," the separation brought about through sin is only external (*b'Chitzoniyut*). It therefore is within one's ability to return to *HaShem*-יהו"ה in repentance (*Teshuvah*), (through revealing the innerness (*Pnimiyut*)).

[In contrast], the revelation of the essential self of the soul is the reason and cause that brings him to return in repentance (*Teshuvah*), in that the sins never caused any diminishment in the essential bond of the essential self of the soul to *HaShem*'s-יהו"ה Godliness in the first place, Heaven forbid, such that even when he sinned [his soul] was in a state of faithfulness to Him, blessed is He.

This is similar to what was explained before, (in the discourse entitled "*v'Khol Adam Lo Yihiyeh*"),²¹⁹ that the atonement brought about through affecting a drawing down

²¹⁸ Tanya, Likkutei Amarim, Ch. 24

²¹⁹ [The preceding discourse of this year, 5723, Discourse 2], Ch. 7 (Sefer HaMaamarim 5723, p. 20 and on).

from the Essential Self of the limitless light of the Unlimited One, the Master of the desire (*Baal HaRatzon*), is in a way in which through the sins a blemish was caused, and thus, through affecting a drawing down from the Essential Self of the limitless light of the Unlimited One, the Master of the desire (*Baal HaRatzon*), who is not compelled by the desire (*Ratzon*), there is caused to be **atonement** of the blemishes.

In contrast, the atonement that stems from “the essence of the day” of Yom HaKippurim is (not in a way of affecting an act, but rather) that on this day there is a revelation of the bond between the essential self of the soul and the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהוה* Himself, blessed is He, (who transcends [His title] the “Master of the desire-*Baal HaRatzon*”), and on this level there is no blemish in the first place.

Based on this, we can add to the explanation of the fact that “the essence of the day” of Yom HaKippurim affects atonement (specifically) for those who return in repentance.²²⁰ This is because for there to be the drawing down of “the essence of the day,” meaning, the revelation of the essential bond of the essential self of the soul with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהוה*, blessed is He, there must be some action on the part of the person.

[This is similar to the revelation of the essential self of the soul on Rosh HaShanah, brought about through the service

²²⁰ Mishneh Torah of the Rambam, Hilchot Teshuvah 1:3; See the preceding discourse [of this year, 5723, Discourse 2], and the note in Ch. 7 there.

of “crown Me as King over you.”²²¹ Thus, since the reason and cause which brings him to repent (*Teshuvah*) is the essential bond, therefore, through the repentance (*Teshuvah*) there is caused to be the drawing down of “the essence of the day.”

6.

In greater detail the matter may be understood by prefacing with what was explained before (in the discourse entitled “*Yivchar Lanu*”),²²² that in to the sounding of the Shofar on Rosh HaShanah, through which we affect the matter of “crown Me as King over you,” there are three matters.

There is the fulfillment of the *mitzvah* of sounding of the Shofar, which is arousal from below that awakens the revealed desire (*Ratzon Galuy*). There [also] is the repentance (*Teshuvah*) that [accompanies] the sounding of the Shofar, through which there is a drawing down of the decision in the concealed desire (*Ratzon HaNe’elam*), (the decision of the thought and desire), and on an even higher level, the original absolute desire (*Ratzon HaMuchlat b’Atzmuto*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, [who decided] that through the arousal from below there should be the arousal of the revealed desire (*Ratzon Galuy*). Then there is the inner nullification (*Bittul Pnimi*) to *HaShem*-יהו"ה, blessed is He, stemming from the essential self of the soul, through which there is a drawing

²²¹ Talmud Bavli, Rosh HaShanah 16a; 34b; See at length in the [earlier] discourse [of this year, 5723, Discourse 1] entitled, “*Yivchar Lanu*,” Ch. 6 (Sefer HaMaamarim 5723 p. 8).

²²² [Discourse 1 of this year, 5723], Ch. 9 (Sefer HaMaamarim 5723 p. 12).

down of the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*) itself.

Now, based on the well-known matter,²²³ that the construct of the aspect of Kingship-*Malchut* takes place throughout the duration of all ten days of repentance, we can say that even during the ten days of repentance, the repentance (*Teshuvah*) must be (in a way that is beyond the service of *HaShem*-יהו"ה, blessed is He, through [a manner] of repentance) but must also be service of Him stemming from the essential self of the soul.²²⁴ This is why during the ten days of repentance we recite the Psalm,²²⁵ “A song of ascents, from the depths I called You, *HaShem*-יהו"ה.” About this Zohar states,²²⁶ “That the depth of the depths (in that the term “depths-*Ma'amakim*-מעמקים” is plural) is called repentance-*Teshuvah*.”

His honorable holiness, my father-in-law, the Rebbe, explains [this] in the above-mentioned continuum of discourses (*Hemshech*),²²⁷ that there are two depths (*Omakim*-עומקים), these being the hidden desire (*Ratzon Ne'elam*), and the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmuto*).

²²³ Pri Etz Chayim, Shaar 24 (Shaar Rosh HaShanah), and elsewhere. Also see Sefer HaMaamarim 5703 (discourse entitled “*Shir HaMa'alot*,” p. 25 and on).

²²⁴ With respect to the matter of the “*mitzvah*” of the ten days of repentance, it can be stated that during the ten days of repentance the care regarding the [fulfillment of the] *mitzvot* is to a greater degree than throughout the rest of the year. (See Shulchan Aruch of the Alter Rebbe, Orach Chayim, Hilchot Rosh HaShanah, Siman 603 and elsewhere.)

²²⁵ Psalm 130; Also see the citations in Torat Menachem, Sefer HaMaamarim Tishrei p. 119, note 2.

²²⁶ Zohar III 70a

²²⁷ See the discourse entitled “*Shir HaMa'alot*” 5703 (Sefer HaMaamarim 5703, p. 25 and on).

The drawing down of the depth (*Omek*) of the hidden desire (*Ratzon HaNe'elam*) is brought about through the cry of the voice, that comes from the encompassing aspect of the *Chayah* level of the soul. In contrast, the drawing down of the depth (*Omek*) of the desire that was decided in His Essential Self (*Ratzon HaMuchlat b'Atzmut*) is brought about through the cry of the heart, that comes from the encompassing aspect of the Singular-*Yechidah* essential self of the soul.

In another place in Zohar²²⁸ it says, “[The Psalm] simply says, ‘A song of ascents,’ without specifying who said it. This is to inform us that this is a song of ascents that all the people of the world are destined to say.” In the continuation of the matter it states there, “Did Dovid say this? However, the verse already states,²²⁹ ‘With all my heart I sought You.’ This being so, of what necessity is this verse, ‘From the depths [I called to You]’? Rather, this is what we have learned: Any person who desires to submit his request before the King, must direct his intention to the Root of all roots.”

In Chassidus²³⁰ it is explained that the precise explanation of the Zohar that, “Did Dovid say this... However, the verse already states, ‘With all my heart I sought You,’” is that “With all my heart-*BeChol Leebee*-בכל לבי” refers to the innerness of the heart (*Pnimityut HaLev*), and this being so, why is it necessary to say, “From the depths-*MiMa'amakim*-ממעמקים”? The Zohar therefore explains that it is necessary to draw from “the Root of all roots,” which refers to the innerness

²²⁸ Zohar II 63a and on.

²²⁹ Psalms 119:10

²³⁰ Sefer HaMaamarim 5668 p. 16

of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. In order to affect a drawing down from there, there must be service that stems from the innerness and essential self of the soul, "the depths-*MiMa'amakim*-ממעמקים," which transcends service of Him stemming from the innerness of the heart (*Pnimityut HaLev*) (indicated by the words "With all my heart-*BeChol Leebee*-בכל לבי").

Now, it can be said that in the teaching of the Zohar which states that, "The depth of the depths is called repentance-*Teshuvah*," it is speaking about the matter of repentance (*Teshuvah*) which the drawing of the hidden desire (*Ratzon HaNe'elam*) and the absolute desire (*Ratzon HaMuchlat*), that it should be that through the arousal from below there will be the arousal of the revealed desire (*Ratzon HaGaluy*), brought about through the repentance (*Teshuvah*) of Rosh HaShanah and the ten days of repentance.

Thus, since the decision of the hidden desire (*Ratzon HaNe'elam*) and the absolute desire (*Ratzon HaMuchlat*) relate to the revealed desire (*Ratzon HaGaluy*), it therefore is also the case that the service of *HaShem*-יהו"ה, blessed is He, through which there is the drawing down of the decision, is in the level of the essential self of the soul that relates to the revealed powers of the soul, which generally are the encompassing aspects of the *Chayah* and the *Yechidah*.

In contrast, in the teaching "[The Psalm] simply says, 'A song of ascents' etc.," (which does not mention the matter of repentance – *Teshuvah*), it is speaking about the matter of the drawing down of the absolute desire that was decided in His

Essential Self (*Ratzon HaMuchlat b'Atzmut*) itself, (the innerness (*Pnimityut*) and Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the Root of all roots). This drawing down is brought about through service of *HaShem*-יהו"ה, blessed is He, that stems from the essential self of the soul (the innerness (*Pnimityut*) and essential self of the soul). It is for this reason that (specifically) in this teaching it states, “[The Psalm] simply says, ‘A song of ascents,’ without specifying who said it. This is to inform us that this is a song of ascents that all the people of the world are destined to say.” For, the service of *HaShem*-יהו"ה, blessed is He, that stems from the essential self of the soul is present in everyone equally.

7.

Now, it can be said that on Rosh HaShanah and Yom HaKippurim the service of *HaShem*-יהו"ה, blessed is He, “from the depths (*Mima'amakim*-ממעמקים)” is much loftier than the service of Him “from the depths” during the days in between Rosh HaShanah and Yom HaKippurim. For, during the ten days of repentance, the substance of which is (as their name suggests), days of **repentance** (*Teshuvah*), (the matter of “crown Me as King over you” is not revealed to such a degree on those days), and the service of Him “from the depths” (as it is revealed) is (primarily) from the depth of the essential self of the soul that relates to the revealed powers.

In contrast, on Rosh HaShanah, the primary substance of which is the matter of “crown Me as King over you,” [and this matter primarily stems from the essential self of the soul],

the service of *HaShem*-יהו"ה, blessed is He, "from the depths" is from the essential self of the soul that transcends relation to the revealed powers of the soul.

The same is so on Yom HaKippurim, that since the primary matter is the atonement that stems from "the essence of the day," this being the essential bond of the essential self of the soul with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, therefore, the service of Him on Yom HaKippurim also stems from the depth of the essential self of the soul that transcends relation to the revealed powers of the soul.

It can be said that the service of *HaShem*-יהו"ה, blessed is He, stemming from the depth of the essential self of the soul on Yom HaKippurim, is the repentance and return (*Teshuvah*) of Yom HaKippurim, which is much loftier than the repentance (*Teshuvah*) of all the days of the year, including even the repentance (*Teshuvah*) of the ten days of repentance.²³¹

The explanation is that when it comes to repentance (*Teshuvah*) in general, the essential bond between the essential self of the soul and the Essential Self of *HaShem*-יהו"ה, blessed is He, is only the cause that brings him to repent. However, the repentance (*Teshuvah*) itself, [the substance of which is remorse over having done the opposite of *HaShem*'s-יהו"ה Supernal will, blessed is He, and the resolve to fulfill His will, blessed is He], stems from the essential self of the soul that relates to the

²³¹ For, in addition to the drawing down of the matter of "the essence of the day" through the repentance (*Teshuvah*) of Yom HaKippurim, the repentance (*Teshuvah*) itself is also much loftier. See the discourse entitled "v'Khol Adam Lo Yihiyeh" [of this year, 5723, Discourse 2], Ch. 2 (Sefer HaMaamarim 5723, p. 15).

revealed powers of the soul, which reaches the Master of the desire (*Ba'al HaRatzon*).

In contrast, the repentance (*Teshuvah*) of Yom HaKippurim is (primarily) to be bound with the Essential Self of *HaShem*-יהו"ה, blessed is He. Therefore, on [Yom HaKippurim] there is the sense of the revelation of the bond of the essential self of the soul (which transcends relation to the revealed powers) with the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (who transcends [His title] the Master of the desire – *Ba'al HaRatzon*).²³²

It can be said that this is the meaning of the Rambam's statement, "Yom HaKippurim is the time of repentance (*Teshuvah*) for all,"²³³ that the meaning of "for all-*LaKol*-לכל" is (also) for everyone equally. For, when it comes to the repentance of all other days of the year, (including the repentance of the ten days of repentance), which stems from the level of the essential self of the soul that relates to the revealed powers of the soul, there are various distinct levels. In contrast, in regard to the repentance (*Teshuvah*) of Yom HaKippurim which stems from the essential self of the soul that transcends relation to the revealed powers of the soul, it is equal in everyone.

²³² With the above in mind there is a sweetening of the matter that it is through the repentance (*Teshuvah*) of Yom HaKippurim that there is a drawing down of the matter of "the essence of the day," (see before in Ch. 5). For, the substance matter of the repentance (*Teshuvah*) of Yom HaKippurim (and not only the reason and cause of the repentance, but even the repentance itself), is to revealed the essential bond.

²³³ Mishneh Torah, Hilchot Teshuvah 2:7

8.

This then, is the meaning of the verse,²³⁴ “You shall dwell in Sukkot... every native in Israel shall dwell in Sukkot. So that your generations will know that I caused the children of Israel to dwell in Sukkot etc.” The words, “every native (*Ezrach*-אזרח) in Israel shall dwell (*Yeishvu*-ישבו),” and, “So that your generations will know that I caused the children of Israel to dwell (*Hoshavti*-הושבתי) etc.,” are two reasons for “You shall dwell (*Teishvu*-תשבו) in Sukkot,” (as explained in the discourse in the continuum (*Hemshech*) of Rosh HaShanah 5703, cited before in chapter two).

The explanation is that, “You shall dwell (*Teishvu*-תשבו) in Sukkot” refers to the revelation of the repentance (*Teshuvah*) of Yom HaKippurim, and in the repentance (*Teshuvah*) of Yom HaKippurim there are three matters. There is the repentance (*Teshuvah*) itself, and there are the two matters in the root and cause of the repentance. The repentance itself (including the repentance of Yom HaKippurim), is that the person **changes** himself, in that he departs from his previous existence and becomes a new being. This change is in the revealed powers of the soul and [is brought about] through a person awakening and revealing the essential self of the soul that is in him. In other words, this is the essential self of the soul that relates to the revealed powers.

[The same is so Above. The fact that a person becomes **desirable** before *HaShem*-יהו"ה, blessed is He, as he was before

²³⁴ Leviticus 23:42-43

sinning,²³⁵ is because through repentance (*Teshuvah*) he affects a drawing down of a new desire (*Ratzon*) from the limitless light of the Unlimited One, the Master of the desire (*Ba'al HaRatzon*.)]

There is another matter in the repentance of Yom HaKippurim, namely, that one senses the revelation in it, that the root and true cause of the repentance (*Teshuvah*) is the bond of the essential self of the soul (which transcends the revealed powers) with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, (as He transcends the aspect of being the Master of the desire (*Ba'al HaRatzon*)).

Therefore, when it comes to the matter of “You shall dwell in Sukkot,” (which is the revelation of the repentance (*Teshuvah*) of Yom HaKippurim), there likewise are three matters. There is the matter of “You shall dwell in Sukkot” itself, which is the change in the close encompassing light (*Makif HaKarov*), in that it is caused to be a light that is settled (*Ohr Mityashev*). The reason for this is because “I caused the children of Israel to dwell (*Hoshavti*-הושיבתי) in Sukkot etc.,” in a way of arousal from Above.

It can be said that this is similar to what was cited before in chapter six, that the fact that through the arousal from below there is caused to be an arousal of the revealed desire (*Ratzon Galuy*), (even though the arousal from below is of utterly no comparison to *HaShem*'s-יהו"ה Supernal desire), is not because of the revealed desire (*Ratzon Galuy*) itself. (For, since *HaShem*'s-יהו"ה Supernal revealed desire (*Ratzon Galuy*)

²³⁵ See Mishneh Torah of the Rambam, Hilchot Teshuvah ibid. 7:4

relates to worlds, it is defined in the sense that the creations are of utterly no relative comparison to it, and it is not in their ability to rouse it).

Rather, it is because it thus was decided in the absolute desire (*Ratzon HaMuchlat*). The same is so of the matter of “You shall dwell in Sukkot,” that the change that is made, so to speak, in the close encompassing light (*Makif HaKarov*) to be a settled light (*Ohr Mityashev*) is because “I caused the children of Israel to dwell (*Hoshavti-הושבתי*)” in a way of an arousal from Above, this being a drawing down from the Essential Self of the limitless light of the Unlimited One, *HaShem-יהוה*, blessed is He, relative to whom there is no difference between an encompassing aspect (*Makif*) and an inner manifest aspect (*Pnimi*), and therefore, even the encompassing light (*Makif*) can come in a settled way (*Hityashvut*). [This is similar to how, through repentance (*Teshuvah*), there is a drawing down of (new) **desire** (*Ratzon*) from the limitless light of the Unlimited One, the Master of the desire (*Baal HaRatzon*).

Another reason is that, “You shall dwell (*Teishvu-תשבּו*) in Sukkot” [is that] “every native (*Ezrach-אזרח*) in Israel shall dwell (*Yeishvu-ישבו*) in Sukkot,” within the distant encompassing light (*Makif HaRachok*). For, the matter of dwelling (*Hityashvut*) in the distant encompassing light (*Makif HaRachok*) is not in the way of an action. [For, in regard to the distant encompassing light (*Makif HaRachok*), which is the aspect of “He is not a man-*Lo Adam-לא אדם*,” it is not applicable for there to be any action or change in it, as explained in chapter three.] Rather, “every native (*Ezrach-אזרח*) in Israel shall dwell (*Yeishvu-ישבו*) in Sukkot,” in and of themselves (referring to the

distant encompassing light – *Makif HaRachok*), since they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. [This is the explanation of why, about the words, “every native (*Ezrach*-אזרח) in Israel shall dwell (*Yeishvu*-ישבו) in Sukkot,” our sages, of blessed memory, stated,²³⁶ “This teaches that all the Jewish people are fit to dwell in one Sukkah.” For, on this level, all Jews are equal.]

This is similar to the matter of “the essence of the day of Yom HaKippurim,” that because of the essential bond of the essential self of the soul with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, there is no blemish in the first place. Now, just as it is so that on Yom HaKippurim, its essence illuminates in a revealed way in the repentance (*Teshuvah*) of Yom HaKippurim as well, that (as mentioned before) in the repentance (*Teshuvah*) of Yom HaKippurim it is sensed that it is drawn from the essential bond of the essential self of the soul with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the same is so of Sukkot.

That is, “every native (*Ezrach*-אזרח) in Israel shall dwell (*Yeishvu*-ישבו) in Sukkot” is a reason for “You shall dwell (*Teishvu*-תשבּו) in Sukkot.” In other words, from the fact that the close encompassing light (*Makif HaKarov*) is drawn down in an inner manifest way (*b’Pnimityut*) and is caused to become an indwelling settled light (*Ohr Mityashev*), it is sensed in it that

²³⁶ Talmud Bavli, Sukkah 27b; See the discourse entitled “*BaSukkot Teishvu*” 5738 (Torat Menachem, Sefer HaMaamarim Tishrei p. 138 and on).

the reason for this is because “every native (*Ezrach*-אזרחה) in Israel shall dwell (*Yeishvu*-ישבו) in Sukkot,” this being the distant encompassing light (*Makif HaRachok*), which is the essential bond of the essential self of the soul with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Discourse 4

“*Torah Tzivah Lanu Moshe* *The Torah that Moshe commanded us*”

Delivered on the day of Simchat Torah, 5723²³⁷

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

1.

The verse states,²³⁸ “The Torah that Moshe commanded us is the inheritance of the congregation of Yaakov.” That is, the Torah is the inheritance²³⁹ of each and every individual²⁴⁰ within the congregation of Yaakov. The examinations into the precision of this verse are well known,²⁴¹ for our sages, of blessed memory, stated,²⁴² “Prepare yourself to study Torah, for it is not yours by inheritance,” yet, here it states that the Torah is an inheritance.

²³⁷ The original discourse was edited by the Rebbe and was given out as a pamphlet for the Holiday of Shemini Atzeret and Simchat Torah, 5751. This discourse is a continuation of the preceding [three] discourse entitled “*Yivchar Lanu*” of Rosh HaShanah [Discourse 1], “*v’Khol HaAdam*” of Shabbat Teshuvah [Discourse 2], and “*BaSukkot Teishvu*” of the 2nd day of Sukkot [Discourse 3], (Sefer HaMaamarim 5723 p. 3 and on; p. 14 and on; p. 25 and on).

²³⁸ Deuteronomy 33:4

²³⁹ Talmud Bavli, Sanhedrin 59a; Also see 91b there.

²⁴⁰ And not only that of the general whole (like “robbing the tribe-*Gezel HaSheivet*-גזל השבט”) [See Talmud Yerushalmi Gittin 4:2 and elsewhere.]

²⁴¹ See the discourse entitled “*Torah Tzivah*” in Ohr HaTorah, Zot HaBrachah (p. 1,848; p. 1,855); Also see the discourse by the same title 5654 (Sefer HaMaamarim 5654 p. 26); 5702 (Sefer HaMaamarim 5702 p. 39).

²⁴² Mishnah Avot 2:12

We also must understand that the meaning of the word “inheritance” as simply understood, is that one has inherited something from his ancestors. (In other words, in and of himself, it does not [necessarily] relate to him, except that he has inherited it from his forefathers.) However, when the Torah was given at Mount Sinai all the (souls of the) Jewish people were present and accepted the Torah upon themselves.²⁴³

We must also understand what the next verse states,²⁴⁴ “He became King over Yeshurun when the numbers of the nation gathered – the tribes of Yisroel in unity.” We therefore must understand the relationship between the verse, “He became King over Yeshurun etc.,” and the verse “The inheritance of the congregation of Yaakov.”

We also must understand why in this verse the Jewish people are called Yaakov (“The inheritance of the congregation of Yaakov”), whereas in the next verse they are called “Yeshurun” (“He became King over Yeshurun”) and at the conclusion of the verse they are called “Yisroel” (“the tribes of Yisroel in unity”).

2.

Now, the essential point of the explanation (as understood from the teachings of Chassidus),²⁴⁵ is that there are

²⁴³ Pirkei d’Rabbi Eliezer, Ch. 41; Midrash Shemot Rabba 28:6; Tanchuma Yitro 11; Zohar I 91a, and elsewhere.

²⁴⁴ Deuteronomy 33:5

²⁴⁵ See the citations to the discourses entitled “*Torah Tzivah*” *ibid.* Also see *Hemshech “v’Kachah”* 5637, Ch. 66 and on; *Sefer HaMaamarim* 5630 p. 87 and on; *Sefer HaMaamarim*, Kuntreisim Vol. 2, p. 361a and on.

two matters in Torah. There is Torah as it is unto itself, this being the will and wisdom of the Holy One, blessed is He, and there is Torah as it descended below to refine and purify the world, beginning with the refinement and purification of the one who studies it. That is, the intellect of his animalistic soul becomes refined, purified and included in the side of Holiness.²⁴⁶

This is the meaning²⁴⁷ of the statement of our sages, of blessed memory,²⁴⁸ “A person should always engage in Torah and *mitzvot*, even if not for their own sake (*Lishmah*-לשממה), for through [doing so] not for their own sake, one comes to do them for their own sake.” That is, at the beginning of one’s service of *HaShem*-יהוה, blessed is He, his involvement in studying Torah is for refining and purifying his own soul.

This is as our sages, of blessed memory, taught,²⁴⁹ “At the outset, when a person does this [*mitzvah*], he does it for himself,” in that his involvement in Torah study is for refining his own soul. Through this, he then comes to be involved in the study of Torah for its own sake (*Lishmah*-לשממה), meaning for the sake of Torah itself (which transcends the matter of affecting refinements – *Birurim*).

This then, is why Torah is called an inheritance (*Yerushah*), but even so, the sages stated, “prepare yourself to study Torah, for it is not yours by inheritance (*Yerushah*).” That

²⁴⁶ See Tanya, Ch. 37 (49a) that at first glance, the explanation of the refinement of the intellect of the animalistic soul and its inclusion in the side of Holiness is also so of the category of Intermediates (*Beinonim*), (even though they are incapable of transforming the emotions of the animalistic soul to Holiness).

²⁴⁷ Also see Likkutei Torah, Ha’azinu 75d and on.

²⁴⁸ Talmud Bavli, Pesachim 50b

²⁴⁹ Talmud Bavli, Pesachim 68b

is, when Torah is called an inheritance (*Yerushah*) this is in relation to the matter of the refinements (*Birurim*) affected through Torah study.

This is because the sparks within physical things, as well as the sparks of the intellect of the animalistic soul, are rooted in the world of Chaos-*Tohu*, whereas the souls of the Jewish people are rooted in the world of Repair-*Tikkun*. This is why [the Torah] calls Esav “big-*Gadol*-גדול,” but calls Yaakov “little-*Katan*-קטן,”²⁵⁰ because Esav is rooted in the world of Chaos-*Tohu* and the lights of the world of Chaos-*Tohu* are abundant (“big-*Gadol*-גדול”). In contrast, Yaakov is rooted in the world of Repair-*Tikkun*, and the lights of the world of Repair-*Tikkun* are few and are limited in vessels (“little-*Katan*-קטן”). Now, since Yaakov and Esav are brothers, as the verse states,²⁵¹ “Was not Esav the brother of Yaakov,” and brothers are inheritors of each other, therefore, by the souls of the Jewish people refining the sparks, they thereby inherit the lights of the world of Chaos-*Tohu*.

In contrast, their statement, “prepare yourself to study Torah, for it is not yours by inheritance (*Yerushah*),” relates to Torah as it transcends the matter of affecting refinements (*Birurim*), and this aspect of Torah is drawn down through studying Torah for its own sake. This then, is the meaning of “prepare yourself to study Torah,” in that one must toil within himself that his study of Torah should be for its own sake (*Lishmah*-לשמך), without any ulterior motives altogether, (not even the motive of refining one’s own soul). Through studying

²⁵⁰ Genesis 27:1; 27:15; 27:42

²⁵¹ Malachi 1:2

Torah for its own sake (*Lishmah*-לשמה) one thereby draws down Torah as it, is in and of itself. This level of Torah even transcends the lights of the world of Chaos-*Tohu* (which the Jewish people inherit through the toil of affecting refinements – *Birurim*), and is “**not** yours by inheritance.”

3.

This is the meaning of the verse,²⁵² “May my teaching drop like rain (*Matar*-מטר), may my utterance flow like the dew (*Tal*-טל).” Rain (*Matar*-מטר) comes from the clouds which are formed from the moisture of the earth, [as in the verse],²⁵³ “A mist ascended from the earth and watered the whole surface of the soil.” In contrast, dew (*Tal*-טל) comes from above.

The same is so spiritually, that rain (*Matar*-מטר) is the matter²⁵⁴ brought about through refinement, purification, and ascent from below. This is as our sages, of blessed memory, taught²⁵⁵ on the verse “May my teaching drop (*Ya'arof*-יערף) like the rain,” that, “When the necks (*Orfan*-ערפן) of the people are broken, at that point rain falls.” In contrast, dew (*Tal*-טל) is revelation from above.

Now, the reason that Torah is compared to dew (*Tal*-טל) and rain (*Matar*-מטר) is because in Torah there are two matters.

²⁵² Deuteronomy 32:2

²⁵³ Genesis 2:6

²⁵⁴ In most places it states that the **descent** of the rains is brought about the the refinement of the lower. And in the aforementioned *Hemshech* “*Kachah*” it states that this is the **matter** of the rain (*Matar*). Also see the discourse entitled “*Shir HaMaalot L’David, Hineh Mah Tov* etc.,” of Lag BaOmer 5722, Ch. 6 and the notes there (Torat Menachem, Sefer HaMaamarim Iyaar p. 273 and on) [translated in The Teachings of The Rebbe 5722, Discourse 29].

²⁵⁵ Midrash Bereishit Rabba 13:4 [13:14]

There is the matter of the descent of the Torah in order to refine the world. The drawing down of this matter of Torah is brought about through studying Torah in a way that “he does it for himself,” this being the matter of “May my teaching drop (*Ya’arof*-יערף) like the rain.”

Then there is Torah as it is, in and of itself, (as it is in the world of Emanation (*Atzilut*), higher than its descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)). The drawing down of this matter of Torah is through engaging in the study of Torah for its own sake (*Lishmah*-לשממה), this being the matter of “may my utterance flow like the dew (*Tal*-טל).”

It could be said that about this our sages, of blessed memory, stated,²⁵⁶ “Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him.” That is, through engaging in Torah study for its own sake (*Lishmah*-לשממה), there is a drawing down and revelation of Torah as it is above, that “**the Holy One, blessed is He**, reads and studies opposite him,” this being the dew (*Tal*-טל) of Torah.²⁵⁷

Now, it can be said that these two matters, (the rain (*Matar*-מטר) of Torah and the dew (*Tal*-טל) of Torah), are the revealed parts of the Torah and the inner aspects (*Pnimityut*) of the Torah.²⁵⁸ That is, when it comes to the revealed parts of

²⁵⁶ See Tanna d’Vei Eliyahu Rabba, Ch. 18; Yalkut Shimoni Eichah, Remez 1,034.

²⁵⁷ This is as stated in Likkutei Torah (76a) there; However, in most of the Chassidic discourse cited in the note at the beginning of Ch. 2, it states that “the Holy One, blessed is He, reads and studies opposite him” is the matter of the rain (*Matar*-מטר) of the Torah. See later in Ch. 4.

²⁵⁸ Also see *Hemshech* 5666 p. 307 that the matter of the inheritance (*Yerushah*) of the Torah, (which stems from the refinements (*Birurim*) of the Torah) is in the revealed parts of Torah, whereas the dew (*Tal*-טל) of the Torah is the inner

Torah which manifest within physical things, the light of *HaShem*'s יהו"ה Godliness is concealed, and for the light to be revealed in the one who studies the Torah, this comes about through his refinement (*Zikuch*-זיכוך) of himself.

This is the meaning of the teaching,²⁵⁹ "If he is meritorious (*Zachah*-זכה) it becomes an elixir of life for him." That is, the word, "If he is meritorious-*Zachah*-זכה" is of the same root as the word "refinement-*Zikuch*-זיכוך," and it is specifically then that "it becomes an elixir of life for him." In contrast, in regard to the inner aspect (*Pnimityut*) of Torah, *HaShem*'s יהו"ה Godliness is openly revealed.

To add, even after a person refines himself, at which point the light is openly revealed even in the revealed parts of Torah, nonetheless, it is not like the revelation in the inner aspects (*Pnimityut*) of Torah. For, since the light in the revealed parts of Torah manifests within physical things that conceal the light, therefore, even when the concealment is removed, the light is not as revealed as the light of the inner aspects (*Pnimityut*) of Torah.²⁶⁰

This then, is why the revealed parts of Torah are the rain (*Matar*-מטר) of Torah, in which there are two matters. That is, in the study of the revealed parts of the Torah there must be the toil indicated by the word, "If he is meritorious-*Zachah*-זכה," in that "he does it for himself," in order to refine his own soul –

aspects (*Pnimityut*) of the Torah. [However, in *Hemshech* 5666 there it states that the dew (*Tal*-טל) of the Torah (the inner aspects of the Torah) is the matter of the gift (*Matanah*) of Torah.]

²⁵⁹ Talmud Bavli, Yoma 72b

²⁶⁰ This is similar to what is cited later in chapter five, that the revelation of *HaShem*-יהו"ה that is brought about through the repair of the concealment of His title God-*Elohi*"m-אלהי"ם, is not comparable to the revelation of *HaShem*-יהו"ה Himself.

similar to the matter indicated by the teaching, “When the necks (*Orfan*-עֲרֵפָן) of the people are broken, [at that point rain falls].” Moreover, even then, the light of *HaShem*’s-יהו"ה Godliness that illuminates for him, is as it manifests in the world, [this being the aspect of] the rain-*Matar*-מָטָר. In contrast, the dew-*Tal*-טַל is the matter of the inner aspect (*Pnimityut*) of Torah.

4.

Now, in addition to the two above-mentioned matters in Torah, (the inheritance (*Yerushah*) of Torah, and “prepare yourself to study Torah”), the Torah is also called a “gift-*Matanah*-מַתָּנָה.”²⁶¹ This is as in the blessing on the Torah, “And He has **given-Natan**-נָתַן us His Torah,” in which we conclude, “[Blessed are You, *HaShem*-יהו"ה], the **Giver-Notein**-נֹתֵן of the Torah.” Likewise, the Holiday of Shavuot is called,²⁶² “The time of the **giving-Matan**-מַתָּנָה of the Torah.”

The explanation²⁶³ is that the difference between dew (*Tal*-טַל) and rain (*Matar*-מָטָר) is that the descent of the rains (*Matar*-מָטָר) depends on man’s toil in serving *HaShem*-יהו"ה, blessed is He. (This is as the verse states,²⁶⁴ “It shall be that if

²⁶¹ Also see Talmud Bavli, Brachot 5a “The Holy One, blessed is He, gave Israel three precious gifts... Torah etc.” Also see Midrash Bereishit Rabba 6:5, “Three things were given as gifts to the world: The Torah etc.”

²⁶² In the prayer liturgy and the Kiddush of Yom Tov.

²⁶³ With respect to the coming section, see the discourses cited at the beginning of Ch. 2; Also see the discourse entitled “*Al Shloshah Devarim HaOlam Omed*” 5714, Ch. 5 (Torat Menachem, Sefer HaMaamarim Nissan, p. 182 and on) [translated in The Teachings of The Rebbe 5714, Discourse 15].

²⁶⁴ Deuteronomy 11:13-14

you listen etc. (then)²⁶⁵ I shall provide rain (*Matar*-מטר) for your land etc.”) In contrast, dew (*Tal*-טל) is not dependent on man’s toil in serving *HaShem*-יהו"ה, blessed is He, (as our sages, of blessed memory, stated,²⁶⁶ “The dew (*Tal*-טל) is not withheld”). The same is so spiritually, that rain (*Matar*-מטר) refers to a drawing down brought about through arousal from below, whereas dew (*Tal*-טל) is a drawing down from Above that comes in and of itself.

From this it is understood that in regard to what was explained before, that the aspect of the dew (*Tal*-טל) of Torah is the drawing down of Torah as it is above, brought about by engaging in Torah study for its own sake (*Lishmah*-לשמיה), (“Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him”), is [only] in general.

However, more particularly, even the drawing down of Torah as it is above, that “**the Holy One, blessed is He, reads and studies,**” since the drawing down is brought about through the **person** reading and studying, therefore, it too is included in the aspect of the rain (*Matar*-מטר) of Torah.

In contrast, the dew (*Tal*-טל) of the Torah is an even higher level in Torah that is not drawn down through man engaging in Torah study, (or even engaging in Torah study for its own sake (*Lishmah*)). It rather is drawn down in and of itself.

This is the meaning of the statement of our sages, of blessed memory,²⁶⁷ “During the first three hours of the day, the Holy One, blessed is He, sits and engages in the study of

²⁶⁵ And as the passage there continues (11:16-17), “Lest you turn astray and serve... so there will be no rain (*Matar*-מטר).”

²⁶⁶ Talmud Bavli, Taanit 3a

²⁶⁷ Talmud Bavli, Avodah Zarah 3b

Torah.” The question on this is well-known. That is, it states “whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him,” and thus, since the Jewish people [as a whole] are engaged in studying Torah throughout the entire day, (in that one person learns at one time, and another person learns at another time), therefore, the Holy One, blessed is He, also engages in the study of Torah throughout the whole day. However, even so, the sages said that, “during the first three hours of the day the Holy One, blessed is He, sits and engages in Torah study.”

The essential point of the explanation is that, when it states, “Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him,” this refers to the drawing down from Above brought about through arousal from below, (that is, engaging in Torah study on the part of the person). Therefore, the drawing down is commensurate to the arousal from below. This is why they stated, “Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies **opposite him** (*K’Negdo*-כנגדו).” That is, the very fact that the Holy One, blessed is He, reads and studies opposite him, means that it is commensurate to the study on the part of the person.

In contrast, when they stated that “During the first three hours of the day, the Holy One, blessed is He, sits and engages in Torah study,” this refers to the drawing down from Above in and of itself, from a “place” that arousal from below does not reach. This matter is the aspect of the dew (*Tal*-טל) of Torah. This is because the root of the dew (*Tal*-טל) is in the first three *Sefirot* of the Ancient One-*Atik*. This is the relationship

between “the Holy One, blessed is He, sitting and engaging in Torah study” (that is, the dew (*Tal*-טל) of Torah) and “the first three hours of the day.” That is, the first three [hours] refer to the first three *Sefirot* of the Ancient One-*Atik*.

Now, we should explain this according to what is well-known,²⁶⁸ that even in the inner aspects (*Pnimityut*) of Torah, there is an outer aspect (*Chitzoniyut*) and an inner aspect (*Pnimityut*). That is, when the inner aspects (*Pnimityut*) of Torah discuss matters that relate to the chaining down of the worlds (*Hishtalshelut*), this is the revealed aspect within it. [This is similar to the revealed parts of Torah, which discuss matters of the world, except that in the revealed parts of Torah physical matters are discussed, whereas in the inner aspects (*Pnimityut*) of Torah spiritual matters are discussed.] This level of the inner aspects of Torah is a state of grasp and comprehension.²⁶⁹ However, the primary matter of the inner aspect (*Pnimityut*) of Torah is that Torah is the Supernal pleasure (*Taanug*), this being pleasure (*Taanug*) that transcends grasp and comprehension.

It can thus be said that the drawing down of the inner aspect (*Pnimityut*) of Torah through engaging in Torah study for its own sake (*Lishmah*), about which they stated, “Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him,” [this being the matter of “prepare

²⁶⁸ *Hemshech* 5672 Vol. 1, Ch. 181 (p. 370)

²⁶⁹ This is similar to the grasp of the souls as they are in the Garden of Eden (*Gan Eden*) in their engagement in Torah study, which is in a way of actual grasp and comprehension. The same is likewise so of the Torah of the world of Emanation (*Atzilut*), which discusses matters of Godliness, that it is “an aspect of actual grasp of the world of Emanation (*Atzilut*).” (*Hemshech* 5672 *ibid.*)

yourself to study Torah”], is the revealed part of the inner aspect (*Pnimityut*) of Torah, which discusses matters that relate to the chaining down of the worlds (*Hishtalshehut*) and the like. However, the drawing down of the inner aspect (*Pnimityut*) of the Torah, as it is, in and of itself, about which they said, “During the first three hours of the day, the Holy One, blessed is He, sits and engages in Torah study,” [this being the matter of the gift (*Matanah*-מתנה) of Torah]²⁷⁰ is the aspect of the pleasure (*Taanug*) of Torah which transcends grasp and comprehension.

5.

This then, is the meaning of, “The Torah that Moshe commanded us is the inheritance of the congregation of **Yaakov**. He became King over **Yeshurun**... the tribes of **Yisroel** in unity.” In regard to the fact that Torah is the inheritance of each and every Jew as an individual, this stems from the aspect of Yaakov within them, (“the **inheritance** of the congregation of Yaakov”). The matter of “prepare yourself to study Torah for it is not yours by inheritance,” stems from the aspect of Yisroel. The gift (*Matanah*-מתנה) of the Torah stems from the aspect of Yeshurun.

²⁷⁰ To further elucidate from *Hemshech* 5672 Vol. 1, Ch. 174 (p. 354), the gift (*Matanah*-מתנה) of Torah is the matter of the inner aspect (*Pnimityut*) of Torah known as the essential delights (*Sha'ashu'im Atzmiyim*).

The explanation is that Yaakov is the aspect of a servant (*Eved*-עבד), as the verse states,²⁷¹ “Listen to me, My servant (*Avdi*-עבדי) Yaakov.” Yisroel is the aspect of a son (*Ben*-בן), as the verse states,²⁷² “My son, My firstborn, Yisroel.”²⁷³ The toil of Yaakov is that he “serves God-*Oved Elohi*”m-אלהי”m,” meaning that he repairs the concealment drawn from *HaShem*’s-יהו”ה title God-*Elohi*”m-אלהי”m. Yisroel-ישראל is called such “because you have ruled-*Sarita* שרית over God-*Elohi*”m-אלהי”m,”²⁷⁴ in that he rules and dominates over the title God-*Elohi*”m-אלהי”m.

It is in this regard that Zohar states²⁷⁵ that Yisroel-ישראל and Yaakov-יעקב correspond to the Name *HaShem*-יהו”ה and His title God-*Elohi*”m-אלהי”m. That is, relative to the aspect of Yaakov-יעקב, which divides into “the *Yod*-י in the heel-*Eikev*-עקב,”²⁷⁶ there is the concealment affected by the name God-*Elohi*”m-אלהי”m, and his toil is to rectify the concealment. However, even after he rectifies the concealment caused by the title God-*Elohi*”m-אלהי”m, by drawing down a revelation of the Name *HaShem*-יהו”ה, nevertheless, this [only] is the revelation of the Name *HaShem*-יהו”ה as it is [revealed] through His title God-*Elohi*”m-אלהי”m.

²⁷¹ This is as it is written in Likkutei Torah Balak 70c, and elsewhere; See Isaiah 46:1 – “Now listen Yaakov My servant (*Avdi*-עבדי).” In *Hemshech* 5666 p. 225 it states, “Listen Yaakov My servant.”

²⁷² Exodus 4:22

²⁷³ Likkutei Torah, Balak 70c; *Hemshech* 5666 p. 225

²⁷⁴ Genesis 32:29

²⁷⁵ Zohar I 174a

²⁷⁶ Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital), Ch. 2; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) there [section on Yaakov-יעקב].

In contrast, Yisroel-ישראל is called such “because you have ruled-*Sarita* שרית over God-*Elohi*”m-אלהים,” meaning that relative to him, in the first place there is no concealment or hiddenness affected by *HaShem*’s-יהויה title God-*Elohi*”m-אלהים. Thus, the revelation drawn down by Yisroel-ישראל is the revelation of *HaShem*-יהויה Himself.

In Likkutei Torah²⁷⁷ it is explained that the toil during the six mundane days of the week (generally) is the toil of Yaakov-יעקב, this being the toil of affecting refinements (*Birurim*) to repair the concealment caused by *HaShem*’s-יהויה title God-*Elohi*”m-אלהים. The toil of Shabbat is the aspect of Yisroel-ישראל, for about Shabbat the verse states,²⁷⁸ “God-*Elohi*”m-אלהים finished,” meaning the conclusion of the quality of restraint (*Tzimtzum*) and concealment affected by *HaShem*’s-יהויה title God-*Elohi*”m-אלהים, and the revelation of *HaShem*-יהויה is drawn down. Therefore, the toil of refinements (*Birurim*) is not necessary [on Shabbat]. Rather, the service of Shabbat is to delight over *HaShem*-יהויה, which transcends the toil of affecting refinements (*Birurim*).

Now, the aspect of Yeshurun-ישורון even transcends the aspect of Yisroel-ישראל. This is because the word Yeshurun-ישורון is of the same root as the word “chain-*Sheir*” שיר,” this being something round like a ring, which has no beginning or end.²⁷⁹

²⁷⁷ Likkutei Torah, Balak 72a-b

²⁷⁸ Genesis 2:2

²⁷⁹ Likkutei Torah, Shir HaShirim 1c, and as also brought in Likkutei Torah Nitzavim 45a; Also see Ohr HaTorah, Zot HaBrachah p. 1,861 and on; p. 1,866; Sefer HaMaamarim 5654 p. 35 and on. However, there it is (primarily) discussing the matter of the level of Torah that is like a circle, (and not the level of **Yisroel-ישראל** that is called Yeshurun-ישורון).

In Likkutei Torah²⁸⁰ it is explained that when the Jewish people are called Yeshurun-ישורון this stems from the root of their souls as they arose in *HaShem* 's-יהו"ה Supernal thought. It can be said that the difference between Yeshurun-ישורון and Yisroel-ישראל is that although Yisroel-ישראל is called such “because you have ruled-*Sarita*-שריית over God-*Elohi*”מ-אלהים,” due to the root of the soul which transcends manifestation within the body, [and as explained in various places,²⁸¹ Yaakov-יעקב is the [aspect of the] soul that is manifest in the body, whereas Yisroel-ישראל is the root of the soul that transcends manifestation in the body], and Yisroel-ישראל is the aspect of the son (*Ben*-בן), (as mentioned before), in which the term and matter of a son (*Ben*-בן) is specifically applicable once the son has been **drawn down** from the brain of the father, whereas Yeshurun-ישורון is the essential self of the soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, similar to a son as he is included in the brain of the father himself (before being drawn down).

This then, is the explanation of the term Yeshurun-ישורון, which is of the root “chain-*Sheir*-שיר” that has no beginning or end. That is, in the level of the souls as they already are drawn down from the brain of the father, (even as they are above), there are distinctions of various levels. In contrast, the matter of the “chain-*Sheir*-שיר,” in which there is neither beginning nor end, is the essential self of the souls as

²⁸⁰ Likkutei Torah Nitzavim [45a] *ibid*.

²⁸¹ See *Hemshech* 5666 in note 21

they are rooted in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of the verse, “He became King over Yeshurun.” Likkutei Torah²⁸² states that this refers to Rosh HaShanah, [at which time] “You crown Me as King over you.” For, the matter of “crowning Me as King over you” comes about through the revelation of the essential self of the soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

This then, is the relationship between these three matters in the Jewish people, (Yaakov-יעקב, Yisroel-ישראל, and Yeshurun-ישורון), and the three matters in Torah. That is, the matter of the inheritance (*Yerushah*) of Torah, which stems from the refinements (*Birurim*), [in that, through the refinements (*Birurim*) of Torah we inherit the lights of the world of Chaos-*Tohu*, as discussed in chapter two], stems from the aspect of Yaakov-יעקב. This is because the toil of affecting refinements (*Birurim*) is in the aspect of Yaakov.

The matter of “prepare yourself to study Torah,” in that through the study of Torah for its own sake (*Lishmah*) there is a drawing down of the revelation of Torah as it is above, (the inner aspect (*Pnimitiyut*) of Torah), stems from the aspect of Yisroel-ישראל.²⁸³ This is because engaging in Torah study in the aspect of Yisroel-ישראל is (not in order to affect refinements

²⁸² Likkutei Torah, Nitzavim ibid.

²⁸³ To elucidate based on what is known, that the day of Shabbat relates to the inner aspects (*Pnimitiyut*) of the Torah (Likkutei Sichot, Vol. 1, p. 53), and Shabbat is the aspect of Yisroel-ישראל, as stated earlier in the discourse.

– *Birurim*, but), to draw down the revelation of *HaShem*'s יהו"ה's Godliness.

The matter of the gift (*Matanah*-מתנה) of Torah, this being the drawing down of the pleasure of Torah (which transcends grasp and comprehension), and transcends division, stems from the aspect of *Yeshurun*-ישורון.

6.

Now, this must be understood. For, according to the above explanation, the reason Torah is called an inheritance (*Yerushah*) is because Torah **brings** to the inheritance, (in that through the refinements brought about by Torah, we inherit the lights of the world of *Chaos-Tohu*). However, the explanation of the verse, “Torah... **is** the inheritance” (according to the simple meaning, and [as known] “a verse does not depart from its simple meaning”)²⁸⁴ is that Torah itself is an inheritance (*Yerushah*).²⁸⁵

We can therefore say that the matter of the inheritance of Torah (according to the explanation that the Torah itself is the inheritance) is even higher than the matter of the gift (*Matanah*) of Torah. For, in regard to what was cited before from the teachings of Chassidus that the inheritance (*Yerushah*) is lower than the gift (*Matanah*), this²⁸⁶ is because an

²⁸⁴ Talmud Bavli, Shabbat 63a

²⁸⁵ This is also proven by the fact that our sages, of blessed memory, derived from this verse that “a gentile who studies Torah is liable of the death penalty” (Talmud Bavli, Sanhedrin 59a), and “anyone who withholds *halachah* from [being studied] by the mouth of a student [who seeks to study Torah], it is as if he robs him of the inheritance of his ancestors” (Sanhedrin 91b).

²⁸⁶ See Likkutei Sichot Vol. 13, p. 115

inheritance stems from the existence of an **heir** (who is a relative of the one whose inheritance it is) and does not depend on the will of the one who is the source of the inheritance. In contrast, a gift (*Matanah*) depends on the [will and] desire of **the giver**. This matter is present in an inheritance (*Yerushah*) that is (solely) due to their relationship.²⁸⁷

However, in [kind of] inheritance (*Yerushah*), the matter of which is that the heir takes the place of the one who he inherits from, (and therefore inherits his possessions **automatically**), it does not apply to say that this comes about because of the existence of the heir, being that the heir is not a different existence than the one he inherited from, but instead takes the place of the one he inherited from. In such a case, the opposite is true, in that this kind of inheritance (*Yerushah*) is higher than a gift. This is because a gift stems from the [will and] **desire** of the giver, whereas in (this kind of) inheritance the heir takes the place of the one he inherits from himself (which transcends the desire of the one he inherited from).

Based on this, it must be said that the reason that in the matter of the inheritance (*Yerushah*) of Torah (which even transcends the gift (*Matanah*) of Torah) it states, “the inheritance of the congregation of **Yaakov-יעקב**,” is because Yisroel-ישראל and Yeshurun-ישורון are [attained] names of elevation in level, and therefore relate to the matter of

²⁸⁷ See in various places in the books of the Rogachover Ga'on (Sha'lot u'Teshuvot Tzafnat Pa'ane'ach Dvinsk Vol. 1, Siman 118; Warsaw Vol. 2, Siman 118; Tzafnat Pa'aneach Miluyim 13a) that in an inheritance there are two matters: There is the inheritance that stems from the relation, which is an inheritance that applies to all people. Then there is an inheritance in which the inheritor stands in place of the one who bequeaths the inheritance, and this inheritance is solely in the Jewish people.

revelations (*Gilyim*). However, the matter of an inheritance (*Yerushah*) in which the heir takes the place of the one who he inherits from, is revealed in the name Yaakov-יעקב, which is the essential inherent name (*Shem HaEtzem*),²⁸⁸ in which all Jews are equal.

Now, we must better understand this. For, the matter of the essential self of the soul, because of which all Jews are equal, (seemingly) is more emphasized in the name Yeshurun-ישורון. This is because Yeshurun-ישורון is of the root “chain-*Sheir*-שיר” in which there is no beginning or end. However, even so, the name Yeshurun-ישורון relates to the matter of the gift (*Matanah*) (of Torah), which relates to the [will and] **desire** of the giver. In contrast, relative to the inheritance (*Yerushah*) that relates to the one who bequeaths the inheritance himself, it states, “the inheritance of the congregation of Yaakov-יעקב.”

This may be understood with a preface about the verse,²⁸⁹ “He will choose our heritage for us, the pride of Yaakov etc.,” in which two matters are stated. “He will choose for us (*Yivchar Lanu*-יבחר לנו),” which is the matter of free choice (*Bechirah*-בחירה),” and “our heritage,” which is the matter of the inheritance (*Yerushah*). Now, it can be said that the matter of free choice (*Bechirah*), in that the Holy One, blessed is He, chose the Jewish people, is that He chose to **desire** them. The matter of the inheritance (*Yerushah*), in which the heir takes the place of the one he inherits from, is that the Jewish people are rooted in the Essential Self of the Singular

²⁸⁸ Seemingly, further analysis of the source for the fact that Yaakov-יעקב is the essential inherent name (*Shem HaEtzem*) is required.

²⁸⁹ Psalms 47:5

Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, although the matter of free choice (*Bechirah*) [also] stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who is not compelled by anything and is capable of desiring or not desiring,²⁹⁰ nevertheless, the matter of free choice (*Bechirah*) is (not in regard to His Essential Self, Himself, but rather) in regard to His desire (*Ratzon*). That is, when it is said that He chose the Jewish people, it means that He chose to **desire** them.

[There is yet another matter in this, in that even the free choice (*Bechirah*) itself, (which is the cause of the desire), is [only] the wondrousness of His Essential Self, (in that He is not compelled by anything and is capable of desiring or not desiring), and is itself not the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.]²⁹¹

Based on this, we can explain that when it comes to the matter of the gift (*Matanah*), the name Yeshurun-ישורון is used, whereas when it comes to the matter of the inheritance (*Yerushah*), the name Yaakov-יעקב is used. For, a gift (*Matanah*), which stems from the desire of the giver (as explained before), comes from the matter of free choice (*Bechirah*), (meaning, He chose to desire). This is as we recite in the blessings of the Torah, “Who has chosen us from amongst

²⁹⁰ *Hemshech* Rosh HaShanah 5703 p. 24

²⁹¹ See what is stated **similar to this** in the [preceding] discourses of this year entitled “*Yivchar Lanu*” [Discourse 1], Ch. 5 (Sefer HaMaamarim 5723, p. 8), and in the discourse entitled “*v’Khol Adam Lo Yihiyeh*” [Discourse 2] Ch. 7 (Sefer HaMaamarim 5723 p. 21).

all the nations” (and therefore continues) “and gave (*Natan*-נתן) us His Torah.” Thus, since the matter of free choice (*Bechirah*) stems from the wondrousness of His Essential Self, in that He is not compelled by anything, therefore, the receptacle for this is the matter of “*Yeshurun*-ישורון” which is of the root “*chain-Sheir*-שׂיר,” which is circular and has no beginning or end, this being the elevation and wondrousness of the essential self of the soul which transcends the divisions of beginning and end.

The matter of the inheritance (*Yerushah*), that the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, becomes revealed in the name *Yaakov*-יעקב, which is the essential inherent name (*Shem HaEtzem*) of the Jewish people themselves.

7.

It can further be said that the fact that this verse [specifies], “He will choose our heritage for us, the pride of *Yaakov*-יעקב,” is due to the matter of “our heritage,” this being the matter of the inheritance (*Yerushah*) that relates to *Yaakov*-יעקב. The request, “**He will choose** (*Yivchar*-יבחר) our heritage for us” is that the matter of our heritage, this being the essential self of the soul which is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, should be drawn down into revelation. This is similar to how on Rosh HaShanah the primary emphasis is “our heritage, the pride of *Yaakov*,” only that we plead that the matter be drawn down into revelation.

The same is likewise so on Simchat Torah, that the primary emphasis is the “**inheritance** of the congregation of Yaakov-יעקב.”

Now, the verse says “the **congregation** (*Kehilat*-קהלת) of Yaakov.” For, from the angle of the matter of Yaakov-יעקב, all Jews are a single entity (a “congregation-*Kahal*-קהל”). This is similar to what it states about Rosh HaShanah, “You are standing this day, all of you,”²⁹² individuals who are [united] as one. This is why the *mitzvah* of the day (of Simchat Torah) is with dancing. For, dancing is done with the legs, and in the legs themselves, it is with the heels-*Eikev*-עקב (and Yaakov-יעקב is of the root “heel-*Eikev*-עקב”) in which all of the Jewish people are equal.

Moreover, the fact that all Jews unite to be a single being, “the congregation of Yaakov,” is not because they sense the level of elevation that transcends division, [similar to the union indicated by Yeshurun-ישורון, which is of the root “chain-*Sheir*-שיר,” brought about through the revelation of the transcendent encompassing light (*Makif*) that transcends division]. This is because Yaakov-יעקב is of the root “heel-*Eikev*-עקב,” and the “heel-*Eikev*-עקב” does not sense elevation. Rather, this is an essential oneness and unity. The same is so with regard to the union of the Jewish people in the matter of dancing with the heels.

Thus, it is through the matter of “the congregation (*Kehilat*-קהלת) of Yaakov” that there is the revelation of the matter of “the inheritance (*Morashah*-מורשה),” this being the inheritance (*Yerushah*-ירושה) of the Torah, in that the Jewish

²⁹² [Deuteronomy 29:9]

people, the Torah, and the Holy One, blessed is He, are entirely one. For, when it comes to the gift of the Torah, there are three matters, these being the Giver, the recipient, and the gift (Torah). In contrast, in the matter of the inheritance (*Yerushah*) of the Torah, the Jewish people, the Torah, and the Holy One, blessed is He, are entirely one.

The drawing down of this matter (“the inheritance (*Morasahah*-מורשה),” this being the inheritance (*Yerushah*) of the Torah) on Simchat Torah, is with great joy. From Simchat Torah this matter is drawn down throughout the entire year, so that there should be a joyous year in the study of Torah without any obstacles or obstructions. This is why all Jews yearn for the days of Moshiach, since in that time there will be no obstacles or obstructions to engaging in the study of Torah and fulfilling *mitzvot* as demanded,²⁹³ until “the earth will be filled with the knowledge of *HaShem*-יהוה as the water covers the ocean floor,” with the coming of our righteous Moshiach in the near future, in the most literal sense!

²⁹³ Mishneh Torah of the Rambam, Hilchot Teshuvah 9:2

Discourse 5

*“V’HaAretz Haytah...
And the earth was...”*

Delivered on the Shabbat Parshat Bereishit,
Shabbat Mevarchim Marcheshvan, 5723
By the grace of *HaShem*, blessed is He,

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

Discourse 6

*“VaYihyu Chayei Sarah... -
And Sarah’s lifetime was...”*

Delivered on the Shabbat Parshat Chayei Sarah,
Shabbat Mevarchim Kislev, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁹⁴ “And Sarah’s lifetime was one hundred years, twenty years, and seven years; the years of Sarah’s life.” As well-known, about this verse the Zohar asks,²⁹⁵ “Why is Sarah’s death specifically recorded in the Torah, more than any other women in the world, whose deaths are not recorded in the Torah in this way?” [Rabbi Chiya responded, ‘This is not so, for is it not written,²⁹⁶ ‘And Rachel died and was buried on the way to Ephrat’? Similarly, another verse states,²⁹⁷ ‘And Miriam died there,’ and likewise,²⁹⁸ ‘And Devorah, Rivkah’s nursemaid, died,’ and,²⁹⁹ ‘Shua’s daughter, the wife of Yehudah, died.’ Rabbi Yossi responded,] “It is not written about these others in the same way as it is written about Sarah. [About Sarah the verse states, ‘And Sarah’s lifetime was

²⁹⁴ Genesis 23:1

²⁹⁵ Zohar I 121b and on.

²⁹⁶ Genesis 35:19

²⁹⁷ Numbers 20:1

²⁹⁸ Genesis 35:8

²⁹⁹ Genesis 38:12

one hundred years, twenty years, and seven years; the years of Sarah's life.'] That is, with all the others, the count of their days and years is not specified as it is with Sarah etc.'”

The Zohar continues, “[Rabbi Yossi] began and said,³⁰⁰ ‘The verse states,³⁰¹ ‘The advantage of land is in everything; even a king is indebted to the field.’ There is one field (*Sadeh*-הדה) in which all blessings and holiness dwell... and then there is [another] field (*Sadeh*-הדה) etc.’” (That is, besides the field (*Sadeh*-הדה) on the side of holiness, there also is a field (*Sadeh*-הדה) on the side opposite holiness.) [It continues and states], “There are times that the King is indebted to that field (of the side opposite holiness) etc. This is as stated,³⁰² “For he found her in the field (*Sadeh*-הדה), [and the betrothed girl cried out, but she had no savior].”

The Zohar concludes,³⁰³ “Come and see: When Chavah came to the world, she adhered to the snake and he contaminated her, and she caused death to the world and to her husband... (This is as stated in the Talmud,³⁰⁴ “The snake came upon Chavah and infected her with contamination.”) When Sarah came, she descended³⁰⁵ and ascended,³⁰⁶ and did not have any adhesion to him,³⁰⁷ [as it states,³⁰⁸ ‘And Avram ascended from Egypt, he and his wife and all that he had.’] Thus, because

³⁰⁰ Zohar I 122a

³⁰¹ Ecclesiastes 5:8

³⁰² Deuteronomy 22:27

³⁰³ Zohar I 122b

³⁰⁴ Talmud Bavli, Shabbat 146a

³⁰⁵ From the Holy Land of Eretz Yisroel to Egypt.

³⁰⁶ She ascended from Egypt in purity.

³⁰⁷ The snake

³⁰⁸ Genesis 13:1

of this, Sarah merited eternal life for herself, [for her husband and for her offspring who followed after her].’ It is for this reason that the Torah states, ‘And Sarah’s lifetime,’ [indicating that she was meritorious throughout all the days of her life. It thus does not state, ‘And Chavah’s lifetime,’ or use such language about any of the other women]. This is because Sarah adhered to life, and thus, her life is true life.’”

2.

Now, to understand this,³⁰⁹ we must preface with the well-known³¹⁰ matter of the 120-ק"כ permutations (*Tzirufim*) of *HaShem*'s יהו"ה title God-*Elohi*'m-אלהי"ם, which is in the aspect of Kingship-*Malchut*. Namely, that the first 72-ע"ב permutations are on the side of holiness, whereas from the last 48-מ"ח permutations (which stem from the letters “*Yam*-ים”) vitality is caused to deviate to “other gods-*elohim acheirim*-

³⁰⁹ See the discourse entitled “*v'Eem BaSadeh*” of Shabbat Parshat Chayei Sarah 5562, subsequently printed in Maamarei Admor HaZaken 5562 (Kehot 5724) Vol. 1, p. 66 and on, and with the glosses in Ohr HaTorah, Toldot 140a and on; Also see the Sichah talk that was said after the discourse (Torat Menachem Vol. 35 p. 218 and on).

³¹⁰ See Siddur of the Arizal, Tikkun Chatzon, on the verse (Psalms 79:1) “O’ God, the nations have entered into Your inheritance etc.”

אלהים אהרים,³¹¹ this being the matter of “the land of the children of Cham-הם-48.”³¹²

Now, we first must explain the quality of Kingship-*Malchut*, which is bound to Justice-*Mishpat*-משפט, as the verse states,³¹³ “Through justice (*Mishpat*-משפט) a king establishes a land.” Furthermore, as known, it states in Zohar,³¹⁴ “Justice-*Mishpat*-משפט, this is mercy (*Rachamim*-רחמים).” Now, at first glance, this is not understood. For, how can it be that the judgment (*Din*-דין) and justice (*Mishpat*-משפט) of punishing the wicked is a matter of mercy (*Rachamim*)?

However, the explanation is as known³¹⁵ about the matter of punishments, which stem from judgment (*Din*) and justice (*Mishpat*) Above, that their purpose is to cleanse the filth and blemish caused by the sin. We thus find that judgment (*Din*) and justice (*Mishpat*) stem from hidden mercy and love, which is why they want to cleanse him.

For example, when a wicked person is given forty lashes, even though being smitten with lashes is a matter of

³¹¹ As known from Sefer Yetzirah 4:12, two letters of the *Aleph-Beit* can form two constructs (such as א"ב and ב"א) and three letters form six constructs, and so on. Thus, five letters can form one-hundred and twenty constructs. It is explained that the title *Elohi* "מ-אלהי" consists of five letters, but these letters themselves form two words “who-*Mi*-מי,” indicating concealment, and “these-*Eleh*-אלה,” indicating revelation. Thus, the first seventy-two permutations of the title God-*Elohi* "מ-אלהי" which begin with one of the three letters of “these-*Eleh*-אלה,” indicate revelation. In contrast, the final forty-eight permutations that begin with the letters “who-*Mi*-מי” indicate greater concealment. The external husks of evil derive their influence from the final forty-eight (מ"ח) permutations of the title God-*Elohi* "מ-אלהי", which are known as “the land of the children of *Cham*-הם-48.” (See Igrot Kodesh of the Lubavitcher Rebbe, Vol. 2, p. 177.)

³¹² See the “*Emet v'Emunah*” section of the evening liturgy (*Aravit*); Shaar HaKavanot, Pesach, Drush 1; Torah Ohr, Hosafot Parshat Yitro

³¹³ Proverbs 29:4

³¹⁴ Introduction to Tikkunei Zohar, 17b (“*Patach Eliyahu*”)

³¹⁵ Also see Likkutei Sichot Vol. 22, p. 71 and on.

judgment and might (*Gevurah*), nevertheless, since its purpose is to cleanse him of his sin, we find that for his soul, this smiting is a true kindness.

This is analogous to a father who washes his [baby] son in hot water to cleanse him of his excrement. Even though the baby cries out from the bitterness of his soul over being washed and scrubbed, nonetheless, the father does not take his crying into consideration, and pays no heed to his cries in his heart. We thus find that on a revealed level, this is a matter of judgment (*Din*), whereas in truth, it comes and stems from the hidden love he has for his son, which is why he wants to wash him. This is to such an extent that, because of his great love for him, the father himself washes his son's excrement.³¹⁶

This then, is the meaning of [the teaching],³¹⁷ “Justice-*Mishpat*-משפט, this is mercy (*Rachamim*).” That is, the justice (*Mishpat*) comes and is caused by the mercy (*Rachamim*), like a father who washes his son. This is as brought down from the Baal Shem Tov,³¹⁸ that the word “wash-*Rachatz*-רחץ-298” shares the same numerical value as the word “mercy-*Rachamim*-רחמיים-298.”

However, there is another way of suffering that is actual judgment (*Din*) and justice (*Mishpat*). This is when the Court of Law (*Beit Din*) decrees a punishment of (not just lashes, but) the death penalty, which is a matter of harsh judgment (*Din Kasheh*) with no admixture of kindness in it. In other words, even though the death penalty is also one of the punishments in

³¹⁶ Also see Tanya, Iggeret HaKodesh, Epistle 22.

³¹⁷ Introduction to Tikkunei Zohar, 17b (“*Patach Eliyahu*”)

³¹⁸ Tzavaat HaRivash, 144

Torah, and since Torah is a Torah of Kindness (*Torat Chessed*),³¹⁹ even its punishments (including the death penalty) stem from kindness (*Chessed*), in that through it, one's soul is repaired for the coming world, as our sages, of blessed memory, stated,³²⁰ [on the verse],³²¹ “*HaShem*-יהו"ה will trouble you on this day,” that, “On this day [of your judgment] you are troubled, but you will not be troubled in the Coming World (*Olam HaBa*).” Nevertheless, to the eye of the beholder, this is complete judgement (*Din*).

That is, even if the beholder knows that through this, his soul will be repaired for the Coming World (*Olam HaBa*), nonetheless, in this world it is a complete judgment (*Din*). This is unlike the punishment of lashes, in which the kindness (*Chessed*) of it, (that through this he becomes cleansed of his sin), is even recognizable in this world.

With the above in mind, we can understand the difference between the first 72-ע"ב permutations (*Tzirufim*) and the final 48-מ"ח permutations of the title *Elohi"m*-אלהי"ם. That is, in regard to the first 72-ע"ב permutations, though they are from *HaShem*'s-יהו"ה title God-*Elohi"m*-אלהי"ם, which indicates the quality of judgment (*Din*) and might (*Gevurah*),³²² they nevertheless are sweetened judgments. This is to say that there also is a matter of Kindness-*Chessed*-חסד-72 in them, being that the suffering is for the purpose cleansing him. About

³¹⁹ Proverbs 31:26

³²⁰ Talmud Bavli, Sanhedrin 42:2

³²¹ Joshua 7:25

³²² See Shaarei Orah of Rabbi Yosef Gikatilla translated as Gates of Light, Gate Six (*Gevurah*); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

this the verse states,³²³ “For *HaShem*-יהוה admonishes the one He loves,” and,³²⁴ “Praiseworthy is the man who *Ya”H*” disciplines.” This is similar to the matter of, “the right [hand] draws near, while the left [weaker hand] pushes away.”³²⁵ However, this is not so of the final 48-ה”מ permutations, which are harsh judgments, like the punishment of the death penalty, this being a matter of pushing away completely, like Elisha who pushed Geichazi away with both hands.³²⁶

These two matters are the two ways of conduct of the quality of Kingship-*Malchut* Above, since,³²⁷ “Through justice (*Mishpat*-משפט) a king establishes a land.” This may be better understood by way of analogy to a king of flesh and blood, who punishes his servant because he is being lazy in his work, or because his work is not being done in the way he should be doing it,³²⁸ in which there are two ways.

The first way is that the king indeed desires the service of the servant, except that since his work is not as it should be, he punishes him so that he will better his work, this being a matter of sweetened judgments. The second way is that he has no desire in the servant’s work and it is despised in his eyes, so much so, that in his heart he decides to distance the servant and get rid of him etc. This is a matter of harsh judgments in which there is no admixture of kindness-*Chessed*.

³²³ Proverbs 3:12

³²⁴ Psalms 94:12

³²⁵ Talmud Bavli, Sotah 47a

³²⁶ See Talmud Bavli, Sotah 47a *ibid*.

³²⁷ Proverbs 29:4

³²⁸ See Talmud Bavli, Ketubot 67a

3.

Now, the general conduct of the quality of judgment-*Din* to punish the servant who is lazy in his work, or whose work is not according to his ability, stems from the quality of Might-*Gevurah* in the heart of the king. That is, he is exacting over the fact that the servant has no appreciation of the greatness and exaltedness of the king, which is why he is lazy in his work or his work is not as it should be.

From this it is understood that to the degree of the king's greatness and exaltedness, to that degree the quality of judgment (*Din*) is all the more dominant. This is because, in comparison to the awesome greatness of the king, even when the servant indeed serves him and does his work with all his heart and soul, nonetheless, it is not as it should be. On the contrary, it is "like one who makes gestures in the presence of the king."³²⁹

About this the verse states,³³⁰ "Even the [hosts of the] heavens are not pure in His eyes," and,³³¹ "He finds fault with His angels." In other words, because of the greatness and awesomeness of His exaltedness, even the service of the highest angels is undesirable before Him, blessed is He. As a result of this, a conduct of the quality of judgment (*Din*) is caused in the two above-mentioned ways, whether in a way that the servant is punished so that he should improve his work, similar [the verse], "the [hosts of the] heavens are not pure in His eyes,"

³²⁹ See Talmud Bavli, Chagigah 5b

³³⁰ Job 15:15

³³¹ Job 4:18

even though at such a time the heavens still are sustained in their existence and are not completely lost, similar to the punishment of lashes, or in a way that the work of the servant is despised before Him, which is why He destroys him completely etc.

However, since the general matter of the judgment (*Din*) and justice (*Mishpat*) stems from the greatness and exaltedness of the King, this is a matter of complete judgment (*Din*) and constriction (*Tzimtzum*). In other words, not only is it that relative to the recipient it is a matter of complete constriction (*Tzimtzum*), since for him the matter of judgment (*Din*) and punishments is caused, but beyond this, even for the King himself it is a matter of complete judgment (*Din*) and constriction (*Tzimtzum*). For, this very matter, that the service of the servant is of any consequence to Him at all, so much so that He should be angered when his work is not appropriate, is a constriction (*Tzimtzum*) and a trivial matter (*Katnut*) relative to the Essential Self of the King. In contrast, this is not at all so relative to the Essential exaltedness of the King, as He is, in and of His Essential Self, in which He entirely is beyond all comparison altogether, and that the work of the servant should be of any consequence is altogether inapplicable etc.

Now, this matter, that the King constricts Himself to be exacting with the work of the servant, (as a result of which a matter of judgment-*Din* is caused) is called “small mindedness” (*Katnut HaMochin*). However, from the aspect of “expanded mindedness” (*Gadlut HaMochin*), this is not at all the case, for in such a [state] He altogether does not care etc. It is to this end that the entire matter of toiling in service of *HaShem*-יהוה,

blessed is He, by fulfilling His Torah and *mitzvot* is for. That is, its purpose is to affect a drawing down of the aspect of “expanded mindedness” (*Gadlut HaMochin*), by which the quality of judgment (*Din*) is nullified.

This is why the matter leaving exile, (and the cause of the exile itself stems from the quality of judgment-*Din*) is caused through drawing down the aspect of “expanded mindedness” (*Gadlut HaMochin*). For example, in the exodus from Egypt, this came about through Moshe, the substance of whom was the aspect of “expanded mindedness” (*Gadlut HaMochin*).

This began with the transformation of the snake (*Nachash*-נחש) into the staff (*Mateh*-מטה) of Moshe. This is because the snake (*Nachash*-נחש) indicates the drawing down of judgments (*Gevurot*) into the aspect of Kingship-*Malchut*, in that they stem from the “small mindedness” (*Katnut HaMochin*). In contrast, the transformation of the snake (*Nachash*-נחש) into the staff (*Mateh*-מטה) of Moshe was brought about through drawing down the aspect of “expanded mindedness” (*Gadlut HaMochin*), through which the beginning of the shattering of the Egyptian exile was caused.

4.

Based on this, we can explain [the teaching that],³³² “the snake (*Nachash*-נחש) came upon Chavah and infected her with

³³² Talmud Bavli, Shabbat 146a

contamination.” The explanation is that, as known,³³³ the name Chavah-חַוָּה has a numerical value of 19-ט"ט, which is the value of the letters that expand (*Miluy*) *HaShem*'s-יהו"ה name of *Ma" H*-מ"ה-45, this being the Name *HaShem*-יהו"ה as it is expanded with *Aleph*'s-א (א"ו ו"א ו"י ה"א). That is, the Name *HaShem*-יהו"ה itself has the numerical value of 26-כ"ו, and its expansion (*Miluy*) has the numerical value of 19-ט"ט, which is the numerical value of the name Chavah-חַוָּה-19.

Now, the expansion (*Miluy*) is the matter of the externality (*Chitzoniyut*) and “backside” (*Achorayim*),³³⁴ this being that which is revealed to another through speech (*Dibur*). An example is the letter *Aleph*-א. That is, to oneself a person can think the letter *Aleph*-א as it is unto itself, without any expansion (*Miluy*). Only when he must express this letter to his fellow in speech is it then necessary to articulate the expansion of the *Aleph*-א, [these being the letters] *Lamed*-ל and *Peh*-פ. In other words, the expansion (*Miluy*) is like the name of the letter, and the general matter of a name is that it is external (*Chitzoniyut*) relative to the essential self of the person, being that its purpose is so that another can call him by name.

It can be added that the matter of a name, even though it is the aspect of externality (*Chitzoniyut*), in that it is for the sake of the other, nevertheless, through it the whole essential self [of the person] is drawn forth, in that his whole essential self turns to the one who calls him [by name].³³⁵

³³³ Also see Torah Ohr, Bereishit 6d; Likkutei Levi Yitzchak to Zohar II p. 171, and elsewhere.

³³⁴ Also see Ohr HaTorah, Inanim p. 245 and on.

³³⁵ See Likkutei Torah, Behar 41c and elsewhere.

The same is so of the matter of the expansion (*Miluy*), that though it is the aspect of externality (*Chitzoniyut*) and the “backside” (*Achorayim*), the very opposite is sometimes explained, that the entire innerness (*Pnimityut*) is present in the expansion (*Miluy*) etc.,³³⁶ meaning that this is the matter of the name as it reaches the essential self.

However, even so, the general matter of the expansion (*Miluy*), (which is like the matter of a name), is the aspect of the “backside” (*Achorayim*) and the externality (*Chitzoniyut*), being that it is for the sake of another. [The same is so of the matter of the expansion (*Miluy*) and the expansion of the expansion (*Miluy d’Miluy*), in that the first expansion (*Miluy*) is the inner aspect (*Pnimityut*) relative to the expansion of the expansion (*Miluy d’Miluy*), but even so, it is the aspect of the “backside” (*Achorayim*) and externality (*Chitzoniyut*) relative to the letter itself.]

With the above in mind, we can understand [the teaching], “the snake (*Nachash*-נחש) came upon Chavah and infected her with contamination.” That is, the bestowal of harsh judgments (this being the matter of the snake-*Nachash*-נחש) can only stem from the externality (*Chitzoniyut*) and “backside” (*Achorayim*), (this being the matter of the expansion (*Miluy*)). That is, the name Chavah-חַוָּה, which has a numerical value of 19-ט”ט, is the expansion of the Name *HaShem*-יהו”ה). This refers to the aspect of “small mindedness” (*Katnut HaMochin*), from which the quality of judgment (*Din*) branches out, to the point of harsh judgments etc. This is as understood from the analogy of the king, that when he is in a state of small mindedness

³³⁶ See Ohr HaTorah, Toldot ibid. p. 142a

(*Katnut HaMochin*), that is, when in his thoughts he becomes angered at his servants, as a result, there is a chaining down to the judges who render the judgment in speech, until there then are those who actually mete out the punishment etc.

The same is understood Above, that because of the “small mindedness” (*Katnut HaMochin*) a drawing down of the aspect of the judgments (*Gevurot*) of *HaShem*’s יהו"ה title God-*Elohi*”מ אלהי"ם is caused, until from the final 48-ה מ"ה permutations it is possible for there to be a derivation of vitality to “the children of the land of Cham-הם-48,” this being the matter of harsh judgments etc.

This likewise is the matter of the snake-*Nachash*-נחש. For, as known, the letters that fill (*Miluy*) the “backside” (*Achorayim*) of *HaShem*’s יהו"ה title the Almighty-Shaddai-י"שד, (the matter of which is limitation), are the letters “snake-*Nachash*-נחש.”³³⁷ This is the aspect of the “small mindedness” (*Katnut HaMochin*), from which a bestowal of harsh judgments is caused.³³⁸

All this only applies to the aspect of Chavah-חווה, which is the matter of the expansion (*Miluy*) of the Name *HaShem*-יהו"ה, and in the expansion (*Miluy*) itself, it is not when it is in a state of adhesion and is bound to the Name *HaShem*-יהו"ה itself, at which point it is not possible for there to be any

³³⁷ This is as the matter is stated in Maamarei Admor HaZaken ibid. p. 69; In Ohr HaTorah Toldot (Vol. 4) p. 803 he cites Me’orei Ohr (Ot Nun, Section 12) that “‘*Shaddai*-י"שד-314’ plus ‘blood-*Dam*-דם-44’ equal ‘snake-*Nachash*-נחש.’” See Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 8, that *Shada*”y-י"שד-314 with the expansion (*Miluy*) of the “backside” (*Achorayim*) of the Name *Eheye*”h-ה"ה (which is equal to ‘blood-*Dam*-דם-44’) has a numerical value of ‘snake-*Nachash*-נחש’ (wherein this [and the substance matter above in the discourse are further elucidated at greater length]).

³³⁸ See Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 8 ibid.

derivation of vitality [by the external forces]. Rather, this [only is possible] when it is separate unto itself, this being the matter of Chavah-חווה after the separation (*Nesirah*), through which she was made into a separate stature unto herself. It specifically is then that the matter of “the snake-*Nachash*-נחש coming upon Chavah-חווה can be etc.”

This is the meaning of the verse,³³⁹ “The way of a snake (*Nachash*-נחש) upon a rock... and the way of a man with a young woman.” “The way of a man with a young woman” refers to Kingship-*Malchut* as she is unified to the aspect of *Zeir Anpin*, such as how Adam (אדם-45) and Chavah (חווה-19) were before the separation (*Nesirah*), at which time it was not applicable for the matter of the snake (*Nachash*-נחש) to be etc. It only is in the aspect of the “rock-*Tzur*-צור,” which is as Kingship-*Malchut* is separate from the aspect of *Zeir Anpin*, that there then is cause for there to be “the way of a snake (*Nachash*-נחש) upon a rock-*Tzur*-צור.”

5.

With the above in mind, we can also understand the meaning of the verse,³⁴⁰ “But if it is in the field (*Sadeh*-שדה) that the man (*Ish*-איש) will find the betrothed girl... only the man shall die... he alone... but you shall do nothing to the girl... for he found her in the field (*Sadeh*-שדה), the betrothed girl cried out, but she had no savior.” The explanation³⁴¹ is that

³³⁹ Proverbs 30:19

³⁴⁰ Deuteronomy 22:25-27

³⁴¹ Also see Biurei HaZohar of the Tzemach Tzeddek, Chayei Sarah, p. 130c and on.

the field (*Sadeh*-שדה) refers to the aspect of Kingship-*Malchut* as she becomes separated from *Zeir Anpin* and descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this being the matter of [the verse], “Her feet descend.”³⁴² It then is applicable for her to be found by Esav, “the man of the field (*Ish Sadeh*-איש שדה).”³⁴³ This is because she is the aspect of a “[young] girl-*Na’arah*-נער,” written³⁴⁴ missing the final letter *Hey*-ה, indicating that “she has not received a male,”³⁴⁵ meaning that she is not unified to the aspect of *Zeir Anpin*.

In contrast, “when she has received a male,” it then is not applicable for her to be found by Esav, “the man of the field (*Ish Sadeh*-איש שדה).” About this the verse states, “only the man (*Ish*-איש) shall die... he alone...” in that Esav, the “man of the field (*Ish Sadeh*-איש שדה),” remains alone, and is emptied of all the vitality he derived and received from the aspect of Kingship-*Malchut* of the side of holiness, and thus the matter of his death is caused automatically.

However, “you shall do nothing to the girl,” being that “the betrothed girl cried out.” This refers to the cry of the soul when serving *HaShem*-יהו"ה in prayer, in that the soul cries out with bitterness over her great descent etc. The same is so Above in the *Sefirah* of Kingship-*Malchut*, as the verse states,³⁴⁶ “So that my soul might sing to You and not be stilled,” in that “the lower flame yearns constantly for the upper flame and is not

³⁴² Proverbs 5:5; See Ohr HaTorah, Na"Ch Vol. 1 to Proverbs there.

³⁴³ Genesis 25:27

³⁴⁴ Deuteronomy 22:25 *ibid*.

³⁴⁵ See Zohar II 38b

³⁴⁶ Psalms 30:13

stilled.”³⁴⁷ Through this cry the soul ascends from its descent, this being the matter of the ascent of Kingship-*Malchut* on every Shabbat and Rosh Chodesh, and likewise, each and every morning.

The explanation is that the general matter of [the verse], “But if it is in the field (*Sadeh*-שדה) etc.,” is that this stems from the diminished quantity of light and illumination that there is in a state of smallness (*Katnut*) and constriction (*Tzimtzum*), which is the cause of the general matter of sins.

About this, our sages, of blessed memory, stated,³⁴⁸ “The Holy One, blessed is He, said, ‘Bring atonement for Me, being that I diminished the moon.’” This is because the diminishment of the moon is the matter of the descent of Kingship-*Malchut* etc. About this He said, “Bring atonement for Me,” in which “for Me-*Ali*-עלי” is specified, meaning that the smallness (*Katnut*) and constriction (*Tzimtzum*) should be nullified, and there should be a drawing down of the revelation of the aspect of *Zeir Anpin* into Kingship-*Malchut*. This is brought about through the cry while serving *HaShem*-יהוה in prayer, “the cry of the young girl,” through which she is elevated from her descent, and the aspect of “expanded mindedness” (*Mochin d’Gadlut*) is drawn down in her.

This then, is the meaning of “the betrothed girl cried out, but she had no savior (*Ein Moshiya Lah*-אין מושיע לה).” That is, through her cry there is a drawing down of salvation from the aspect of the Godly “nothingness-*Ayin*-אין” (in which the *Aleph*-א is vowelized with the vowel *Patach*-פתח), this being the aspect

³⁴⁷ See Zohar II 140a; Zohar I 178b; 77b; 86b

³⁴⁸ Talmud Bavli, Chullin 60b

indicated by [the verse],³⁴⁹ “Wisdom-*Chochmah* is found from nothing-*Ayin*-אין,” this being the matter of “expanded mindedness” (*Mochin d’Gadlut*).

However, when there is a lack in the cry of serving *HaShem*-יהוה in prayer, because of this, the state of “she had no savior (*Ein Moshiya Lah*-לה-אין מושיע לה)” comes to be, according to its simple meaning. In this case, the redemption comes from the Holy One, blessed is He, Himself, as He even transcends the aspect of “expanded mindedness” (*Mochin d’Gadlut*) (the aspect of the Godly “nothingness-*Ayin*-אין”). This is the meaning of the verse,³⁵⁰ “If he will redeem you, good! Let him redeem! But if not... then [as *HaShem*-יהוה lives], I-*Anochi*-אנכי will redeem.”

That is, there is the matter of redemption as it comes from the aspect of “Good-*Tov*-טוב,” meaning, from the aspect of the Foundation-*Yesod* of the father-*Abba* (Wisdom-*Chochmah*), this being the matter of the “expanded mindedness” (*Mochin d’Gadlut*) of Moshe, about whom the verse states,³⁵¹ “She saw that he was good-*Tov*-טוב.” “But if not... then [as *HaShem*-יהוה lives], I-*Anochi*-אנכי will redeem,” in that the redemption is drawn from the aspect of “I-*Anochi*-אנכי,” just as it was in the exodus from Egypt. For since, at that time, the Jewish people were in the state and standing of being “naked and bare,”³⁵² the redemption was therefore drawn down from the Holy One, blessed is He, Himself, in His glory.³⁵³

³⁴⁹ Job 28:12

³⁵⁰ Ruth 3:13

³⁵¹ Exodus 2:2

³⁵² Ezekiel 16:7

³⁵³ Pesach (Passover) Haggadah, section beginning “*Vayotzi’einu*.”

6.

This then, is the meaning of the verse,³⁵⁴ “And Sarah’s lifetime was etc.” That is, Sarah repaired the matter of “the snake (*Nachash*-נחש) came upon Chavah (חווה) etc.,” by affecting a drawing down of “expanded mindedness” (*Mochin d’Gadlut*), this being the matter of additional light and illumination. This is as our sages, of blessed memory, stated,³⁵⁵ that Sarah “added to the light of the Luminaries etc.”³⁵⁶

³⁵⁴ Genesis 23:1

³⁵⁵ Midrash Bereishit Rabba 53:8

³⁵⁶ The conclusion of this discourse is missing. For the completion of the matter see the discourse entitled “*Tachat Asher Lo Avadeta* etc.,” of Shabbat Parshat Toldot 5562 (printed in Maamarei Admor HaZaken 5562 Vol. 1 p. 75 and on).

Discourse 7

*“Katonti MiKol HaChassadim... -
I have been diminished by all the kindnesses...”*

Delivered on the Shabbat Parshat Vayishlach,
18th of Kislev, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁵⁷ “I have been diminished by all the kindnesses [and all the truth that You did for Your servant] etc.” In *Iggeret HaKodesh*,³⁵⁸ in [the epistle] beginning with these words, written by the Alter Rebbe after his release from Petersburg [prison], he explains that because of the kindnesses, which are the aspect of closeness to God, one must be in a state of self-nullification and humility.

We find this with Avraham who said,³⁵⁹ “I am but dust and ash.” In other words, closeness to God affected a state of self-nullification and humility in him. This certainly applied to Yaakov, who was the choicest of the forefathers.³⁶⁰ Certainly, the kindnesses (*Chassadim*) from Above affected a state of self-nullification (*Bittul*) of his soul in him. It is about this that he said, “I have been diminished by all the kindnesses

³⁵⁷ Genesis 32:11

³⁵⁸ Tanya, *Iggeret HaKodesh*, Epistle 2

³⁵⁹ Genesis 18:27

³⁶⁰ See *Midrash Bereishit Rabba* 76:1; *Zohar* I 119b; 147b; *Shaar HaPesukim* of the Arizal to Genesis (Toldot) 27:25

(*Chassadim*),” in that in his own eyes he became small because of the abundance of kindnesses (*Chassadim*).

This itself is the difference between kindness-*Chessed* of the side of holiness, and kindness-*Chessed* of the external husks (*Kelipot*) (this being the kindness-*Chessed* of Yishmael).³⁶¹ That is, in the kindness-*Chessed* of the external husks (*Kelipot*), the greater the kindness, the more expanded and elevated with haughtiness of spirit and expansiveness of the heart one becomes. However, this is not so of the kindness-*Chessed* of the side of holiness, the effect of which is [humility and] self-nullification (*Bittul*).

He concludes the epistle stating, “Accordingly, I am now making a weighty announcement... in regard to the multitude of kindnesses, [‘the great things that *HaShem*-יהו"ה has done with us’],³⁶² that [the men of our fraternity] should not become haughty in relation to their brethren etc. nor [jeer] or whistle derisively at them, Heaven forbid,” [and as explained by his honorable holiness, my father-in-law, the Rebbe, in his Sichah talk, the intention here is also to negate “whistling” stemming from the side of holiness], and he concludes, “[as the verse states],³⁶³ ‘a gentle reply turns away anger etc.,’ and through all this, perhaps *HaShem*-יהו"ה will place [a conciliatory and loving response] in the heart of their brethren, ‘as waters reflect one’s face, [so does the heart of man reflect the heart of another etc.]’”³⁶⁴

³⁶¹ See Zohar III 246b; Torat Chayim, Toldot 145b and on.

³⁶² Psalms 126:3

³⁶³ Proverbs 15:1; Also see Talmud Bavli, Brachot 17a; Shnei Luchot HaBrit, Mesechet Yoma 232a, and elsewhere.

³⁶⁴ Proverbs 27:19; See Tanya, Ch. 46

Now, being that the Alter Rebbe wrote this epistle after returning from [imprisonment in] Petersburg, it is understood that this relates to the general matter of service of *HaShem*-יהוה, blessed is He, according to the [teachings of] Chassidus. For, as known,³⁶⁵ the general matter of his imprisonment in Petersburg was like the teaching of our sages, of blessed memory,³⁶⁶ “When crushed, this olive puts out its oil.”

In other words, through his imprisonment in Petersburg the aspect of “his oil” was introduced, which hints at the general matter of the giving of the Torah. This is as understood from the teaching of our sages, of blessed memory, about the novelty of the giving of the Torah,³⁶⁷ “All the deeds that your forefathers did before You were only like fragrances, but for us, ‘Your Name is like poured oil.’” This also is the relationship between the aspect of “his oil” and the 19th of Kislev. For, as known, the 19th of Kislev is the giving of the Torah of the inner aspects (*Pnimitiyut*) of Torah.³⁶⁸

From this it is understood that this epistle explains the general matter of service of *HaShem*-יהוה, blessed is He, according to [the teachings of] Chassidus, both in regard to the mode of “turn away from evil” as well as in regard to the mode of “do good,”³⁶⁹ both in regard to one’s own toil in himself, as well as in regard to his deeds and effect on others.

³⁶⁵ Sefer HaSichot, Torat Shalom p. 26

³⁶⁶ See Talmud Bavli, Menachot 53b; Midrash Shemot Rabba, beginning of Tetzaveh; Yalkut Shimoni Na”Ch, Remez 289

³⁶⁷ Midrash Shir HaShirim Rabba 1:3; Also see Sefer HaMaamarim 5662 p. 265 and on; 5678 p. 164 and on, and elsewhere.

³⁶⁸ See HaTomim, Choveret 2, p. 94 (93b) and on, and the notes there. Also see Likkutei Levi Yitzchak, Igrot Kodesh, p. 223 and on.

³⁶⁹ Psalms 34:15

That is, in regard to one's own toil within himself, the mode of "do good" is the matter of "I have been diminished by all the kindnesses." In other words, every kindness that the Holy One, blessed is He, does for a person, should humble him very much in his spirit. The mode of "turn away from evil" is as stated, "that [the men of our fraternity] should not become haughty in relation to their brethren etc." Similarly, in regard to one's deeds and his effect on others, [as it stems from the matter of loving one's fellow Jew (*Ahavat Yisroel*), which is a major principle in Torah,³⁷⁰ [so much so, that "this is the whole of Torah and the rest is its interpretation"],³⁷¹ in this too there is the matter of the two modes, "turn away from evil and do good."

That is, "a gentle reply turns away anger" is the mode of "turn away from evil," and, "through all this, perhaps [*HaShem*-ה' יהוה will place a conciliatory and loving response in the heart of their brethren] 'as waters reflect one's face,'" is the mode of "do good."

Now, we must understand why the above-mentioned epistle discusses the matter of negating the kindness-*Chessed* of Yishmael. [For, the intention in this statement is as it applies to Jewish people, in that the matter of kindness that is the kindness-*Chessed* of Yishmael is possible in them, meaning that one's bestowal [of kindness] is for the sake of his own self-aggrandizement etc., and therefore this matter must be negated.]

That is, at first glance, it is not understood how a bestowal of kindness-*Chessed* stemming from the ego is even possible. That is, from the angle of the ego, the matter of

³⁷⁰ Torat Kohanim and Rashi to Leviticus 19:18

³⁷¹ Talmud Bavli, Shabbat 31a

bestowal is not at all possible, not even for self-aggrandizement. We also must understand his negation of the matter of “whistling” at them, Heaven forbid, the intention of which is to also include “whistling” stemming from holiness (as mentioned above) and being that this is a matter of holiness, what is its relation to the kindness-*Chessed* of Yishmael?

2.

This may be understood by prefacing with the explanation in Likkutei Torah, in the discourse entitled, “*Eretz Harim u’Veka’ot*.”³⁷² There, the matter in Iggeret HaKodesh in Tanya is explained at greater length. He first explains that the “land-*Eretz-ארץ*” refers to the ingathering of the souls of the Jewish people (*Knesset Yisroel*). This accords to the teaching of the Baal Shem Tov³⁷³ on the verse,³⁷⁴ “You will be a land of delight (*Eretz Chefetz-ארץ חפץ*) [to Me].”

That is, the Jewish people are compared to the “land-*Eretz-ארץ*,” and just as there are many treasures of resources hidden in the land, and none are capable of digging to the depths and revealing all the resources and treasures [hidden in it], this likewise is so regarding all the positive qualities of the Jewish people.

³⁷² Likkutei Torah, Eikev 17c and on; Also see Ohr HaTorah, Eikev p. 626 and on.

³⁷³ Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 285; See Keter Shem Tov (Kehot 5759), Hosafot, Section 57 and the citations there.

³⁷⁴ Malachi 3:12

This then, is the meaning of the verse,³⁷⁵ “It is a land of mountains and valleys.” That is, within the Jewish people, who are called “the land-*Eretz*-ארץ,” there are mountains (*Harim*-הרים) and valleys (*Veka’ot*-בקעות). The word Mountains (*Harim*-הרים) refers to service of *HaShem*-יהו"ה, blessed is He, with the love of Him, this being the aspect of a “protruding signet,” like Avraham “who called [the Temple site] a Mountain (*Har*-הר).”³⁷⁶

This is as known³⁷⁷ about the explanation of the teaching of our sages, of blessed memory,³⁷⁸ “One may only call three [people] ‘forefathers-*Avot*-אבות,” namely, all matters in serving *HaShem*-יהו"ה, blessed is He, that were present in our patriarchs, must also be present in each and every Jew as an individual. Therefore, in each and every Jew there is the presence of service of *HaShem*-יהו"ה, blessed is He, like Avraham “who called [the Temple site] a Mountain (*Har*-הר),” this being the matter of love of *HaShem*-יהו"ה, blessed is He, in the aspect of a “protruding signet.”

The “valleys” (*Veka’ot*-בקעות) refers to service of *HaShem*-יהו"ה, blessed is He, with self-nullification (*Bittul*) and fear of Him, this being the aspect of the “indented signet.” This matter was also present in Avraham, (and thereby, it also is present in each and every Jew), as the verse states,³⁷⁹ “I am but dust and ash.”

³⁷⁵ Deuteronomy 11:11

³⁷⁶ Talmud Bavli, Pesachim 88a; Rashi to Genesis 28:17

³⁷⁷ Torah Ohr, beginning of Va’era

³⁷⁸ Talmud Bavli, Brachot 16b

³⁷⁹ Genesis 18:27

Now, the reason the verse says “mountains (*Harim*-הרים) and valleys (*Veka'ot*-בקעות)” in the plural, is because in each one of these [aspects] (of love and fear of *HaShem*-יהו"ה, blessed is He), there are various levels. However, in general, they are divided into two levels, minor love (*Ahavah Zuta*) and the major love (*Ahavah Rabbah*). The same is so of fear of *HaShem*-יהו"ה, blessed is He, that there is a lower fear (*Yirah Tata'ah*) and an upper fear (*Yirah Ila'ah*), as known³⁸⁰ about the matter of the four letters of the Name *HaShem*-יהו"ה, that they are fear and love and love and fear.

Now, the drawings down from Above, drawn down through serving *HaShem*-יהו"ה, blessed is He, with arousal from below, are like a signet that becomes reversed. That is, the aspect of the “protruding signet” from below affects a drawing down of the aspect of the “indented signet” from Above.

That is, through serving *HaShem*-יהו"ה, blessed is He, with love, this being the aspect of the “protruding signet” from below, from Above there is a drawing down of a light that comes by way of constriction (*Tzimtzum*), this being the matter of the indentation (“the indented seal”).

In contrast, through serving *HaShem*-יהו"ה, blessed is He, with fear and self-nullification (*Bittul*) [to Him], this being the matter of the indentation, (“the indented signet”), there is a drawing down of the aspect of the “protruding signet” from Above, which is the matter of drawing down the limitless (*Bilti Mugbal*) light of *HaShem*-יהו"ה, blessed is He.

³⁸⁰ See Zohar III (Ra'aya Mehemna) 122b and on; Tikkunei Zohar, Tikkun 6 (21b); Tikkun 10 (25b), and elsewhere; Also see Likkutei Torah, Shir HaShirim ibid., and elsewhere.

Now, Iggeret HaKodesh of Tanya does not explain the way of serving *HaShem*-יהו"ה, blessed is He, in the aspect of a "mountain-*Har*-הר," but only explains the way of serving Him in the aspect of a "valley-*Bika*-בקעה," this being the matter of self-nullification [indicated by the verse],³⁸¹ "I am but dust and ash."

The reason is because the book of Tanya is written tersely, in a summarized form. It therefore only explains the ultimate intent in service of *HaShem*-יהו"ה, blessed is He, this being the matter of self-nullification (*Bittul*) to Him. In contrast, in Likkutei Torah, where the matter is explained at length, all the particular ways of serving *HaShem*-יהו"ה, blessed is He, are explained, in that there also must be service of Him in the aspect of a "mountain-*Har*-הר," this being the matter of loving Him, which is the aspect of the "protruding signet."

Through this we arrive at the ultimate intention, which is service of Him in the aspect of a "valley-*Bika*-בקעה," this being the matter of self-nullification (*Bittul*) indicated by the words, "I am but dust and ash," this being the aspect of the "indented signet" of the lower one. Through this aspect we thereby draw down true kindness and revelation from Above in a limitless way (*Bli Gvul*).

This likewise is the meaning of [the verse], "I have been diminished by all the kindnesses." Namely, through serving *HaShem*-יהו"ה, blessed is He, in a way of "I have been diminished (*Katonti*-קטנתי)," this being the matter of self-nullification (*Bittul*) which is the aspect of the "indented signet" of the lower one, there is a drawing down of all the kindnesses-

³⁸¹ Genesis 18:27

Chassadim from Above, this being the aspect of the “protruding signet” from Above, which is unlimited kindness-*Chessed*.

That is, Tanya only explains that due to the kindnesses-*Chassadim* the matter of “I have been diminished (*Katonti*-קטנתי)” is caused, whereas Likkutei Torah demonstrates that there [also] is another explanation and that the matter of “I have been diminished (*Katonti*-קטנתי)” is what causes the drawing down of all the kindnesses-*Chassadim*.

3.

Now, to understand all this with greater depth, as known, in the Supernal aspect of Kindness-*Chessed* there are two general levels, as in the teaching,³⁸² “There is [one] kindness-*Chessed*, and there is [another] kindness-*Chessed*.” As explained in Likkutei Torah there, as well as in *Hemshech* 5672,³⁸³ there is the aspect of the kindness-*Chessed* of the Long Patient One-*Arich Anpin*, called “Abundant Kindness (*Rav Chessed*-רב חסד),” and there is the aspect of the kindness-*Chessed* of *Zeir Anpin*, called “the little kindness (*Chessed Zuta*-חסד זוטא).”³⁸⁴

Now, we [first] must understand why it is called “the little kindness (*Chessed Zuta*-חסד זוטא).” Similarly, [all] the

³⁸² Zohar III (Idra Rabba) 133b; Also see Tanya, Iggeret HaKodesh, Epistle 10; Torah Ohr Tetzaveh 82a and on.

³⁸³ *Hemshech* 5672, Vol. 1, Ch. 240; Also see the discourse entitled “*Im Bechukotai Teileichu* – If you will walk in My decrees,” 5716, translated in The Teachings of The Rebbe, 5716, Discourse 19, Ch. 4 and on (Sefer HaMaamarim 5716 p. 171 and on).

³⁸⁴ Also see Ohr HaTorah, Vayera 90a and on; Sefer HaMaamarim 5627 p. 198 and on; Discourse entitled “*Katonti*” 5679 (Sefer HaMaamarim 5679 p. 118 and on).

emotional qualities of the world of Emanation (*Atzilut*) are called “small-*Ze’ir*-זעיר” (“*Zeir Anpin*-אנפין-the Small countenance”). However, given that the aspect of Kindness-*Chessed* and the emotions (*Midot*) in general, are of the world of Emanation (*Atzilut*), which is in a state of limitlessness (*Bli Gvul*), how is it that are they called “little-*Zuta*-זוטא” or “small-*Ze’ir*-זעיר”? And even though the limitlessness of the world of Emanation (*Atzilut*) is only as it is relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), nonetheless, being that [relative to them] it is limitless (*Bli Gvul*), it cannot be called “little-*Zuta*-זוטא.”

This is like what is known and explained elsewhere³⁸⁵ about the matter of loving *HaShem*-יהו"ה, blessed is He, “with all your being-*Bechol Me’odecha*-בכל מאדך,”³⁸⁶ that it means “with all **your** being-*Me’od Shelcha*-מאד שלך.” Though this is not true limitlessness, given that compared to a person greater than oneself, [in that person] such a love is completely settled in the vessel of his heart, nonetheless, being that relative to himself, this is a limitlessness love, it therefore awakens and thereby draws down the aspect of the truly Limitless One, blessed is He. That is, from the very fact that relative to himself this is limitless, therefore at the very least, it is bound to the truly Limitless One, blessed is He, and His presence is in it.

The same is understood in regard to the limitlessness (*Bli Gvul*) of the world of Emanation (*Atzilut*). That is, even though it only is limitless (*Bli Gvul*) relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),

³⁸⁵ See Torah Ohr, Mikeitz 39c and on, and elsewhere.

³⁸⁶ Deuteronomy 6:5

nonetheless, since in a certain way it is limitless (*Bli Gvul*), therefore, at the very least, it is bound to the truly Limitless One, blessed is He, and His presence is in it.

From this, we can understand this matter as it relates to the general totality of the emotional qualities (*Midot*) of the world of Emanation (*Atzilut*), especially the emotional quality of Kindness-*Chessed* which, “is the day that accompanies all the days.”³⁸⁷ That is, being that the aspect of the truly Limitless One, blessed is He, is present in it, it is inapplicable for it to be called little-*Zuta*-זוטא.

However, (as explained in *Hemshech* 5672), it is not called “the little kindness-*Chessed Zuta*-זוטא חסד” because the kindness-*Chessed* [itself] is limited, but because this kindness-*Chessed* stems from a state of smallness (*Katnut*-קטנות) (“little-*Zuta*-זוטא”) and self-nullification (*Bittul*). For example, the bestowal of the kindness of our forefather Avraham was due to his self-nullification and sense of lowliness, in that in his own eyes, he did not consider himself to be anything, as he said, “I am but dust and ash” and he therefore bestowed goodness and kindness to all.

This is the difference between the kindness-*Chessed* of *Arich Anpin* and the kindness-*Chessed* of *Zeir Anpin*. That is, the kindness-*Chessed* of *Arich Anpin* does not stem from self-nullification (*Bittul*), (as will be explained in chapter five). In contrast, the kindness-*Chessed* of *Zeir Anpin* stems from self-

³⁸⁷ See Zohar III 103a-b; 191a-b; Etz Chayim, Shaar 25 (Shaar Drushei HaTzelem), Drush 2; Pri Etz Chayim, Shaar HaSukkot Ch. 1; Shaar Maamarei Rashbi, Yitro, Terumah, and Emor; Likkutei Torah, Ha'azinu 76b, and elsewhere.

nullification (*Bittul*), and it therefore is called “the little kindness-*Chessed Zuta*-חסד זוטא.”

4.

This may be understood³⁸⁸ based on the teaching of our sages, of blessed memory,³⁸⁹ “One who says, ‘What is mine is mine and what is yours is yours,’ this is the quality of the intermediate (*Beinoni*), and some say, this is the quality of Sodom.” In other words, the first Tanna maintains the view that the quality of Sodom only applies when the withholding of the bestowal of beneficence is in a case in which the other benefits, but he [himself] loses nothing [as a result]. However, when the bestowal is withheld because he would lose something as a result, this being the matter of “What is mine is mine and what is yours is yours,” this is the quality of the intermediate (*Beinoni*). However, the second opinion maintains the view that even withholding from bestowing beneficence when a loss [to himself] results, is the quality of Sodom (meaning that he only bestows to his fellow when he has no loss in doing so).

The explanation of this, as it relates to the way bestowal is given from Above, is that the difference between “the other is caused benefit and he incurs a loss,” and, “the other is caused benefit and he does not incur a loss,” is the difference between a drawing down stemming from the transcendent encompassing lights (*Orot Makifim*) and [a drawing down stemming from] the

³⁸⁸ See *Hemshech* 5672 *ibid.* Ch. 241 and on; Also see *Ohr HaTorah*, *Vayera* 99a and on.

³⁸⁹ *Mishnah Avot* 5:10

inner manifest lights (*Orot Pnimiyyim*). That is, in the drawing down of the inner manifest lights (*Orot Pnimiyyim*), the bestower undergoes a loss. In contrast, in the drawing down of the transcendent encompassing lights (*Orot Makifim*), the bestower does not undergo loss.

This may be better understood based on the explanation elsewhere³⁹⁰ about the difference between “light-*Ohr*-אור” and “influence-*Shefa*-שפע.” “Influence-*Shefa*-שפע” is the matter of bestowing something tangible, such as the bestowal of intellect the existence of which is in a state of [tangible] somethingness. A change is therefore affected in the bestower, in that there is no similarity between before the bestowal, during the bestowal, and after the bestowal. This is because before the bestowal, he must prepare within himself what to bestow and how to bestow it, and during the actual bestowal, he is occupied in the bestowal of intellect in a way that he encompasses it and is encompassed by it (as explained in chapter five of *Tanya*), and likewise, after the bestowal he is occupied etc.

Therefore, this matter, that the bestower undergoes change through the bestowal of intellect, is a matter of lacking. This certainly is so in the bestowal of something physical, such as the flow of water. This is because when the waters are drawn out, they then are lacking in the place where they previously were, this being the matter of “the other is caused benefit and he incurs a loss.”

In contrast, the drawing down of “light-*Ohr*-אור” is in a way that “the other is caused benefit and he does not incur a loss.” This is because light (*Ohr*-אור) is only a radiance

³⁹⁰ See at length in *Hemshech* 5672 *ibid.* Ch. 53 and on.

(*Ha'arah*-הארה) and causes no change in the luminary (*Ma'or*-מאור). This is because the luminary (*Ma'or*) is not preoccupied with illuminating.

On a deeper level, even the light (*Ohr*-אור) itself undergoes no change. For, since light (*Ohr*) is similar to its luminary (*Ma'or*-מאור), therefore just as there is no change in the luminary (*Ma'or*), so likewise there is no change in the light (*Ohr*), in that “the [light of the] sun rests upon the entire world,”³⁹¹ and even illuminates in a dung heap. Nonetheless, even so, its state of being stays the same and does not undergo change whatsoever because of this.

Now, similar to this difference between “light-*Ohr*” and “influence-*Shefa*,” this also is the difference between the inner manifest light (*Ohr Pnimi*) and the transcendent encompassing light (*Ohr Makif*) within the light itself. This is because the true matter of the light (*Ohr*), (where there is no change, in that “the other is caused benefit and he does not incur a loss”), is the aspect of the transcendent encompassing light (*Ohr Makif*). However, this is not so of the inner manifest light (*Ohr Pnimi*), for since it is constricted according to the capacities of the recipients, it therefore undergoes loss.

All this is true even in the bestowal stemming from the aspect of the light (*Ohr*), and it therefore is certainly so of the bestowal stemming from the aspect of the vessels (*Keilim*). That is, since it comes in [a way of] division, in that it is broken down into parts etc., therefore there is an actual loss in this.

This is as known, that from the three aspects of the encompassing light (*Ohr Makif*), the inner manifest light (*Ohr*

³⁹¹ Talmud Bavli, Sanhedrin 39a

Pnimi), and the vessels (*Keilim*) as they are Above, there is a chaining down of the three matters of “light-*Ohr*-אור,” “vitality-*Chayoot*-חיית,” and “power-*Ko’ach*-כח.”³⁹² The light (*Ohr*-אור) is the aspect of the encompassing light (*Ohr Makif*), the vitality (*Chayoot*-חיית) is the aspect of the inner manifest light (*Ohr Pnimi*), and the power (*Ko’ach*) is that which is drawn down because of the vessels (*Keilim*).

This is as explained in various discourses³⁹³ by his honorable holiness, my father-in-law, the Rebbe, that the parameters of the matter of a “power-*Ko’ach*-כח,” is that it refers that which is divided into particulars according the act he is actualizing. This is the matter of “the other is caused benefit and he incurs a loss,” which primarily is in bestowal stemming from the vessels (*Keilim*). In contrast, this is not so of the inner manifest light (*Ohr Pnimi*) and is certainly not so of the transcendent encompassing light (*Ohr Makif*), which is in a way that “the other is caused benefit and he does not incur a loss.”

Now, the general difference between the three above-mentioned aspects is not only in the bestower, (in that through the bestowal stemming from the vessels (*Keilim*), he is caused a loss, which is not so of the inner manifest light (*Ohr Pnimi*), and there certainly is no loss in the transcendent encompassing light (*Ohr Makif*)). Rather, this also so in the recipient. That is, to the degree that the bestower is caused a lacking, to that degree the recipient benefits.

³⁹² See *Ohr HaTorah*, Inyanim p. 135

³⁹³ See *Sefer HaMaamarim* 5688 p. 70 and on; Discourse entitled “*Mah Rav Tuvcha*” 5692 Ch. 3 and on.

In other words, in the drawing down stemming from the transcendent encompassing light (*Ohr Makif*), since the bestower undergoes no loss, so likewise, in the recipient as well, it is not in a way that he benefits in an inner way (*b'Pnimityut*), but [he] only [benefits] in a transcendent encompassing way (*Makif*).

Even though it is explained elsewhere³⁹⁴ that the general matter of the revelation, including that which is drawn down from the aspect of the transcendent encompassing light (*Ohr Makif*) is through and by means of the vessels (*Keilim*), nonetheless, it is not at all in a way of inner manifestation (*Hitlabshut*). This is analogous³⁹⁵ to a person standing within the four cubits of a righteous *Tzaddik* while he prays. The prayers of the righteous *Tzaddik* will have an effect on him, in that through this he will undergo change, in that he too will pray differently. However, even so, this only is in a transcendent encompassing way (*Makif*), not in a way that he benefits in an inner manifest way (*b'Pnimityut*).

This is why in the Chassidic teachings of Chanukah³⁹⁶ it is explained that it is not enough for there to only be the drawing down of the “eight princes amongst men,”³⁹⁷ from whom the encompassing aspect (*Makif*) is drawn down, but there also must be the drawing down affected by “the seven shepherds,”³⁹⁸ this being the matter of drawing down in an inner

³⁹⁴ See Sefer HaMaamarim 5669 p. 68 and on; 5699 p. 219 and on, and elsewhere.

³⁹⁵ Also see Torah Ohr, Drushei Chanukah 33d

³⁹⁶ Torah Ohr *ibid.* Also see Maamarei Admor HaZaken 5571 p. 48 and on; Sefer HaMaamarim 5669 p. 39.

³⁹⁷ Micah 5:4; Talmud Bavli, Sukkah 52b and elsewhere.

³⁹⁸ Micah 5:4 *ibid.* Talmud Bavli, Sukkah 52b *ibid.*

manifest way (*b'Pnimityut*). In other words, even though the encompassing aspect (*Makif*) also has illumination and revelation, which is why even the aspect of the lights (*Orot*) of the world of *Chaos-Tohu*, which transcend being settled [in vessels] and are like the encompassing aspects (*Makifim*), are called “lights” (*Orot*) which is a matter of illumination and revelation, nevertheless, this is not a matter that is beneficial in an inner manifest way (*b'Pnimityut*).

Rather, the matter of benefiting in an inner manifest way (*b'Pnimityut*), specifically stems from the drawing down of the inner manifest light (*Ohr Pnimi*). More specifically, even the benefit that comes from the drawing down of the inner manifest light (*Ohr Pnimi*) is not comparable to the benefit that comes from the drawing down stemming from the vessels (*Keilim*). That is, since the drawing down stemming from the vessels (*Keilim*) is in such a way that the bestower undergoes a greater loss, therefore the recipient has a greater benefit.³⁹⁹

This is like the difference between the bestowal of intellect compared to the bestowal of the seminal drop of life.⁴⁰⁰ In the bestowal of intellect, even as it manifests in letters, its primary aspect is not the letters, but the intellect, which is its inner manifest light (*Ohr Pnimi*) and the recipient does not benefit as much from this, in that he does not come to have any novel intellect from this. In contrast, in the bestowal of the seminal drop of life, since this seminal drop is physical, this

³⁹⁹ See *Ohr HaTorah Veyera* *ibid.* 100a.

⁴⁰⁰ Also see *Likkutei Torah*, *Shir HaShirim* 39d; *Sefer HaMitzvot* of the *Tzemach Tzedek*, *Mitzvat Pru uRevu*, Ch. 2 (*Derech Mitzvotecha* 3a and on); *Sefer HaMitzvot* 5657 p. 267 and on; 5659 p. 3.

being the matter of a drawing down stemming from the vessels (*Keilim*), it is specifically in this that the essence is drawn down.

From all the above it is understood that to the degree that the bestower undergoes loss, to that degree the recipient benefits. Now, there are two matters in this. The first is that the bestowal is received in him in a more inner way (*b'Pnimityut*) and the second is that the bestowal is drawn from a more inner place (*Pnimi*), in that the very essence of the bestower is drawn down in this, as understood from the analogy of the seminal drop of life.

5.

Based on the above, we can understand the difference between the kindness-*Chessed* of *Arich Anpin* and the kindness-*Chessed* of *Zeir Anpin*. That is, the kindness-*Chessed* of *Arich Anpin* is the aspect of the encompassing light (*Makif*), and it therefore is possible for there to be a derivation of vitality from it [to the external husks (*Kelipot*)]. This is because about this aspect the verse states,⁴⁰¹ “darkness and light are the same.” In contrast, the kindness-*Chessed* of *Zeir Anpin* is an inner manifest light (*Ohr Pnimi*) that specifically is drawn to a place of holiness (*Kedushah*).

This is the meaning of the statement of our sages, of blessed memory,⁴⁰² “If such [is the reward of] those who transgress His will, how much more [is the reward] to those who fulfill His will.” This is because to those who transgress His

⁴⁰¹ Psalms 139:12

⁴⁰² Talmud Bavli, Nedarim 50b

will, the bestowal is drawn from the transcendent encompassing light (*Ohr Makif*), whereas to those who fulfill His will the bestowal is from the inner manifest light (*Ohr Pnimi*) and the benefit derived from the inner light (*Ohr Pnimi*) is much greater than the benefit derived from the transcendent light (*Ohr Makif*).

This is true both from the fact that the bestowal is received in a more internalized way (*b'Pnimityut*), and also because the light (*Ohr*) itself is from a more inner aspect (*Pnimityut*). [This is why no derivation of vitality from the inner manifest light (*Ohr Pnimi*) is derived by the external forces, since the vitality is received from a more inner aspect (*Pnimityut*).]⁴⁰³ This then, is the meaning of [the words], “how much more so to those who fulfill His will,” being that the inner manifest light (*Ohr Pnimi*) has a much loftier root.

Nevertheless, the kindness-*Chessed* of *Zeir Anpin* is called “the little kindness-*Chessed Zuta* זוטא חסד.” However, this does not stem from “smallness” (*Katnut*) and constriction (*Tzimtzum*). On the contrary, as explained above, the bestowal of the inner manifest light (*Ohr Pnimi*) (the kindness-*Chessed* of *Zeir Anpin*) is in a way in that one benefits more than the bestowal stemming from the transcendent encompassing light (*Ohr Makif*) (the kindness-*Chessed* of *Arich Anpin*). Moreover, not only is the bestowal received to a greater extent in the innerness (*Pnimityut*) of the recipient, but beyond this, it reaches the depth of the bestower to a greater extent as well. This is as is understood from the analogy of the bestowal of the seminal

⁴⁰³ The redactors of this discourse do not clearly recall whether this was expressly stated.

drop of life was mentioned before. Thus, the reason it is called “the little kindness-*Chessed Zuta*-חסד זוטא” is because this kindness-*Chessed* stems from the matter of self-nullification (*Bittul*).

This⁴⁰⁴ is also why it is called “Kindness-*Chessed*-חסד” rather than “Largess-*Gedulah*-גדולה.” For, as known, the early Kabbalists called the [three] upper emotive *Sefirot*, “*GaGa*”*T*-תג”ת – “Largess-*Gedulah*-גדולה,” “*Might-Gevurah*-גבורה,” and “*Splendor-Tiferet*-תפארת.” In contrast, the Arizal called them “*ChaGa*”*T*-תחג”ת – “Kindness-*Chessed*,” “*Might-Gevurah*-גבורה,” and “*Splendor-Tiferet*-תפארת.” He did so even though in the verse, the terminology is,⁴⁰⁵ “Yours, *HaShem*-יהו”ה, are the greatness (*Gedulah*), the might (*Gevurah*), the splendor (*Tiferet*) etc.,” which also is how we say it in the Amidah prayer, “The God who is great (*HaGadol*-הגדול), mighty (*HaGeebor*-הגבור) etc.” However, even so, the Arizal calls this quality “Kindness-*Chessed*-חסד,” rather than “Largess-*Gedulah*-גדולה.”

The explanation is that [specifically] the aspect of Kindness-*Chessed* of *Arich Anpin* is called “Largess-*Gedulah*-גדולה.” This is because bestowal stemming from the aspect of “Largess-*Gadlut*-גדלות” is in a state of limitlessness. However, the aspect of Kindness-*Chessed* of *Zeir Anpin* is called “Kindness-*Chessed*-חסד,” rather than “Largess-*Gedulah*-גדולה.” In other words, even though the Kindness-*Chessed* of *Zeir Anpin* is also in a state of limitlessness (*Bli Gvul*), and as

⁴⁰⁴ See Likkutei Torah, Eikev ibid. [17]d; *Hemshech* 5672 ibid. Ch. 240; Also see Ohr HaTorah, Sefer HaMaamarim 5627 and the discourse entitled “*Katonit*” (Sefer HaMaamarim 5679 p. 117 and on) cited in the beginning of Ch. 3.

⁴⁰⁵ Chronicles I 29:11

explained by the Alter Rebbe in Shaar HaYichud VeHaEmunah,⁴⁰⁶ “The Great (*HaGadol*-הגדול) refers to the quality of kindness-*Chessed* and the spreading forth of vitality in all created worlds without end and conclusion etc.,” and this being so, the quality of Kindness-*Chessed* of *Zeir Anpin* also is in a state of “without end.”⁴⁰⁷

This is why it is called “Largess-*Gedulah*-גדולה,” [and on the contrary, from a certain perspective, the primary and true matter of limitlessness (*Bli Gvul*) is more in the aspect of *Zeir Anpin* than it is in the aspect of *Arich Anpin*, [in that], as explained before, the inner manifest light (*Ohr Pnimi*) is drawn down from a more inner aspect (*Pnimityut*)]. However, it nonetheless is called “the little kindness-*Chessed Zuta*-חסד זוטא” because the kindness-*Chessed* (does not stem from the “largess-*Gadlut*-גדלות” but) from self-nullification (*Bittul*).

The same is so of the difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun*. That is, in the world of Repair-*Tikkun*, the lights (*Orot*) come into vessels (*Keilim*), this being the aspect of the inner manifest light (*Ohr Pnimi*) that comes according and commensurate to the vessels (*Keilim*). In contrast, in the world of Chaos-*Tohu* the lights (*Orot*) were abundant and not according to the capacity of the vessels (*Keilim*).

This is similar to the aspect of the transcendent encompassing light (*Ohr Makif*), [which is the matter of “one who says, ‘What is mine is mine and what is yours is yours,’

⁴⁰⁶ Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

⁴⁰⁷ See Drush Gimel Shitot, printed in Ohr HaTorah, Inyanim p. 258 and on.

this is the quality of Sodom.”⁴⁰⁸ That is, the bestowal specifically is only when he is not caused a loss, but when he is caused a loss then he does not bestow. In other words, the bestowal is from the aspect of the encompassing light (*Ohr Makif*) and not from the inner manifest light (*Ohr Pnimi*). This is because in the world of Chaos-*Tohu* the *Sefirot* were in a state of spreading forth and in a state of sense of self (*Yeshut*), which is why there was the matter of shattering (*Shevirah*) in them, as a result of which a derivation of vitality etc., to the forces of externality (*Chitzoniyut*) was caused.

In contrast, in regard to the *Sefirot* of the world of Repair-*Tikkun*, in which *HaShem's* יהו"ה Supernal intent is sensed, this affects them to be nullified to *HaShem's* יהו"ה Supernal intent, blessed is He, and due to this they become constricted according to the capacities of the vessels (*Keilim*). However, even though they became constricted, specifically in this, there is the true matter of “largess-*Gadlut*-גדלות” and limitlessness (*Bli Gvul*). This likewise is the matter of the kindness-*Chessed* of *Avraham* and the kindness-*Chessed* of *Yaakov*. Namely, that the kindness-*Chessed* stems from the self-nullification (*Bittul*), in that specifically in this, there is the true matter of Limitlessness (*Bli Gvul*).

6.

The explanation⁴⁰⁹ is that in the bestowal of kindness-*Chessed* stemming from the matter of exaltedness and

⁴⁰⁸ Also see *Hemshech* 5672 *ibid.* Ch. 237 (p. 480).

⁴⁰⁹ See *Hemshech* 5672 *ibid.* Ch. 232 and on.

elevation, there are two ways. There is the bestowal of kindness-*Chessed* stemming from the essential exaltedness and elevation (*Hitnasoot Atzmit*), and there is the bestowal of kindness-*Chessed* stemming from external exaltedness and elevation (*Hitnasoot Chitzonit*).

The difference between them is that, in that which stems from the essential exaltedness and elevation (*Hitnasoot Atzmit*), he bestows to everyone. In other words, this is not in the way explained elsewhere,⁴¹⁰ that the nature of the exalted is specifically to be drawn down to the lowly, meaning that he specifically bestows to the servant and not to the minister. Rather, this is in a way that he bestows to all [equally], both to the minister and the simple servant. In other words, the reason for the bestowal to the minister, is not because relative to him, the minister is of no consequence and is considered to be a servant, but even if he was of some consequence and consideration relative to him, he would bestow to him.

The reason is because since he is in a state of essential exaltedness and elevation (*Hitnasoot Atzmit*), all his matters are in a state of expression and spreading forth and he therefore bestows to all. In contrast, in the external exaltedness and elevation, the bestowal is specifically to the lowly, and even when he bestows to the minister, this only is because he [too] is of no consequence and consideration to him. However, when [the minister] is of some consequence and consideration to him, he then stands in opposition to him, and it automatically follows that he does not bestow to him. Moreover, even when he does

⁴¹⁰ See *Hemshech* 5672 *ibid.* Ch. 235.

bestow to him, it will be in way that as a result of the bestowal he causes him to undergo a shattering (*Shevirah*).

This is as we find in the matter of the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*, that as a result of the revelation of the abundant lights of the world of Chaos-*Tohu*, which are in a state of (external) exaltedness and elevation, there was caused to be a shattering of the vessels (*Shevirat HaKeilim*), in that the shattering (*Shevirah*) was specifically caused by the **revelation** of the light.

This is analogous to a teacher who bestows intellect to his student in a way that is not according to the student's capacity to receive. This causes the vessel of the student's intellect to become confused. In contrast, if he would not bestow anything to him at all, or if he would bestow intellect that is utterly beyond the student, to the point that he does not even sense it in a transcendent encompassing way (*Makif*), the vessels of his intellect would not become confused etc. All this is due to the external exaltedness and elevation, because then the bestowal to the other is in a way that it causes a shattering (*Shevirah*) in the recipient.

Now, from the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*, there is a drawing down of the Kindness-*Chessed* of Yishmael, which is the matter of bestowal of kindness-*Chessed* stemming from ego and sense of self, the opposite of self-nullification (*Bittul*).⁴¹¹ Therefore, the bestowal is in a way that he only bestows from his own excess, and moreover, it certainly is not in a way that he consoles

⁴¹¹ Also see the discourse entitled "*Katont*" *ibid.* (Sefer HaMaamarim 5679 p. 123).

him,⁴¹² which is primary in matter of [giving] charity. On the contrary, because of his exaltedness and elevation, the bestowal is in a way that he “shatters” the recipient. This is like the teaching of our sages, of blessed memory,⁴¹³ “There is [a son] who feeds his father pheasant, but causes him to be removed from the world.”

In contrast, in the aspect of the kindness-*Chessed* of Avraham the bestowal stems from self-nullification (*Bittul*). That is, since [his sense is that] “I am but dust and ash,” he therefore needs nothing for himself and gives everything to his fellow. Moreover, the bestowal is in a way that he consoles him etc. This bestowal stemming from self-nullification (*Bittul*) reaches the aspect of the essential exaltedness and elevation (*Hitnasoot Atzmit*) that transcends the external exaltedness and elevation (*Hitnasoot Chitzonit*). For, due to the essential exaltedness and elevation (*Hitnasoot Atzmit*), his fellow is not a contradiction or opposition to himself, and he therefore bestows to everyone etc.

This then, is the meaning of what was explained above, that the true matter of limitlessness (*Bli Gvul*) is specifically [manifest] in the aspect of the “little kindness-*Chessed Zuta*-אזטס זוטסד.” This is because the “little kindness-*Chessed Zuta*-אזטס זוטסד” is rooted in the aspect of the essential exaltedness and elevation (*Hitnasoot Atzmit*).

⁴¹² See Talmud Bavli, Bava Batra 9b

⁴¹³ Talmud Bavli, Kiddushin 31a

7.

This then, is the meaning of the verse,⁴¹⁴ “I have been diminished by all the kindnesses (*Chassadim*).” That is, it is through the self-nullification of “I have been diminished (*Katonti*-קטנתי),” that all the kindnesses (*Chassadim*) are caused to be drawn down. This is because the self-nullification (*Bittul*) indicated by “I have been diminished (*Katonti*-קטנתי)” reaches Above to the aspect of the essential exaltedness and elevation (*Hitnasoot Atzmit*) of *HaShem*-יהו"ה, blessed is He.

This likewise is the explanation of the words of the Alter Rebbe, not to whistle at them, Heaven forbid, in which he also negates the matter of “whistling” stemming from the side of holiness (*Kedushah*). This is because from the aspect of exaltedness and elevation, which also includes “whistling” stemming from the side of holiness (*Kedushah*), a branching out of the matter of the kindness-*Chessed* of Yishmael is possible. This is why service of *HaShem*-יהו"ה, blessed is He, must specifically be in a way of self-nullification (*Bittul*), to “humble their spirits and hearts... a gentle reply etc.” This is because specifically through self-nullification (*Bittul*) we reach the aspect of the Essential Self of *HaShem*-יהו"ה, blessed is He.

This likewise is the general matter of the holiday of the 19th of Kislev. For, it is through “crushing him” that we thereby “bring out his oil,” (as explained above). In other words, through the matter of self-nullification (*Bittul*) there was caused to be the renewal of spreading the wellsprings [of Chassidus] to

⁴¹⁴ Genesis 32:11

the outside (*Hafatzat HaMa'ayanot Chutzah*). (As known,⁴¹⁵ the matter of spreading the wellsprings [of Chassidus] to the outside (*Hafatzat HaMa'ayanot Chutzah*) was renewed through the [Alter Rebbe's] imprisonment in Petersburg.)

The same is so in the service of *HaShem*-יהו"ה, blessed is He, of each and every Jew, that the bestowal to the other in spreading the wellsprings [of Chassidus] to the outside (*Hafatzat HaMa'ayanot Chutzah*) must specifically be in a way of self-nullification (*Bittul*) and in a way of "a gentle reply etc." Through this [the matter of the verse], "as waters reflect one's face, [so does the heart of man reflects the heart of another]" will come to be.⁴¹⁶ For, it is when we are all one, [that there is the fulfillment of], "Bless us, our Father, with the light of Your face,"⁴¹⁷ and the fulfillment of the prophecy,⁴¹⁸ "Your Teacher will no longer be hidden behind His garment, and your eyes will behold your Teacher."

⁴¹⁵ Sefer HaSichot, Torat Shalom p. 112 and on.

⁴¹⁶ Proverbs 27:19; See Tanya, Ch. 46

⁴¹⁷ See the liturgy of the "*Seem Shalom*" blessing in the Amidah prayer.

⁴¹⁸ Isaiah 30:20; Also see Tanya, Ch. 36.

Discourse 8

*“Katonti MiKol HaChassadim... -
I have been diminished by all the kindnesses...”*

Delivered on the 19th of Kislev, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴¹⁹ “I have been diminished by all the kindnesses [and all the truth that You did for Your servant] etc.” The one whose redemption and joyous day we are celebrating, explains in the Holy Epistle (Iggeret HaKodesh) written after his arrival from [imprisonment in] Petersburg,⁴²⁰ that the meaning of this [verse] (is not like the simple meaning, that he [now] is too small and diminished (*Katan*-קטן) to receive all the kindnesses-*Chassadim*, but) that because of all the kindness-*Chessed* and all [the truth] etc., given to him by the Holy One, blessed is He, this causes him to be in a state of diminishment and smallness (*Katonti*-קטנתי) to an even greater degree and in greater measure.

This is because, “whosoever is closer to *HaShem*-יהו"ה, blessed is He, with a greater degree elevation high above, must be more humble of spirit, even to the lowliest plane... for, as known,⁴²¹ ‘Before Him all are esteemed as nothing.’ This being

⁴¹⁹ Genesis 32:11

⁴²⁰ Tanya, Iggeret HaKodesh, Epistle 2

⁴²¹ See Zohar I 11b

so, whosoever is ‘before Him’ to a greater degree (because of all the kindnesses-*Chassadim*, this being the aspect of closeness to *HaShem*-יהו"ה) is much more of a nothing, naught, and non-existence,” (“I have been diminished-*Katonti*-קטנתי”).

This is also the general explanation of the statement in Talmud,⁴²² “If they perform a miracle for him, they will deduct it from his merits-*Zechuyotav*-זכויותיו. What verse alludes to this? The verse, ‘I have been diminished by all the kindnesses etc.,’” (meaning,⁴²³ “because of the kindnesses-*Chassadim*, a diminishment and lessening was caused to my merits). This is because the word “his merits-*Zechuyotav*-זכויותיו” is of the same root as the word “purification-*Zikuch*-זיכוך” and refinement (*Birur*).

Thus, the meaning of “my merits (*Zechuyotai*-זכויותי) have become diminished,” that even though he was in a state and standing of being pure and refined, his spirit falls from his previous state and standing, (“I have been diminished-*Katonti*-קטנתי”) because he beheld the closeness extended to him from *HaShem*-יהו"ה Above, all the way to the highest of heights, (this being the matter of the kindnesses-*Chassadim*).

In the above-mentioned letter of Iggeret HaKodesh, he continues and explains that this is the aspect of the right side in holiness (*Kedushah*), and [the aspect of] the kindness-*Chessed* of Avraham who said,⁴²⁴ “I am but dust and ash.” This likewise

⁴²² Talmud Bavli, Shabbat 32a; Also see the (second) discourse entitled “*Katonti*” of Shabbat Parshat Vayeishev, 20th of Kislev 5717 (translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 8), Ch. 2 and on (Sefer HaMaaamarim 5717, p. 72 and on).

⁴²³ See Rashi to Talmud Bavli, Shabbat 32a *ibid*.

⁴²⁴ Genesis 18:27

is the quality of Yaakov who said,⁴²⁵ “I have been diminished (*Katonti*-קטנתי) by all the kindnesses,” in that, in his own eyes, he was very diminished because of the abundance of *HaShem*’s-יהו"ה Supernal kindnesses (*Chassadim*). This is as stated,⁴²⁶ “For with my staff I crossed this Jordan and now I have become two camps,” though I am not at all fitting or worthy etc.

In contrast, in the side opposite holiness, there is Yishmael, this being the kindness-*Chessed* of the external husks (*Kelipah*),⁴²⁷ where to the degree that the kindness is greater, to that degree he becomes expanded and elevated with haughtiness of spirit and the expansiveness of his heart.

This likewise is the difference [between the holy and the unholy] in that the bestowal of kindness-*Chessed* of the external husks (*Kelipah*) is only from their excess. In contrast, when it comes to kindness-*Chessed* of the side of holiness (*Kedushah*), the bestowal is not just from what remains and is in excess, but on the contrary, he makes himself to be the remainder and excess etc., and therefore bestows in great abundance etc.

He concludes the letter in Iggeret HaKodesh stating, “Accordingly, I now am making a weighty announcement to the men of our [Chassidic] fraternity... that they should not become haughty in relation to their brethren⁴²⁸ etc. nor [jeer] or whistle derisively at them, Heaven forbid... but rather, they should humble their own spirits and hearts... [and as the verse

⁴²⁵ Genesis 32:11

⁴²⁶ Genesis 32:11 *ibid.*

⁴²⁷ See Zohar III 246b; Torat Chayim Toldot 145b and on.

⁴²⁸ See Deuteronomy 17:20

states],⁴²⁹ ‘a gentle reply turns away anger...’ and through all that, perhaps *HaShem*-יהוה will put [a conciliatory and loving response] in the heart of their brethren, ‘as waters reflect a face back to a face, [so is one’s heart reflected to him by another etc.]’⁴³⁰

2.

Now, to understand this in greater detail,⁴³¹ we must preface with what the Alter Rebbe explains in *Likkutei Torah*, in the discourse entitled “*Eretz Harim u’Veka’ot*.”⁴³² He explains that the “land-*Eretz*-ארץ” refers to the totality of the Jewish people, about whom the verse states,⁴³³ “You will be a land of delight (*Eretz Chefetz*-הפץ-ארץ [to Me],” and that this also applies to each and every Jew as an individual.

This accords with the teaching of the Baal Shem Tov⁴³⁴ that each and every Jew is compared to a desirable land, in which there are hidden treasures of gold and precious things, and only those who are wise of heart are able to delve, dig and reveal that which is revealed in it. This may be compared to a

⁴²⁹ Proverbs 15:1; Also see Talmud Bavli, Brachot 17a; Shnei Luchot HaBrit, Mesechet Yoma 232a, and elsewhere.

⁴³⁰ Proverbs 27:19; See Tanya, Ch. 46

⁴³¹ See the preceding discourse of Shabbat Parshat Vayishlach the 18th of Kislev of this year, 5723, entitled “*Katonti* – I have been diminished,” Discourse 7 (Sefer HaMaamarim 5723 p. 51 and on).

⁴³² *Likkutei Torah*, Eikev 17c and on; Also see Ohr HaTorah, Eikev p. 626 and on.

⁴³³ Malachi 3:12

⁴³⁴ *Igrot Kodesh* of the Rebbe Rayatz, Vol. 3, p. 285; See *Keter Shem Tov* (Kehot 5759), Hosafot, Section 57 and the citations there.

wellspring of living waters that is revealed through digging etc.⁴³⁵

This then, is the meaning of the verse,⁴³⁶ “It is a land of mountains and valleys.” That is, in the “land of delight (*Eretz Chefetz*-ארץ חפץ-הפז) (referring to the Jewish people), there are “mountains” (*Harim*-הרים) and “valleys” (*Veka’ot*-בקעות). “Mountains” (*Harim*-הרים) refers to the matter [indicated by the teaching] “like Avraham who called it a Mountain (*Har*-הר),⁴³⁷ referring to the site of the Holy Temple, which includes all the service of *HaShem*-יהו"ה of the Jewish people.

This is as stated,⁴³⁸ “They shall pray to You by way of their land.” That is, wherever a Jew may be, when he prays, he must direct himself (directionally, and if he does not know the direction, he should direct his heart) toward the land of Eretz Yisroel and Yerushalayim, (“by way of the city You have chosen”),⁴³⁹ and the Holy Temple, (“toward this place”).⁴⁴⁰

As this matter relates to serving *HaShem*-יהו"ה, blessed is He, is that “Avraham called it a mountain-*Har*-הר” (referring to the Holy Temple, which includes of the service of *HaShem*-יהו"ה of all the Jewish people), indicates service of Him stemming from love and running desire (*Ratzo*). This matter is [indicated by the verse],⁴⁴¹ “Avraham who loved me.”

In regard to the fact that it states “mountains-*Harim*-הרים” in the plural, this is because in love of *HaShem*-יהו"ה,

⁴³⁵ See Likkutei Torah, Chukat 62d and on, and elsewhere.

⁴³⁶ Deuteronomy 11:11

⁴³⁷ Talmud Bavli, Pesachim 88a; Rashi to Genesis 28:17

⁴³⁸ Kings I 8:48; Talmud Bavli, Brachot 30a

⁴³⁹ Kings I 8:44

⁴⁴⁰ Kings I 8:35

⁴⁴¹ Isaiah 41:8

blessed is He, there are many levels. However, there are two general levels, these being the upper love (*Ahavah Ila'ah*) and the lower love (*Ahavah Tata'ah*), called the “major love” (*Ahavah Rabba*-אהבה רבה) and the “minor love” (*Ahavah Zuta*-אהבה זוטא).

There likewise is the way of serving *HaShem*-יהו"ה, blessed is He, like a “valley” (*Bika*-בקעה), which is a lowly place, as we find in prayer, that the prayer leader is called “he who descends (*Yored*-יורד) before the Ark.”⁴⁴² This matter indicates service of *HaShem*-יהו"ה stemming from fear of Him and nullification of all sense of self (*Bittul*) before Him. In regard to the fact that the verse states “valleys-*Veka'ot*” in the plural, this is because in fear too, there are two general levels, these being the upper fear (*Yirah Ila'ah*) and the lower fear (*Yirah Tata'ah*).

The explanation is that, as known, the Name *HaShem*-יהו"ה has four letters, *Yod-Hey*-י"ה and *Vav-Hey*-ו"ה. These [four letters in descending order] are the upper fear (*Yirah Ila'ah*), the major love (*Ahavah Rabba*), the minor love (*Ahava Zuta*), and the lower fear (*Yirah Tata'ah*).⁴⁴³

Now, because of the verse, “I am *HaShem*-יהו"ה your God-*Elohe*”*cha*-אלהיך,” meaning that *HaShem*-יהו"ה becomes “**your** God-*Elohe*”*cha*-אלהיך,” meaning, “your strength and vitality,” (of each and every Jew),⁴⁴⁴ therefore, in each and every Jew there is caused to be service of *HaShem*-יהו"ה, blessed is He, of the “mountains-*Harim*” and “valleys-*Veka'ot*”

⁴⁴² Shulchan Aruch Admor HaZaken, Orach Chayim 90:1

⁴⁴³ See Zohar III (Ra'aya Mehemna) 122b and on; Tikkunei Zohar, Tikkun 6 (21b); Tikkun 10 (25b); Torah Ohr, Mikeitz 40d; Likkutei Torah, Re'eh 21c.

⁴⁴⁴ See Likkutei Torah, Re'eh.

בקעות,” these being the two levels of loving Him (“mountains”) and the two levels of fearing Him (“valleys”).

In Likkutei Torah there, the Alter Rebbe [continues] and explains that through serving Him with fear and self-nullification (*Bittul*), this being the matter of the “valley” (*Bika-ה* בקעה) and the matter indicated by the verse, “I am but dust and ash,” we reach even higher than we reach through serving Him with love, that is, [higher than] the matter of “[Avraham] who called it a mountain-*Har-ה*.”

Now about this, we first must say that the service of *HaShem-ה* יהו"ה indicated by the words, “I am but dust and ash,” does not contradict the service Him indicated by the matter that “Avraham called it a mountain-*Har-ה*.” This is like what the Alter Rebbe states in *Iggeret HaKodesh*,⁴⁴⁵ about the interpretation he heard from his teacher, the Rav, the Maggid of Mezritch, on the verse, “I am but dust and ash.” Namely, that the ash itself is the essence and being of the wood that was burned etc.

In other words, even though the ash has no likeness or comparison to the existence of the wood, which was big and had length, breadth and thickness before being burnt, it nevertheless is its essence and being, and it existed from it etc. From this we also understand that there is no contradiction between the matter of “I am but dust and ash,” and the matter of him “calling it a mountain-*Har-ה*.” Nevertheless, through the self-nullification (*Bittul*) of “I am but dust and ash” we reach higher than we reach even through the love of *HaShem-ה* יהו"ה,

⁴⁴⁵ *Iggeret HaKodesh*, Epistle 15

blessed is He, indicated by the aspect of the “mountain-*Har-*הר.”

He explains that this is like a signet that becomes reversed.⁴⁴⁶ That is, a “protruding signet,” causes an indented stamp, and an “indented signet,” causes a protruding stamp. The same is so in our service of *HaShem*-יהו"ה, blessed is He, that through serving *HaShem*-יהו"ה, blessed is He, with love and running desire (*Ratzo*), this being the matter of the “signet protruding” from below, the matter of the “indented stamp” is caused Above. That is, revelations from Above are drawn down in a way of being “indented” and “sunken,” meaning that they come by way of garments etc.

However, through the self-nullification (*Bittul*) of “I am but dust and ash,” this being the matter of the “indented signet” below, the matter of the “protruding stamp” is caused Above, meaning, the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, without any concealing garments, as it states,⁴⁴⁷ “Your Teacher will no longer be hidden behind His garment,” meaning that He will not cover Himself from you with His cloak and garment, (as explained in *Tanya*).⁴⁴⁸

3.

He continues and explains the matter as it is Above, [similar to what is explained in *Iggeret HaKodesh*,⁴⁴⁹ that from

⁴⁴⁶ Also see *Likkutei Torah*, *Shir HaShirim* 46a

⁴⁴⁷ *Isaiah* 30:20

⁴⁴⁸ *Tanya*, *Likkutei Amarim*, Ch. 36.

⁴⁴⁹ *Tanya*, *Iggeret HaKodesh*, *Epistle* 15

the ten aspects of the soul of man, to a small measure, it is possible to understand the ten Supernal *Sefirot*, all of which radiate in his soul, which includes and chains down from them.⁴⁵⁰

From this it is understood that all matters present in man's service of *HaShem*-יהו"ה below, also are present Above in *HaShem*'s-יהו"ה Godliness.] That is, as known, in the books of Kabbalists [of the era of] (*Rishonim*),⁴⁵¹ [sometimes called "the earlier Kabbalists"],⁴⁵² *HaShem*'s-יהו"ה Supernal emotive qualities (*Midot*) are called "Largess-*Gedulah*-גדולה," "Might-*Gevurah*-גבורה," and "Splendor-*Tiferet*-תפארת." In contrast, in the writings of the Arizal they are called "**Kindness-*Chessed*-חסד**," "Might-*Gevurah*-גבורה," and "Splendor-*Tiferet*-תפארת."

He explains that the matter of "Largess-*Gedulah*-גדולה" transcends the ten *Sefirot* of the world of Emanation (*Atzilut*), and is not included in the matter of the ten *Sefirot* called "Kindness-*Chessed*-חסד," "Might-*Gevurah*-גבורה," and "Splendor-*Tiferet*-תפארת" etc. In other words, even though the term used in the verse is,⁴⁵³ "Yours, *HaShem*-יהו"ה, are the greatness (*Gedulah*), the might (*Gevurah*), the splendor (*Tiferet*) etc.," and this likewise is how we say it in the Amidah prayer, "The God who is Great (*HaGadol*-הגדול), Mighty

⁴⁵⁰ Tanya, Likkutei Amarim, Ch. 29

⁴⁵¹ Also see Ohr HaTorah, Vayera 90a and on; Sefer HaMaamarim 5627 p. 198 and on; Discourse entitled "*Katonti*" 5679 (Sefer HaMaamarim 5679 p. 117 and on); Also see the discourse entitled "*Im Bechukotai Teileichu* – If you will walk in My decrees," 5716, translated in The Teachings of The Rebbe, 5716, Discourse 19, Ch. 4 and on (Sefer HaMaamarim 5716 p. 171 and on).

⁴⁵² See Likkutei Torah, Eikev ibid. 17d

⁴⁵³ Chronicles I 29:11

(*HaGeebor*-הגבור) etc., nonetheless, in the *Sefirot* of the world of Emanation (*Atzilut*) this is called “Kindness-*Chessed*-חסד.”

This may be understood by prefacing with an explanation of the statement in *Zohar*,⁴⁵⁴ “There is [one] kindness-*Chessed*, and there is [another] kindness-*Chessed*.” That is, there is kindness-*Chessed* that is simply called kindness-*Chessed*-חסד, this being the “little kindness-*Chessed Zuta*-חסד זוטא” and there is kindness-*Chessed* called “abundant kindness-*Rav Chessed*-רב חסד,” this being the kindness-*Chessed* of *Arich Anpin*. In contrast, the “little kindness-*Chessed Zuta*-חסד זוטא,” is the kindness-*Chessed* of *Zeir Anpin*, this being the matter of kindness-*Chessed* as it is in the ten *Sefirot* of the world of Emanation (*Atzilut*).

Now, at first glance this is not understood.⁴⁵⁵ For, the matter of the ten *Sefirot* of the world of Emanation (*Atzilut*) is that they are limitless (*Bli Gvul*). This being so, why is Kindness-*Chessed* of the world of Emanation (*Atzilut*) called “the little kindness-*Chessed Zuta*-חסד זוטא”?

Furthermore, even though the limitlessness (*Bli Gvul*) of the world of Emanation (*Atzilut*) is only relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), whereas relative to that which transcends the world of Emanation (*Atzilut*), it is called “the Little Face-*Zeir Anpin*,” (in

⁴⁵⁴ *Zohar* III (Idra Rabba) 133b; Also see *Tanya*, *Iggeret HaKodesh*, Epistle 10; *Torah Ohr Tetzaveh* 82a and on.

⁴⁵⁵ See *Hemshech* 5672 Vol. 1, Ch. 240; Also see *Ohr HaTorah*, *Vayera* 90a and on; *Sefer HaMaamarim* 5627 p. 198 and on; Discourse entitled “*Katonti*” 5679 (*Sefer HaMaamarim* 5679 p. 117 and on); Also see the discourse entitled “*Im Bechukotai Teileichu* – If you will walk in My decrees,” 5716, translated in *The Teachings of The Rebbe*, 5716, Discourse 19, Ch. 4 and on (*Sefer HaMaamarim* 5716 p. 171 and on).

comparison to the Long Face-*Arich Anpin*), nevertheless, since at the very least, this is a matter of limitlessness (*Bli Gvul*) as it is relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this itself demonstrates there also is an aspect of the truly Limitless One in this.

This is similar to what is known and explained⁴⁵⁶ about the matter of love of *HaShem*-יהו"ה, blessed is He, “with all your heart, with all your soul, and with all your being-*Bechol Me'odecha*-בכל מאדך,⁴⁵⁷ that even though it is “with all **your** being-*Me'od Shelcha*-מאד שלך,” meaning that this love is called limitless (*Bli Gvul*) only in relation to oneself, whereas in relation to someone else, whose mind and heart are more expansive vessels, this love would be considered to be a measured and limited love, to the point that what is measured and limit for the other, is much greater than his own limitlessness (“with all your being-*Bechol Me'odecha*-בכל מאדך”), nonetheless, specifically in the matter of “with all your being-*Bechol Me'odecha*-בכל מאדך,” meaning, “with all **your** being-*Me'od Shelcha*-מאד שלך,” there is a drawing down of the Limitless One Above.

In contrast, a love that is much greater, but is in a person in whom it would be considered to be measured and limited relative to himself, will not affect a drawing down of the Limitless One Above. This is because the Holy One, blessed is He, [acts] in a way of measure for measure,⁴⁵⁸ and therefore, only one whose service of *HaShem*-יהו"ה, blessed is He, is

⁴⁵⁶ See Torah Ohr, Mikeitz 39c and on, and elsewhere.

⁴⁵⁷ Deuteronomy 6:5

⁴⁵⁸ Talmud Bavli, Sanhedrin 90a

limitless [relative to himself] can draw down the limitlessness of the One Above.

From this we also can understand this matter as it relates to the ten *Sefirot*, from which there is a chaining down of the emotive qualities of the human soul. That is, even though they only are limitless (*Bli Gvul*) relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), nonetheless, from the very fact that they are limitless (*Bli Gvul*) relative to him, they thereby draw down the limitlessness of the One Above, being that they are derived from there.

Now, all the above is true in regard to the general totality of all ten *Sefirot* of the world of Emanation (*Atzilut*), and this certainly is so of the quality of Kindness-*Chessed* of the world of Emanation (*Atzilut*). This is as explained in Shaar HaYichud VeHaEmunah, on the words, “the Great (*HaGadol*-הגדול), the Mighty (*HaGeebor*-הגבור)” etc.

That is,⁴⁵⁹ “The Great (*HaGadol*-הגדול) refers to the quality of kindness-*Chessed* and the spreading forth of vitality within all created worlds without end and conclusion etc.” That is, in the world of Emanation (*Atzilut*) itself, the quality of Kindness-*Chessed* is limitless (*Bli Gvul*) relative to the quality of Might-*Gevurah* of the world of Emanation (*Atzilut*), which is the quality of limitation (*Gvul*) of the world of Emanation (*Atzilut*). (That is, it is the quality of restraint and constriction and the withholding of the spreading forth of vitality etc.)⁴⁶⁰ This being so, how is it that Kindness-*Chessed* of the world of

⁴⁵⁹ Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

⁴⁶⁰ Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 *ibid*.

Emanation (*Atzilut*) is called the “little kindness-*Chessed Zuta*-זוטא חסד זוטא”? However, the explanation is that kindness-*Chessed* of the world of Emanation (*Atzilut*) is called the “little kindness-*Chessed Zuta*-זוטא חסד” because of two matters, these being from the perspective of the bestower, and from the perspective of the recipient.

From the perspective of the recipient, since this is a drawing down that comes and manifests in his receptacles in an inner way (*b'Pnimityut*), to the point that he measures and limits it, it therefore called the “little kindness-*Chessed Zuta*-חסד זוטא.” It also is called the “little kindness-*Chessed Zuta*-חסד זוטא” from the perspective of the bestower. This is because the reason and cause of the bestowal is one’s sense of smallness, that “I am but dust and ash,” in that he makes himself to be like a remnant, and as a result, all others become significant [in his eyes] and appear to be important and worthy of bestowal.

The explanation is that the ten *Sefirot* of the world of Emanation (*Atzilut*) are in a state of nullification (*Bittul*) to *HaShem*-יהוה, blessed is He. This is as Sefer Yetzirah states,⁴⁶¹ “They prostrate before His throne etc.,” in that prostration is the matter of nullification (*Bittul*) to Him. Therefore, kindness-*Chessed* of the world of Emanation (*Atzilut*) is called the “little kindness-*Chessed Zuta*-זוטא חסד,” being that the bestowal of the kindness stems from self-nullification (*Bittul*). In other words, since kindness-*Chessed* of the world of Emanation (*Atzilut*) is in a way of “I am but dust and ash,” [as in the wondrous wording of the discourse],⁴⁶² therefore, there is a drawing down

⁴⁶¹ Sefer Yetzirah 1:6

⁴⁶² *Hemshech* 5672 *ibid.*

from it of bestowal to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), all the way to this lowliest world. That is, because of the nullification (*Bittul*) of “I am but dust and ash,” the toil in serving *HaShem*-יהו"ה, blessed is He, even of this lowliest world, is considered to be important, and therefore bestowal is drawn down even here.

The same is so of the quality of Might-*Gevurah* of the world of Emanation (*Atzilut*), in that it too is called “little-*Zuta*-זוטא.” This is so both from the perspective of the recipient, being that it comes in a way of measure and limitation according to the receptacle of the recipient, (as derived in a way of certainty, from the bestowal coming from the quality of Kindness-*Chessed*, [in that this is all the more so of the quality of Might-*Gevurah*]), as well as from the perspective of the bestower, who is in a state of nullification (*Bittul*).

That is, all the *Sefirot* of the world of Emanation (*Atzilut*) are in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is especially so of its quality of Might-*Gevurah*, that because of the great degree and strength of its nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, therefore the nullification (*Bittul*) of all creatures [in the worlds of Creation, Formation and Action] to *HaShem*-יהו"ה, blessed is He, is [lacking and] insufficient [in comparison] etc., as the verse states,⁴⁶³ “Even the [hosts of the] heavens are not pure in His eyes,” and as written,⁴⁶⁴ “He finds fault with His angels.”

Based on this, it is understood that even though kindness-*Chessed* of the world of Emanation (*Atzilut*) is

⁴⁶³ Job 15:15

⁴⁶⁴ Job 4:18

specifically called kindness-*Chessed* in the writings of the Arizal, nevertheless, it can also be called “Largess-*Gedulah*-גדולה,” as in the verse,⁴⁶⁵ “Yours, *HaShem*-יהוה, are the greatness (*Gedulah*), the might (*Gevurah*) etc.,” and as in the blessings of the Amidah prayer, “The God who is great (*HaGadol*-הגדול), mighty (*HaGeebor*-הגבור) etc.” This is because relative to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) the kindness-*Chessed* of the world of Emanation (*Atzilut*) is limitless (*Bli Gvul*), which demonstrates that within itself it has an aspect of the truly Unlimited One, (as explained above).

Only when it is necessary to draw a distinction between the *Sefirot* of the world of Emanation (*Atzilut*) and the *Sefirot* that transcend the world of Emanation (*Atzilut*), does the Arizal says that in the world of Emanation (*Atzilut*) is called “Kindness-*Chessed*-חסד,” whereas higher than the world of Emanation (*Atzilut*) it is called “Largess-*Gedulah*-גדולה.”

4.

Now, about the statement above, that the bestowal stems from the nullification (*Bittul*) of “I am but dust and ash,” this specifically is in regard to Kindness-*Chessed* of the side of holiness (*Kedushah*). However, this is not so of Kindness-*Chessed* of the external husks (*Kelipah*), this being the kindness-*Chessed* of Yishmael. In such a case, the bestowal stems from the exaltedness and elevation that results from the haughtiness of his heart etc.

⁴⁶⁵ Chronicles I 29:11

Now, at first glance, this must be better understood. For, on the side of the external husks (*Kelipah*), how does bestowal apply altogether, being that they are utterly self-serving.⁴⁶⁶ However, this is as explained at length in *Hemshech* 5672, that there are two ways of bestowal. The first way is bestowal stemming from self-nullification (*Bittul*) and the second is bestowal stemming from exalted elevation (*Hitnasut*).

Now, in bestowal stemming from exalted elevation (*Hitnasut*) itself, there are two ways. There is essential exaltedness and elevation (*Hitnasoot Atzmit*), which is true exaltedness and elevation, and there is bestowal that stems from external exaltedness and elevation (*Hitnasoot Chitzonit*), in that it stems from something external.

The explanation is that on the side of holiness (*Kedushah*) bestowal stemming from exaltedness and elevation (*Hitnasut*) stems from the true exaltedness of “the King who alone is exalted.”⁴⁶⁷ This is like a great king who is elevated and exalted, in and of himself, and bestows with great abundance to all. In other words, this is not just as explained elsewhere, that it is specifically the nature of the exalted to bestow to the lowly, as the verse states,⁴⁶⁸ “I abide in exaltedness and holiness, but I am with the despondent and lowly of spirit.” It rather is beyond this, in that he even bestows to one who is not despondent and lowly, but is of similar stature to himself. This stems from the fact that his state is essential

⁴⁶⁶ See Tikkunei Zohar, Tikkun 6 (22a)

⁴⁶⁷ See the liturgy of the *Yotzer* blessing of the *Shema*.

⁴⁶⁸ Isaiah 57:15

exaltedness and elevation, and therefore his entire being is in a way of drawing down and spreading forth to the greatest degree.

However, there is a different way of exaltedness, not in a way that he is elevated and exalted in and of himself, but stemming from the fact that he has been bestowed with abundant wealth, as a result of which he becomes “impudent in his wickedness etc.”⁴⁶⁹ This is external exaltedness.

Now, this exaltedness too causes a matter of bestowal to his fellow, except that since it is not true exaltedness, but is merely external exaltedness, he therefore he feels the need to make himself big. One way to accomplish this is by drawing down and bestowing to his fellow, this being the meaning of the verse,⁴⁷⁰ “The kindness of the regimes is a sin,” in that the kindness is solely for the purpose of self-aggrandizement.

From this it is understood that when the bestowal solely is from the external exaltedness, he then senses his own self and existence, in a way that the existence of the other is in opposition to his own existence and ego. That is, even though he bestows to his fellow, it nonetheless is in a way that he cannot tolerate the existence of his fellow. Therefore, even his giving of charity and his acts of kindness are in a way that consolation to his fellow is lacking.

About this, our sages, of blessed memory, said,⁴⁷¹ “Whosoever consoles him with words receives eleven blessings,” in that this is beyond the ten, and is elevated beyond a person who simply gives him a coin (without consoling him

⁴⁶⁹ See Psalms 52:9

⁴⁷⁰ Proverbs 14:34

⁴⁷¹ Talmud Bavli, Bava Batra 9b; See *Hemshech* 5672 *ibid.* Ch. 249 (p. 504)

with words). This is because through this, he elevates the poor person from his state and standing etc.

This matter is especially present in the kindness-*Chessed* of the side opposite holiness, that is, in the kindness-*Chessed* of the external husks (*Kelipah*), which is the kindness-*Chessed* of Yishmael. That is, here the bestowal of kindness is not out of true exaltedness, but is only external exaltedness and nothing more. This is why he feels the need to make himself big and the existence of the other is entirely in opposition to his own existence etc.

Because of this, whatever he bestows to the other is just from his excess and remnants. For, since he is an existence unto himself, he therefore needs everything for himself, and as much as he has, it is not enough for him, as in the idiom,⁴⁷² “It’s never enough,” to the point that even when he indeed bestows to his fellow (from his excess and remnants), his intention in doing so is not actually for the good of his fellow, but his only desire is for the other to make him bigger, through which he will be able to boast to himself and become even bigger etc.

Now, the root of bestowal stemming from [true] exaltedness and elevation, is the aspect of the kindness-*Chessed* that is higher than the world of Emanation (*Atzilut*). However, since about this aspect the verse states “darkness and light are the same,”⁴⁷³ therefore, from this there is a drawing down not only of the aspect of light, but also of the aspect of darkness, this being the kindness-*Chessed* of Yishmael. In this itself, it is

⁴⁷² *Hemshech* 5672 *ibid.* Ch. 240 (p. 485).

⁴⁷³ Psalms 139:12

not only in the way that our forefather Avraham requested,⁴⁷⁴ “O’ that Yishmael should live **before You**,” but rather, as it is drawn down to descend into Yishmael, which becomes the kindness-*Chessed* of the external husks (*Kelipah*), in which the bestowal is only from the remnants and excess, and nothing more. This is because he is an existence unto himself, which is why the drawing down of bestowal is limited. Moreover, and more importantly, there is a lack in the matter of consoling his fellow.

However, in holiness it is the very opposite, that the bestowal of kindness-*Chessed* is specifically bound to the self-nullification (*Bittul*). This was explained by the Alter Rebbe in Iggeret HaKodesh on [the verse], “I have been diminished from all the kindnesses,” namely, that the revelation of kindnesses from Above brings the matter of “I have been diminished-*Katonti*-קטנתי” about. The same is so in the reverse, that the matter of “I have been diminished-*Katonti*-קטנתי” of the lower one, affects an abundance of drawing down of all the kindnesses (*Chassadim*) from Above. This is as explained before from Likkutei Torah, that “the indented signet” of the lower one brings the “protruding signet” from Above.

This likewise is the meaning of his conclusion of the above-mentioned epistle in Iggeret HaKodesh that, “a gentle reply turns away anger,” after which he adds, “and through all this, perhaps *HaShem*-יהו"ה will put [a conciliatory and loving response] in the heart of their brethren, ‘as waters reflect a face back to the face, [so is one’s heart reflected to him by another etc.’”

⁴⁷⁴ Genesis 17:18

That is, since the quality of Kindness-*Chessed* is the first of the seven days of construct, and is “the day that accompanies all the days,”⁴⁷⁵ there therefore is a drawing down from this in the service of *HaShem*-יהו"ה, blessed is He, in the two modes of “turn away from evil,” (that is, “a gentle reply turns away anger”) and “do good,” (that is, “*HaShem*-יהו"ה will put [a conciliatory and loving response] in the heart of their brethren, ‘as waters reflect one’s face’”).⁴⁷⁶

5.

This matter was brought about by the Alter Rebbe through his toil in serving *HaShem*-יהו"ה, blessed is He, in his times, as well as in the subsequent generations, by our Rebbes, our leaders, who filled his place, up to our generation, this generation of the “footsteps of Moshiach,” so that *HaShem*-יהו"ה, blessed is He, should give of all His kindnesses (*Chassadim*) and all etc., from high above, and that this should bring about the nullification (*Bittul*) of “I have been diminished,” until it is in a way of “I am but dust and ash.”

Through this, may *HaShem*-יהו"ה put a conciliatory and loving response in the heart of their brethren, “as waters reflect the face etc.” In other words, instead of the matter about which our sages, of blessed memory, stated,⁴⁷⁷ “Their sin was not

⁴⁷⁵ See Zohar III 103a-b; 191a-b; Etz Chayim, Shaar 25 (Shaar Drushei HaTzelem), Drush 2; Pri Etz Chayim, Shaar HaSukkot Ch. 1; Shaar Maamarei Rashbi, Yitro, Terumah, and Emor; Likkutei Torah, Ha’azinu 76b, and elsewhere.

⁴⁷⁶ See the preceding discourse entitled “*Katonti* – I have been diminished” of Shabbat Parshat Vayishlach, the 18th of Kislev, Discourse 7, (Sefer HaMaamarim 5723, p. 51).

⁴⁷⁷ Talmud Bavli, Yoma 9b

exposed, so the end of their [punishment] was not exposed,” there should be the opposite, that the hearts of their brethren should respond to them “as waters reflect the face etc.,” and there then will be the matter of, “Bless us, our father (since they have become) all as one.”⁴⁷⁸

This likewise is why the redemption of the 19th of Kislev was in a way of, “He redeemed my soul in peace from battles against me, for the many were with me.”⁴⁷⁹ This is as written by the Alter Rebbe,⁴⁸⁰ that “while I was reading in the book of Psalms (*Tehillim*) and came to the verse, ‘He redeemed my soul in peace etc.,’ I went out in peace with words of peace, from *HaShem*-יהו"ה of peace (*Shalom*-שלום).”

That is, this verse hints at all three modes; Torah study, sacrificial offerings (*Avodah*) and acts of loving-kindness (*Gemilut Chassadim*). This is as our sages, of blessed memory, explained⁴⁸¹ the verse, “He redeemed my soul in peace,” stating, “Whosoever engages in Torah study, acts of loving-kindness, and prays with the congregation - (this being is the mode of the temple service (*Avodah*), as our sages, of blessed memory, taught,⁴⁸² “The prayers were established in place of the sacrificial offerings (*Korbanot*)” - I ascribe credit to him as though he has redeemed Me and My children from amongst the nations of the world.”

⁴⁷⁸ See the liturgy of the “*Seem Shalom*” blessing in the Amidah prayer.

⁴⁷⁹ Psalms 59:19

⁴⁸⁰ Igrot Kodesh of the Alter Rebbe (Kehot 5740; 5748) Vol. 1, p. 98, copied in HaYom Yom of the 19th of Kislev

⁴⁸¹ Talmud Bavli, Brachot 8a

⁴⁸² Talmud Bavli, Brachot 26a-b

Even so, the general whole of them all is the matter of peace (*Shalom*-שלום). This is true of engaging in the study of Torah, about which our sages, of blessed memory, stated,⁴⁸³ “Whosoever engages in Torah study... introduces peace (*Shalom*-שלום) into the upper entourage and the lower entourage.” This likewise is so of acts of loving-kindness (*Gemilut Chassadim*), which itself is the essence of the matter of peace. This likewise is so of prayer (*Tefillah*), that it must be in a way of praying with the congregation (*Tzibbur*), which is the matter of peace (*Shalom*-שלום).

This likewise is the meaning of what the Alter Rebbe writes about charity (*Tzeddakah*) in various places in *Iggeret HaKodesh*⁴⁸⁴ that “this is what has stood for us to redeem our souls in peace,” clearly referring to the redemption of the 19th of Kislev. However, the same applies to the individual redemption of each and every Jew, the inner redemption of the soul, this being the preparation for the true and complete redemption of all the Jewish people, as explained in *Iggeret HaKodesh*, Epistle 4.

All this comes about from the general matter of the inner teachings of Torah (*Pnimitiyut HaTorah*). This is as stated in Ra’aya Mehmna,⁴⁸⁵ “There is no problematic query there... and no controversy there... but it rather is called the Tree of Life,” being that no vitality is drawn to the side opposite holiness from it. It thus is automatically so that there is no matter of

⁴⁸³ Talmud Bavli, Sanhedrin 99b

⁴⁸⁴ Tanya, *Iggeret HaKodesh*, Epistle 4; Also see *Igrot Kodesh* of the Alter Rebbe *ibid.*; *Likkutei Sichot*, Vol. 5 p. 443.

⁴⁸⁵ Zohar III 124b, cited and explained in Tanya, *Iggeret HaKodesh*, Epistle 26

controversy in it, not even controversy of the side of holiness (*Kedushah*).

Therefore, through it there is an automatic nullification of the entire matter of controversy from the world, as the verse states,⁴⁸⁶ “I shall remove the spirit of impurity from the earth.” So shall it be for us, that through the spreading of the wellsprings [of Chassidus] to the outside (*Hafatzat HaMa’ayanot Chutzah*), specifically in a way of understanding and comprehension, until it even is brought into the understanding and comprehension of the animalistic soul, there will be “the redemption of Me and My children from amongst the nations,” not only “as though he has redeemed Me,” but the actual redemption, below ten hands-breadths, the true and complete redemption, through our righteous Moshiach!

⁴⁸⁶ Zachariah 13:2

Discourse 9

“*v’Atah b’Rachamecha HaRabim... -
You, in Your abundant mercies...*”

Delivered on Shabbat Parshat Vayeishev,
1st night of Chanukah, Shabbat Chanukah,
Shabbat Mevarchim Tevet, 5723
By the grace of *HaShem*, blessed is He,

1.

We recite,⁴⁸⁷ “You, in Your abundant mercies, stood for them in the time of their distress. You waged their battles, defended their rights, and avenged the wrong done to them etc.” Now, we must understand the meaning of, “You stood for them in the time of their distress.” For, at first glance, the matter of distress was already clearly expressed in the words preceding this, (“When the wicked Hellenic government rose up against Your people Israel”). Thus, when it begins to explain how they were saved by the Holy One, blessed is He, (“You, in Your abundant mercies etc.”), it should simply have stated, “You, in Your abundant mercies, waged their battles etc.,” which comes and explains that the salvation came from the aspect of *HaShem*’s יהוה’s abundant mercies (*Rachamim Rabim*). For, as known,⁴⁸⁸ there is a difference between the drawing down of the aspect of mercies (*Rachamim*-רחמים) and the drawing down

⁴⁸⁷ In the “*Al HaNissim*” prayer that is added to the Amidah on Chanukah.

⁴⁸⁸ See Torah Ohr, Beshalach 63b and elsewhere.

of the aspect of His abundant mercies (*Rachamim Rabim*-רחמים רבים).

About this it states, “You, in Your abundant mercies (*Rachamim Rabim*-רחמים רבים) etc.,” indicating that the salvation of Chanukah came through the drawing down of His abundant mercies (*Rachamim Rabim*-רחמים רבים), and from there, there was a drawing down in that “You waged their battles etc.” This being so, why is it necessary to repeat the matter of their distress, stating, “You stood for them in the time of their distress”?⁴⁸⁹

2.

This can be understood by prefacing with the explanation in the discourse of the Alter Rebbe, of Shabbat Chanukah of the year 5562, entitled “*Ki Ner Mitzvah v’Torah Ohr, Derech Chayim Tochachat Musar*.”⁴⁹⁰ [It states there] that we must understand the matter of love of *HaShem*-יהו"ה, blessed is He, “with all your more-*Bechol Me’odecha*-בכל מאדך.”⁴⁹¹ That is, the word “*Me’od*-מאד” means in a limitlessness way (*Bli Gvul*).⁴⁹²

However, at first glance, this is not understood. For, how does the matter of limitlessness (*Bli Gvul*) apply in the

⁴⁸⁹ Also see Maamarei Admor HaEmtza’ee, Kuntreisim p. 338; *Hemshech* 5672 Vol. 3 p. 1,291; Discourse entitled “*v’Atah b’Rachamecha HaRabim*” of Shabbat Chanukah 5717, translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 10 (Sefer HaMaamarim 5717, p. 88 and on).

⁴⁹⁰ Subsequently printed in Sefer Maamarei Admor HaZaken 5562 Vol. 1 p. 116 and on; Also see the above-mentioned discourse with additions etc., in Ohr HaTorah, Na”Ch Vol. 3 p. 1,339 and on.

⁴⁹¹ Deuteronomy 6:5

⁴⁹² See Torah Ohr, Mikeitz 39d and elsewhere.

human soul? That is, even the angels in the upper worlds are limited beings who have an end. How much more so man below, who certainly is limited. This being so, how can limitless love apply to him?

We also must understand the specific wording, “with all **your** more-*Bechol Me’odecha*-מאדך,” rather than simply saying “more-*Me’od*-מאד.” This is because the word “*Me’od*-מאד” itself already means without limit or measure. In contrast, the word “**your** more-*Me’odecha*-מאדך,” only means “[according to] **your** more-*Me’od Shelcha*-שלך,”⁴⁹³ this being a matter of measure and limitation, rather than limitlessness (*Bli Gvul*).

However, the explanation is that the second question answers the first. In other words, it is not demanded of a person (who is measured and limited) to do a labor that actually is limitless (*Bli Gvul*), but only “[according to] your more-*Me’od Shelcha*-שלך,” meaning that one’s service of *HaShem*-יהו"ה, blessed is He, should go beyond his own measures and limitations.

3.

The explanation is that there are two levels of love of *HaShem*-יהו"ה, blessed is He. In the first level, the love enters and manifests in the receptacle of the soul and body, especially in the vessel of the heart, in that they have the capacity to bear the love that manifests within them. On the other hand, in the second level, the love is so great, that it cannot enter and

⁴⁹³ See Torah Ohr, Mikeitz 39d and elsewhere.

manifest in the vessels (*Keilim*). This is the matter of love of *HaShem*-יהו"ה, blessed is He, "with all your more-*Bechol Me'odecha*-בכל מאדך."

The difference is that in the first level, a person can love *HaShem*-יהו"ה, blessed is He, but even so, this will not change the nature of his character traits (*Midot*). Rather, his character traits (*Midot*) remain as they are, according to the nature he was born with, whether he is cruel by nature, or whether he has a [fine and] elevated heart etc.

This is so, even if he serves *HaShem*-יהו"ה, blessed is He, all day long by fulfilling His Torah and *mitzvot*, and even if at times of repentance (*Teshuvah*) his heart will be embittered etc., and he will be roused with abundant love for *HaShem*-יהו"ה, blessed is He.

The reason is because since the love fills the vessel of his heart and manifests within it, it therefore is surrounded and covered by the vessel of his heart, which encompasses and covers over it, and as a result, this love cannot affect change in the vessel of his heart. This is similar to the teaching of our sages, of blessed memory,⁴⁹⁴ "The sinners of the Jewish people are filled with *mitzvot* like a pomegranate [is filled with seeds]," specifying that they are "filled-*Melei'im*-מלאים." In other words, they are filled with *mitzvot* that come in a way of inner manifestation in them, and they thus surround and cover over the *mitzvot* that are in them. Therefore, the *mitzvot* do not affect any change of being in them.

In contrast, this is not so of the second level of love of *HaShem*-יהו"ה, blessed is He. For, since this love does not enter

⁴⁹⁴ Talmud Bavli, Eruvin 19a

and manifest in the vessel of the heart, it therefore remains transcendent and encompassing over them, and as known, the encompassing light (*Ohr Makif*) refines the outer part of the vessel (*Kli*). In other words, this love of *HaShem*-יהוה, blessed is He, does not manifest inwardly in the vessel of the heart, but remains encompassing over them. This affects the refinement of the vessel of the heart, thus causing change in the nature of one's character traits (*Midot*) etc.

This can be understood based on the analogy of a teacher who bestows intellect to his student. To explain, the intellect of the teacher, including the intellect that he bestows to the student, is separately transcendent beyond the capacities of the student. This is why when the teacher constricts the intellect that he bestows to his student, by making it commensurate to the capacities of the student's intellect, the bestowal of intellect thereby enters the student in a way that is inwardly manifest (*b'Pnimityut*). That is, the student grasps and surrounds [the intellect] in the vessel of his own intellect. However, through this, according to the coarseness of the student's grasp, a change is caused in the refined intellect of the teacher.

In contrast, when the bestowal of intellect is in a way that transcends the capacity of the vessel of intellect of the student, such that it is neither grasped nor inwardly manifest in the vessel of his intellect, but remains transcendent and encompassing over him, therefore because it is in a transcendent encompassing state, it affects the refinement of the vessel of the intellect, just like every encompassing light (*Ohr Makif*) refines the vessel from its exterior.

The comparison to this from the two levels of love of *HaShem*-יהו"ה, blessed is He, is that when the love is manifest in the vessel of the heart, it does not affect a change in the nature of one's character traits (*Midot*). Only when one's love of *HaShem*-יהו"ה, blessed is He, is "with all your more-*Bechol Me'odecha*-מאדך בכל," in that it transcends inward manifestation in the vessel of the heart, but remains transcendent and encompassing over the vessels (*Keilim*), is change affected in the nature of the character traits (*Midot*).

4.

Now, there is an additional difference between the two above-mentioned levels of love of *HaShem*-יהו"ה, blessed is He. That is, when the love enters and manifests within the vessel of the heart, meaning that the love is limited, then even after the passage of many days and years, the love remains the same as it was at first. Even if changes and ascents are caused in it, they all are changes and ascents of relative comparison to the level that preceded them, and nothing more.

In contrast, when the love transcends inner manifestation in the vessel of the heart, but is "with all your more-*Bechol Me'odecha*-מאדך בכל," and remains in a transcendent encompassing state (*Makif*), the transcendent encompassing light (*Makif*) then has an effect on the inner manifest aspect, causing him to ascend in elevation after elevation, to the point that from year to year, from day to day and from moment to moment, he continues to add to the level of his love, in elevation after elevation, and in a way that is

beyond comparison. For, the entirety and primary aspect of this love is that it is beyond measure and limitation.

5.

There is another difference between the two above-mentioned levels of love. That is, when it comes to love of *HaShem*-יהו"ה, blessed is He, that is limited and enters and manifests inwardly within the vessel of the heart, this being love that accords to reason and intellect, through it, a person can only reach its source and root, and nothing more, this being the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, which is merely a ray and radiance.

In contrast, this is not so of love of *HaShem*-יהו"ה, blessed is He, that transcends measure and limitation and is not grasped in the vessel of the heart, but remains in an encompassing state (*Makif*). In this case, the encompassing light (*Makif*) has an effect on the inwardly manifest aspect (*Pnimi*), to remove it from its state of limitation.

In other words, one's entire being is in a way that he leaves his limitations, to the point that through this, it also is in his ability to reach the matter of the true Limitlessness of the One Above, all the way to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, there is another matter in this. That is, that when one's service of *HaShem*-יהו"ה, blessed is He, is in a way that he leaves his limitations, to the point that he reaches the true reality of the Limitless One Above, he thereby affects the

drawing down and revelation of the true reality of the limitlessness of the One Above to below.

6.

Now, when the love that transcends the measure and limitations of the vessel of the heart - [that is] love of *HaShem*-יהו"ה, blessed is He, "with all your more-*Bechol Me'odecha*-בכל מאדך" - reaches the true reality of the Limitless One, as He is Above, and affects that the true reality of the limitlessness of the One Above is drawn down below, just as He is above in *HaShem*'s-יהו"ה Godliness Above, this state is called "standing-*Amidah*-עמידה." This is the opposite of the matter of "sitting-*Yeshivah*-ישיבה," as in the verse,⁴⁹⁵ "*HaShem*-יהו"ה sat [enthroned] at the flood."

The explanation⁴⁹⁶ is that Above in *HaShem*'s-יהו"ה Godliness, in which it is inapplicable to use bodily descriptions in that His holiness is beyond comparison,⁴⁹⁷ the difference between sitting (*Yeshivah*-ישיבה) and standing (*Amidah*-עמידה) may be understood from how they are in man below. That is, when sitting, the height of one's head is lowered and his feet are elevated from the earth. In contrast, when standing, it is the

⁴⁹⁵ Psalms 29:10

⁴⁹⁶ See Maamarei Admor HaEmtza'ee, Kuntreisim p. 338; *Hemshech* 5672 Vol. 3 p. 1,291; Discourse entitled "*v'Atah b'Rachamecha HaRabim*" of Shabbat Chanukah 5717, translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 10 (Sefer HaMaamarim 5717, p. 88 and on); Also see the discourse entitled "*v'Atah b'Rachamecha HaRabim*" in Ohr HaTorah, Bereishit Vol. 7, p. 1,256b and on; Sefer HaChakirah of the Tzemach Tzedek p. 273; Ohr HaTorah, BeHa'alotcha p. 362 and on; Sefer HaMaamarim 5654 p. 162 and on.

⁴⁹⁷ See the liturgical poem "Yigdal."

very opposite, that his head is elevated and his feet are lowered, to below.

Now, as this is Above in *HaShem's*-יהו"ה Godliness, the matter of sitting indicates the lowering and descent of the aspect of intellect for the sake of bestowing to the worlds. To explain, our sages, of blessed memory, stated,⁴⁹⁸ "There are twelve hours in the day. During the first three, the Holy One, blessed is He, sits and engages in the study of Torah. During the second three [hours], He sits and judges the whole world... During the third three [hours], He sits and sustains the entire world etc."

The explanation is that the drawing down of vitality to the worlds (and the general matter of the existence of the worlds), this being the matter of "He sits and sustains the whole world etc.," is a descent and lowering relative to *HaShem*-יהו"ה, blessed is He. About this, our sages, of blessed memory, stated,⁴⁹⁹ "In the place that you find His greatness, there you will find His humility." In other words, relative to Himself, the entire matter of *HaShem's*-יהו"ה praises, blessed is He, (in that we praise His greatness etc.) all is a lowering and descent relative to Himself, blessed is He.

This is unlike the matter of praises as they are below [in man], in that when we praise someone, the praises elevate his importance. This is because the human soul is limited, and its strengths and powers are what complete and perfect him, in that without them, there actually is lacking in the soul. In contrast, this is not so Above in *HaShem's*-יהו"ה Godliness, in which the

⁴⁹⁸ Talmud Bavli, Avodah Zarah 3b

⁴⁹⁹ Talmud Bavli, Megillah 31a; See the note of the Rebbe to Sefer HaMaamarim 5700 p. 40.

praises affect no perfection in Him at all. On the contrary, that is where you will find His humility, in that this matter is a descent and lowering relative to Himself. This is the matter of Him “sitting and sustaining etc.,” in that the bestowal of vitality to the worlds, (and the matter of the existence of the worlds in general) is analogous to a person who sits down, causing his head to be lowered down.

Now, Above in *HaShem*'s יהוה-ה' Godliness, this refers to the descent and lowering of the intellectual aspects (*Mochin*) to the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, which even relative to the aspect of intellect (*Mochin*) that manifests in the emotions (*Midot*) is a lowering. Thus, how much more so is this a descent relative to the intellectual aspects (*Mochin*) as they are, in and of themselves.

In the same way, “He sits and judges etc.,” this being the matter of judgment and justice as to whether sustaining the world is appropriate etc. This refers to the manifestation of the intellectual aspects (*Mochin*) of Wisdom-*Chochmah*, Understanding-*Binah* and Knowledge-*Da'at*, in the emotional aspects (*Midot*) of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, to either judge towards merit or the opposite thereof, which relative to the intellectual aspects (*Mochin*) as they are, in and of themselves, is a descent and lowering, which is why it is called “sitting” (*Yeshivah*-ישיבה).

Now, another aspect of “sitting” (*Yeshivah*-ישיבה) is that the feet are elevated from the earth. For, during the descent of the intellectual aspects (*Mochin*) to the emotional aspects (*Midot*), in order to [render] judgment and justice regarding the bestowal to below through the aspects of Victory-*Netzach*,

Majesty-*Hod*, and Foundation-*Yesod*, (as to whether it is appropriate to sustain them etc.), there then is a temporary withdrawal of bestowal from the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*. This is the meaning of the elevation of the feet when “sitting” (*Yeshivah*), so that there will not be bestowal to below from the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

This then, is the meaning of the verse,⁵⁰⁰ “*HaShem*-יהוה sat [enthroned] at the flood.” This refers to the lowering and descent of the intellectual aspects (*Mochin*) to sit and judge the generation of the flood, causing the elevation of the “feet,” these being the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, so that there will not be bestowal of beneficence to below.

All this took place in the generation of the flood before the Torah was given, before the revelation of the intellectual aspects (*Mochin*) themselves. For [the intellectual aspects (*Mochin*) themselves] transcend intellect that manifests in the emotions (*Midot*) to judge the world, and certainly transcend intellect that manifests in the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* to sustain the world.

Rather, when the Torah was given, there was a drawing down of the revelation of the intellectual aspects (*Mochin*) themselves. Therefore, through the toil in serving *HaShem*-יהוה, blessed is He, by the Jewish people after the Torah was given, we can even affect the intellectual aspects (*Mochin*) themselves, (as they transcend intellect that manifests in the aspects of *ChaGa*”*T* and *NeHi*”*Y*), to be drawn down to below.

⁵⁰⁰ Psalms 29:10

This is the matter of “standing” (*Amidah*), in which the head is elevated above and the feet are lowered below. (This is the opposite of sitting in which the head is lowered below and the feet are elevated above.) In other words, here the intellectual aspects (*Mochin*) are not in a state of descent and lowering to manifest in the aspects of *ChaGa”T* and *NeHi”Y*, but are rather in a state of elevation to above. This matter is the revelation of the intellectual aspects (*Mochin*) as they are, in and of themselves.

In addition – that the head is elevated to above – and the feet are lowered below to stand upon the earth, indicates bestowal to below in the earth, which comes from the aspect of the head as it is above. In other words, that light itself - that is in the intellectual aspects (*Mochin*) themselves - is drawn down and revealed in the earth below.

7.

However, for the service of *HaShem*-יהוה of the Jewish people to bring about the matter of “standing” (*Amidah*) Above in His Godliness, (so that even the intellectual aspects (*Mochin*) as they are in and of themselves, should be drawn down and revealed in the earth below), there must be service of Him that transcends measure and limitation, this being the matter of “with all your more-*Bechol Me’odecha*-בכל מאדך.” For, through this we reach the aspect of the truly Unlimited One, and cause even that aspect to be drawn down and revealed below.

This matter primarily is present in serving Him with repentance and return (*Teshuvah*), in which because of the

concealment and hiddenness of the darkness of the body, the arousal of love of *HaShem*-יהו"ה, blessed is He, is caused to be with much greater yearning, in a way that cannot manifest [and be constrained] in the vessel of the heart etc. It is in this regard that the repentant (*Baalei Teshuvah*) draw Him with much greater strength etc.⁵⁰¹

As he concludes the discourse there,⁵⁰² he gives a wondrous analogy of a person who knocks on the door of the king's court. That is, if they would permit him to enter, he would not knock on the door to such a degree, with self-abandon etc. However, when they do not let him in, because of his bitterness, he bangs on the door until the king stands up to open it for him, in that he cannot bear the banging on the door. This will suffice for the understanding.

8.

This then, is the meaning of the words, "You, in Your abundant mercies, stood for them in the time of their distress." The explanation is that specifically in the time of their distress, during a state of constraint etc., their service of *HaShem*-יהו"ה, blessed is He, was in a way of self-sacrifice (*Mesirat Nefesh*) that transcends measure and limitation. (This is like the service of Him of the repentant (*Baalei Teshuvah*), which is with even greater strength.) Through this they brought about the matter of "standing" Above in *HaShem*'s-יהו"ה Godliness, that "You stood for them," specifying "You stood-*Amadeta*-עמדתה," in

⁵⁰¹ Zohar I 129b

⁵⁰² Maamarei Admor HaZaken 5562 p. 120

which the head is elevated above and the feet are on the earth below.

In other words, below on the earth there is a drawing down and revelation of the same light that is in the aspect of the essence of the intellect (*Etzem HaMochin*) itself. This light is in a state of limitlessness (*Bli Gvul*), and it therefore sustains with eternal sustainment. This too is included in the matter of “standing” (“You stood for them”). This is as the Tzemach Tzeddek explained,⁵⁰³ that [the term] “standing-*Amidah*-עמידה” indicates eternal sustainment.

However, it first begins by stating, “You, in Your abundant mercies,” in that all this is drawn down from the aspect of *HaShem*’s יהוה abundant mercies (*Rachamim Rabim*) that transcends the chaining down of the worlds (*Hishtalshelut*), and is absent of limitation (*Bli Gvul*). It is to this aspect that the service of *HaShem*-יהוה with self-sacrifice (*Mesirat Nefesh*) of the Jewish people reached. This is the aspect of “with all your more-*Bechol Me’odecha*-בכל מאדך,” brought about by the constraint, “in the time of their distress” etc.

The same applies to the general totality of our deeds and service of *HaShem*-יהוה, blessed is He, throughout the time of exile. That is, it is because of the constraint of the exile that the service of *HaShem*-יהוה of the Jewish people is caused to be in a way that transcends measure and limitation, by which we reach the aspect of the Limitlessness of the One Above, and affect that the Limitless of the One Above be drawn down and revealed below, this being the matter of “standing” (*Amidah*-

⁵⁰³ See Sefer HaChakirah p. 272

עמידה). This is as stated,⁵⁰⁴ “His feet will stand, on that day, on the Mount of Olives,” specifying, “will stand-*v'Amdu*-ועמדו-,”⁵⁰⁵ with the true and complete redemption through our righteous Moshiach, in the near future, in actuality!

⁵⁰⁴ Zachariah 14:4

⁵⁰⁵ See Sefer HaChakirah p. 272 *ibid.*

Discourse 10

“*Lehavin Shorshan Shel HaDevarim HaNizkarim... -
To understand the root of the matters...*”

Delivered on Shabbat Parshat Mikeitz,
Last day of Chanukah, 5723
By the grace of *HaShem*, blessed is He,

1.

To understand the root of the matters mentioned before,⁵⁰⁶ the reason the soul does not reach the true limitlessness of the One Above, except specifically through the hiddenness and concealment of the darkness of the body,⁵⁰⁷ is because the rebounding light (*Ohr Chozer*) comes about through the matter of the refinements (*Birurim*).

This may be better understood based on the known explanation⁵⁰⁸ of the verse,⁵⁰⁹ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהוה does man lives.” Now, at first glance this is not understood, being that man also has the “emanation from the

⁵⁰⁶ This discourse is a continuation of the preceding discourse of this year, 5723, entitled “*v’Atah b’Rachamecha HaRabim – You, in Your abundant mercies,*” of Shabbat Parshat Vayeishev, Discourse 9, and is founded upon the discourse entitled “*Lehavin Shorshan Shel HaDevarim*” of the year 5562, which was subsequently printed in Maamarei Admor HaZaken 5562 Vol. 1 p. 120 and on; *Ohr HaTorah, Na”Ch* Vol. 3, p. 1,351.

⁵⁰⁷ As explained in the preceding discourse (Discourse 9, Ch. 7).

⁵⁰⁸ *Likkutei Torah* of the Arizal to Deuteronomy (Eikev) 8:3; *Keter Shem Tov*, Siman 194; *Likkutei Torah*, Tzav 13b and on, and elsewhere.

⁵⁰⁹ Deuteronomy 8:3

mouth of *HaShem*-יהוה” of the ten utterances [of creation]. This being so, why must he receive vitality specifically from the “emanation from the mouth of *HaShem*-יהוה” that is in the food, which is lower in level than himself?

However, the explanation is that, as we see, food has flavor and sweetness, which is not so of the human soul. That is, although [the soul] has intellect and emotions, which are higher than the power of growth in the food, there nevertheless is no pleasure in them at all, and it specifically is food that has flavor and sweetness which the soul delights in. From this it is understood that food is rooted in the world of pleasure (*Olam HaTaanug*).

Now, the explanation is that food is rooted in the externality (*Chitzoniyut*) of Understanding-*Binah*, for as known,⁵¹⁰ the shattering of the vessels (*Shevirat HaKeilim*) (by which the sparks of holiness fell into physical things) was in the aspect of Understanding-*Binah*, this being *HaShem*'s-יהוה name of *Sa''G*-ס"ג-63 [י"ד ה"י וא"ו ה"י] etc.

Since the revelation of pleasure (*Taanug*) is in Understanding-*Binah* (for as known,⁵¹¹ the revelation of the Ancient One-*Atik* is specifically in Understanding-*Binah* rather than Wisdom-*Chochmah*, and as clearly observable, in intellect one's pleasure is specifically when he grasps it, which is not so before he grasps it, when the intellect still is in the aspect of

⁵¹⁰ Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 1; See Torat Chayim Bereishit 9a, Noach 69c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45-46.

⁵¹¹ See Zohar III 178a; Also see Torah Ohr, Lech Lecha 11b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 40 and the notes there, and elsewhere.

Wisdom-*Chochmah*). Thus, it is from the pleasure of Understanding-*Binah* that flavor and sweetness, which are rooted in the externality (*Chitzoniyut*) of Understanding-*Binah*, fell into physical foods.

In contrast, the vitalizing soul (*Nefesh HaChiyunit*) of man is rooted in the innerness (*Pnimiyyut*) of the emotions (*Midot*), which is lower than the externality (*Chitzoniyut*) of the Understanding-*Binah*. For, as known, [the general principle is that] the externality (*Chitzoniyut*) of the upper level is higher than the innerness (*Pnimiyyut*) of the lower level. For example, the externality (*Chitzoniyut*) of the pleasure (*Taanug*) is much higher than the innerness (*Pnimiyyut*) of the emotions (*Midot*).

Now, although even in physical foods there is an aspect of emotions (*Midot*), for as we see, in accordance to their being, whether they stem from the judgments (*Gevurot*) or from the kindnesses (*Chassadim*), there are grapes and apples that are red or white. Nonetheless, the Kindness-*Chessed* or Might-*Gevurah* in the appearance of the fruits, are not essential emotions (*Midot Atzmiyim*), but are emotions (*Midot*) that relate to pleasure (*Taanug*).

Thus, since the root of physical foods is from the aspect of the pleasure (*Taanug*) of Understanding-*Binah*, we thus find that the “emanation from the mouth of *HaShem*-יהו"ה” in the food, is higher than the “emanation from the mouth of *HaShem*-יהו"ה” in man. This then, is the matter of refinements (*Birurim*). That is, when a person eats food, and then uses the strength derived from it to study Torah and pray to *HaShem*-יהו"ה etc., he thereby adds much greater elevation to it, similar to the superiority of the externality (*Chitzoniyut*) of Understanding-

Binah, over and above the innerness (*Pnimiyut*) of the emotions (*Midot*).

This likewise is the advantage in the service of *HaShem*-יהו"ה of those who return to Him in repentance (*Baalei Teshuvah*), which is with greater strength, this being the matter of loving *HaShem*-יהו"ה, blessed is He, “with all your more-*Bechol Me’odecha*-בכל מאדך.”⁵¹² This comes about specifically through refining the concealment and hiddenness of the darkness of the body. For, through this, they elevate all the pleasures of this world that they previously were entrenched in, to their much higher root and source, in a way of a rebounding light (*Ohr Chozer*).

2.

Now, to understand the matter of the rebounding light (*Ohr Chozer*) brought about through love of *HaShem*-יהו"ה, blessed is He, “with all your more-*Bechol Me’odecha*-בכל מאדך,” (through which the drawing down from Above is caused to specifically be in a limitless way),⁵¹³ we must preface by explaining the distinction we see between physical fire and water. With fire it is possible to kindle a second flame from the first flame and a third flame from the second flame etc., and even so, no loss is caused in the fire whatsoever, and it never is extinguished by this.

In contrast, with water, if one fills a smaller vessel from a bigger vessel, a loss is caused in the bigger vessel, and if more

⁵¹² Deuteronomy 6:5

⁵¹³ As explained in the preceding discourse (Discourse 9, Ch. 5).

vessels are filled, all the water [in the big vessel] will be depleted. This is so much so, that even an ocean would be depleted [if it was poured into] enough vessels.

Now, at first glance, it is not understood how physical fire has a limitless aspect of power in it, being that it exists entirely as a creation brought into being something from nothing (*Yesh MeAyin*). However, the explanation is that even in limited creations, in one respect there is a drawing down of the power of limitlessness, so that through it, we may recognize the true reality of the Unlimited One.

[Except that the power of limitlessness only relates to the **potential power** (*Ko'ach*) of the fire, but not as it comes into actuality, because it then comes into a state of limitation. In other words, when it comes into actuality, it is measured and limited according to the receptacles, and there also are various levels in it, such as the light of a candle, the light of a torch, the light of the moon, and even the light of the sun, which also is limited. Only in the **potential power** (*Ko'ach*) of fire, which transcends manifestation into vessels, does it have a power of limitlessness.]

Now, as this relates to our service of *יהו"ה-HaShem*, blessed is He, when love of *יהו"ה-HaShem*, blessed is He, is in a state of inner manifestation in the vessel of the heart, meaning that the love is measured and limited, a limited light and illumination is then drawn down through it, drawn by way of direct light (*Ohr Yashar*), which comes in a way of measure etc., and therefore dissipates little by little etc.

However, when love of *יהו"ה-HaShem*, blessed is He, transcends manifestation in the vessel of the heart, [but is] “with

all your more-*Bechol Me'odecha*-בכל מאדך,” it then reaches the aspect of the Upper “more-*Me'od*-מאד,” this being the true limitlessness of the Unlimited One, *HaShem*-יהוה, blessed is He. Through this, there is a drawing down and revelation of the rebounding light (*Ohr Chozer*), the bestowal of which is free of measure, and its beneficence is never extinguished, nor does it undergo any loss whatsoever etc.

3.

Based on the above analogy of fire, we can understand the matter of kindling the Chanukah lights, which consists of light (fire), oil, wick, and receptacle. To explain, the difference between the light (*Ohr*) and the oil (*Shemen*), is that the oil becomes depleted by the light (*Ohr*), whereas the light (*Ohr*) undergoes no loss.

The explanation is that the depletion of the oil, which happens little by little, is similar to the depletion of water when drawn into many vessels. This is because it is drawn in a measured way. In contrast, by its bestowal the fire undergoes no loss at all, as explained above. That is, immediately after drawing the fire down to kindle the wick, nothing at all is left of it in the wick, but it immediately jumps and returns to the flame etc.

This itself is the general difference between the direct light (*Ohr Yashar*), which is in a way of being drawn down and bestowed with measure and limitation, becoming depleted little by little, and the rebounding light (*Ohr Chozer*), which is in a

way of ascent and withdrawal to its source in the limitless aspect (*Bli Gvul*).

With the above in mind, the matter of kindling the Chanukah lights is understood. Namely, that through it we affect that even the aspect of the rebounding light (*Ohr Chozer*), which transcends limitation, should be drawn down and illuminate in the oil as it is in the vessel, so that it thereby can illuminate below.

The general matter of the drawing down of the rebounding light (*Ohr Chozer*) of the Chanukah lights is because, at that time there was a dominance of the darkness etc. This is why a much greater illumination was needed to illuminate the darkness, this being the matter of the “superiority of light that shines out of [the darkness] and within the darkness,” this being the rebounding light (*Ohr Chozer*), which is in an essential state.

4.

This is also the meaning of what we recite,⁵¹⁴ “You stood for them in the time of their distress.” That is, the distress is what caused the matter of “standing” (*Amidah*) Above in *HaShem*’s-יהוה Godliness, (in that it specifically states, “**You** stood-*Amadeta*-עמדת”). [As explained in the previous discourse, the matter of “standing”] is that the head is elevated above and the feet stand upon the earth, meaning that the highest level is drawn all the way down to the lowest place.

⁵¹⁴ In the “*Al HaNissim*” prayer that is added to the Amidah on Chanukah.

This may be better understood by prefacing with the explanation in Zohar⁵¹⁵ on the verse,⁵¹⁶ “*HaShem*-יהוה sat [enthroned] at the flood.” This refers to the matter of sitting (*Yeshivah*) in judgment and justice, in that “the beginning and end of the upper judgment is harsh,” which is not so of “the lower judgement, the beginning of which is harsh, but the more it is drawn out, the more weakened it becomes, until the face is radiant etc.”

This is as known about the difference between the bestower and the recipient. That is, initially the judgments of the bestower are harsh, but their end is soft [the face is radiant]. (That is, at first there is judgment-*Din*, but then there is mercy-*Rachamim*). However, in the recipient it is the opposite, in that the beginning is soft (“a soft judgment”) but the end is harsh.⁵¹⁷

By way of analogy, the reason may be understood from the bestowal from a teacher to his student. Since the teacher must lower and constrict himself in order to bestow, for him, the beginning of the bestowal is much harsher and he has no delight in it at all. Only at the end of the bestowal, when it has already been drawn down and well received by the student, does the teacher derives delight and pleasure from this.

In contrast, for the student it is the opposite. That is, when he first hears his teacher’s explanations, his mind expands and he understands the explanation as it is, close to the capacities and expanded mind of the teacher. He therefore derives great delight in this. However, after the matter has been

⁵¹⁵ Zohar II 187:1

⁵¹⁶ Psalms 29:10

⁵¹⁷ See Etz Chayim, Shaar HaKlallim Ch. 7; Shaar 36 (Shaar Miyut HaYareiach) Ch. 2; Shaar 38 (Shaar Leah v’Rachel) Ch. 4.

well received in his mind, through his own letters [of understanding], it comes to be constricted and distant from how it was during the bestowal.

The likeness to this, as it is Above in *HaShem*'s יהו"ה Godliness, is that in the bestowal coming from the aspect of the emotions (*Midot*) to Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is the source of the recipients, the judgments-*Gevurot* of *Zeir Anpin* initially are harsh. This is because there must be a descent from their essential state of being to become the source for Kingship-*Malchut*.

However, at their end, when they become revealed in the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, they then become soft and pleasant, for then the pleasure and “radiant face” is caused to be. This causes the sweetening of the judgments etc., so that they are of no consideration altogether.

However, when there is a matter of “sitting” in judgment and justice (“*HaShem* יהו"ה sat [enthroned] at the flood”), the judgments-*Gevurot* of the bestower then begin, which are harsh and there altogether is no pleasure or delight in them etc. However, the matter of “standing” (*Amidah*) is that the elevation and uplifting of the head and intellect (*Mochin*) to their essential state – (which were lowered to the aspect of the emotions (*Midot*) in order to draw down [and bestow] to Kingship-*Malchut*) – is caused, this being the delight in the Wisdom-*Chochmah*. From there comes the revelation of the pleasure (*Taanug*) at their end, this being the matter of “standing” (*Amidah*) upon the “feet.”

This is similar to the statement in Pri Etz Chayim,⁵¹⁸ that upon the conclusion of the six days of creation, on the eve of Shabbat, the head of *Zeir Anpin* was expanded. That is, the intellect (*Mochin*) that [previously] was lowered and manifest within the emotions (*Midot*), (this being the “head” of *Zeir Anpin*, or the intellect (*Mochin*) of the emotions (*Midot*)) in order to bestow to the worlds, ascend to their essential state, like the analogy of “standing” (*Amidah*) that follows “sitting” (*Yeshivah*).

5.

Now, the general matter of “standing” (*Amidah*) Above in *HaShem*’s-יהוה Godliness, is brought about by the Jewish people, [about whom the verse states],⁵¹⁹ “You are children to *HaShem*-יהוה your God,” and,⁵²⁰ “A son is like his father’s foot,” in that they are the aspect of the “feet” that uplift and elevate the head.

This may be better understood with the known preface about the matter of Torah and the Jewish people. That is, sometimes it seems to indicate⁵²¹ that Torah is higher than the Jewish people. This is like the statement in Zohar,⁵²² “Three levels are bound to one another, the Holy One, blessed is He,

⁵¹⁸ Pri Etz Chayim, Shaar HaShabbat, Ch. 7

⁵¹⁹ Deuteronomy 14:1

⁵²⁰ Etz Chayim, Shaar 23 (Shaar Pirkei HaTzelem) Ch. 1, citing “our sages, of blessed memory”; Yonet Eilem Ch. 4; Emek HaMelech, Shaar Olam HaBriyah, Ch. 17 (174c); Shnei Luchot HaBrit 154a; See Talmud Bavli, Eruvin 70b; Tosefot to Yevamot 3a (entitled “*Mekimi*”); Rashi to Ketubot 92a (entitled “*K’Ba’al*”).

⁵²¹ Also see Ohr HaTorah, Na”Ch *ibid.*, p. 1,339.

⁵²² Zohar III 71a

the Torah, and the Jewish people.” That is, the Jewish people are below the Torah, and they are bound to the Holy One, blessed is He, by way of the Torah.

However, sometimes it seems to indicate that the souls of the Jewish people transcend the Torah. This is like the teaching of our sages, of blessed memory,⁵²³ on the verse,⁵²⁴ “The Torah... is the inheritance (*Morashah*-מורשה) of the congregation of Yaakov,” about which they said, “Do not just read it as ‘the inheritance-*Morashah*-מורשה,’ but read as, ‘the betrothed-*Me’orasah*-מאורסה.”” That is, Torah is betrothed to the Jewish people, and in relation to the Torah, which is the bride, the Jewish people are the groom and bestower.

However, the explanation is that when the Jewish people serve *HaShem*-יהו"ה, blessed is He, with love that is limited in the receptacle and has measure, then through Torah they are elevated from the aspect of emotions (*Midot*) to the aspect of intellect (*Mochin*). However, when the Jewish people serve *HaShem*-יהו"ה, blessed is He, by loving Him “with all your more-*Bechol Me’odecha*-בכל מאדך,” through which they reach the true limitlessness of the Unlimited One, blessed is He, they thereby elevate the Torah that descended and was lowered into the aspect of the intellect (*Mochin*) of the emotions (*Midot*), (which then even transcends the aspect of the emotions (*Midot*) [themselves]), [to ascend] to the essence of the intellect (*Atzmiyut HaMochin*). This is analogous to a person who stands up on his feet, through which the elevation of his head and

⁵²³ Talmud Bavli, Pesachim 49b

⁵²⁴ Deuteronomy 33:4

intellect from their descent and lowering into the aspect of the emotions (*Midot*) is caused.

This likewise is the meaning of Rav Sheishes' teaching,⁵²⁵ "Rejoice my soul, rejoice my soul, I have read [Scripture] for you, I have studied [Mishnah] for you... at first, what a person does, he does for himself." In other words, when a person is beginning his studies, it is for the sake of elevating his soul and binding it to the Holy One, blessed is He, as explained above. However, he then becomes the bestower to the Torah, which is the meaning of "I have read [Scripture] for you, I have studied [Mishnah] for you etc."

However, this comes through serving *HaShem*-יהו"ה, blessed is He, [by loving Him] "with all your more-*Bechol Me'odecha*-בכל מאדך," this being the level of the repentant (*Baalei Teshuvah*) whose toil is that of refining the concealment and hiddenness of the darkness of the body and animalistic soul, similar to "the time of their distress," by which an illumination of the rebounding light (*Ohr Chozer*) is thereby caused, which is in the state of the essence (*Atzmiyut*) etc.

⁵²⁵ Talmud Bavli, Pesachim 68b; Also see Siddur (Im Divrei Elohi"m Chayim) 128a

Discourse 11

*“v'Eileh Shemot -
These are the names”*

Delivered on Shabbat Parshat Shemot,
Shabbat Mevarchim Shevat, 5723

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

Discourse 12

“*Ein Mosrin Razin d’Torah... -
The secrets of the Torah are only given...*”

Delivered upon the conclusion of Shabbat Parshat Shemot,
Eve of the 23rd and beginning of the 24th of Tevet,⁵²⁶ 5723
By the grace of *HaShem*, blessed is He,

1.

It states in Talmud,⁵²⁷ “The secrets of Torah are only given to one whose heart is worried within him.” The explanation is that the matter of serving *HaShem*-יהוה in prayer (*Tefillah*) is the aspect of “love sickness”⁵²⁸ (*Cholat Ahavah*).⁵²⁹ In other words, when in his mind a person contemplates [matters that relate to] grasping *HaShem*’s-יהוה Godliness, and he wants to truly grasp, the vessels of his brain and heart are then incapable of containing this, and he will be incapable of withstanding it, as a result of which he will become sick with love (*Cholat Ahavah*), to the point of literally despising his life.⁵³⁰

By way of comparison, this is like a wise sage toiling over a deep wisdom that he is incapable of grasping. To the

⁵²⁶ This was the 150th anniversary of the *Hilulah* of the Alter Rebbe (in 5573).

⁵²⁷ See Talmud Bavli, Chagigah 13a

⁵²⁸ See Song of Songs 2:5

⁵²⁹ Also see Likkutei Torah, Tazriya 23a; Ohr HaTorah, Vayikra Vol. 4 p. 995; Also see Derech Chayim, Shaar HaTefillah, Ch. 28 and on.

⁵³⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 5-6.

degree that he has become elevated by the wisdom, and to the degree that his desire to grasp it grows, but he senses that he is incapable of truly grasping it, to that degree it will become so important and significant to him, that he will despise his life etc.

The same is so of grasping *HaShem*'s-יהו"ה Godliness. That is, the closer one is to grasping it, the more "love sick" (*Cholat Ahavah*) he will be. This is the general matter of prayer (*Tefillah*), which is service of *HaShem*-יהו"ה, blessed is He, in a state of "running" (*Ratzo*) [to Him].

However, this is followed by the comfort that comforts him over the bitterness of his soul. That is, when he contemplates that through Torah and *mitzvot* he causes a drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, he will be comforted.

This is because the general matter of Torah and *mitzvot*, is to draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into various different receptacles,⁵³¹ beginning with the study of Torah, through which we draw down the light of Wisdom-*Chochmah*, this being the general totality of the chaining down of the worlds (*Hishtalshelut*) in accordance to the statures (*Partzufim*) of the world of Emanation (*Atzilut*), the beginning of which is the light of the Father-*Abba* (Wisdom-*Chochmah*), as explained elsewhere⁵³² on the verse,⁵³³ "For You are our father."

Through this he will become joyous, in that the thirst of his love sickness (*Cholat Ahavah*) is quenched through drawing

⁵³¹ See Esther 1:7

⁵³² See Torah Ohr, Megillat Esther 93a; Maamarei Admor HaZaken, Nevi'im p. 191.

⁵³³ Isaiah 63:16

down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*.

About this the verse states,⁵³⁴ “For I am with you etc.” In other words,⁵³⁵ this is unlike the ascent brought about by serving *HaShem*-יהו"ה in prayer (*Tefillah*), in which he is not truly capable of adhering to Him in truth. This is because through [fulfilling] Torah and *mitzvot*, there is a drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in a way of descent from Above to below, through which [the matter of] “I am with you,” is caused in each individual according to his matters.

This then, is the meaning of [the teaching], “The secrets of the Torah are only given over to one whose heart is worried within him.” That is, by his heart being worried within him, which is the aspect of love sickness (*Cholat Ahavah*), and by preparing many vessels (*Keilim*), he thereby draws down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into the Torah and *mitzvot*, to the point that they give him the secrets of the Torah that transcend the chaining down of the worlds (*Hishtalshehut*). This will suffice for the understanding.

(This concludes the discourse of the [Alter Rebbe] whose *Hilulah* we are celebrating, found in one of the booklets of manuscripts that has yet to be printed, but with the help of *HaShem*-יהו"ה, blessed is He, will be printed).⁵³⁶

Now, in explanation of this, we can add that in regard to what is briefly stated in the discourse, that the matter of prayer

⁵³⁴ Isaiah 43:5; Jeremiah 1:8 and elsewhere.

⁵³⁵ Also see *Derech Chayim*, *Shaar HaTefillah* *ibid.* Ch. 34.

⁵³⁶ Subsequently printed in *Maamarei Admor HaZaken* 5564 p. 64-65.

(*Tefillah*) is the aspect of “love sickness” (*Cholat Ahavah*), this is understood according to the explanation in Kuntres HaAvodah.⁵³⁷ Namely, that the entire matter of prayer (*Tefillah*) is service of *HaShem*-יהו"ה, blessed is He, with love of Him, as in the teaching,⁵³⁸ “There is no labor like the labor of love.” In this itself, when the love is very great, the matter of “love sickness” (*Cholat Ahavah*) comes about.

We can understand this based on what is known,⁵³⁹ that the numerical value of the word “sick-*Choleh*-חולה” is 49-מ"ט, hinting at the Forty-Nine Gates of Understanding. That is, even when one reaches the highest level, which hints at the Forty-Nine Gates of Understanding, nevertheless, as long as he has not reached the Fiftieth Gate, he is called “sick-*Choleh*-חולה-49,” which is the matter of “love sickness” (*Cholat Ahavah*).⁵⁴⁰

However, since the general matter of the love is that it is man’s toil in serving *HaShem*-יהו"ה from below to Above, it therefore only reaches up to the limit of what one can reach through his own capabilities. In contrast, this is not so when the drawing down is from Above to below, in which case it stems from the One Above, blessed is He.

This then, is the matter of fulfilling Torah and *mitzvot*, through which we draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into various vessels and receptacles (*Keilim*). This drawing down stems from the One Above, blessed is He.

⁵³⁷ Kuntres HaAvodah, Ch. 1, and Ch. 3 and on.

⁵³⁸ See Zohar II 55b; Zohar III 267a

⁵³⁹ Taamei HaMitzvot of the Arizal, Parshat Vayera; Meorei Ohr 8:35

⁵⁴⁰ See Meorei Ohr *ibid.* Likkutei Torah Zot HaBrachah 97b; Sefer HaMaamarim 5653 p. 261 and on, and elsewhere.

The explanation⁵⁴¹ is as stated in Tanya,⁵⁴² “In regard to the Essential Self and Glory of the Holy One, blessed is He, Himself, ‘no thought can grasp Him,’⁵⁴³ except as He is grasped by being garbed in the Torah and its *mitzvot*.” In the teachings of Chassidus⁵⁴⁴ it is explained that the words “no thought (*Machshavah*) can grasp Him” also refer to and include the aspect of the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*), which itself is the highest level of understanding and comprehension. Nevertheless, even that thought (*Machshavah*) does not at all grasp *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of the statement in the discourse,⁵⁴⁵ that the matter of “his heart being worried within him” is not because of his diminished state and lowliness, but because the true reality of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as He truly is, is impossible to grasp.⁵⁴⁶ This is like the teaching, “No thought at all can grasp Him.” This then, is the superiority in specifically fulfilling Torah and *mitzvot*. For, as explained in Tanya, “No thought can grasp Him, except as He is grasped by being garbed in the Torah and its *mitzvot*.”

⁵⁴¹ See Likkutei Torah Tazriya *ibid.*, and Ohr HaTorah Vayikra *ibid.*

⁵⁴² Tanya, Likkutei Amarim Ch. 4-5

⁵⁴³ Introduction to Tikkunei Zohar 17a

⁵⁴⁴ See Sefer HaMaamarim 5709 p. 82 and on; p. 109, and elsewhere.

⁵⁴⁵ In Maamarei Admor HaZaken *ibid.*

⁵⁴⁶ Also see Mishneh Torah, Hilchot Yesodei HaTorah 2:10

Discourse 13

“*K’Heemeis Donag Mipnei Aish -
As wax melts before fire*”

Delivered the 1st day of the week of Parshat Va’era,

24th of Tevet,⁵⁴⁷ 5723

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

1.

The verse states,⁵⁴⁸ “As wax melts before fire.” Now, at first glance it is not understood why it states “as wax melts before fire,” and not, “as wood is consumed by fire,” or the like. However, as known about the meaning of this verse, through doing goodness it automatically comes about that “all doers of iniquity will break apart.”⁵⁴⁹

Even though the order of the toil in serving *HaShem*-יהויה, blessed is He, is that there first must be “turning away from evil” followed by “doing good,”⁵⁵⁰ nonetheless, as known, there are two kinds of evil. There is evil which is forbidden by Torah or by Rabbinic ordinance. In regard to this kind there first must be the “turning away from evil,” before it becomes applicable to “do good.” This is as the verse states,⁵⁵¹ “But to the wicked God said, [what purpose have you in recounting my

⁵⁴⁷ This was the 150th anniversary of the *Hilulah* of the Alter Rebbe (in 5573).

⁵⁴⁸ Psalms 68:3

⁵⁴⁹ Psalms 92:10

⁵⁵⁰ Psalms 34:15; 37:27

⁵⁵¹ Psalms 50:16

decrees and bearing My covenant upon your lips] etc.” In contrast, in regard to evil that only stems from the nature of one’s character traits (*Midot*) and is not brought into action, this does not restraint a person from doing goodness to such an extent, but on the contrary, the doing of good is what affects that “all doers of iniquity will break apart.”

Likewise, in service of *HaShem*-יהו"ה, blessed is He, there also are two kinds of love. There is “abundant love” (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, and there is “worldly love” (*Ahavat Olam*) of Him.⁵⁵² “Worldly love” (*Ahavat Olam*) is love that comes through contemplating the greatness of *HaShem*-יהו"ה, blessed is He, in creating His world. On the other hand, “abundant love” (*Ahavah Rabba*) is love that transcends reason and intellect and requires no contemplation (*Hitbonenut*).

Now, because of the “worldly love” (*Ahavat Olam*), in which one contemplates the greatness of *HaShem*-יהו"ה in creating the worlds, he is called a “server of God (*Oved Elohi*”*m*-אלהי"ם-עובד).”⁵⁵³ That is, he serves in the aspect indicated by *HaShem*’s-יהו"ה title “God-*Elohi*”*m*-אלהי"ם-” this being the Godliness in the worlds.

This “worldly love” (*Ahavat Olam*) only causes the “melting of wax before fire.” That is, it is compared to wax, which at first is hard and becomes soft through the heat of the fire, so that it then is pliable and its form can be changed in whatever way he wishes. The same is so in our service of

⁵⁵² See Tanya, Ch. 43 (62a); Torah Ohr, Vayigash 44b-c; Vayeichi 47a and on, and elsewhere.

⁵⁵³ Malachi 3:18

HaShem-יהו"ה, blessed is He, that through the “worldly love” (*Ahavat Olam*) we cause the evil, which at first was hard, to become soft, and it then can be bent according to his will. That is, the evil in his character and emotional traits (*Midot*) will not be [manifest] in action. Nonetheless, here the evil is not fully nullified, but only is “as wax melts before fire.”

However, *HaShem*'s-יהו"ה ultimate Supernal intent is [for one] to come to the “abundant love” (*Ahavah Rabba*) (that transcends “worldly love” (*Ahavat Olam*)) and is present in each and every Jew, except that it is in a state of a “hidden love” (*Ahavah Mesuteret*),⁵⁵⁴ and it therefore is necessary to cause this “abundant love” (*Ahava Rabba*) to be openly revealed.

Because of this “abundant love” (*Ahava Rabba*) the evil is caused to be completely nullified, as the verse states,⁵⁵⁵ “For behold Your enemies, *HaShem*-יהו"ה, for behold Your enemies shall perish; all doers of iniquity will break apart.” In other words, because of the Name *HaShem*-יהו"ה, which transcends His title God-*Elohi*”מ-אלהי"ם,⁵⁵⁶ and transcends the worlds, this causes that “Your enemies shall perish” completely, not only “as wax melts before fire.” This will suffice for the understanding.⁵⁵⁷

⁵⁵⁴ See Torah Ohr *ibid.*, and elsewhere.

⁵⁵⁵ Psalms 92:10

⁵⁵⁶ 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*).

⁵⁵⁷ After the discourse the Rebbe said: This discourse is from the discourses of the Rebbe that have not yet been printed,* and it appears to be from the earlier years, when the discourses were shorter,** though they also include many matters and instructions regarding service of *HaShem*-יהו"ה, blessed is He, which later were elucidated with greater particularity of details upon details, in the discourses that followed later. [*Subsequently printed in *Maamarei Admor HaZaken*, *HaKetzarim*,

p. 218-219.] [**See Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 340; Vol. 4, p. 273, copied in the HaYom Yom entry for the 15th of Sivan.]

Discourse 14

“*V’Hayah Midei Chodesh b’Chodsho... -
It shall be that at every New Moon...*”

Delivered on Shabbat Parshat Va’era,
Rosh Chodesh Shvat, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵⁵⁸ “It shall be that on every New Moon and every Shabbat all flesh will come and prostrate before Me, says *HaShem*-יהו"ה.” Now, we must better understand this, and moreover, we must understand why the verse states, “all flesh will come,” specifying “flesh-*Bassar*-בשר.”

2.

This may be understood based on the explanation in the Alter Rebbe’s discourse (from Shabbat Chanukah 5553).⁵⁵⁹ There he first explains the teaching of our sages, of blessed memory,⁵⁶⁰ “The reward of the *mitzvah* is the *mitzvah*,” and that we must understand the Torah’s promise of reward in the coming world (*Olam HaBa*) in general. For, at first glance, it

⁵⁵⁸ Isaiah 66:23 – The concluding verse of the *Haftorah* of Shabbat Rosh Chodesh.

⁵⁵⁹ Subsequently printed in Maamarei Admor HaZaken, HaKetzarim p. 161 and on (in three versions).

⁵⁶⁰ Mishnah Avot 4:2

would have been better had we not known about the reward at all, so that our service of *HaShem*-יהו"ה, blessed is He, will “not be with the expectation of receiving reward.”⁵⁶¹ However, the explanation is that knowledge of the reward relates to service of *HaShem*-יהו"ה itself, since from the reward it is understood what manner toil in serving *HaShem*-יהו"ה, blessed is He, should be done.

The explanation is that in the coming world (*Olam HaBa*) the reward is the the ascent of the souls in the Garden of Eden (*Gan Eden*) by way of the [known] column etc.⁵⁶² Now, the ascents of Shabbat are comparable to this, in that for this ascent to be, the general toil of serving *HaShem*-יהו"ה, blessed is He, during the six days of action must be, as the verse states,⁵⁶³ “Six days shall you work, [and on the seventh day you shall desist; you shall desist] from plowing and harvesting.”

As known, plowing is the matter of “softening the earth,”⁵⁶⁴ and the matter of sowing seed only takes place afterwards, through which there then will be growth etc. The same is so in our service of *HaShem*-יהו"ה, blessed is He. It first is necessary to “soften the earth,” referring to the body, and to humble it so that it will not be drawn after the pleasures of this world.

This comes about by doing the very opposite of what the body desires in everything etc. There than can be the matter of

⁵⁶¹ Mishnah Avot 1:3

⁵⁶² See Zohar I 219a; Zohar II 211a; Torah Ohr, Megillat Esther 100b and on.

⁵⁶³ Exodus 34:21

⁵⁶⁴ Talmud Bavli, Mo'ed Katan 2b; See Likkutei Torah, Ha'azinu 74b and on, and elsewhere.

“sowing,” as the verse states,⁵⁶⁵ “Light is sown for the righteous,” referring to Torah and *mitzvot* as they are imbued with love of *HaShem*-יהוה, blessed is He. This is because the word “you shall love-*v’Ahavta*-ואהבת-414” is twice the numerical value of “light-*Ohr*-אור-207,”⁵⁶⁶ these being the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*),⁵⁶⁷ meaning, the drawing down (*Hamshachah*) and the ascent (*Ha’ala’ah*). Afterwards, the matter of harvesting etc., is also caused.⁵⁶⁸

3.

However, all this is during the six days of action, whereas about Shabbat the verse states, “You shall desist from plowing and harvesting,” because there then is no need for the matter of plowing. That is, because of the additional sanctity of Shabbat [itself], it is not necessary for one to break himself etc.

However, after Shabbat, the toil of plowing and softening the earth must begin again, in order to be able to ascend on the next Shabbat and become included in an even loftier level. This is like the coming world (*Olam HaBa*), in which the soul constantly ascends from elevation to elevation.

⁵⁶⁵ Psalms 97:11; See Likkutei Torah, Bechukotai 48a

⁵⁶⁶ Shaar HaKavanot, Kavanat Kriyat Shema, Drush 8; Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 23 & Ch. 25.

⁵⁶⁷ Maamarei Admor HaZaken 5568 Vol. 1, p. 538; Ohr HaTorah, Zot HaBrachah p. 1,893 and on; Sefer HaMaamarim 5680 p. 160 and on.

⁵⁶⁸ Some of the redactors of this discourse recall that it was stated that plowing is the labor that is from below to Above, and sowing is that which is drawn from Above to below, and subsequently there is harvesting, which is also a labor that is from below to Above.

This is also the meaning of what we recite during the sanctification of the moon (*Kiddush Levanah*), “Just as I dance toward you but I cannot touch you.”⁵⁶⁹ That is, this is analogous to two people dancing opposite each other, that if they come too close to each other they cannot dance, and must distance themselves from each other in order to return and come close etc. The same is so of the sun and the moon.⁵⁷⁰ That is, when the moon comes close to the sun, its light becomes diminished, whereas the further it moves from the sun, its light increasingly grows, and it then begins to come close again and diminish etc.

As this matter relates to our service of *HaShem*-יהו"ה, blessed is He, due to the closeness and ascent of Shabbat, one senses that there is an even loftier level that he is not yet capable of reaching. This is the meaning of the words, “I cannot touch you,” since, “There is no thought that grasps Him.”⁵⁷¹ It therefore is necessary for one to return and nullify himself etc., to “soften the earth,” so that he can then ascend to an even loftier level.

4.

This then, is the meaning of [the verse], “It shall be that on every New Moon and on every Shabbat all flesh will come and prostrate before Me, says *HaShem*-יהו"ה.” This is because *HaShem* 's-יהו"ה ultimate Supernal intent in our serving Him, is to bring about that even the physicality of the world becomes

⁵⁶⁹ Mesechet Sofrim 20:2

⁵⁷⁰ See Maamarei Admor HaZaken, 5568 *ibid.* (p. 539); Ohr HaTorah, Zot HaBrachah *ibid.* (p. 1,894); Sefer HaMaamarim 5680 *ibid.* (p. 162 and on).

⁵⁷¹ Introduction to Tikkunei Zohar, 17a

elevated and included in His Godliness. This is the meaning of the precise wording, “all flesh will come,” in which the verse specifies “flesh-*Bassar*-בשר.”

That is, even the physical flesh will become close to its root and come to prostrate before *HaShem*-יהו"ה, blessed is He.⁵⁷² This matter is brought about through toiling during the six days of action, through the matter of “plowing” etc., to “soften the earth,” meaning, to humble the physical body. Through this, even the physical flesh will come to prostrate etc., which is the elevation that subsequently comes about on Shabbat.

However, even after the ascent of Shabbat is caused by being preceded by the toil of “plowing” etc., during the six days of action, since on the next Shabbat there must be an ascent to an even loftier level, “on every Shabbat” (and “on every New Moon”), therefore, immediately after the preceding Shabbat, there once again must be the toil of the six days of action of “softening the earth” etc. Through this there will be the ascent to a loftier level on the following Shabbat.⁵⁷³

⁵⁷² Also see Maamarei Admor HaZaken, HaKetzarim *ibid.* (p. 166-168).

⁵⁷³ The conclusion of this discourse is missing.

Discourse 15

“*Bati LeGani* - *I have come to My garden*”

Delivered on the 10th of Shvat, 5723⁵⁷⁴

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

1.

The verse states,⁵⁷⁵ “I have come to My garden, My sister My bride.” [In his discourse], his honorable holiness, my father-in-law, the Rebbe, brings the statement in Midrash⁵⁷⁶ explaining [the words] “I have come to My garden-*Gani*-גני,” to mean, “to My wedding canopy-*Genuni*-גנוני – to the place where I primarily was at first, in that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lower worlds.

Then, through [various] sins, beginning with the sin of Adam, the first man, and over the course of seven generations, they caused the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, to withdraw from below to above. After this, Avraham began drawing down the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, from above to below, until

⁵⁷⁴ This discourse is primarily based on the 13th chapter of the *Hemshech* “*Bati LeGani*” 5710. In this discourse there are some citations that are marked as having originated from the hand-written notes of the Rebbe on the transcript of this discourse.

⁵⁷⁵ Song of Songs 5:1

⁵⁷⁶ Midrash Shir HaShirim Rabba to Song of Songs 5:1

Moshe, who was the seventh [generation from Avraham], and all sevens are beloved,⁵⁷⁷ came and drew the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, from the first firmament to the earth." About this [the Torah] commands, "They shall make a Sanctuary for Me and I shall dwell within them,"⁵⁷⁸ this being the matter of a dwelling place for the *Shechinah* in the lower worlds.

This is brought about through the toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, as in the precise wording of the verse, "I will dwell within **them-b**'*Tocham-*בתוכם," meaning, "within each and every Jew,"⁵⁷⁹ in that they are the ones who draw *HaShem*'s-יהו"ה indwelling presence, the *Shechinah*, to dwell below.

To explain, the general service of "You shall make a Sanctuary for Me," refers to making the Tabernacle (*Mishkan*), about which the verse states,⁵⁸⁰ "You shall make the planks of the Tabernacle of acacia wood (*Atzei Sheeteem*-עצי שטים), standing erect." As explained at length in the *Hemshech* discourse,⁵⁸¹ the primary toil is to transform the "folly-*Shtut-*שטות" ("acacia-*Sheeteem*-שטים") of the side opposite holiness,

⁵⁷⁷ Midrash Vayikra Rabba 29:11

⁵⁷⁸ Exodus 25:8

⁵⁷⁹ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled "*v'Shnei Pesukim*"); Alshich to Exodus 25:8 ("*Shamati Lomdim*"); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa"H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shnei Luchot HaBrit, and the ShaLaH's citation there).

⁵⁸⁰ Exodus 26:15

⁵⁸¹ *Hemshech* "*Bati LeGani*" 5710, Ch. 5 and on.

meaning, the folly of the world, into the “folly-*Shtut*-שטות” of holiness (*Kedushah*).

This is the matter of the “planks-*Kerashim*-קרשים,” in which the word “plank-*Keresh*-קרש” shares the same letters as “falsehood-*Sheker*-שקר.” In other words, from the falsehoods (*Sheker*-שקר) of the world they should erect a building that will be the sanctuary and dwelling place (*Mishkan*) for *HaShem*-יהו"ה, blessed is He.

As this matter relates to the service of *HaShem*-יהו"ה of each and every Jew (“I will dwell within them-*b'Tocham*-בתוכם,” meaning, “within each and every Jew”), it is to affect closeness to *HaShem*'s-יהו"ה Godliness. It is in this regard that the primary mode of serving *HaShem*-יהו"ה, blessed is He, in the Tabernacle (*Mishkan*), was service of Him through sacrificial offerings (*Korbanot*-קרבתות), referring to the matter of “bringing close-*Keeroov*-קירוב” all our soul powers (as stated by Rabbeinu Bacheye),⁵⁸² in a way that they ascend “to the mystery of the Unlimited One.”⁵⁸³ Through doing so, a drawing down from Above to below is caused, this being the matter of “it is a satisfaction of spirit before Me, that I spoke and My will was done.”⁵⁸⁴

Now, in the *Hemshech* discourse,⁵⁸⁵ the one whose *Hilulah* we are celebrating explains that to transform the falseness of the world and the folly of the side opposite holiness, for there to be [the fulfillment of] “I shall dwell within you,”

⁵⁸² Rabbeinu Bachaye to Leviticus 1:9; See Sefer HaBahir, Section 46 (109).

⁵⁸³ See Zohar II 239a; Zohar III 26b

⁵⁸⁴ Torat Kohanim and Rashi to Leviticus 1:9 *ibid.* Sifri and Rashi to Numbers 28:8.

⁵⁸⁵ *Hemshech* “*Bati LeGani*” 5710, Ch. 10-11

this comes about through the war waged by the Jewish people, who are called “the army of *HaShem-Tziv’ot HaShem*- צבאות יהוה.”⁵⁸⁶

He explains that the word “*Tzava*-צבא” has three meanings, all of which exist in one’s service of fulfilling the mission given him in the world by the Holy One, blessed is He. He then continues by explaining that in a time of war, to be victorious, the king expends all his treasuries, including treasures that are so precious that generally, not only would he never spend them, but he would not even display them. Furthermore, not only does he spend the treasures that have been amassed in this generation, but even treasures that were amassed from generation to generation by his ancestors.

Moreover, this is to such an extent that in the matter of spending the treasuries, this includes the king placing himself into danger to be victorious in the war. Now, to grant the treasuries from Above, there also must be a receptacle below. This is the matter of the treasury below, in our service of *HaShem*-יהוה, blessed is He.⁵⁸⁷

He continues and explains that even though the granting of the treasuries is through the commanding officers of the troops, nonetheless, the intention is to give them over to the soldiers, since they are specifically the ones who achieve the victory. From this it is understood that the treasury must even be present in each and every one. This is because all Jews,

⁵⁸⁶ Exodus 12:41

⁵⁸⁷ See Talmud Bavli, Brachot 33b – “Rabbi Chaninah said in the name of Rabbi Shimon bar Yochai, ‘The Holy One, blessed is He, has nothing in His treasury other than the treasury of fear of Heaven, as it states (Isaiah 33:6), ‘The fear of *HaShem*-יהוה, that is His treasury.’”

including those who are not commanding officers, are in the “army of *HaShem-Tziv’ot HaShem*-יהו"ה.”

He then begins to explain⁵⁸⁸ the matter of the treasury Above in *HaShem*'s-יהו"ה Godliness, based on the teaching of the Tikkunei Zohar,⁵⁸⁹ “The limitless light of the Unlimited One is high above to no end, and down below to no conclusion.” As he also explains at the conclusion of the *Hemshech* discourse,⁵⁹⁰ the matter of the treasury is that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is “high above to no end.”

However, to understand the elevation of “the limitless light of the Unlimited One, which is high above to no end,” he first explains the matter of “down below to no conclusion,” which is lower than the matter of “the limitless light of the Unlimited One is high above to no end.” Then, through understanding the elevation of the matter of “down below to no conclusion,” we thereby can understand the elevation of “high above to no end.” He therefore begins to explain the matter of “down below to no conclusion” since it is the matter of the coming into being of the worlds, (explained in the chapter [of the *Hemshech* discourse] preceding this).

2.

In chapter thirteen (“One-*Echad*-אחד-13”), he continues by explaining an additional matter in “below to no conclusion,”

⁵⁸⁸ *Hemshech* “*Bati LeGani*” 5710, Ch. 12

⁵⁸⁹ Tikkun 57 (also see Tikkun 19 there 40b); Zohar Chadash, Yitro 34c

⁵⁹⁰ *Hemshech* “*Bati LeGani*” 5710, Ch. 17

(not about **the coming into being**, but about the **spreading forth and revelation of the limitless light of the Unlimited One**. These are his words, “In regard to the statement ‘down below to no conclusion,’ this refers to the revelation and spreading forth without end and measure, literally in a limitless way, all the way far down below, in the final and lowest levels. This is the meaning of, ‘The limitless light of the Unlimited One is down below to no end.’ That is, the state of the spreading forth of the light is altogether without limit, all the way down to the lowest of the lowest level.”

In other words, what is meant is not just that there is an abundance of chaining down (*Hishtalshelut*) to no end, which is why He is called the Endless One (*Ein Sof*), but even as He is found “down below to no conclusion,” there itself it is in a limitless way (*Ein Sof*).

He continues the discourse [by explaining] that the praise we say in regard to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that it can spread forth and come into revelation (meaning, not only spread forth but also be revealed) far below to no conclusion, that what is meant is not the spreading forth and revelation in the Worlds of the Limitless (*Olamot HaEin Sof*) nor even in the world of Emanation (*Atzilut*).

For, even though relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, even the Worlds of the Limitless (*Olamot HaEin Sof*), and this certainly is so of the world of Emanation (*Atzilut*), are called “worlds-*Olamot*-עולמות,”⁵⁹¹ nonetheless, it cannot be said that the praise that “the

⁵⁹¹ See Sefer HaMaamarim 5637 Vol. 2, p. 506.

limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, is down below to no conclusion” refers to the Worlds of the Limitless (*Olamot HaEin Sof*) and the world of Emanation (*Atzilut*).

This is because “the Worlds of the Limitless (*Olamot HaEin Sof*) which precede the restraint of *Tzimtzum*, as well as the world of Emanation (*Atzilut*), in which there is openly revealed illumination of the limitless light of the Unlimited One, are receptacles for the limitless light of the Unlimited One. Thus, being that they are receptacles [for this], they actually are Godliness.

This being so, it is no wonder that the limitless light of the Unlimited One illuminates there in an openly revealed way. It likewise is no wonder that they can receive the limitless light of the Unlimited One in an openly revealed way.” That is, it is not wondrous that the limitless light of the Unlimited One can spread forth there, nor is it even wondrous that the limitless light of the Unlimited One can be there in an openly revealed way. In contrast, this is not so of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), (as will be explained in chapter three).

This may be better understood with additional explanation, based on the teaching of the Baal Shem Tov,⁵⁹² transmitted by the Rav, the Maggid of Mezhritch, in Ohr Torah,⁵⁹³ in explanation of the verse,⁵⁹⁴ “Make a light (*Tzohar*-צהר) for the ark (*Teivah*-תיבה)... you shall make it with lower,

⁵⁹² Tzava’at HaRivash, translated as The Way of The Baal Shem Tov, Section 75.

⁵⁹³ Ohr Torah, No’ach 7b

⁵⁹⁴ Genesis 6:16

second, and third stories,” as cited and explained by the Alter Rebbe and printed in Likkutei Torah L’Gimmel Parshiyot:⁵⁹⁵

Now, Shnei Luchot HaBrit (ShaLa”H)⁵⁹⁶ explains that “lower, second, and third stories” refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). Ohr Torah of the Maggid, whose soul is in Eden, explains in greater depth, in the name of the Baal Shem Tov, that “lower, second, and third stories” refer to the three aspects; worlds (*Olamot*), souls (*Neshamot*), and Godliness (*Elokut*), about which they stated in Zohar,⁵⁹⁷ “The Holy One, blessed is He, has three worlds.”

This then, is the meaning of [the verse], “Make a light (*Tzohar*-צהר) for the ark (*Teivah*-תיבה).” This refers to words (*Teivot*-תיבות) of prayer and Torah study, and that their state must be that of brilliance and illumination. The worlds (*Olamot*) then become bound to Godliness (*Elokut*) through the souls (*Neshamot*) in a way that they ascend and are bound and unified to each other.

The Alter Rebbe continues [and explains] that on the teaching of the Zohar that, “The Holy One, blessed is He, has three worlds,” there are two explanations. The Mikdash Melech explained that these are [the worlds] of Emanation, Creation, and Formation (*Atzilut, Briyah, Yetzirah*). It can be said that this what the Baal Shem Tov meant in saying, “worlds (*Olamot*), souls (*Neshamot*), and Godliness (*Elokut*).” That is, “worlds” (*Olamot*) refers to Formation (*Yetzirah*), “souls”

⁵⁹⁵ Note: [Ohr HaTorah L’Gimmel Parshiyot] 63b (subsequently printed in Ohr HaTorah, No’ach (Vol. 3) p. 614a).

⁵⁹⁶ Shnei Luchot HaBrit 276a

⁵⁹⁷ Zohar III 159a

(*Neshamot*) refers to Creation (*Briyah*), and Godliness (*Elokut*) refers to Emanation (*Atzilut*).

However, Ramaz explained that they are; Primordial Man (*Adam Kadmon*), Emanation (*Atzilut*), Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). [It should be pointed out that this aligns with the explanation of the Shnei Luchot HaBrit (ShaLa”H), that it refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), only that what is meant is the general worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), meaning, Primordial Man (*Adam Kadmon*), (which is the Worlds of Limitlessness (*Olamot HaEin Sof*)), the world of Emanation (*Atzilut*), and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*.)]

The Alter Rebbe explains that according to the explanation of Ramaz, the explanation of the Baal Shem Tov, whose soul is in Eden, becomes more brilliant, namely, that these are the three aspects; worlds (*Olamot*), souls (*Neshamot*), and Godliness (*Elokut*). (He adds) that this is a wondrous concept by which to conceptualize the difference between the world of Emanation (*Atzilut*), and that which transcends the world of Emanation (*Atzilut*), since this is the substance of the difference between souls (*Neshamot*) and Godliness (*Elokut*).

That is, souls (*Neshamot*) are drawn from the vessels (*Keilim*) of the world of Emanation (*Atzilut*), and though they too are Godliness (*Elokut*), [as it states], “He and His organs are one,”⁵⁹⁸ nonetheless, this cannot compare to the lights (*Orot*) which are actual Godliness. This itself is also the difference

⁵⁹⁸ Introduction to Tikkunei Zohar 3b

between the world of Emanation (*Atzilut*), which is the aspect of the vessels (*Keilim*), and the Worlds of the Limitless (*Olamot HaEin Sof*) which transcend the aspect of the vessels (*Keilim*) of the world of Emanation (*Atzilut*), which is why they are called actual Godliness.

We can also say that the difference between these two aspects, is like the matter of the difference between the union of “He and His life force are one,” and the union of “He and His organs are one.”⁵⁹⁹ Below this are the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are actual creations, (meaning that they are separate).

The explanation is that, in the discourse of the one whose *Hilulah* we are celebrating, they are divided into two categories. The Worlds of the Limitless (*Olamot HaEin Sof*), and the world of Emanation (*Atzilut*) [are one category], and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) [are another category].

However, more specifically, there is a greater difference between the Worlds of the Limitless (*Olamot HaEin Sof*) and the world of Emanation (*Atzilut*). This is because the Worlds of the Limitless (*Olamot HaEin Sof*) are actual Godliness, which is not so of the world of Emanation (*Atzilut*), in which the matter of vessels (*Keilim*) is also possible, only that this is in a way that the Godliness comes in a way of constriction (*Tzimtzum*) and inner manifestation (*Hitlabshut*), until it can bond with the vessels (*Keilim*).

This is as mentioned above, that the difference between the Worlds of the Limitless (*Olamot HaEin Sof*) and the world

⁵⁹⁹ See Sefer HaMaamarim 5629 p. 204; p. 378, and elsewhere.

of Emanation (*Atzilut*) is like the difference between the union of “He and His life force are one,” and the union of “He and His organs are one.” That is, although in both of them, He “is one,” there nevertheless is a difference between them.

However, since in both of them He “is one,” (unlike the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) which are in a state of separateness [from His Godliness]), about this he explains in the discourse, that both in regard to the Worlds of the Limitless (*Olamot HaEin Sof*) as well as in regard to the world of Emanation (*Atzilut*), “it is not at all wondrous that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminates there in an openly revealed way... being that they are receptacles for the limitless light of the Unlimited One.”

In other words, because of the matter of oneness (*Achdut*), since the oneness is a receptacle to accept the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, therefore “even the vessels (of the world of Emanation-*Atzilut*) are actual Godliness,” being that “He and His organs are one.”

It therefore cannot be said that the [praise], “the limitless light of the Unlimited One is below to no conclusion” refers to the revelation and spreading forth in the Worlds of the Limitless (*Olamot HaEin Sof*) and the world of Emanation (*Atzilut*), since this is no great wonder at all.

3.

He continues the discourse [and explains] that the matter of “the limitless light of the Unlimited One is below to

no conclusion,” refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is because “the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are the aspect of the lower.

This is because the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are like the body relative to the soul, whereas the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are the aspect of the garments (*Levushim*). This is as explained in Patach Eliyahu,⁶⁰⁰ ‘You made various garments (*Levushim*) for them,’ referring to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),⁶⁰¹ which only are garments (*Levushim*) for the light (*Ohr*) of the vessels (*Keilim*) of the world of Emanation (*Atzilut*).”

He adds, “This is like the teaching,⁶⁰² ‘The Supernal Mother (*Imma Ila’ah*) dwells in the Throne.’ The Supernal Mother (*Imma Ila’ah*) refers to the aspect of Understanding-*Binah* of the world of Emanation (*Atzilut*). It “dwells in the Throne,” referring to the World of the Throne (*Olam HaKiseh*) which is the world of Creation (*Briyah*). The six *Sefirot* are in the world of Formation (*Yetzirah*), and the Cycle-*Ophan* is in the world of Action (*Asiyah*).”

It can be said that his intention here is to explain that this matter, that the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are the garments (*Levushim*) for the light of the world of Emanation (*Atzilut*), is not in a way that the world of Creation (*Briyah*) is the garment of the world of

⁶⁰⁰ Introduction to Tikkunei Zohar 17a

⁶⁰¹ See Torah Ohr, Vayera 13c

⁶⁰² Tikkunei Zohar, Tikkun 6 (23a)

Emanation (*Atzilut*) and the world of Formation (*Yetzirah*) is the garment for the world of Creation (*Briyah*) and the world of Action (*Asiyah*) is the garment for the world of Formation (*Yetzirah*).

This is because there then would be room to say, that the praise that “the limitless light of the Unlimited One is far below to no conclusion” would be sufficient, even if only in relation to the spreading forth and revelation in the world of Creation (*Briyah*) alone, being that this too is itself something wondrous. Rather, [here] the matter of the garments (*Levushim*) is in a way that all three worlds Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are considered as a single world.

[This accords to the explanation above on the teaching, “The Holy One, blessed is He, has three worlds,” these being the Worlds of the Limitless (*Olamot HaEin Sof*), the world of Emanation (*Atzilut*), and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In other words, the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are considered to be one “world” (*Olam*)] and all together they are the garments of the world of Emanation (*Atzilut*).

About this he brings proof from the teaching “The Supernal Mother-*Imma Ila’ah* (Understanding-*Binah* of the world of Emanation-*Atzilut*) dwells in the Throne (the world of Creation-*Briyah*). The six *Sefirot* are in the world of Formation-*Yetzirah*, and the Cycle-*Ophan* is in the world of Action-*Asiyah*.” That is, this is not in a way that after the manifestation of Understanding-*Binah* of the world of Emanation (*Atzilut*) within the world of Creation (*Briyah*), there then is a manifestation of the world of Creation (*Briyah*) in the

world of Formation (*Yetzirah*), and [a manifestation of the world of] Formation (*Yetzirah*) in [the world of Action (*Asiyah*).

It rather is in a way that all the *Sefirot* of the world of Emanation (*Atzilut*) - Understanding-*Binah*, *Zeir Anpin* (“the six *Sefirot*”), and Kingship-*Malchut* (“the Cycle-*Ophan*”) - manifest in all three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) as a single stature. (Only that this manifestation is in a way that the place of the Understanding-*Binah* is in the world of Creation (*Briyah*), *Zeir Anpin* is in the world of Formation (*Yetzirah*), and Kingship-*Malchut* is in the world of Action (*Asiyah*.)

From this it is understood that the [praise that] “the limitless light of the Unlimited One is below to no conclusion” refers to all three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), in that they all are garments for the light of the world of Emanation (*Atzilut*).

4.

The discourse continues, “About the garments of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) [Zohar] states, ‘From them, souls issue forth to man,’ these beings souls (*Neshamot*).” Now, we can say that the explanation of the continuation of the matters, is that since the general *Hemshech* discourse of the day of his *Hilulah*, speaks about the souls of the Jewish people and their toil in affecting the drawing down of *HaShem*’s-ה'וה Godliness to below, [being that the essential root of the Indwelling Presence of

HaShem-יהו"ה, the *Shechinah*, was in the lower worlds, meaning, in this world, which is the lowest level, of which there is no lower level (as explained in Tanya),⁶⁰³ or in the words of the discourse, “in the most final and lowest levels,” it thus must be said that all these matters also are present in the souls of the Jewish people.

This is why he explains that the matter of the garments of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) relate to the souls of the Jewish people. For, in regard to the garments of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) it states, “From them, souls issue forth to man, these being souls (*Neshamot*).”

He continues and explains that “most souls are souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). Only one in a generation, in previous generations, is a soul of the world of Emanation (*Atzilut*). However, most souls are souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).”

The explanation, as explained at greater length by the Alter Rebbe in *Likkutei Torah*,⁶⁰⁴ is that the soul of Moshe is rooted in the essence of the Supernal Wisdom (*Chochmah Ila'ah*), this being the source of the Torah. (That is, [his soul] is higher than the Torah, being that the wisdom of the Torah only is the excess fallout of the Supernal Wisdom. This is as

⁶⁰³ Tanya, *Likkutei Amarim*, Ch. 36

⁶⁰⁴ Note: “*Od Biur HaDevarim Al Pi Yonati*” ([*Likkutei Torah*] *Shir HaShirim* 19a and on).

our sages, of blessed memory, taught,⁶⁰⁵ “The excess of the Upper Wisdom-*Chochmah* is Torah.”

It is because of this that the Torah was given specifically through Moshe.) This is why about Moshe it states that he was “heavy of mouth and heavy of speech.” For, as Zohar states,⁶⁰⁶ “[He was] heavy of mouth’ (*Kaved Peh*-כבד פה) in regard to the Oral Torah, and ‘Heavy of speech’ (*Kaved Lashon*-כבד לשון) in regard to the Written Torah.” That is, he could not lower himself for Torah to be drawn down from him, Torah being the aspect of the excess [and overflow] of Wisdom-*Chochmah* etc.

He continues [to say] there that though this is the aspect of Moshe, there nevertheless are very lofty souls that have [an element] of the aspect of Moshe in them. This is as Rav Safra said to Rava,⁶⁰⁷ “Moshe, did you speak well?” These souls are called the “brothers” and “friends” of the Ever Present One.⁶⁰⁸ In other words, [like *Zeir Anpin*] they are drawn down from the union of the Father-*Abba* (Wisdom-*Chochmah*) and the Mother-*Imma* (Understanding-*Binah*) of the world of Emanation (*Atzilut*), and are therefore called “brothers” of *Zeir Anpin* of the world of Emanation (*Atzilut*) and transcend the aspect of Torah.

However, souls that are drawn from the union of *Zeir Anpin* and *Nukvah* of the world of Emanation (*Atzilut*) are born

⁶⁰⁵ Midrash Bereishit Rabba 17:5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and elsewhere.

⁶⁰⁶ Zohar III 28a

⁶⁰⁷ Talmud Bavli, Shabbat 101b

⁶⁰⁸ In the glosses of the Tzemach Tzedek to Likkutei Torah there, he cites Zohar II 121b and 94b; Zohar III 7b; Also see Biurei HaZohar of the Mittler Rebbe, Pinchas 114d and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 546 and on, and elsewhere.

into the world of Creation (*Briyah*). Even though it states elsewhere that from the union of *Zeir Anpin* and *Nukvah* of the world of Emanation (*Atzilut*) there also is the birth and drawing down of very lofty souls, souls that are called actual souls of the world of Emanation (*Atzilut*), nonetheless, since they are rooted in the union of *Zeir Anpin* and *Nukva* of the world of Emanation (*Atzilut*), they only are a single drop drawn from the intellectual aspects (*Mochin*) of *Zeir Anpin* and *Nukvah* of the world of Emanation, whereas Torah is the actual essence of the qualities of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* of *Zeir Anpin* and *Nukvah* of the world of Emanation (*Atzilut*) themselves.

How much more is this so in regard to all other souls, which actually are souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and certainly are lower than the Torah. About this they stated,⁶⁰⁹ “The Jewish people bond with the Torah.”

This also is what he explains in the discourse, that “most souls are souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and it only is one in a generation, in previous generations, that is a soul of the world of Emanation (*Atzilut*).” This is especially so in our generation, in which it is certain that there only is one in the generation, meaning, one upon whom the entire generation stands, like Moshe in his generation, who was equal to all six-hundred thousand Jews.⁶¹⁰

⁶⁰⁹ See Zohar III 73a

⁶¹⁰ See Mechilta and Rashi to Exodus 18:1 and elsewhere; Also see Etz Chayim, Shaar 32 (Shaar Ha'arat HaMochin) Ch. 2.

This is as explained elsewhere⁶¹¹ on the verse,⁶¹² “Did I conceive this entire people or did I give birth to it, that You say to me, ‘Carry them in your bosom, as a nursemaid carries a suckling etc.’” This is because, included within Moshe were all six-hundred thousand souls that include all the Jewish people. The same applies to the branch of Moshe present in each and every generation,⁶¹³ these being the leaders of the Jewish people, each leader in his generation, all the way to the leader of our generation. However, all the souls of the generation are souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and about them it states “You made garments for them, from which souls issue forth to man.”

The discourse continues, “However, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves, the souls are inner (*Pnimitiyim*), the angels are outer (*Chitzoniyim*), and the worlds are the outer of the outer (*Chitzoniyim d’Chitzoniyim*).”

The explanation of this, (in that at first glance, its relevance is not understood) is that the entire substance and point of the discourse is that the ultimate intent is to make use of the “treasury,” so that the soul will be able fulfill the mission it was sent to this world for, to make the world into “standing acacia wood (*Atzei Sheeteem Omdim*-עוצי שטים עומדים)” and planks for the Tabernacle (*Mishkan*).

Now, at first glance, even souls that are from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),

⁶¹¹ See Pardes Rimonim, Shaar 8 (Shaar Mehut v’Hanhagah) Ch. 22

⁶¹² Numbers 11:12

⁶¹³ Tikkunei Zohar, Tikkun 69 (112a, 114a)

which only are separate garments, nonetheless, specifically through them the toil in serving *HaShem*-יהוה, blessed is He, in a way of “you shall make a Sanctuary for Me and I shall dwell within them,” is accomplished.

About this he explains that in each world the souls are the inner aspect (*Pnimiyyim*), whereas the worlds themselves are the outer of the outer aspect (*Chitzoniyyim d'Chitzoniyyim*). Therefore, the souls, who are the inner aspect (*Pnimiyyim*), are the ones who bring about the fulfillment of the mission in the worlds, which are the outer of the outer (*Chitzoniyyim d'Chitzoniyyim*), through the medium of the angels-*Malachim*-מלאכים (this being a term meaning “emissaries-*Shluchim*-שלוחים”), who are the outer aspect (*Chitzoniyyim*).

This may be understood based on the teaching of the Rav, the Maggid of Mezhritch,⁶¹⁴ on the teaching of our sages, of blessed memory,⁶¹⁵ “The ministering angels do not recite their song [above,] until the Jewish people recite their song [below], as the verse states,⁶¹⁶ ‘When the morning stars sang⁶¹⁷ together (and only afterwards continues) and all the sons of God shouted for joy.’”

Now, we must understand the meaning of their waiting, that is, that the angels wait until the Jewish people begin. This may be explained based on the well-known introduction that “the Jewish people arose first in thought to be created.”⁶¹⁸ For,

⁶¹⁴ Note: Rimzei Torah to Tehillim (Psalms) at the beginning (65d and on).

⁶¹⁵ Talmud Bavli, Chullin 91b; See Midrash Shemot Rabba 23

⁶¹⁶ Job 38:7

⁶¹⁷ Referring to the Jewish people who are compared to the stars. See Rashi to Chullin 91b there.

⁶¹⁸ See Midrash Bereishit Rabba 1:4

in thought (*Machshavah*) there are all twenty-two letters, as well as the five sources of speech in the mouth, and the root of all the letters is there.

That is, a person does not emit any speech from his mouth if he does not first think. If a person does emit speech without thought, the speech lacks all wisdom and intellect. We thus find that the Jewish people, who are called the “beginning-*Reishit*-ראשית,” are the root of all the worlds and angels etc., (which were revealed through the [Supernal] speech). This is why the angels are incapable of emitting any speech without the Jewish people, who are the root of them all, since they are the first thought (*Machshavah*).

We thus find that when the Jewish people begin to recite their song, the angels likewise are empowered to recite their song. This is the meaning of the name, “the Song of songs-*Shir HaShirim*-שיר השירים.” That is, the “song” (*Shir*-שיר) of the Jewish people causes the many “songs” (*Shirim*-שירים in the plural) of the upper beings. This is likewise the meaning of the statement in the discourse that the souls are the inner aspect (*Pnimiyyim*), and through the inner aspect (*Pnimiyyim*) matters are caused to also be in the external aspect (*Chitzoniyut*), these being the angels, and [even] in the externality of the externality (*Chitzoniyut d'Chitzoniyut*), these being the worlds.

5.

This then, is the meaning of [the praise], “The limitless light of the Unlimited One is below to no conclusion.” That is, it refers to the revelation and spreading forth of the aspect of the

limitlessness of the Unlimited One, all the way down in the lowest and most final of levels, meaning, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are the aspect of “below-*Matah*-מטה.”

This is as explained in short in the teaching of the Baal Shem Tov cited in Likkutei Torah L’Gimmel Parshiyot, that “the three worlds,” which are Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) of the general worlds (*Olamot d’Klallut*), meaning, Primordial Man-*Adam Kadmon* (the Worlds of the Limitless-*Olamot HaEin Sof*), the world of Emanation (*Atzilut*), and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and about the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) it is written,⁶¹⁹ “I even actualized it-*Af Aseeteev*-אף עשיתיו,” in which the word “even-*Af*-אף” causes a separation,⁶²⁰ in that the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are called “the world of separation” (*Alma d’Prooda*).⁶²¹

However, this matter (not only applies to worlds and angels, but also) applies to **souls** (*Neshamot*). That is, most souls are souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is to say that they too are included in those matters that come after the separation indicated by the words “I even actualized it-*Af Aseeteev*-אף עשיתיו.” Moreover, there is a drawing down of the light (*Ohr*) in a way of descent even further down.

⁶¹⁹ Isaiah 43:7

⁶²⁰ See Likkutei Torah, Balak, and elsewhere.

⁶²¹ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot) in the introduction to the Drush, and elsewhere.

The explanation of this is that, as he continues [to explain] in the discourse, the chaining down (*Hishtalshelut*) of the light (*Ohr*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) from level to level with an abundance of levels, is in a way that from level to level the light becomes more hidden and concealed, so much so that when the light (*Ohr*) reaches the celestial spheres and constellations, it becomes gross and physical.

Therefore, all the bestowal and revelation in this physical lowest world, comes through the celestial spheres and the constellations, as in the verse,⁶²² “With the bounty of the sun’s crop, and with the bounty of the moon’s yield,” and as in the teaching,⁶²³ “There is no plant below that does not have a constellation above that strikes it and tells it to grow.” This comes from the light and Godly vitality that is bestowed by way of the celestial spheres and constellations.

To further explain, at first glance, this matter is not understood. For, it makes sense to say that in regard to the **existence** of the plant, that it should be brought into being in a way that is appropriate to this physical world, it is understood that this does not need to be by way of the constellation. However, in regard to the **growth** of the plant – which as the Alter Rebbe points out in *Iggeret HaKodesh*,⁶²⁴ “As for the constellation that strikes it and tells it to grow, this is already after the plant has already sprouted, and it does not tell it to sprout from nothing to something, but only from being small to

⁶²² Deuteronomy 33:14

⁶²³ See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot) and elsewhere.

⁶²⁴ Note: [Tanya, *Iggeret HaKodesh*] Epistle 20 (132a)

becoming big... However, before it sprouts, to whom would the particular constellation of each particular plant ordain all its details?" – and it thus is not understood why this matter must be by way of the constellation.

It is in this regard that he explains in the discourse that since upon the descent of the light it becomes gross and physical, therefore, the entire matter of the bestowal in this physical world (not only in regard to the existence of the thing, but also in regard to its growth), is by way of the celestial spheres and constellations.

The discourse continues [and explains] that this is an extremely great lowering, in that *HaShem's* יהו"ה's Godliness comes forth with such great concealment and hiddenness, with many concealments brought about by the many chainings down in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) until the influence comes to be bestowed as an external and physical bestowal. From this it is understood that since this is such a great descent, there is the matter of wondrousness and wonder in it, that "the limitless light of the Unlimited One is below to no conclusion."

6.

To further explain, even though the above-mentioned descent is "to no conclusion," nonetheless, even its lowest descent is solely within the levels on the side of holiness (*Kedushah*), or at the very least, related to the aspect of holiness (*Kedushah*), and is not the actual lowest descent. It is in this regard that, in the discourse, he continues [to explain] that there

is an even greater descent, “That as there comes to be an abundance of chaining down of concealments and hiddenness, to such an extent that the opposite of Godliness can possibly come from it.

That is, it is possible for a person to forget about *HaShem*-יהו"ה completely, Heaven forbid. Worse than this, is as it is in the external husks of *Kelipah* and the side opposite holiness, [that he can come] to say,⁶²⁵ ‘My river in mine and I have made myself [powerful],’ which literally is the very opposite of the truth. For, the truth is that ‘Yaakov blessed Pharaoh,’⁶²⁶ (and as it states in Midrash Tanchuma, cited in Rashi there), with what did he bless him? He blessed him that the Nile should rise at his approach. This is the bestowal of the upper goodness that was drawn down. However, Pharaoh, king of Egypt-*Mitzrayim*-מצרים – which means constraint (*Meitzarim*-מצרים) and limitations – was also an ingrate, who said, ‘My river in mine and I made myself [powerful],’ which is the opposite of the truth.”

The explanation is that even in the external husks (*Kelipah*) and the side opposite holiness, there also is a drawing down of vitality from the limitless light of the Unlimited One, since, as the verse states, “You enliven them all.”⁶²⁷ Only that as the vitality descends, it becomes gross and physicalized, and is bestowed by way of the celestial spheres and constellations, until there can be something that literally is the opposite of Godliness. Moreover, there can even be something that is the

⁶²⁵ Ezekiel 29:3

⁶²⁶ Genesis 47:10

⁶²⁷ Nehemiah 9:6; See Ch. 14 of *Hemshech* “*Bati LeGani*” 5710.

opposite of Godliness, in such a way that he **does not know** his Master, but intends to rebel against Him, in which case, it is not ungrateful to the same degree. There is an even lower way than this, which is that he **knows** his Master, but rebels against Him, saying, “My river is mine and I have made myself [powerful],” in which case he also in an ingrate.

About this the discourse brings the example from Pharaoh. For, even though he knew that the Nile rose upon his approach because of Yaakov’s blessing, he nevertheless was ungrateful to be egotistical and an existence unto himself. (Moreover, he was not only unto himself, but beyond that) he said, “My river is mine and I made myself [powerful].”

The great descent of this may be understood in greater depth, according to the explanation of the Mittler Rebbe in *Torat Chayim*,⁶²⁸ in the discourse on the verse,⁶²⁹ “It happened at the end of two years to the day: Pharaoh was dreaming, and behold, he was standing over the river,” in regard to the matter of the Nile River. [This is what is hinted at in the discourse, by [citing] the matter of [the verse], “Yaakov blessed Pharaoh. With what did he bless him? He blessed him that the Nile should rise at his approach.”

Now, seemingly, this particular detail is of no relevance, since he could have stated that Yaakov blessed him with goodness for the Land of Egypt.] Namely, the “river” referred to in this verse is the Nile River, which is the first of the four rivers that branch out from the river that goes out of Eden to

⁶²⁸ Note: [*Torat Chayim*], Mikeitz 88b

⁶²⁹ Genesis 41:1

water the Garden.⁶³⁰ This is as the verse states,⁶³¹ “From there it divides and becomes four headwaters. The name of the first is Pishon etc.”

That is, this River is still in a state of inclusion and union with the river that goes out of Eden itself. [That is, even though all four rivers generally are after “it divides,” nonetheless, since this is the first river, it still is included and united with the river that goes out from Eden itself.] This river watered all the desirable trees etc., planted in the Garden. Therefore, this river certainly has the power within it to grow all aspects of the Supernal pleasure, which is good in essence, such as all trees that are desirable and good etc.

With this in mind we can understand the greatness of the blessing that Yaakov blessed Pharaoh with, that the Nile should rise at his approach. That is, this is no ordinary blessing, but is rather the loftiest and ultimate blessing. That is, it is a drawing down of the aspect that is inclusive and united with the river that goes forth from Eden itself, this being the matter of the Supernal pleasure.

We should add to the explanation of the elevated level of goodness drawn down through Yaakov’s blessing of Pharaoh, as explained by the Tzemach Tzedek in Ohr HaTorah,⁶³² on the verse,⁶³³ “They came to Goren HaAtad... and they said ‘This is a grievous mourning for Egypt.’”

To preface, the Zohar asks a question [about this verse that discusses the mourning of Yaakov], “It should have stated,

⁶³⁰ Genesis 2:10

⁶³¹ Genesis 2:11

⁶³² Note: [Ohr HaTorah], Vayechi 418b

⁶³³ Genesis 50:10-11

‘This is a grievous mourning for Israel.’ Why does it say, ‘for Egypt’? Rather, this is what they were saying. For the entire duration that Yaakov lived in Egypt, the land was blessed in his merit etc. This is why the Egyptians were in mourning.” In other words, their mourning was over the withdrawal of the blessing drawn down by Yaakov, as it states, “Yaakov blessed Pharaoh.”

The Tzemach Tzedek explains that Yaakov’s blessing to Pharaoh was that the house of Egypt should be blessed in the merit of the Jewish people, and that the Jewish people should not be enslaved. (This is as Zohar states,⁶³⁴ “When Yaakov was alive in the world, no nation ruled over his children.”) It then was a period of goodness for Egypt and goodness for the Jewish people. [Moreover], they elevated the sparks, (as explained previously, that this blessing was drawn from a level that transcends the shattering (*Shevirah*) and repair (*Tikkun*), so that it thus was possible to elevate the sparks that fell into Egypt), and there thus was ascent for them [the Egyptians] as well.

This is similar to the matter of “to serve as companions to this one-*Letzavot LaZeh*-לְצִוּוֹת לְזֶה.” [As in the teaching of our sages, of blessed memory,⁶³⁵ “The entire world was only created to serve as the companions of this one,” [referring to each and every person, in that⁶³⁶ “every person is obligated to say ‘the world was created for me.’”)]

As Rambam explains at length in his commentary to Mishnah,⁶³⁷ the ultimate intent in all of creation is for there to

⁶³⁴ Zohar I 249a

⁶³⁵ Talmud Bavli, Brachot 6b

⁶³⁶ Talmud Bavli, Sanhedrin 37a (in the Mishnah).

⁶³⁷ In his introduction to Mishnah, (section entitled “*Achar Kach Re’eh*”).

be adhesion and companions for a wise sage etc. As understood, beside the goodness and benefit for the wise sage, this bond also causes elevation in those who adhere to him.]

In contrast, after the passing of Yaakov, the Egyptians enslaved the Jewish people, which caused them to be smitten with ten plagues, [as it states],⁶³⁸ “If a finger struck them with ten plagues etc.” Therefore, at Goren HaAtad the Egyptians also mourned.

We thus find that the effect of Yaakov’s blessing was in two matters. The first matter is that there should not be the hiddenness and concealment over holiness, brought about by the Egyptians enslaving the Jewish people, Heaven forbid. Rather, the opposite was true, that they had all the goodness and beneficence of the land of Egypt, and could refine the sparks of holiness in the land of Egypt. The second matter is that through this, it also was beneficial to Pharaoh and the entire the land of Egypt, in that the land of Egypt was blessed in all physical matters.

Therefore, upon Yaakov’s passing, when the blessing of Yaakov was withdrawn, the Egyptians began to enslave the Jewish people. Through doing so, they ultimately lost not only the elevation brought about through the matter of “serving as companions to this one,” but beyond that, they were struck with ten plagues etc. Therefore, “This is (not simply a “mourning,” but is rather) a grievous mourning for Egypt.

From the above we also can understand the matter as it relates to what the discourse explains about the matter of “the

⁶³⁸ Mechilta to Exodus 14:31; Pesach Haggadah, section beginning “*Rabbi Yossi HaGleelee Omer.*”

limitless light of the Unlimited One is below to no conclusion.” That is, this refers to the descent all the way to lowest level, such as Pharaoh, who said, “My river is mine and I made myself [powerful].”

For, even though in truth “Yaakov blessed Pharaoh” that the Nile should rise upon his approach, this being the matter of bestowal of the ultimate Supernal goodness of the side of holiness, drawn from the river that goes forth from Eden, and in a way that it was drawn down below, even to the land of Egypt, so that instead of being “the [most] immoral land,”⁶³⁹ there would be the matter of “being companions to this one,” and bonding to holiness, up to the ultimate goodness of holiness, nevertheless, instead this caused Pharaoh to say “My river is mine and I have made myself [powerful],” this being the conduct of the ultimate ingrate. However, even in this lowest of levels, there is the matter of “the limitless light of the Unlimited One is far below to no conclusion.”

7.

Now, based on the statement (in chapter four) that the general content of the *Hemshech* discourse of the day of his *Hilulah* relates to our service of *HaShem*-יהו"ה, it is understood that even when discussing Pharaoh, this too relates to our service of *HaShem*-יהו"ה, blessed is He. About this the discourse continues and states, “This likewise is present in the service of *HaShem*-יהו"ה of every single one, whether he is engaged in business, or whether he is a Torah scholar.”

⁶³⁹ See Genesis 42:9; 42:12; Midrash Kohelet Rabba 1:4

He explains, “In regard to those who are engaged in business, this is when they think to themselves, ‘my strength and the might of my hand made all this wealth for me.’⁶⁴⁰ That is, even though he knows and believes that it ‘is He who gives you strength to make wealth,’⁶⁴¹ and,⁶⁴² ‘It is the blessing of *HaShem*-יהו"ה that enriches,’ and moreover, in every matter relating to his business he mentions the Name of Heaven, he nevertheless thinks it is by his own strength and the might of his hand. That is, he thinks his own wisdom stood for him. Therefore, when he is in a state of elevation, in all matters he becomes ‘audacious in his own existence,’⁶⁴³ meaning that he is arrogant in the essence of his being.”

The Rebbe Maharash explains this in greater detail in the beginning of the *Hemshech* discourse “*Mayim Rabim*.” That is, the verse states,⁶⁴⁴ “*HaShem*-יהו"ה your God will bless you in all that you do.” The explanation is that if you remember *HaShem*-יהו"ה your God, that it is “He who gives you strength to make wealth,” and do not say [to yourself], “my strength and the might of my hand made all this wealth for me,” then “*HaShem*-יהו"ה your God will bless you in all that you do.”

The meaning of the word “in all-*b'Khol*” בכ"ל here, is that **whatever you do** will come out good and will be successful. Moreover, it could be that the greatest success can come by doing a **minor act** through which one is blessed with tremendous wealth.

⁶⁴⁰ Deuteronomy 8:17

⁶⁴¹ Deuteronomy 8:18

⁶⁴² Proverbs 10:22

⁶⁴³ See Psalms 52:9

⁶⁴⁴ Deuteronomy 15:18

However, when “a man’s foolishness corrupts his way,”⁶⁴⁵ to follow the “many schemes in the heart of man,”⁶⁴⁶ that because he wants to be like his fellow, he pursues expensive things beyond his means and stature, and beyond his state and standing, thinking that it depends on his investment of himself and the strength and might of his own hand, then not only will he lose the matter of “*HaShem*-יהו"ה your God will bless you in all that you do,” but beyond this, he even will undergo losses in his physical matters, compared to what he had until now, until he even can come to incur damage to the point of endangerment, about which he brings several examples. All this begins from one’s premise that it is “my strength and the might of my hand etc.”

He continues the discourse and explains that the same is so of those who are engaged in the study of Torah. That is, even though he studies Torah and knows it is the Torah of *HaShem*-יהו"ה, (and makes a blessing over the Torah before studying it), even so, he can possibly render a Halachic ruling that is contrary to the Torah.

This is similar to those who are engaged in business. The fact that he believes that *HaShem*-יהו"ה, blessed is He, is the One who grants the strength to make wealth, is only in a way of simple faith, whereas the foundation of how he conducts himself in his business dealings is not as it should be according to Torah, and therefore the result is as stated above.

The same is so of those who are engaged in Torah study. Although they study Torah and know it is the Torah of *HaShem*-

⁶⁴⁵ Proverbs 19:3

⁶⁴⁶ Proverbs 19:21

יהו"ה, blessed is He, nonetheless, in essence their study and actual knowledge is not as it should be. That is, since for him Torah is a matter of intellect, when he studies it, he forgets the Giver of the Torah. It therefore is possible for him to, Heaven forbid, say and be exacting with his own intellect, but arrive at a conclusion that is contrary to the Torah.

That is, initially he begins with the premise of simple faith, that there is a Giver of the Torah, and that the Torah is the Torah of *HaShem*-יהו"ה. He then begins to mix [his own] intellect (*Sechel*) into it, after which all that remains is the matter of intellect alone. This can persist until, as a result of his intellect, he uses the Torah to derive [a Halachic ruling] and give instruction that is contrary to the will of the Giver of the Torah.

The explanation of this is elucidated at length in Kuntres Etz HaChayim⁶⁴⁷ of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, that the Oral Torah is compared to a fig,⁶⁴⁸ and the fig tree is the Tree of Knowledge, (as in the view of Rabbi Shimon Bar Yochai in Midrash Rabba,⁶⁴⁹ and Rabbi Nechemiah in Talmud).⁶⁵⁰ However, at first glance, it seems astonishing to say that the Oral Torah is the Tree of Knowledge etc.

However, the truth is as explained in Ra'aya Mehemna,⁶⁵¹ that "the Oral Torah is the Tree of the Knowledge

⁶⁴⁷ Note: [Kuntres Etz HaChayim], Ch. 11 and on.

⁶⁴⁸ See Talmud Bavli, Eruvin 54a; Midrash Bamidbar Rabba 12:9, cited in Kuntres Etz HaChayim, Ch. 5.

⁶⁴⁹ Midrash Bereishit Rabba 19:6 (cited in Kuntres Etz HaChayim *ibid.*); Also see Midrash Bereishit Rabba 15:7

⁶⁵⁰ Talmud Bavli, Brachot 40a

⁶⁵¹ Zohar III 124b

of Good and Evil.” However, what is meant here is not that the Torah itself is the aspect of the Tree of the Knowledge of Good and Evil,⁶⁵² heaven forbid to think so think so. Rather, because it manifests in physical things etc., meaning that it manifests in garments of actual goodness and evil, because of this, when a person studies it, he can come to forget the Giver of the Torah and that the Torah is the will and wisdom of יהו"ה-*HaShem*, blessed is He.

In other words, because Torah manifests in physical matters, and in order to refine and clarify these matters, it is necessary to use human intellect in a way of physical grasp and understanding, it therefore is possible that the intellect of it can become dominant and cover over and conceal the Godliness of it, until he can come to forget the Godliness in it. It then becomes the very opposite of goodness for the person who studies it.

This is as stated in Talmud,⁶⁵³ “If he is not meritorious (*Zachah*-זכה), (meaning that he lacks the matter of refinement (*Zachut*-זכות) and radiance),⁶⁵⁴ it becomes the opposite of an elixir of life for him.” All this is similar to what was stated before about Pharaoh, that he was an ingrate who said, “My river is mine and I have made myself [powerful].”

⁶⁵² See Tanya, Iggeret HaKodesh, Epistle 26 (143b) in explanation of the Ra'aya Mehemna cited above.

⁶⁵³ Talmud Bavli, Yoma 72b

⁶⁵⁴ Also see Metzudat David to Job 25:5

He concludes the chapter saying, “This is because the light comes with a great abundance of constrictions, hiddenness, and concealments. This is the matter of ‘the natural order-*HaTeva*-הטבע’ which shares the same root as in the verse, ‘sunken (*Toovoo*-טבעו) in the sea of reeds.’⁶⁵⁵ That is, because of the abundant chaining down of the light, which chains down from level to level until the final most levels, the light is sunken and extremely hidden and concealed.”

It is in this regard that he continues in the next chapter and explains that even in the final most levels, “below to no conclusion,” there is the drawing down and presence of the limitless light of the Unlimited One, (as a result of which the matter of,⁶⁵⁶ “no one banished from Him will remain banished” is caused).

In the chapters that follow, he continues by explaining the matter of “the limitless light of the Unlimited One is high above to no end,” and that from this aspect there is a drawing down of the treasures that are expended and given to the legions of *HaShem-Tziv’ot HaShem*-יהו"ה-צבאות. This not only includes the commanding officers, but all the soldiers.

On the contrary, the victory is primarily brought about by the soldiers, to transform the lies (*Sheker*-שקר) and folly (*Shtut*-שטות) of the world and make them into planks (*Kerashim*-קרשים) and “standing acacia wood” (*Atzei Sheeteem*

⁶⁵⁵ Exodus 15:4; See Ohr HaTorah, Shir HaShirim Vol. 1, p. 315; Sefer HaMaamarim 5689 p. 51.

⁶⁵⁶ Samuel II 14:14; See Tanya, Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3.

Omdeem-עומדים שטים (עצי שטים), (specifying “standing-*Omdeem*-עומדים” similar to “pillars-*Amudim*-עמודים” that connect the ceiling to the floor)⁶⁵⁷ in order to bring about, “They shall build a Sanctuary for Me and I will dwell within them.”

Through taking advantage of the treasuries that were expended for the sake of fulfilling the mission and achieving victory in the war, we thereby fulfill the ultimate intent in service of *HaShem*-יהו"ה, blessed is He, this being the matter of “They shall build a Sanctuary for Me and I will dwell within them,” meaning, within each and every Jew.

Through the toil of each and every Jew serving *HaShem*-יהו"ה, blessed is He, we thereby cause the primary essence of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, to be in the lower worlds. In other words, just as when “I came to My garden,” meaning “My wedding canopy,” the primary essence of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, was in the lower worlds, so likewise will this come about with the arrival of our righteous Moshiach, in the near future, and in the most literal sense!

⁶⁵⁷ See *Hemshech* “*Bati LeGani*” 5710 – Ch. 9

Discourse 16

*“Yafeh Sha’ah Achat B’Teshuvah... -
More precious is one hour in repentance...”*

Delivered on the 10th of Shvat, 5723
By the grace of *HaShem*, blessed is He,

1.

It states in Mishnah,⁶⁵⁸ “One hour in repentance and good deeds in this world is more precious than all the life of the coming world (*Olam HaBa*).” About this, it is explained in a discourse⁶⁵⁹ of the Alter Rebbe,⁶⁶⁰ that this is because the life of the coming world (*Olam HaBa*) comes from the *Yod-ḥ* of the *Yod-Hey-ḥ*”, whereas the light of the Unlimited One Himself is holy and transcendently removed even from wondrous acts of wisdom-*Chochmah* etc.

However, it is through good deeds that there comes to be a drawing down of the holiness of His Essential Self etc. It therefore is more precious than all the life of the coming world (*Olam HaBa*), since these are the roots and sources of the coming world (*Olam HaBa*) which is drawn from the letter *Yod-*

⁶⁵⁸ Mishnah Avot 4:17

⁶⁵⁹ In the middle of the discourse there is a short section consisting of several lines which begins with the line “*u’B’Khol Zeh Yuwan Yoter HaTaam Yafeh Sha’ah Achat* etc.”

⁶⁶⁰ In the discourse entitled “*Osree LaGefen*” in manuscript booklet #1239, 31b (in the library of Agudat Chassidei Chabad), upon which there is a handwritten note from the Rebbe “5563?” (printed with minor variations in *Torat Chayim*, Vayechi 95d [236d] and on).

י, and is that which “no eye has seen etc.”⁶⁶¹ This will suffice for the understanding.

Now, in regard to the statement that “the life of the coming world (*Olam HaBa*) comes from the letter *Yod*-י of the *Yod-Hey*-יהי,” this is based on the teaching of our sages, of blessed memory, in Tractate Menachot,⁶⁶² that the coming world (*Olam HaBa*) was created with the letter *Yod*-י and this world (*Olam HaZeh*) was created with the letter *Hey*-ה.

From this it is understood that the life of the coming world (*Chayei Olam HaBa*) is drawn from the letter *Yod*-י of the Name *HaShem*-יהוה. However, it is explained that repentance (*Teshuvah*) and good deeds are even higher than this, (since through them, there is a drawing down of the holiness of His Essential Self).

However, at first glance, this is not understood, being that the Name *HaShem*-יהוה is higher than all names, (whether the ten holy names,⁶⁶³ or the seven names that are not to be erased),⁶⁶⁴ and is called the Name of His Essential Self (*Shem HaEtzem*),⁶⁶⁵ the Explicit Name (*Shem HaMeforash*),⁶⁶⁶ and the Singular Name (*Shem HaMeyuchad*).⁶⁶⁷ This being so, how is it possible that repentance (*Teshuvah*), and more specifically,

⁶⁶¹ Isaiah 64:3

⁶⁶² Talmud Bavli, Menachot 29b

⁶⁶³ Zohar III 11a

⁶⁶⁴ Talmud Bavli, Shevuot 35a

⁶⁶⁵ Kessef Mishneh, Hilchot Avodah Zarah 2:7; Pardes Rimmonim, Shaar 19 (Shaar Shem Ben Dalet); Moreh Nevuchim, Vol. 1, Ch. 61 and on; Ikkarim, Maamar 2, Ch. 28.

⁶⁶⁶ Talmud Bavli, Sotah 38a; Sanhedrin 60a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2; Hilchot Nesiyat Kapayim 14:10

⁶⁶⁷ Talmud Bavli, Sotah *ibid.*; Sanhedrin *ibid.*; Mishneh Torah, Hilchot Yesodei HaTorah *ibid.*; Hilchot Shevuot 2:2

good deeds, could be even higher than the Name *HaShem*-יהו"ה, and even higher than the letter *Yod*-י, which is the first letter of the Name *HaShem*-יהו"ה?

2.

This may be understood by prefacing that the giving of the Torah with the ten commandments, begins with the words "I am *HaShem* your God-*Anochi HaShem Elohe*"*cha*-אנכי יהו"ה-אלהיך."⁶⁶⁸ That is, it does not begin with the Name *HaShem*-יהו"ה, but with the word "I am-*Anochi*," which precedes and transcends the Name *HaShem*-יהו"ה, and is the aspect of "I am who I am-*Anochi Mi SheAnochi*"אנכי מי שאנכי," that "is not hinted at in any letter or in any thorn [of a letter] etc."⁶⁶⁹

The matter of this in Torah, is that it refers to the primary and innermost essence of the Torah, which transcends all division. This is as we find in Zohar⁶⁷⁰ (in the passage recited when prostrating on the resting place [of righteous *Tzaddikim*], especially on the day of their *Hilula*), about the Torah scroll that was unfit because there was an extra letter *Vav*-וּא in the verse,⁶⁷¹ "That is completely separated into two hooves," [even though technically, according to Torah law, it is difficult to say that this would render the Torah scroll to be unfit,⁶⁷² and moreover, the simple meaning of the verse is

⁶⁶⁸ Exodus 20:2; Deuteronomy 5:6

⁶⁶⁹ See Likkutei Torah, Pinchas 80b; Zohar III 11a

⁶⁷⁰ Zohar III 71a

⁶⁷¹ Deuteronomy 14:6 – The word "וּשְׁשֹׁעַת-ו" *Shosa'at* was written with an extra *Vav*-וּא as "וּשְׁשֹׁעַת" (see Zohar III 71a *ibid*).

⁶⁷² See Shulchan Aruch, Orach Chayim 143:4 and the surrounding commentaries there.

unaltered by it etc.], that this is due to the inner essential matter of the Torah, in which there is no difference between one letter and another, since all the letters together are a single letter – the first letter of “I am *HaShem*, your God-*Anochi HaShem Elohe”cha*” אֲנֹכִי יְהוָה אֱלֹהֵי יְדְךָ.”

This is likewise what we find in Tosefta⁶⁷³ regarding one who asks a question that is not on the subject matter, that “All of Torah is one subject matter.” In other words, even though the Torah is divided into the six orders [of the Mishnah], and more particularly,⁶⁷⁴ “The words,⁶⁷⁵ ‘There are sixty queens,’ refer to the sixty tractates; ‘Eighty concubines’ refers to the eighty portions in *Torat Kohanim*; and ‘Maidens without number’ refers to the *Halachot*,” nevertheless, it all is one matter.⁶⁷⁶ For, since this is the primary aspect, innerness, and essence of the Torah, which is something that is indivisible, [therefore] in a single point all of Torah is present.

This is also the general matter of the blessings of the Torah, about which our sages, of blessed memory, stated,⁶⁷⁷ “‘Why did the land perish etc.?’⁶⁷⁸ Because they did not recite a blessing over the Torah before [studying].” From this we can understand the great elevation of the blessings of Torah, over and above the study of Torah itself, since it was specifically in the matter of making the blessings over the Torah first, that they could have caused the Holy Temple to remain standing until

⁶⁷³ Tosefta Sanhedrin 7:5

⁶⁷⁴ See Midrash Shir HaShirim Rabba 6:9 (2); Torah Ohr, Shemot 49b

⁶⁷⁵ Song of Songs 6:8

⁶⁷⁶ See the Sichah talk of the 2nd day of Shavuot 5721, and the 20th of Av 5721 (*Torat Menachem*, Vol. 31 p. 50, p. 173).

⁶⁷⁷ Talmud Bavli, Bava Metziya 85a and on

⁶⁷⁸ Jeremiah 9:11

today. In contrast, when there is the lacking in the matter of reciting a blessing over the Torah before its study, then even though they studied much Torah, they were incapable of affecting this.

The explanation is that even though Torah is a very deep wisdom, whereas to have any great depth of understanding and comprehension in the blessings of the Torah is inapplicable, one must nevertheless specifically begin with the blessings of the Torah. This is because (even without understanding and comprehension) this is the essential point of the Torah, this being the matter of bonding with the Giver of the Torah, which must be drawn down in a way that it spreads through the entirety of Torah.

3.

However, even though the level of the aspect indicated by [the word] “I am-*Anochi*-אני” is very high and great, in Midrash⁶⁷⁹ we also find the opposite, that [the word] “I am-*Anochi*-אני” is in the Egyptian language. Now, at first glance, being that the matter of Egypt (*Mitzrayim*-מצרים) is the ultimate descent to below, this is astonishing. That is, how can it be that when discussing the giving of the Torah, and in the ten commandments themselves, the very first commandment, and in the first commandment itself, the very first word, that this word should be in the Egyptian language?

⁶⁷⁹ See Midrash Tanchuma (Buber) Yitro 16; Yalkut Shimoni, Yitro, Remez 286; Explained at length in the Sichah talk of Shabbat Parshat Va’era, Rosh Chodesh Cheshvan 5722 (Torat Menachem, Vol. 32 p. 390 and on).

However, this may be understood based on the explanation in the discourse of the day of the *Hilulah*, in the chapter corresponding to this year,⁶⁸⁰ about “the spreading forth of the limitless light of the Unlimited One far below to no conclusion,” that it is drawn down and spreads forth even to the lowest level, so much so, that something that is the complete opposite of Godliness can come from it.

That is, [it is possible] for a person to forget *HaShem*-יהו"ה and “be audacious in his own existence.”⁶⁸¹ This is to such an extent, that as it is in the external husks (*Kelipah*) and the side opposite holiness, [Pharaoh] said “My river is mine and I have made myself [powerful],” this being literally the diametric opposite of the truth.

For, the truth is as the verse states,⁶⁸² “Yaakov blessed Pharaoh,” in that “he blessed him that the Nile should rise at his approach,”⁶⁸³ this being the bestowal of Supernal goodness etc.⁶⁸⁴ Nevertheless, Pharaoh, the king of Egypt-*Mitzrayim*-מצרים, meaning constraints-*Meitzarim*-מצררים and limitations, was also an ingrate, and said “My river is mine and I have made myself [powerful] etc.”

From this it is understood that for there to be repair “all the way below to no conclusion,” this is drawn specifically from that which transcends the entire chaining down of the worlds (*Hishtalshelut*), even higher than the Name *HaShem*-יהו"ה. This

⁶⁸⁰ The discourse entitled “*Bati LeGani*” 5710, Ch. 13 (Sefer HaMaamarim 5710, p. 133 and on).

⁶⁸¹ See Psalms 52:9

⁶⁸² Genesis 47:10

⁶⁸³ Midrash Tanchuma to Genesis 47:10 cited in Rashi there.

⁶⁸⁴ See the preceding discourse of this year, 5723, entitled “*Bati LeGani* – I have come to My garden,” Discourse 16.

specifically is the aspect of “I am-*Anochi*-אנכי.” This is because the created something (*Yesh HaNivra*) is taken from the True Something (*Yesh HaAmeete*),⁶⁸⁵ and therefore, when we affect “the transformation of darkness into light,”⁶⁸⁶ there is a revelation of that which even transcends the Name *HaShem*-יהו"ה in it, this being the aspect of “I am-*Anochi*-אנכי.”

4.

The explanation as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that in regard to the greatness of the word “I am-*Anochi*-אנכי” etc., being that is not one of the ten holy names, it can be said even before washing one’s hands, such as in the recital of “I gratefully submit before You-*Modeh Ani*-מודה אני.”⁶⁸⁷

That is, even when a Jew is in a state and standing that it is forbidden for him to pronounce a holy name, (and how much more so, it is forbidden for him to study Torah), nevertheless, even in such a state and standing, he already is commanded in regard to the matter of serving *HaShem*-יהו"ה, blessed is He,⁶⁸⁸ by reciting “I gratefully submit before You-*Modeh Ani*-אני-מודה.” Moreover, the recital of “I gratefully submit before You-*Modeh Ani*-אני-מודה” is itself the [essential]

⁶⁸⁵ See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c and elsewhere.

⁶⁸⁶ See Zohar I 4a; Tanya, Likkutei Amarim, Ch. 10

⁶⁸⁷ Also see the Sichot that precede the discourse, Ch. 17 (Torat Menachem, Vol. 36, p. 117 and on).

⁶⁸⁸ [Also see the discourse entitled “*Shiviti* – I have set *HaShem* before me” of Shabbat Parshat Naso, 9th of Sivan, 5720, translated in The Teachings of The Rebbe 5720, Discourse 21, Ch. 6.]

“point” (*Nekudah*) that precedes studying Torah and fulfilling the *mitzvot*.

[This is similar to the blessings of Torah, which precede the study of Torah, for even an ignoramus who does not know what he is saying,⁶⁸⁹ when he ascends to the Torah [during the congregational reading of the Torah]⁶⁹⁰ he is obligated to make the blessings on the Torah. Moreover, even though he does not know what he is saying, it is not a wasteful blessing (*Brachah Levatalah*), Heaven forbid.]

This “point” (*Nekudah*) must spread through the entire being of a Jew, [brought about] through toiling in prayer (*Tefillah*).⁶⁹¹ That is, on the one hand, not mentioning a holy name when reciting “I gratefully submit before You-*Modeh Ani*-אני-מודה” indicates that the person is in a lowly state, in that since he has not yet washed his hands, it is forbidden for him to pronounce a holy name.

On the other hand, since the matter of serving *HaShem*-יהו"ה (*Avodah*) in prayer (“Which is the service (*Avodah*) of the heart, the prayer”)⁶⁹² is to affect the spreading forth of the [essential] “point” (*Nekudah*) of “I gratefully submit before You-*Modeh Ani*-אני-מודה,” it therefore is understood that it is specifically upon reciting “I gratefully submit before You-

⁶⁸⁹ And not solely like the words of the Talmud in Tractate Avodah Zarah (19a) “A person should always generally review (*Ligris*-ליגריס) the words of Torah... even though he does not know what he is saying,” since that is nevertheless referring to some element of understanding and comprehension in a manner of expanding [one’s knowledge] to some degree. Rather, what is meant here is that he literally does not know what is being read [when ascending to the Torah].

⁶⁹⁰ And is obligated in this at least once per year, on Simchat Torah (see Me’or Eynayim, Parshat Emor; Also see Nitei Gavriel, Hilchot Chag HaSukkot, Ch. 98:5).

⁶⁹¹ Also see Kuntres Inyana Shel Torat HaChassidus, Ch. 11.

⁶⁹² Talmud Bavli, Taanit 2a

Modeh Ani-אני מודה,” without mentioning a holy name, that the revelation of the [essential] “point” (*Nekudah*) is present within him, which then becomes concealed, since it must spread forth throughout his entire being.

This can be explained by prefacing with the explanation of the Alter Rebbe⁶⁹³ on the verse,⁶⁹⁴ “Now, the man Moshe was exceedingly humble, more than any person on the face of the earth.” That is, Moshe’s humility primarily was when he beheld the generation of the “footsteps of Moshiach (*Ikveta d’Meshicha*-עקבתא דמשיחא),” who only are the aspect of the feet and “heel-*Eikev*.”

That is, this is the ultimate negation of the matter of intellect in the head, and how much more so, [the negation] of the intellect of our teacher Moshe, who was the first to receive the Torah, and whose matter was the inner essence of Wisdom-*Chochmah*. This is because he saw that specifically and especially they have the matter of self-sacrifice, to an even greater degree than previous generations.

The analogy given to explain this⁶⁹⁵ is that it is easier to put one’s foot than one’s head into hot water. In other words, though we know that [bathing in hot water] is beneficial to health, nonetheless, when one must do so, it is easier for him to put his foot into [the hot water] rather than his head.

⁶⁹³ See *Torat Chayim*, Shemot 64b (46d in the new edition); *Sefer HaMaamarim* 5679 p. 464; 5689 p. 69; Also see the Sichah talk of the 10th of Shevat 5722 (*Torat Menachem*, Vol. 33 p. 28).

⁶⁹⁴ Numbers 12:3

⁶⁹⁵ See *Sefer HaMaamarim* 5648 p. 187 and on, and the citations in *Torat Menachem*, *Sefer HaMaamarim* Adar, p. 77.

In the analogue, the likeness to this is that for a person who is steeped in intellect, it is more difficult to have self-sacrifice (*Mesirat Nefesh*) than it is for simple people. This is because, in the first place, their existence is such that they have no relation to understanding and comprehension, and all they must do is obey.

The same is understood about reciting “I gratefully submit before You-*Modeh Ani*-אני-מודה,” that together with the lack that he has not yet studied Torah, and is still only holding at “I gratefully submit before You-*Modeh Ani*-אני-מודה” and nothing more, nonetheless, there is an element of superiority in this. That is, it is easier to affect a greater degree of the matter of self-sacrifice (*Mesirat Nefesh*) in him, than a person who has questions stemming from the side of holiness, from which there can be a chaining down of questions stemming from the side opposite holiness.

This also explains the fact that the beginning, foundation and root of service of *HaShem*-יהו"ה, blessed is He, (is not a matter of understanding and comprehension, which only comes afterwards, but) is the matter of accepting the yoke (*Kabbalat Ol*), as the verse states,⁶⁹⁶ “You shall surely set a king over yourselves.” This is the reason for reciting “I gratefully submit before You, living and eternal **King**,” while he still is in a state in which it is not yet applicable for him to even mention the Name *HaShem*-יהו"ה, which is why it is forbidden for him to mention it.

⁶⁹⁶ Deuteronomy 17:15

5.

Based on this we can understand why, “One hour of repentance and good deeds in this world is more precious than all the life of the coming world (*Olam HaBa*).” This is because there are matters that are drawn down from the Name *HaShem*-יהו"ה, this being the totality of the chaining down of the worlds (*Hishtalshelut*), up to and including the coming world (*Olam HaBa*) which is created with the letter *Yod*-י of the Name *HaShem*-יהו"ה, which also includes the life of the coming world (*Chayei Olam HaBa*).

However, there is something that transcends this, and is “more precious than all the life of the coming world.” This refers to the matter of action (*Ma'aseh*), (“repentance and good **deeds**”), which specifically takes place in the world of Action (*Asiyah*), which is called “Egypt” (*Mitzrayim*-מצרים). This is as in the teaching of the Midrash,⁶⁹⁷ (cited and explained in various discourses),⁶⁹⁸ that all the kingdoms are named after Egypt (*Mitzrayim*-מצרים).

The likeness to this as it is in the study of Torah itself, is when one’s study is out of constraint and tribulation. That is, he does not study Torah for any possible reason, such as to receive ordination (*Semichah*) or the like, but to bond with the Giver of the Torah. About this they stated,⁶⁹⁹ “Torah study is greater, in that it brings to action.” In other words, the study of Torah transcends all the *mitzvot*, being that “all desirables of the

⁶⁹⁷ Midrash Bereishit Rabba 16:4

⁶⁹⁸ Sefer HaMaamarim 5709 p. 107 and elsewhere.

⁶⁹⁹ Talmud Bavli, Kiddushin 40b

heavens do not equal it,”⁷⁰⁰ such that one hour of Torah study is more precious than all that is desirable in the heavens. It is this study that brings to action, being that “action is the most important thing,”⁷⁰¹ and even transcends the life of the coming world (*Chayei Olam HaBa*).

This matter will be revealed with the fulfillment of the prophecy,⁷⁰² “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see,” in which the verse specifies “flesh-*Bassar*-בשר.” This is similar to the explanation above (in chapter three) that “I am-*Anochi*-אנכי” is in the Egyptian language, but even so, at the beginning of the ten commandments it states “I am-*Anochi*-אנכי”, even before stating *HaShem*-יהו"ה.

Nonetheless, after this, one should not remain in [the aspect indicated by] “I am-*Anochi*-אנכי,” but must draw this forth in *HaShem*-יהו"ה, in a way that *HaShem*-יהו"ה should be your God-*Elohe*”*cha*-אלהיך, meaning, your strength and vitality,⁷⁰³ until this is drawn into all ten commandments, and into all six-hundred and thirteen *mitzvot*, even including a minor precision instituted by our sages and everything that a seasoned Torah scholar is destined to introduce. All this is [in order to] affect oneness and union, in a way that the Jewish people, the Torah, and the Holy One, blessed is He, come to be entirely one.⁷⁰⁴

⁷⁰⁰ Talmud Yerushlami, Pe’ah 1:1

⁷⁰¹ Mishnah Avot 1:17

⁷⁰² Isaiah 40:5

⁷⁰³ See Tur and Shulchan Aruch of the Alter Rebbe, Orach Chayim 5; Likkutei Torah, Balak 73c; Pinchas 80a, and elsewhere.

⁷⁰⁴ See Zohar III 73a

Discourse 17

“*Vayar Yisroel et HaYad HaGedolah... -
Israel saw the great hand...*”

Delivered on Shabbat Parshat Beshalach,
The 15th of Shvrat – Tu BiShvat, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷⁰⁵ “Israel saw the great hand that *HaShem*-יהו"ה did in Egypt etc.” About this the Alter Rebbe explains as follows:⁷⁰⁶

We first must understand the root of the matter of Egypt and what it is , for as known, the matter of Pharaoh-פרעה, king of Egypt, is explained in two ways. The first is from above, and is the aspect of the Crown-*Keter*, that is, the “back of the neck-*Oreph*-עורה” of *Arich Anpin* etc. The second is the aspect of Kingship-*Malchut*, and is of the same root as the word “uncover-*Priyah*-פריעה,” referring to the revelation of all the lights etc.,⁷⁰⁷ as in the verse,⁷⁰⁸ “and shall uncover-*u'Para*-ופרעה the head of the woman etc.”

⁷⁰⁵ Exodus 14:31

⁷⁰⁶ See the end of the discourse entitled “*Vayar Yisroel*” in manuscript #78, p. 27a and on; #1146 p. 95b and on (in the library of Agudat Chassidei Chabad), subsequently printed (with additional glosses etc.) in *Ohr HaTorah*, Beshalach p. 451 and on.

⁷⁰⁷ See *Zohar* I 210a

⁷⁰⁸ Numbers 5:18; Also see *Torah Ohr*, Mikeitz 31c

Now, according to the second explanation, Egypt (*Mitzrayim*-מצרים) together with Pharaoh (פרעה), is the aspect of the external vessels (*Keilim*) of the shiny husk (*Kelipat Nogah*) from which the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) derive vitality. This is because they are in the ultimate state of constraint (*Meitzar*-מיצר) and limitation, this being the “sea-*Yam*-ים,” which is the end of all levels. This is why Egypt-*Mitzrayim*-מצרים is called the upper “constraint of the sea-*Meitzar Yam*-ים-מצר.”⁷⁰⁹ They also are the aspect of “constraints-*Meitzarim*-מצרים” and limitations that cause limitation in the Godly light of the side of holiness, so that nothing of it is revealed except by way of great constrictions etc.

According to the first explanation of Pharaoh-פרעה, Egypt-*Mitzrayim*-מצרים is called the aspect of the external vessels (*Keilim*) of the world of Emanation (*Atzilut*), from which the shiny husk (*Nogah*) of the world of Emanation (*Atzilut*) receives etc. The general matter [of these vessels] is only that they are the aspect of the “constraint-*Meitzar*-מיצר” and limitation that limits the bestowal of Godly beneficence etc., whether in the world of Emanation (*Atzilut*) itself, or whether from the world of Emanation (*Atzilut*) to the world of Creation (*Briyah*) etc. This will suffice for the understanding.

Now, as known, all the action *mitzvot* are within [the categories] of the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chay*), and speaker (*Medaber*) of the physical shiny husk (*Nogah*). Examples of this are [the *mitzvah* to wear]

⁷⁰⁹ See Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 7.

Tzitzit made of [physical] wool, and the *mitzvah* of Tefillin made of [physical] parchment from animal skin, and the like.

When fulfilling the physical action *mitzvot* this causes an arousal and revelation of the innerness (*Pnimityut*) of the quality of Kingship-*Malchut* of the world of Emanation (*Atzilut*) with much greater strength, for the above reasons, namely, through the aspect of nullification (*Bittul*) in them. Because of this, they are called the “commandments of the King-*Mitzvat HaMelech*-מצות המלך.”⁷¹⁰

This is the meaning of the words, “that *HaShem*-יהו"ה did (*Asah*-עשה) in Egypt etc.,” meaning, what was done and drawn down from the Name *HaShem*-יהו"ה into Kingship-*Malchut* of the world of Emanation (*Atzilut*), and even higher, in *Zeir Anpin* and in [the aspects of] the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*), as mentioned before.

All this is brought about by the elevation of the refined sparks of the shiny husk (*Nogah*) of Egypt (*Mitzrayim*-מצרים) through *mitzvot* that are done in action specifically by restraining the side opposite holiness etc.⁷¹¹

Similarly, this is how the words, “Israel saw etc.,” can be understood. Namely, the very fact that this took place, that Egypt-מצרים itself could be forced to actualize the Name *HaShem*-יהו"ה, is because they saw “the Great Hand” (*Yad HaGedolah*). The explanation of “the Great Hand” (*Yad HaGedolah*) is that it refers to the aspect of the “Godly

⁷¹⁰ See the note of the Rebbe in Sefer HaMaamarim 5700 p. 48.

⁷¹¹ See Zohar II 67b, 128b; Tanya, Likkutei Amarim, Ch. 27; Likkutei Torah, beginning of Pekudei.

nothingness-*Ayin*-אין” of the Supernal Crown-*Keter*. For, as known, Kindness-*Chessed* and Might-*Gevurah* of *Arich Anpin* are called “the Great Hand (*Yad HaGedolah*)” and “the Mighty Hand (*Yad HaChazakah*),” as explained elsewhere.⁷¹²

This is because they spread forth into the intellect without any constraint or constriction whatsoever etc., to the point that the three sections (*Perakim*) of *Arich Anpin* become garbed in the three statures (*Partzufim*) of the world of Emanation (*Atzilut*). The first section (*Perek*) becomes garbed in the father-*Abba* (Wisdom-*Chochmah*), the second in *Zeir Anpin*, and the third in *Nukva*, until the “feet” of the ten *Sefirot* etc., as the verse states,⁷¹³ “And below are the arms of the world etc.” This will suffice for the understanding.

This is as explained elsewhere⁷¹⁴ about the reason that “Your right hand is extended to receive those who repent etc.”⁷¹⁵ That is, due to its height and exaltedness [above], the descent of this “Great Hand” (*Yad HaGedolah*) is all the way down. It therefore is in the power of the Great Hand (*Yad HaGedolah*) to restrain the fifty gates of impurity of the shiny husk (*Nogah*) of the world of Action (*Asiyah*) etc., until there thereby is caused to be the [revelation of] the Name *HaShem*-יהוה in all the statures (*Partzufim*) of the world of Emanation (*Atzilut*), since, as mentioned above, there is no restriction whatsoever. This will suffice for the understanding. (This concludes the words of the Alter Rebbe.)

⁷¹² See Siddur Im Da”Ch p. 293c and on.

⁷¹³ Deuteronomy 33:27

⁷¹⁴ See Torat Chayim, Vayechi 45d

⁷¹⁵ See liturgy of the 1st day of *Selichot*

2.

We can add and say that the two explanations of the matter of “Pharaoh-פרעה,” that it refers to the aspect of the “back of the neck-*Oreph*-עורף” of *Arich Anpin*, and that it is the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), are related to each other. Therefore, even though the discourse explains that the derivation of vitality to the shiny husk (*Nogah*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is from the lowest level of Pharaoh-פרעה, this being the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), nonetheless, to negate this derivation of vitality, we must also nullify the derivation of vitality to the shiny husk (*Nogah*) of the world of Emanation (*Atzilut*), which derives [it’s vitality] from the highest level of Pharaoh-פרעה, this being the aspect of the “back of the neck-*Oreph*-עורף” of *Arich Anpin*. For, because of the great abundance of chainings down (*Hishtalshelut*), from this it is possible for there to even be a chaining down into the shiny husks (*Nogah*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Beyond this, the derivation of the lower Pharaoh-פרעה is specifically from the aspect of the “back of the neck-*Oreph*-עורף” of *Arich Anpin*. This is as explained in various places⁷¹⁶ in elucidation of the terminology of our sages, of blessed memory,⁷¹⁷ “Those who pass **over** His will (*Ovrei Retzono*-עוברי רצונו),” that they derive vitality from that which transcends the aspect of the Supernal will, so to speak. It therefore is

⁷¹⁶ See Torah Ohr, Beshalach 61c and elsewhere.

⁷¹⁷ Talmud Bavli, Makkot 24b and elsewhere.

necessary to negate even the loftiest level of Pharaoh-*פרעה*, since without doing so, derivation of vitality from there is possible even all the way to the lowest external husks (*Kelipot*).

From this, we also can understand this matter as it relates to the exodus from Egypt (*Mitzrayim*-מצרים). That is, for the exodus from the Egypt (*Mitzrayim*-מצרים) of the side opposite holiness to be with certainty, there also must be an exodus from the Egypt (*Mitzrayim*-מצרים) of the side of holiness (*Kedushah*), meaning in all worlds, including the worlds about which it is written,⁷¹⁸ “Evil shall not dwell with You.” This is because as long as we still are in a state of Egypt (*Mitzrayim*-מצרים) even of the side of holiness (*Kedushah*), from this there can possibly be a chaining down from of the aspect of Egypt (*Mitzrayim*-מצרים) of the side opposite holiness.⁷¹⁹

The explanation of the matter, as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that the perfection and completion of the matter of the exodus from Egypt (*Mitzrayim*-מצרים), including the exodus from Egypt (*Mitzrayim*-מצרים) of the side of holiness (*Kedushah*), is when one serves *HaShem*-יהו"ה, blessed is He, in a way that transcends measure and limitation. This is why he does not only serve *HaShem*-יהו"ה, blessed is He, in one way, according to his nature, but even serves Him in an opposite way, the opposite of his nature. This indicates that his service of *HaShem*-יהו"ה, blessed is He, is in a way of leaving his own existence, since he gives himself over to the Holy One, blessed is He, in the ultimate way.

⁷¹⁸ Psalms 5:5; Likkutei Torah, Bamidbar 3c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

⁷¹⁹ See at length in the Sichah talk that preceded the discourse (Likkutei Sichot, Vol. 3, p. 971).

This is as the Alter Rebbe explained⁷²⁰ about Rabbi Chaninah ben Teradyon, who gave up his life for the sanctification of the Name *HaShem*-יהו"ה by convening public assemblies to study Torah.⁷²¹ Even so, he had doubt in himself and in his self-sacrifice (*Mesirat Nefesh*) in studying Torah, whether it truly was solely for the sake of Heaven, or perhaps it also was his nature that caused him to have self-sacrifice for Torah. The test [that determined this], was as to whether his service also was in a way opposite of his nature, ("I confused coins that were designated for [my] Purim [festivities] with coins that were designated for charity, and distributed all of them to the poor [and did not reimburse myself from the coins designated for charity]").⁷²² Through this, it became clear that his self-sacrifice (*Mesirat Nefesh*) was solely because only One-*Echad*-אחד was in his heart, without any admixture of his own nature whatsoever.

However, as long as one's service of *HaShem*-יהו"ה, blessed is He, is only in one way, even if it is a way of self-sacrifice (*Mesirat Nefesh*), we still do not know his true state and standing. Moreover, not only do we not know the state and standing of the essence [of his soul],⁷²³ but we do not even know this in relation to the revealed powers of his soul, since it could be that his service of *HaShem*-יהו"ה, blessed is He, only stems from his nature. Therefore one's service of *HaShem*-יהו"ה, blessed is He, must specifically be in two ways.

⁷²⁰ Torah Ohr, Toldot 19b and on

⁷²¹ Talmud Bavli, Avodah Zarah 18a – (In violation of the decrees of the Romans, for which he was killed in sanctification of the Name of *HaShem*-יהו"ה.)

⁷²² Talmud Bavli, Avodah Zarah 18a *ibid.* and Rashi there.

⁷²³ See Likkutei Torah, Vayikra, Hosafot 50d and elsewhere.

We can connect this with the 15th of Shvat, which is the Rosh HaShanah of the trees.⁷²⁴ It states in books of Mussar and also in several books of Chassidus, that Rosh HaShanah of the trees is connected to man's service of *HaShem*-יהו"ה, blessed is He, as the verse states,⁷²⁵ "For man is a tree of the field." Furthermore, the primary matter in man's service of *HaShem*-יהו"ה, blessed is He, is to affect change in his natural character traits (*Midot*) (This is as stated in the name of the Alter Rebbe and the Tzemach Tzeddek.)⁷²⁶ The matter of change of the nature of his character traits (*Midot*) is when his service of *HaShem*-יהו"ה, blessed is He, is in two ways, meaning that it includes the second way stated above, which is the opposite of his nature.

3.

With the above in mind, we can understand what Torah states about the splitting of the sea,⁷²⁷ "The water was a wall for them, on their right and on their left." About this it states in Mechilta,⁷²⁸ "Who caused Israel to be saved? 'On their right and on their left.' 'On their right' refers to the merit of the Torah that they were destined to receive, as it states,⁷²⁹ 'From His right hand, a fiery law,' 'On their left' refers to prayer (*Tefillah*)."

⁷²⁴ Mishnah Rosh HaShanah 1:1

⁷²⁵ Deuteronomy 20:19; See Talmud Bavli, Taanit 7a

⁷²⁶ Likkutei Dibburim Vol. 1, p. 56a and on; Also see Igrot Kodesh of the Tzemach Tzeddek p. 105.

⁷²⁷ Exodus 14:22, 14:29

⁷²⁸ Mechilta to Exodus 14:29

⁷²⁹ Deuteronomy 33:2

There also is a version⁷³⁰ that states “On their left” refers to the Tefillin.

The explanation⁷³¹ is that the splitting of the sea is the conclusion of the exodus from Egypt, and also includes the conclusion of the toil of affecting refinements (*Birurim*) in Egypt. About this the verse states,⁷³² “And afterwards they will leave with great wealth.” This is why the Holy One, blessed is He, told Moshe,⁷³³ “Please speak in the ears of the people: Let each man request from his fellow and each woman from her fellow, silver vessels and gold vessels,” in which the word “Please-*Na*-נא” is always a term meaning “request-*Bakashah*-בקשה.” That is, “Please request of them, that they ask of the Egyptians vessels of silver and vessels of gold, so that the righteous one (Avraham) will not say that [the words of the verse],⁷³⁴ ‘They will serve them and they will oppress them’ were fulfilled in them, but [the words of the next verse] ‘afterwards they will leave with great wealth’ was not fulfilled in them.”⁷³⁵

However, their primary wealth was received by the Jewish people at the splitting of the sea. This is as our sages, of blessed memory, stated,⁷³⁶ “Greater, indeed, was the booty they obtained at the Red Sea, than the booty they brought out of Egypt.” We thus find that both the exodus from Egypt and the

⁷³⁰ Yalkut Shimoni, Remez 238

⁷³¹ See at length in the Sichah talk that preceded the discourse (Likkutei Sichot Vol. 3, p. 967 and on).

⁷³² Genesis 15:14; See Torat Chayim, Lech Lecha 93a-b; Likkutei Sichot p. 823 and on.

⁷³³ Exodus 11:2

⁷³⁴ Genesis 15:13

⁷³⁵ Talmud Bavli, Brachot 9a and on.

⁷³⁶ Rashi to Exodus 15:22 and elsewhere.

great wealth, were completed and fulfilled at the splitting of the sea.

Now, our sages, of blessed memory, stated,⁷³⁷ “A *mitzvah* is named after the one who completes it.” Therefore, just as it was upon leaving Egypt-*Mitzrayim*-מצרים, that they had to completely leave their existence and limitations, which specifically is by serving *HaShem*-יהו"ה, blessed is He, in two ways, the same was so of the splitting of the sea, that there had to be “the wall on their right,” referring to Torah, “and the wall on their left,” referring to prayer (*Tefillah*) or Tefillin, (as will be further explained). These two ways caused the salvation and protection of the Jewish people.

The explanation of the relationship between their right and their left, to Torah and prayer or Tefillin, is that in man’s service of *HaShem*-יהו"ה, blessed is He, **itself**, there is a difference between serving Him in a way of ascent (*Ha’ala’ah*) which is the left, and serving Him in a way of drawing down (*Hamshachah*), which is the right.

This is the difference between prayer (*Tefillah*) and Tefillin. That is, prayer is the matter of the “running” desire (*Ratzo*) and ascent from below to Above. This is because prayer (*Tefillah*) is the matter nullifying one’s self-existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, “like a servant standing before his Master,”⁷³⁸ this being a motion of ascent (*Ha’ala’ah*).

In the same way, the order of prayer is from below to Above. That is, the [Amidah] prayer, must be preceded by the

⁷³⁷ Rashi to Deuteronomy 8:1 and elsewhere.

⁷³⁸ Talmud Bavli, Shabbat 10a

recital of Shema and its blessings, which are preceded by the verses of song (*Pesukei d'Zimra*), and there likewise are matters that precede the verses of song (*Pesukei d'Zimra*). This is because prayer is “a ladder (*Sulam*-סלם) that is set upon the earth,”⁷³⁹ through which we ascend from below to Above, from level to level, until “its head reaches the heavens,” this being the nullification of one’s [sense of] independent existence (*Bittul b’Metziyut*) during the Amidah prayer.

In contrast, the Tefillin, [the matter of which is the subjugation of the mind and heart,⁷⁴⁰ and since all of Torah is equated to Tefillin,⁷⁴¹ we find that through it, there is the subjugation of the self to fulfill all the *mitzvot*], which is the matter of affecting a drawing down (*Hamshachah*) from Above to below, like all the *mitzvot*. This is especially so of the straps of the Tefillin, for as known,⁷⁴² the matter [of the straps] is that of drawing down (*Hamshachah*) to below.

However, **the general totality of man’s service of *HaShem*-יהויה, blessed is He**, (whether in a way of ascent (*Ha’ala’ah*), or in a way of drawing down (*Hamshachah*)), is that in **earthly** matters, this is ascent from below to Above (from the material and physical to the spiritual), which is the matter of the left, whereas in matters that are granted from Above, which are **heavenly** matters given to man below – that is, Torah – this is the matter of the right.

⁷³⁹ Genesis 28:12; See Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

⁷⁴⁰ Shulchan Aruch, Orach Chayim 25:11; Shulchan Aruch of the Alter Rebbe there, and elsewhere; Also see Tanya, Likkutei Amarim, Ch. 41.

⁷⁴¹ Talmud Bavli, Kiddushin 35a

⁷⁴² See Sefer HaMaamarim 5699 p. 159; Torat Menachem, Sefer HaMaamarim Elul, p. 262.

This is as in the teaching of our sages, of blessed memory,⁷⁴³ “He stretched out His right hand and created the heavens, and stretched out His left hand and created the earth.” This is why about the Torah the verse states,⁷⁴⁴ “There was a voice from above the firmament (*Rakiya*-רַקִּיעַ),” this being the right line and way. Tefillin, is inclusive of all the *mitzvot*, (including those, the matter of which is to draw down – *Hamshachah*), as in the teaching of our sages, of blessed memory,⁷⁴⁵ “All of Torah is equated to Tefillin,” which is on the left line.

It can be added that if we consider both versions [of the above-mentioned teaching] together, (since “both these and those are the words of the Living God”),⁷⁴⁶ at the splitting of the sea (the “wall”) was inclusive of service of *HaShem*-יהוה, blessed is He, in all three ways, (the two ways [of right and left] and the mediator between them). That is, Tefillin (drawing down-*Hamshachah*) is on the right, prayer (*Tefillah*) is on the left, and Torah is the middle column (*Kav HaEmtza'ee*), (which leans to the right, and is therefore also considered as part of the right).⁷⁴⁷

⁷⁴³ See Pirkei d'Rabbi Eliezer Ch. 18; Zohar II 20a, 37a, 85b

⁷⁴⁴ Ezekiel 1:25

⁷⁴⁵ Talmud Bavli, Kiddushin 35a

⁷⁴⁶ Talmud Bavli, Eiruv 13b

⁷⁴⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

4.

Now, through perfecting our service of *HaShem*-יהו"ה, blessed is He, in all three ways, this causes a revelation of the concealed (*Gilyu HaHe'elem*) essence of the soul (the “sea-*Yam*-ים” of the soul). Therefore, there also is thereby caused to be a “revelation of the concealed” (*Gilyu HaHe'elem*) in the world at large, this being the matter of the splitting of the sea (*Kriyat Yam Suf*-סוף ים קריעת ים). For, as explained in Likkutei Torah,⁷⁴⁸ the matter of the “sea-*Yam*-ים” is that of Understanding-*Binah*, which is revealed on the “dry land-*Yabashah*-יבשה,” this being the aspect of Kingship-*Malchut*.

Beyond this, as the Mittler Rebbe explains in Shaar HaEmunah,⁷⁴⁹ the revelation of the splitting of the sea (*Kriyat Yam Suf*-סוף ים קריעת ים) was all the way down below, even in the aspect of the inanimate (*Domem*).⁷⁵⁰ This matter brings a state of preparation into being for the revelation of the coming future, at which time there will be the fulfillment of the prophecy,⁷⁵¹ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” As the Mittler Rebbe points out,⁷⁵² [the verse specifies that] even the “flesh-*Bassar*-בשר,” which in and of itself, is the aspect

⁷⁴⁸ Likkutei Torah, Tzav 14c; Drushei Shmini Atzeret 85d

⁷⁴⁹ Shaar HaEmunah, Ch. 17 (32b and on)

⁷⁵⁰ See the Sichah talks that preceded the discourse, (Likkutei Sichot Vol. 3, p. 972 and on), that it is in this regard that there was a revelation of the fruit bearing trees which were included in a concealed manner within the power of growth (*Ko'ach HaTzome'ach*) in the splitting of the sea.

⁷⁵¹ Isaiah 40:5

⁷⁵² Torat Chayim, Tetzaveh 482a and on (329b and on in the new edition); Shaar HaEmunah, Ch. 25 (45a).

of the inanimate (*Domem*), will behold *HaShem*'s יהו"ה Godliness.

In other words, through the general totality of our deeds and service of *HaShem*-יהו"ה, blessed is He, which began with the giving of the Torah [at which time there was a glimmer of similarity to the revelation of the coming future, as explained in Tanya⁷⁵³ about the revelations that will take place in the coming redemption, (at which time *HaShem*'s-יהו"ה ultimate Supernal intent in creation will be fulfilled, namely, that there be “a dwelling place for the Holy One, blessed is He, in the lower worlds”),⁷⁵⁴ a glimmer of which was already experienced at the giving of the Torah], in drawing down *HaShem*'s-יהו"ה Godliness in the world, to such an extent that we find amongst greatly righteous *Tzaddikim*, that through their service of *HaShem*-יהו"ה, blessed is He, they reached a state of even perceiving Godliness in inanimate objects (*Domem*), as known from the story about the Alter Rebbe.⁷⁵⁵ The same was so of all of our Rebbes, our leaders, and in the coming future, this will also be openly revealed in the whole world at large.

⁷⁵³ Tanya, Likkutei Amarim, Ch. 36

⁷⁵⁴ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁷⁵⁵ Beit Rebbe Vol. 1, Ch. 22.

Discourse 18

“Pekudah Leetein Machatzzeit HaShekel - It is a mitzvah to give the half Shekel”

Delivered on Shabbat Parshat Mishpatim, Parshat Shekalim,
Shabbat Mevarchim & Erev Rosh Chodesh Adar, 5723
By the grace of *HaShem*, blessed is He,

1.

It⁷⁵⁶ states in Zohar,⁷⁵⁷ “It is a *mitzvah* to give a half *shekel* of the sacred *shekel*...⁷⁵⁸ What is the half *shekel*...? The stone by which it is weighed is the *Yod-י*-10. ‘The *shekel* is twenty *gera*,⁷⁵⁹ this is the *Yod-י*””-20. ‘The wealthy shall not increase etc...⁷⁶⁰ by giving more than *Yod-י*-10... [as it states] ‘ten and not eleven,⁷⁶¹ and ‘the destitute shall not decrease⁷⁶²

⁷⁵⁶ This discourse is founded upon the discourse of the Alter Rebbe with glosses (that are in parenthesis) and summaries of the Tzemach Tzeddek. It was printed as a pamphlet in and of itself (Kehot 5723), and subsequently printed in Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 275 and on, with additional notes and citations from the Rebbe. For [further clarification of] the general whole of the discourse in Biurei HaZohar, the Rebbe cites the discourse by the same title in Maamarei Admor HaZaken, Hanachot HaRav Pinchas Z”L [p. 32 and on]; Biurei HaZohar [of the Mittler Rebbe], Parshat Tisa [52d and on]; The explanation of the discourse by the Tzemach Tzeddek [Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, p. 829 and on]; Sefer HaMitzvot of the Tzemach Tzeddek, Machatzit HaShekel Ch. 2 and on [Derech Mitzvotecha, p. 66a and on].

⁷⁵⁷ Zohar II 187b (Ra’aya Mehemna)

⁷⁵⁸ Exodus 30:13

⁷⁵⁹ Exodus 30:13 *ibid.*

⁷⁶⁰ Exodus 30:15

⁷⁶¹ Sefer Yetzirah 1:7

⁷⁶² Exodus 30:15 *ibid.*

from the ten, as it states,⁷⁶³ ‘ten and not nine,’ from the half *shekel*, which is *Yod-י-10*” (Ra’aya Mehemna to the Torah portion of Ki Tisa).⁷⁶⁴

The Alter Rebbe explains⁷⁶⁵ that the meaning of “the wealthy shall not increase” is that “wealthy” refers to [the teaching],⁷⁶⁶ “There is no wealth except in Knowledge-*Da’at*,” but, even so, he “shall not increase” beyond the ten, [meaning],⁷⁶⁷ “ten and not eleven.” This is because when Knowledge-*Da’at* is counted [amongst the ten *Sefirot*], the Crown-*Keter* is not counted, and when the Crown-*Keter* is counted, Knowledge-*Da’at* is not counted.⁷⁶⁸ We thus find that there only are ten and not eleven.

The explanation is as explained in Etz Chayim (Shaar 41, Chapter 3),⁷⁶⁹ that in the Crown-*Keter*, there are two aspects. One aspect is counted in the enumeration of the ten *Sefirot*, and the second aspect is not counted in the enumeration of the ten *Sefirot*. Since it is the root of the emanated the externality of the Crown-*Keter*, which is the aspect of *Arich Anpin*, is counted in the enumeration of the ten *Sefirot*. (This is what is meant by the statement that the Crown-*Keter* is counted.) In contrast, the inner aspect of the Crown-*Keter*, [which is the aspect of] *Atik Yomin* (עתיק יומין), and is transcendently removed (*Ne’etak*-נעתק) from the emanated (and

⁷⁶³ Sefer Yetzirah 1:7 *ibid*.

⁷⁶⁴ Zohar II (Ra’aya Mehemna) 187b *ibid*.

⁷⁶⁵ Biurei HaZohar *ibid*.; Also see Maamarei Admor HaZaken *ibid*. p. 33.

⁷⁶⁶ See Talmud Bavli, Ketubot 78a; Nedarim 41a

⁷⁶⁷ Sefer Yetzirah 1:7

⁷⁶⁸ See Etz Chayim, Shklov 5560 edition, Shaar 41, Ch. 3 (cited in the discourse above), and in our current edition see Shaar 42 (Shaar Drushei ABY”A) Ch. 1.

⁷⁶⁹ In our current edition, Shaar 42, Ch. 1.

is the lowest aspect of the Emanator), is not counted in the enumeration of the ten *Sefirot*. (This is what is meant by the statement that the Crown-*Keter* is not counted.)

About this they stated that when the Crown-*Keter* is counted, Knowledge-*Da'at* is not counted. This is because the fact that the Crown-*Keter* is counted refers to the externality (*Chitzoniyut*) of the Crown-*Keter*, which is counted in the enumeration of the *Sefirot*, (as mentioned above). This demonstrates that the count is the enumeration of the *Sefirot* that stems from their externality.

This is why Knowledge-*Da'at* is not counted amongst them, because Knowledge-*Da'at* is the inner aspect (*Pnimityut*), which is why the emotions (*Midot*) are born specifically through it. (It is in regard to this that it is called,⁷⁷⁰ “the key that includes six.”) For, as explained in Tanya,⁷⁷¹ the word “Knowledge-*Da'at*-דעת” is of the root [used in the verse],⁷⁷² “Adam knew (*Yada*-עד) Chavah,” which is a term that indicates connection and bonding, in that one bonds his attention and interest (*Da'at*-דעת) etc.⁷⁷³ Thus, since Knowledge-*Da'at* is the inner aspect (*Pnimityut*) as the count stems from their externality (*Chitzoniyut*), it is not counted in the enumeration of the *Sefirot* (in which case the externality of the Crown-*Keter* is counted).

However, when Knowledge-*Da'at* is counted, this is the enumeration of the *Sefirot* as they stem from their innerness

⁷⁷⁰ See Zohar II 177b; Explained in Likkutei Torah, Va'etchanan 6d; Sefer HaMitzvot of the Tzemach Tzedek 46a, and elsewhere.

⁷⁷¹ Tanya, Likkutei Amarim, Ch. 3

⁷⁷² Genesis 4:1

⁷⁷³ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

(*Pnimiyut*), in which case the Crown-*Keter* is not enumerated. This is because the inner aspect (*Pnimiyut*) of the Crown-*Keter* is transcendently removed (*Ne'etak*-נעתק) and not included in the enumeration of the ten *Sefirot*.

2.

Now, in the book *Mishnat Chassidim*,⁷⁷⁴ the opposite is stated. Namely, that when we count the *Sefirot* from the aspect of their externality (*Chitzoniyut*), Knowledge-*Da'at*, rather than is the Crown-*Keter*, is counted. The source for his words also stems from *Etz Chayim*, elsewhere in *Shaar Mochin d'Tzelem*,⁷⁷⁵ that in external aspect (*Chitzoniyut*) it is Knowledge-*Da'at* that completes the ten *Sefirot*, whereas in the inner aspect (*Pnimiyut*), it is the Crown-*Keter* that is included in the ten *Sefirot*.

It therefore must be said that the reason Knowledge-*Da'at* is counted when the inner aspect (*Pnimiyut*) of the Crown-*Keter* is not counted, is because Knowledge-*Da'at* is the inner aspect (*Pnimiyut*) and is counted in the enumeration of the *Sefirot* that stems from their innerness (*Pnimiyut*). However, at first glance, the statement in *Mishnat Chassidim* (based on *Etz Chayim*, *Shaar Mochin D'Tzelem*), that Knowledge-*Da'at* is counted in the enumeration of the *Sefirot* that stems from their externality (*Chitzoniyut*), seems to be a different view.

⁷⁷⁴ *Mishnat Chassidim*, *Mesechet Briyat Adam* Kadmon 1:4

⁷⁷⁵ *Etz Chayim*, *Shaar Mochin d'Tzelem* (*Shaar* 23), Ch. 4 in the *Shklov* edition, Ch. 8 in our edition.

The reason the Alter Rebbe relies more on what it states in Etz Chayim, Shaar 41, Chapter 3, is because there it discusses the Crown-*Keter* in general. In contrast, in Shaar Mochin d'Tzelem it discusses the Crown-*Keter* of *Zeir Anpin*. It follows automatically that there is a difference in regard to the matter of Knowledge-*Da'at*. That is, according to the words of Mishnat Chassidim, Knowledge-*Da'at* is specifically counted from the perspective of its externality (*Chitzoniyut*), whereas according to the Alter Rebbe, Knowledge-*Da'at* is counted from the perspective of its innerness (*Pnimiyut*). For, since the aspect of the Crown-*Keter*, which is not counted in the enumeration of the ten *Sefirot* (and [instead] the count is completed by Knowledge-*Da'at*), which is the inner aspect (*Pnimiyut*) of the Crown-*Keter*, it must therefore be said that the completion of the enumeration of the ten *Sefirot* through Knowledge-*Da'at*, stems from the inner aspect (*Pnimiyut*).

However, all this is not enough to settle the words of Etz Chayim. For, when it states in Shaar Mochin d'Tzelem that when considering the inner aspect (*Pnimiyut*) the Crown-*Keter* it is counted in the enumeration of the ten *Sefirot* (this being the Crown-*Keter* of *Zeir Anpin*, but the likeness to this also [applies] to the Crown-*Keter* in general), this is not in contradiction to the statement in Shaar 41, Ch. 3, that the inner aspect (*Pnimiyut*) of the Crown-*Keter* is not included in the enumeration of the ten *Sefirot*. For, since both these [views] are presented in Etz Chayim, we must say that they are not in contradiction to each other, but are aligned with each other.

The Tzemach Tzedek therefore explains⁷⁷⁶ that the aspect of *Atik Yomin*, which literally is the inner aspect (*Pnimityut*) of the Crown-*Keter*, is certainly not included in the count of the ten *Sefirot*, as stated in Shaar 41, Ch. 3. In regard to the statement in Shaar Mochin d'Tzelem, that in the inner aspect (*Pnimityut*) it is the Crown-*Keter* that is counted in the enumeration of the *Sefirot*, this (does not refer to the aspect of *Atik Yomin*, but) refers to the inner aspect of *Arich Anpin*, which is the aspect of “The Hidden Brain” (*Mocha Stima'ah*).

The explanation is that in regard to what was explained above, that the aspect of *Arich Anpin*, which is the externality (*Chitzonyut*) of the Crown-*Keter*, is counted in the enumeration of the *Sefirot*, this is only in general. However, more specifically, within the aspect of *Arich Anpin* itself, there is a level that is not counted in the enumeration of the *Sefirot*.

To explain, in the aspect of *Arich Anpin*, it is the opposite of how it is [when discussing] the Crown-*Keter* in general. In other words, when it comes to the Crown-*Keter* in general, the externality (which is *Arich Anpin*) is included in the enumeration of the *Sefirot*, whereas the innerness (which is *Atik Yomin*) is not included in the enumeration of the *Sefirot*. However, this is not so in the aspect of *Arich Anpin* [itself], where it is the opposite. That is, the externality (*Chitzonyut*) is not included in the count of the *Sefirot*, whereas the innerness (*Pnimityut*) is included in the count of the *Sefirot*.

⁷⁷⁶ Biurei HaZohar *ibid.* p. 276 and on; Also see the glosses of the Tzemach Tzedek to the explanation of the discourse entitled “*Yaviyu Levush Malchut*” (Torah Ohr, Megillat Esther, 91c-d); Ohr HaTorah, Megillat Esther (Kehot 5750) p. 97 and on; Also see the glosses of the Tzemach Tzedek to Likkutei Torah, Shlach 49c and on.

This is because the external aspect of *Arich Anpin* is the aspect of the Crown-*Keter* of the Crown-*Keter*, this being the aspect of the “Skull” (*Galgalta*), which is the transcendent encompassing aspect (*Makif*). It transcends the inner aspect (*Pnimityut*) of *Arich Anpin*, which is Wisdom-*Chochmah* of *Arich Anpin*, [also called] “the Hidden Wisdom” (*Chochmah Stima’ah*). Therefore, in regard to the aspect of the “Skull” (*Galgalta*), even though it is the external aspect (*Chitzonyut*), it is not included in the enumeration of the *Sefirot*.

In contrast, in regard to the aspect of “the Hidden Wisdom” (*Chochmah Stima’ah*), even though it is the inner aspect (*Pnimityut*), [so much so, that it is called the inner aspect (*Pnimityut*) of the Crown-*Keter* relative to the “Skull” (*Galgalta*) which is called the externality (*Chitzonyut*), which is why the brain is more important than the skull, as we find in the laws that render animals unfit for consumption (*Hilchot Treifot*)⁷⁷⁷ that a [single] puncture [or minor crushing] of the skull [of the animal] does not render it unfit,⁷⁷⁸ whereas if the membrane of its brain was punctured it does render it unfit,⁷⁷⁹ nevertheless, it is lower than the aspect of the “Skull” (*Galgalta*) and is counted in the enumeration of the *Sefirot*.

With this in mind, the words of the Mishnat Chassidim (based on Etz Chayim, Shaar Mochin d’Tzelem) make sense, that in the inner aspect (*Pnimityut*) the Crown-*Keter* is counted in the enumeration of the *Sefirot*, being that this refers to “the Hidden Brain” (*Mocha Stima’ah*) of *Arich Anpin*. Likewise, in

⁷⁷⁷ See Mishnah in Talmud Bavli, Chullin 42a, and 42b there.

⁷⁷⁸ See Rashi there.

⁷⁷⁹ See Likkutei Torah, Shir HaShirim 22d; Ohr HaTorah, Megilat Esther p. 97 and on ibid.

regard to the Alter Rebbe's statement, that in the inner aspect (*Pnimiyut*) the Crown-*Keter* is not counted, this refers to the innerness (*Pnimiyut*) of the Crown-*Keter* in general, (and he did not make the distinction between the externality (*Chitzoniyut*) and innerness (*Pnimiyut*) of the aspect of *Arich Anpin* itself), meaning, the aspect of *Atik Yomin*, which according to all opinions is not included in the count of the *Sefirot*.

This then, is the meaning [of the statement] that in regard to the count of the *Sefirot* from their inner aspect (*Pnimiyut*), in which case the Crown-*Keter* is not counted (being that the inner aspect of the Crown-*Keter*, which is the aspect of *Atik Yomin*, is not included in the enumeration of the *Sefirot*), Knowledge-*Da'at* is counted in place of the Crown-*Keter* to complete the count of ten *Sefirot*. This is because Knowledge-*Da'at* is the inner aspect (*Pnimiyut*) and is rooted in the inner aspect of the Crown-*Keter*.⁷⁸⁰

About this the verse states, "the wealthy shall not increase." For, since the root of Knowledge-*Da'at* is in the inner aspect (*Pnimiyut*) of the Crown-*Keter*, one might think that there should be an increase beyond the ten, meaning that the Crown-*Keter* (which is the root of Knowledge-*Da'at*) should [also] be counted.

However, about this it states, "The wealthy shall not increase" beyond ten. This is because the radiance of the Crown-*Keter* that is drawn down in Knowledge-*Da'at*, is only from the externality of the Crown-*Keter* (which is included in the enumeration of the *Sefirot* when considering their

⁷⁸⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & Ch. 35.

externality – *Chitzoniyut*). In contrast, the inner aspect (*Pnimityut*) of the Crown-*Keter* is not drawn down, nor does it radiate within Knowledge-*Da'at*, and therefore only Knowledge-*Da'at* is enumerated, rather than the Crown-*Keter*.

3.

It continues (in Ra'aya Mehemna⁷⁸¹ there) and states, “The poor shall not decrease – this refers to the Righteous One-*Tzaddik*, who should not decrease from ten, as it states,⁷⁸² ‘Ten and not nine.’”

Now, based on the above explanation, that “the wealthy shall not increase” refers to Knowledge-*Da'at*, it is understood that “the poor shall not decrease” also refers to Knowledge-*Da'at*. The explanation is that there are two aspects of Knowledge-*Da'at*, these being the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*). The Upper Knowledge (*Da'at Elyon*) affects the bond between Wisdom-*Chochmah* and Understanding-*Binah*.⁷⁸³ For, since they are opposites of each other,⁷⁸⁴ the bond between them can only come from a power that transcends both.⁷⁸⁵ This is like the

⁷⁸¹ Zohar II 187b (Ra'aya Mehemna) b

⁷⁸² Sefer Yetzirah 1:7

⁷⁸³ See Listen Israel, a translation (and commentary of) Rabbi Hillel Paritcher's explanation to Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe, Ch. 1, and the citations there.

⁷⁸⁴ See Likkutei Torah, Matot 86a and on; Imrei Binah of the Mittler Rebbe, Shaar HaKriyat Shema, Ch. 59; Sefer HaMaamarim 5679 p. 613 and on; Sefer HaMaamarim 5689 p. 179.

⁷⁸⁵ See Likkutei Torah *ibid.*, and elsewhere.

teaching of the Rav, the Maggid of Mezhritch,⁷⁸⁶ on the verse,⁷⁸⁷ “He makes peace in His heights,” that,⁷⁸⁸ “Michael, the angel of snow, and Gavriel, the angel of fire, [do not extinguish each other],” and the peace (the bond) between them is caused by a revelation of illumination that transcends both,⁷⁸⁹ so that they become nullified of their own existences.

This is analogous to two ministers who are standing before the king, that their own existences are nullified etc. From this it is understood that the Upper Knowledge (*Da’at Elyon*) which affects the bond between Wisdom-*Chochmah* and Understanding-*Binah*, transcends both, being that it is rooted in the aspect of the Crown-*Keter*.

Below this is the Lower Knowledge (*Da’at Tachton*), by which a drawing down from the intellect (*Mochin*) to the emotions (*Midot*) is caused. This is not in a way of the union of opposites through a higher power etc. Rather, even though the intellect (*Mochin*) and emotions (*Midot*) are opposites of each other, nonetheless, the knowledge-*Da’at* (the Lower Knowledge-*Da’at Tachton*), which is called “the key that includes six” because it includes all six emotions (*Midot*) within itself, its function is solely for there be the **revelation** of the emotions, for which a higher power is not necessary etc.

⁷⁸⁶ 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.

⁷⁸⁷ Job 25:2

⁷⁸⁸ See Midrash Bereishit Rabba 12:8; Shir HaShirim Rabba 3:11; Tanchuma, Vayigash 6.

⁷⁸⁹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 (and Ch. 30 & 31).

Now, in regard to the Upper Knowledge (*Da'at Elyon*) which causes the union of Wisdom-*Chochmah* and Understanding-*Binah* because of its root in the Crown-*Keter*, one might think to include the Crown-*Keter* in the count, (in addition to Knowledge-*Da'at*), through which there would be an increase beyond ten. About this the verse states “the wealthy shall not increase,” being that the inner aspect (*Pnimiyut*) of the Crown-*Keter* is not included in the enumeration of the *Sefirot* when considering their innerness (*Pnimiyut*) (in which case Knowledge-*Da'at* is counted, as explained before).

In contrast, in regard to the Lower Knowledge-*Da'at Tachton*, since the aspect of the Crown-*Keter* is not drawn down in it, (being that there is no upper power in it to affect the union of opposites as drawn from the aspect of the Crown-*Keter*), it therefore is called “poor-*Dal-ל*.” About this the verse states “the poor shall not decrease” from the ten, since, at the very least, there is the aspect of the Lower Knowledge (*Da'at Tachton*) in it, and it too completes the count of the ten *Sefirot* when considering their innerness (*Pnimiyut*).

4.

Now, there is another explanation of the words, “the poor shall not decrease,”⁷⁹⁰ in which “the poor-*Dal-ל* refers to the Righteous One-*Tzaddik*,” (as stated in Ra'aya Mehemna⁷⁹¹

⁷⁹⁰ Also see Maamarei Admor HaZaken ibid. p. 34.

⁷⁹¹ Zohar II 187b (Ra'aya Mehemna)

there). That is, this refers to the *Sefirah* of Foundation-*Yesod* which is called “the Righteous One-*Tzaddik* צדיק.”⁷⁹²

The reason he is called “poor-*Dal*-לל” is because he is an orphan from his mother, referring to the aspect of Understanding-*Binah*.⁷⁹³ This is because Understanding-*Binah* only spreads down to Majesty-*Hod*, and no further.⁷⁹⁴ In other words, it does not reach Foundation-*Yesod*. This is because the matter of Foundation-*Yesod* is bestowal to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). Therefore, Understanding-*Binah*, which is the aspect of the recipient (*Mekabel*), is not drawn down to Foundation-*Yesod*, the matter of which is bestowal to below. It is only in regard to Wisdom-*Chochmah*, in that the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*) is longer and concludes Foundation-*Yesod* of *Zeir Anpin*,⁷⁹⁵ which gathers all matters and [in turn] bestows to Kingship-*Malchut*, and through Kingship-*Malchut*, also to Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).⁷⁹⁶

The explanation is that Understanding-*Binah*, the matter of which is grasp, the grasp of Godliness, cannot be drawn down below, but is drawn above in the Garden of Eden where

⁷⁹² See Zohar I 59b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁷⁹³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid*.

⁷⁹⁴ Zohar III 244b (Ra’aya Mehemna); Etz Chayim, Shaar 29 (Shaar HaNesirah) Ch. 8; Also see Maamarei Admor HaEmtza’ee, Bereishit p. 222.

⁷⁹⁵ See Etz Chayim, Shaar HaKlallim, Ch. 10; Shaar HaYichud Ch. 36 *ibid*.

⁷⁹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid*.

“they delight in the ray of the *Shechinah*,”⁷⁹⁷ specifying that “they delight.” In other words, it is not just revelation in a way that is encompassing and transcendent (*Makif*), but in a way that it is drawn down in an inner way (*b’Pnimityut*).

About this the verse states,⁷⁹⁸ “I have something (*Yesh-ו*) to bequeath to those who love Me,” specifying “something-*Yesh-ו*,” indicating the grasp and comprehension of Understanding-*Binah*, which is in a state of somethingness (*Yesh-ו*).⁷⁹⁹ That is, since he has come into the category of grasp of Godliness, it is in a state of [tangible] “somethingness” (*Yesh*).

In contrast, this is not so of Wisdom-*Chochmah*. That is, since it transcends grasp and comprehension and is the aspect of “nothingness” (*Ayin-אין*), it therefore is drawn down below, even to a place where there is no grasp through comprehension of Understanding-*Binah*. (This is in addition to the fact that it also is drawn down in the comprehension itself, to affect nullification that transcends comprehension and grasp, as in,⁸⁰⁰ “The sages concede to the opinion of Rabbi Meir”).

Now, since the “poor” (*Dal-ל*) refers to Foundation-*Yesod*, who is an orphan from the Understanding-*Binah*, one might therefore think to (exclude Understanding-*Binah*) and only count nine. About this the verse states “the poor shall not decrease” from ten. This is because even though Understanding-*Binah* only spreads to Majesty-*Hod*,

⁷⁹⁷ See Talmud Bavli, Brachot 17a

⁷⁹⁸ Proverbs 8:21

⁷⁹⁹ Likkutei Torah, Pekudei 6b; Matot 86b; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 1 and elsewhere.

⁸⁰⁰ Talmud Bavli, Bava Kamma 29a; See Siddur Im Da”Ch 303c

nevertheless, since Wisdom-*Chochmah* is also drawn down into Foundation-*Yesod*, (“the Foundation-*Yesod* of the father is long etc.”) which gathers all matters and bestows them to Kingship-*Malchut* (and thereby also to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*)), therefore, through the *Sefirah* of Kingship-*Malchut*, even Foundation-*Yesod* (which is called “poor-*Dal*-לד”) becomes complete (*Shaleim*-שלם) in the number of ten. This is as known about the matter [of the verse],⁸⁰¹ “I [represent] the completely (*Shelumei*-שלמי) faithful of Israel,” referring to the *Sefirah* of Kingship-*Malchut* which completes each and every *Sefirah*.⁸⁰²

5.

Now, after having explained the matter of “the wealthy shall not increase” more than ten, and “the poor shall not decrease” less than ten, and that the ten refers to the half *shekel*, we now must explain the matter of “the *shekel* is twenty *gera*,” which is two times ten. About this it states (in Ra’aya Mehemna⁸⁰³ there), “The stone with which it is weighed is the *Yod*-י-10. ‘The *shekel* is twenty *gera*,’⁸⁰⁴ this is the *Yod*-י-10-20.” In other words, the expanded spelling (*Miluy*) of the letter *Yod*-י is with the letters *Vav*-ו-6 and *Dalet*-ד-4, which also are ten. Thus, both together (the *Yod*-י-10 with its expansion (*Miluy*) of *Vav*-ו-6 and *Dalet*-ד-4) are twenty, and the half

⁸⁰¹ Samuel II 20:19

⁸⁰² See Etz Chayim, Shaar 30 (Shaar HaPartzufim) Drush 3; Shaar 27 (Shaar Ibbur, Yenikah, Mochin) Ch. 1.

⁸⁰³ Zohar II (Ra’aya Mehemna) 187b *ibid*.

⁸⁰⁴ Exodus 30:13 *ibid*.

shekel is *Yod-י* (meaning, the essential letter *Yod-י* itself) without the expansion (*Miluy*). This is “the stone with which it is weighed,” is like the weighing stone by which merchandise is weighed [on the scales]. The merchandise is the *Vav-Dalet-ו"ו* of the expansion (*Miluy*), whereas the stone by which the merchandise is weighed, is the essential letter *Yod-י* itself, without the expansion (*Miluy*).

This may be better understood by explaining the expansion (*Miluy*) of the letter *Yod-י"י* with the letters *Vav-Dalet-ו"ו*. About this, the Tzemach Tzeddek brings two explanations.⁸⁰⁵ About the first explanation he writes, “this is as I found written, whereas about the second explanation, [he writes that this] is from “the writings of the Rebbe, my father-in-law, of righteous memory” (referring to the Mittler Rebbe).

The first explanation is that the essential *Yod-י* is as it is found in thought (*Machshavah*). That is, when one thinks the letter *Yod-י*, he think it as it is written (without the expansion – *Miluy*). Only when it becomes necessary to express the letter *Yod-י* in speech, does it become impossible to say it without also saying its two additional letters, meaning the *Vav-Dalet-ו"ו*. (The same is so of the letter *Aleph-א*, that in thought (*Machshavah*) it is as written, with the letter *Aleph-א* alone. However, when it must be expressed in speech, two additional letters are added to it, these being the *Lamed-Pheh-ל"פ*, by which it then becomes *Aleph-ל"פא*.) In other words, the ten *gera* (the half *shekel*) is the *Yod-י* as it is in thought (*Machshavah*), and the twenty *gera* is the *Yod-י"י* as it comes into speech, at

⁸⁰⁵ Biurei HaZohar ibid. p. 284

which point the expansion of the letters *Vav-Dalet-Ḳaf* is added to it.

The second explanation is that the essential *Yod-Ḳaf* is (not only as it is in thought (*Machshavah*) but) even as it comes into speech. For, even though, in speech, all three letters of the *Yod-Ḳaf* must be expressed, nonetheless, even when one expresses all three letters *Yod-Ḳaf*, the primary letter is the letter *Yod-Ḳaf*, whereas the letters *Vav-Dalet-Ḳaf* are secondary to the *Yod-Ḳaf*, similar to the explanation of the primary matter. Therefore, they are concealed, whereas what is revealed is the letter *Yod-Ḳaf*, which is ten *gera*.

On the other hand, the twenty *gera* is when the expansion (*Miluy*) is not secondary to the letter *Yod-Ḳaf*, but comes specifically in and of itself, at which time it is revealed. The Tzemach Tzedek concludes⁸⁰⁶ that the words of the Mittler Rebbe (the second explanation) are the more primary [explanation].

We thus find three levels. The first level is the *Yod-Ḳaf* as it is alone (the essential *Yod-Ḳaf*). The second is as the *Vav-Dalet-Ḳaf* are secondary to the *Yod-Ḳaf*. The third is as the *Vav-Dalet-Ḳaf* come independently [of the *Yod-Ḳaf*]. With this in mind, [we can understand that] “the stone with which it is weighed is the *Yod-Ḳaf*,” refers to the *Yod-Ḳaf* as it is alone, whereas the merchandise that is weighed, is the *Vav-Dalet-Ḳaf* as they are secondary to the *Yod-Ḳaf*, and even lower than this is as they come independently [of the *Yod-Ḳaf*].

With the above in mind, we must better understand the meaning of “the stone with which it is weighed is the *Yod-Ḳaf*.”

⁸⁰⁶ Biurei HaZohar ibid. p. 285

This is because ultimately, the purpose of the stone by which something is weighed is solely to weigh the merchandise, and is secondary to the merchandise, [in that the merchandise] is primary. This being so, how can it be said that the *Yod-ד"י*, which is the matter of Wisdom-*Chochmah* and is the first of the *Sefirot*, is only like a stone by which things are weighed, and is secondary relative to the merchandise, which in the analogue, should be compared to a level that transcends Wisdom-*Chochmah*.

6.

However, the explanation is that within the *Yod-ד"י*, which is Wisdom-*Chochmah*, the *Vav-Dalet-ד"ו* are included, these being voice (*Kol*) and speech (*Dibur*). That is, the *Vav-ו* indicates the voice (*Kol*) which is composed of the three foundational elements of fire (*Aish*), water (*Mayim*), and vapor (*Ru'ach*), drawn from the three emotions of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, which are the totality of the emotions (*Midot*) (and are the letter *Vav-ו-6*).⁸⁰⁷ The *Dalet-ד* indicates speech (*Dibur-דיבור*).⁸⁰⁸ Both (the *Vav-ו* and the *Dalet-ד*) are first included in Wisdom-*Chochmah* (the *Yod-י*) in a concealed way and are secondary to it. They then are drawn down into revelation and come forth in and of themselves, descending to below, so that through them there can be the existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), (which are brought into being by the

⁸⁰⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁸⁰⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 47.

letters of speech (*Dibur*). Thus, since they descended below, they must be elevated to their root.

The explanation is that the voice (*Kol*) and speech (*Dibur*), (the *Vav*-ו and the *Dalet*-ד), which are drawn into revelation and come forth in and of themselves, descend to *HaShem*'s יהו"ה Name of *Ba"N*-ב"ן-52 [י"ו"ד ה"ה ו"ו ה"ה], which is the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and is where the sparks fell from the shattering of the vessels (*Shevirat HaKeilim*), which took place in His Name of *Sa"G*-ס"ג-63 [י"ו"ד ה"י ו"א"ו ה"י]. It therefore is necessary for there to be a drawing down of Wisdom-*Chochmah*, the letter *Yod*-י, which is His Name of *Ma"H*-מ"ה-45 [י"ו"ד ה"ה ו"א"ו ה"ה] that refines His Name of *Ba"N*-ב"ן-52 [י"ו"ד ה"ה ו"ו ה"ה], [as it states],⁸⁰⁹ “They are clarified with *Chochmah*.” Through this, His Name of *Ba"N*-ב"ן-52 [י"ו"ד ה"ה ו"ו ה"ה] is elevated, this being the matter of the elevation of the *Vav*-ו and *Dalet*-ד.

However, this ascent is in a way that the Name of *Ba"N*-ב"ן-52 [י"ו"ד ה"ה ו"ו ה"ה] ascends to its root in the Name of *Sa"G*-ס"ג-63 [י"ו"ד ה"י ו"א"ו ה"י], which transcends the Name of *Ma"H*-מ"ה-45 [י"ו"ד ה"ה ו"א"ו ה"ה] that affects the refinement. This then, is the meaning of “the stone with which it is weighed is the *Yod*-י.” This is because the letter *Yod*-י, that is Wisdom-*Chochmah*, which is the Name of *Ma"H*-מ"ה-45 [י"ו"ד ה"ה ו"א"ו ה"ה] through which the refinement and ascent of the sparks from below to

⁸⁰⁹ See Zohar II (*Hechalot*) 254b; Tanya, Iggeret HaKodesh, Epistle 28 (citing Zohar); Etz Chayim, Shaar 18 (Shaar RaPa"Ch Nitzotzin) Ch. 5; Shaar 39 (Shaar Ma"N uMa"D) Drush 1; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 and on; Ma'amarei Admor HaEmtza'ee, Devarim, Vol. 1, pg. 295, and Shemot, Vol. 2, pg. 321.

above is caused, is compared to the weighing stone placed on one side of the scales, thereby causing the merchandise to be uplifted and ascend above (on the other side of the scales). Moreover, the merchandise ascends higher than the stone by which it is weighed, which is lower and secondary to it.

In the analogue, this is the fact that the Name of *Ma''H-*מ"ה-ה45 [י"ד ה"א ו"א ה"א] which causes the refinement, (and is higher than the Name of *Ba''N-*ב"ן-52 [י"ד ה"ה ו"ו ה"ה] before its refinement), is compared to the weighing stone by which the Name of *Ba''N-*ב"ן-52 [י"ד ה"ה ו"ו ה"ה] is caused to ascend to its root and source, which is even higher than the Name of *Ma''H-*מ"ה-ה45 [י"ד ה"א ו"א ה"א] that causes the refinement.

7.

Now, in explanation of the words “the stone with which it is weighted,” the word “stone-*Even*-אבן” is the Name of *Ba''N-*ב"ן with the addition of the letter *Aleph*-א, and the *Aleph*-א is the Name of *Ma''H-*מ"ה-ה45 (in that the Name of *Ma''H-*מ"ה-ה45 is expanded with *Aleph*'s-א [י"ד ה"א ו"א ה"א]). The explanation is that *Aleph*-א *Ba''N-*ב"ן (“stone-*Even*-אבן”) refers to the aspect of the Name of *Ba''N-*ב"ן as it already is repaired and unified to the Name of *Ma''H-*מ"ה. For, the Name of *Ma''H-*מ"ה also includes the Name of *Ba''N-*ב"ן in it. This “stone-*Even*-אבן” (*Aleph*-א *Ba''N-*ב"ן, that is, the Name of *Ma''H-*מ"ה as it includes *Ba''N-*ב"ן) is called “the stone with which it is weighted,” in that through it the refinement of the sparks is caused.

However, based on this, we must understand what the greatness of the one being refined is, relative to the one causing the refinement. (That is, the one causing the refinement is only compared to the weighing stone that elevates the one being refined to a much higher level.) For, though it was previously explained (in chapter six) that this is due to the ascent of the Name of *Ba''N-ג"ב*-52 to its root, which transcends the Name of *Ma''H-ה"ג*-45, this itself is not yet sufficient, being that this elevation is also present in the one causing the refinement, this being the aspect of *Aleph-א Ba''N-ג"ב*, meaning, the aspect of *Ba''N-ג"ב* as it already is repaired and bound to the Name of *Ma''H-ה"ג*. This being so, in what way is the refined more elevated than the one causing the refinement?

The explanation is that there is a difference between after the refinement (that which is already refined) and before the refinement (that which is not yet refined). That is, whatever has yet to be refined, since it is further down, this indicates that its root is higher above. This is as in the known [principle] that whatever is higher descends further down.⁸¹⁰ This is why⁸¹¹ the angels derive great delight in, and are sustained and sated by, the spirit of the animals and fowl that ascend to them from the sacrifices offered on the altar, as in the precise wording of the Zohar,⁸¹² “They delight from their foundation and primary root.”

However, at first glance, it is not understood why the angels delight from the sacrificial offerings, the matter of which

⁸¹⁰ See Likkutei Torah, Re'eh 19c; Shir HaShirim 9d, and elsewhere.

⁸¹¹ See Tanya, Iggeret HaKodesh, end of Epistle 20 (133a)

⁸¹² Zohar III 241a

is the refinement of the sparks of *Ba"ןN-ב*. This is because the angels themselves are rooted in the Name *Ba"ןN-ב-52*, which is why the upper angels of the Supernal Chariot (*Merkavah*) are called the “lion” and the “ox” etc., being that they are rooted in the Name *Ba"ןN-ב-52* (which in numerical value is equal to the word “beast-*Beheimah*-בהמה-52”).⁸¹³

Rather, the explanation is that the upper angels are from the of Name *Ba"ןN-ב* after it already has been refined. In contrast, the physical angels, who come from the excretions of the Cycles-*Ophanim* which were not yet refined, are rooted even higher. [This is similar to how it is with the angels themselves, that the cycle-*Ophanim* angels, whose service of *HaShem*-יהוה, blessed is He, is with great commotion etc., are rooted higher than the fiery-*Seraphim* angels, and certainly, the animalistic soul, which is drawn from the excretion of the cycle-*Ophanim* angels, is rooted even higher.] Therefore, the angels delight in the refinement of the sparks of the Name of *Ba"ןN-ב-52* brought about specifically through the sacrificial offerings, being that their root is higher.

With the above in mind, we can also understand this as it relates to the elevated level of the refinements (*Birurim*) of the Name of *Ba"ןN-ב-52*, which are compared to the merchandise on one side of the scales, relative to the Name of *Ma"ןH-מ-45* which causes the refinement, as it also includes the Name *Ba"ןN-ב-52* (as in *Aleph*-א *Ba"ןN-ב*), which is compared to the weighing stone [on the other side of the scale]. This is because the inclusion of the Name of *Ba"ןN-ב* in the

⁸¹³ Pardes Rimonim, Shaar Erchei HaKinuyim, Section on Man-*Adam*-אדם; Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 3.

Name of *Ma''H-ה''מ* is after the refinement (*Birur*), and is of no relative comparison to the toil of affecting the refinements (*Birurim*) to elevate the sparks that were not yet refined, and are rooted much higher, just as the weighing stone is of no relative comparison to the elevation of the merchandise, which is primary.

8.

Now, it can be said that this also is the difference between the two explanations mentioned above (in chapter five), whether the way the letter *Yod-י* is expanded by the letters *Vav-Dalet-ו''ד*, that is, that they are compared to the merchandise caused to ascend by the weighing stone (the *Yod-י* without its expansion), whether in the way that the *Vav-Dalet-ו''ד* are only secondary to the *Yod-י*, or whether they even come on their own.

That is, in the descent of the *Vav-ו* and *Dalet-ד* (the voice (*Kol*) and speech (*Dibur*)) that come out of the essential *Yod-י* (which is the essence of Wisdom-*Chochmah*)), there are two ways. The first way is that even when they come out of the essential *Yod-י*, they nevertheless remain included in the *Yod-י* and are secondary to it. The second way is that their descent is to further below, in which the *Vav-ו* and *Dalet-ד* are not included in the *Yod-י* and are secondary to it, but come forth on their own.

Now, it can be said that the difference between them is similar to the difference between the Name of *Ba''N-ב''נ*-52 after the refinement (*Birur*), compared to those matters that

have not yet been refined, (as mentioned in chapter seven). In other words, as the *Vav*-ו and *Dalet*-ד are included in the *Yod*-י and are secondary to it, they are compared to the Name of *Ba"ן*-ן after its refinement and inclusion in the Name of *Ma"ח*-ח. However, as the *Vav*-ו and *Dalet*-ד descend further down and come forth on their own, they are compared to matters that have yet to be refined.

We thus find that the true matter of the merchandise that is uplifted and ascends above because of the “weighing stone,” does not refer (to the *Vav*-ו and *Dalet*-ד as they are included in the *Yod*-י and are secondary to it. For since they are compared to the Name of *Ba"ן*-ן as it already is refined and included in the Name of *Ma"ח*-ח, they are not compared to the weighing stone (*Aleph*-א *Ba"ן*-ן) through which there is caused to be the refinement of the sparks, but are rather compared) to the *Vav*-ו and *Dalet*-ד as they descend and come forth on their own, specifically.

This may be understood based on the known explanation of the difference between the service of *HaShem*-יהוה, blessed is He, of the righteous *Tzaddikim*, and the service of Him of the repentant (*Baalei Teshuvah*). That is, even though it is true that by the righteous *Tzaddikim* fulfilling the *mitzvot* with physical things, the sparks of the Name of *Ba"ן*-ן are caused to be refined, nonetheless, since this refinement is through the use of physical things to fulfill **the mitzvot of the Torah**, they therefore are compared to the Name of *Ba"ן*-ן after it has been refined. Therefore, the primary matter of refining the sparks of the Name of *Ba"ן*-ן comes about through the toil of the repentant (*Baalei Teshuvah*) (which is

not in fulfilling the *mitzvot*, but) in transforming the **actual evil**. That is, this toil is the true merchandise that ascends even higher than the “weighing stone,” which is the power of the one causing the refinement.

9.

Now, based on the above, we can explain the general matter of the *mitzvah* of the half *shekel*, [about which the verse states],⁸¹⁴ “This shall they give – [everyone who passes through the census] – a half *shekel* of the sacred *shekel*, the *shekel* is twenty *geras*, half a *shekel* as a portion to *HaShem*-יהו”ה.” That is, the sacred *shekel* is twenty *geras*, which divides into two halves of ten *geras* [each].

The first half is the ten that are the essential letter *Yod*-י (without the expansion – *Miluy*). The second half is the ten of the *Vav-Dalet*-דו (this being the expansion (*Miluy*) of the *Yod*-דו). Being that the second half (the *Vav-Dalet*-דו) descends below to the Name of *Ba”N*-בן, it must be returned and elevated to above. About this the verse states, “as a portion (*Terumah*-תרומה) to *HaShem*-יהו”ה,” which is of the root “uplift-*Haramah*-הרמה,” this being the matter of ascent from below to Above.

This elevation comes about through the first half (the *Yod*-י), which are the ten *Sefirot* as they are included in *Wisdom-Chochmah*, this being the matter of drawing down the Name of *Ma”H*-מ”ה to refine and elevate the Name of *Ba”N*-בן. About this the verse states, “This shall they give... a half

⁸¹⁴ Exodus 30:13

shekel,” in that the giving is the drawing down of the masculine waters (*Mayim Dechurin*) from Above to below, for the purpose of drawing down the Name of *Ma”H-ה”מ* (through which the refinement of the Name of *Ba”N-נ”ב* comes about).

About this the verse states, “The wealthy shall not increase and the poor shall not decrease.” This is because the refinement brought about through Wisdom-*Chochmah*, ([as it states],⁸¹⁵ “They are clarified with *Chochmah*”), is through the ten *Sefirot* within it, [about which it states],⁸¹⁶ “Ten and not nine, ten and not eleven.” This is because the refinement (*Birur*) is (not brought about through the Crown-*Keter*, which is eleven, but) specifically through Wisdom-*Chochmah* (ten).

Now, the first half (*Yod-י*) is called “the stone with which to weigh,” which causes the elevation of the second half (*Vav-Dalet-ו”א*) to even higher. This is the matter of the refinement (*Birur*) and elevation of the Name of *Ba”N-נ”ב* to its root, which is higher than the Name of *Ma”H-ה”מ* that causes the refinement.

This also is the general matter of why the communal sacrifices [were purchased] from the giving of the half *shekel*.⁸¹⁷ That is, the giving of the half *shekel* grants the empowerment from Above to perform the service of the sacrificial offerings (*Korbanot*). This is comparable to the drawing down of the Name of *Ma”H-ה”מ*, which causes the refinement and elevation of the

⁸¹⁵ See Zohar II (*Hechalot*) 254b; Tanya, Iggeret HaKodesh, Epistle 28 (citing Zohar); Etz Chayim, Shaar 18 (Shaar RaPa”Ch Nitzotzin) Ch. 5; Shaar 39 (Shaar Ma”N uMa”D) Drush 1; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 and on; Ma’amarei Admor HaEmtza’ee, Devarim, Vol. 1, pg. 295, and Shemot, Vol. 2, pg. 321.

⁸¹⁶ Sefer Yetzirah 1:7

⁸¹⁷ Mishnah Shekalim 4:1; Rashi to Exodus 30:15

Name of *Ba" N-י"ב*, this being the matter of offering the sacrifices on the altar (as explained above).

It can be added that in regard to the matter of the sacrificial offerings (which follow the half *shekel*) there also is hint to the drawing down from Above brought about after the general toil of affecting refinements and elevating the Name of *Ba" N-י"ב*, (in addition to the drawing down and granting of empowerment from Above, which is arousal from Above, through which there [then] is caused to be the general toil of the sacrificial offerings in a way of an arousal from below). This refers to the matter of “the lion that consumes the sacrificial offerings,”⁸¹⁸ hinting to the drawing down of the masculine waters (*Mayim Dechurin*) following the general toil in a way of the ascent of the feminine waters (*Mayim Nukvin*).

10.

Now, all that was stated above can be connected to the statement in this week’s Torah portion,⁸¹⁹ “And these are the ordinances that you shall place before them: If you buy a Jewish bondsman etc.” In Torah Ohr⁸²⁰ it is explained that “If you buy a Jewish bondsman” refers to Moshe, about whom the verse states, “that you shall place before them.” This is because his strength is very great [and it is in his ability] to drawn down the aspect of Knowledge-*Da’at* into the ingathering of the souls of the Jewish people (*Knesset Yisroel*), including even those souls who are from the aspect of “the seed of animal,” these being the souls of the

⁸¹⁸ See Zohar III 32b

⁸¹⁹ Exodus 21:1-2

⁸²⁰ Torah Ohr, Mishpatim 74c and on

worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which includes almost all the souls of our generation.

About this the verse states, “That you shall place before them (*Lifneihem*-לפניהם),” meaning, to draw the aspect of Knowledge-*Da’at* down “to their innerness (*L’Pnimityutam*-לפנימיותם).” This drawing down of Knowledge-*Da’at* is a granting of empowerment from Above, and is the arousal from Above through which there thereby is the general toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, with an arousal from below, throughout the six thousand years of the world.⁸²¹

About this the verse continues, “He shall work for six years.” That is, through this we bring about the perfection of the drawing down and revelation from Above that will take place in the coming future, this being the matter [of the continuation of the verse], “and in the seventh [he shall go free].”⁸²²

The same is so of the *mitzvah* of the half *shekel*, which also was said specifically to our teacher Moshe, as the verse states,⁸²³ “When **you** uplift the heads of the Jewish people etc.”⁸²⁴ This is because through our teacher Moshe, there is the drawing down of the granting of empowerment, hinted at in the aspect of the half *shekel*. That is, through the first half (which is the *Yod*-י) there thereby is caused to be the general toil of the Jewish people in affecting the refinements and the elevation of the Name of *Ba”N*-ב"ן, this being the second half (the *Vav-Dalet*-ו"ד), which includes both the toil of the righteous *Tzaddikim* as well as the toil of the repentant (*Baalei Teshuvah*) (in both ways that the *Vav-Dalet*-ו"ד

⁸²¹ Talmud Bavli, Rosh HaShanah 31a

⁸²² See Torah Ohr *ibid.* p. 76a

⁸²³ Exodus 30:12

⁸²⁴ See Hosafot to Torah Ohr, Tisa 111c and elsewhere.

is expanded, it being the second half, as explained in chapter eight).

The general totality of this, is the matter of the service of the sacrificial offerings (*Korbanot*), in which there also is the inclusion of drawing down from Above that comes after the general toil [from below]. This refers to the matter of “the lion that consumes the sacrificial offerings” (as explained in chapter nine).

This matter is drawn down in each and every generation through the leaders and shepherds of the Jewish people, who are the offshoots of Moshe in each generation,⁸²⁵ and draw down empowerment to all the Jews of the generation to complete and conclude our deeds and toil throughout the time of exile and throughout the entire “the six thousand years of the world,” by which we thereby come to “the seventh year,” this being “the day that is entirely Shabbat and rest for everlasting life.”⁸²⁶

⁸²⁵ Tikkunei Zohar, Tikkun 69 (112a; 114a)

⁸²⁶ Talmud Bavli, Tamid 33b

Discourse 19

“*Reishit Goyim Amalek - Amalek is the first of the nations*”

Delivered on Purim, 5723

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

1.

The⁸²⁷ verse states,⁸²⁸ “Amalek is the first of the nations, but his end will be eternal destruction.” This is in continuation of the commandment to “remember what Amalek did to you, on the way, when you were leaving Egypt.”⁸²⁹ However, we must understand why Amalek is the first of the nations. For, the nations-*Goyim*-גוים, refers to the seven nations, which in general, includes all the [seventy] nations, whereas Amalek is “the first of the nations (*Reishit Goyim*)” and therefore “his end will be eternal destruction.”

⁸²⁷ See the Sichah talk that followed the discourse (Torat Menachem Vol. 36, p. 215) that this discourse is a discourse of the Alter Rebbe entitled “*Zachor et Asher Asah Lecha Amalek*” which was said on Shabbat Parshat Zachor 5562 (and subsequently printed in Maamarei Admor HaZaken 5562 Vol. 1, p. 167 and on, and with glosses etc., in Ohr HaTorah, Parshat Zachor, p. 1,785 and on; Tetzaveh, Vol. 7 p. 2,770; Sefer HaMaamarim of the Tzemach Tzedek, Mitzvat Zechirat Amalek p. 94b, 98b); Also see the discourse entitled “*Zachor*” 5655 (Sefer HaMaamarim 5655 p. 122 and on).

⁸²⁸ Numbers 24:20

⁸²⁹ Deuteronomy 25:17

2.

This may be understood by prefacing with an explanation of the verse,⁸³⁰ “Gaze from Your holy abode, from the heavens, and bless Your people Israel.” Now, the matters of “gazing-*Hashkifah*-השקפה” and “peering-*Habatah*-הבטה”⁸³¹ are from Above to below, which is why the verse states, “Gaze (*Hashkifah*-השקיפה)... from the heavens,” as in the verse,⁸³² “*HaShem*-יהוה peered (*Heebet*-הביט) from the heavens, He saw all mankind,” in which the thing being gazed appears further than it is.

In contrast, this is not so from below to Above, in which case the term used primarily is that of “seeing-*Re'iyah*-ראיה.” In such a case, it appears to be closer [than it is], like a person who stands below and looks up at the sun, the moon and the stars, which appear to be closer [than they actually are], even though they are awesomely distant.

Now, from the matter of “seeing-*Re'iyah*-ראיה” as it is below, we can understand how it is Above. That is, Above there also are two ways; from Above to below and from below to Above. This is as the verse states,⁸³³ “*HaShem*-יהוה is a God of knowledges (*De'ot*-דעות),” in which the word “knowledges-*De'ot*-דעות” is plural and indicates two.⁸³⁴

⁸³⁰ Deuteronomy 26:15

⁸³¹ See Midrash Bereishit Rabba 44:12 (cited in Ohr HaTorah, Drushim L'Parshat Zachor ibid.)

⁸³² Psalms 33:13

⁸³³ Samuel I 2:3

⁸³⁴ See Tikkunei Zohar, Tikkun 69.

That is, there is knowledge-*Da'at* stemming from “gazing-*Hashkafah*” והשקפה and “peering-*Habatah*” הבטה from Above to below, this being the Upper Knowledge (*Da'at Elyon*) and there is knowledge-*Da'at* as it stems from “seeing-*Re'iyah*” ראייה from below to Above, this being the Lower Knowledge (*Da'at Tachton*).

In other words, when the created being gazes from below to Above, the lower one calls himself “something-*Yesh-ו*” and calls the Upper One “nothing-*Ayin*” אין. For, being that he has no grasp or comprehension of spirituality, therefore relative to himself, he does not consider it to be an existence.

In contrast, from the perspective of “gazing” and “peering” from Above to below, the fact that the lower one is called “something-*Yesh-ו*” (as in “something from nothing-*Yesh MeAyin*” מֵאֵין) is not because he is the True Something (*Yesh HaAmeete*), but he only is “something-*Yesh-ו*” because he senses himself as being “something.” Similarly, the fact that the Upper One is called “nothing-*Ayin*” אין is only because He is concealed and hidden from the created being.

However, in truth, specifically the One Above is the True Something (*Yesh HaAmeete*), so much so that from His Being the entire existence of the lower one is caused. On the contrary, relative to the One Above, the existence of the lower one is utterly inconsequential.

We observe this in man below, that in the chaining down (*Hishtalshelut*) of the powers of his soul, when a particular intellect is drawn down from the power of conceptualization (*Ko'ach HaMaskeel*), the particular intellect is as nothing relative to the power of conceptualization (*Ko'ach HaMaskeel*),

which relative to it is a “something-*Yesh-ש*.” This being so, it is the very opposite of the knowledge-*Da’at* of the created being, that below is “something-*Yesh-ש*” and Above is “nothing-*Ayin-אין*.”

However, even though the two above mentioned “knowledges” (*De’ot*) are in contradiction and are opposites of each other, nonetheless, from the fact that the verse states, “*HaShem-יהו"ה* is a God of knowledges (*De’ot-דעות*)” [in the plural] it is understood that even Above, there are two knowledges (*De’ot-דעות*), these being the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*).

(In other words, there is not only the knowledge that Above is “something-*Yesh-ש*” and below is “nothing-*Ayin-אין*,” but there also is the opposite knowledge and vantage point). Moreover, since the Upper Knowledge (*Da’at Elyon*) stems from *HaShem’s-יהו"ה* Godliness that transcends the created, and certainly transcends the formed and the actualized, both are true.

That is, this is the aspect of the light of *HaShem-יהו"ה*, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). Thus, relative to it, the radiance of light that manifests [below] to be the power of the Actor in the acted upon, is entirely inconsequential. It rather is like the drawing down of a particular detail from a general principle, similar to the above-mentioned example of drawing down a particular intellect from the [general] power of conceptualization (*Ko’ach HaMaskeel*). That is, the particular intellect, (and how much more is this so when the particular intellect is drawn further

down to manifested within), is like nothing (*Ayin*-אין) relative to the general power of conceptualization (*Ko'ach HaMaskeel*).

However, from the perspective of *HaShem's*-יהו"ה Godliness that manifests within the worlds, this being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), since this radiance and power is constricted to the point that it manifests within and fills the created, formed, and actualized, this itself indicates that they are of consequence and consideration, which is why the power of the Actor is within them.

This then, is the meaning of “*HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות).” That is, Above in *HaShem's*-יהו"ה Godliness, there are two knowledges (*De'ot*-דעות) and both are true. This is because the Holy One, blessed is He, both transcends all worlds (*Sovev Kol Almin*) and fills all worlds (*Memaleh Kol Almin*). Both knowledges (*De'ot*-דעות) are included in His Essential Self, blessed is He, before whom “all is considered as nothing.”⁸³⁵ This is because *HaShem*-יהו"ה Himself transcends both His light that surrounds and transcends all worlds (*Sovev Kol Almin*) and His light that fills all worlds (*Memaleh Kol Almin*).

About this the verse states, “Gaze... from the heavens.” That is, when there is a “gazing-*Hashkafah*-השקפה” and “peering-*Habatah*-הבטה” from Above to below stemming from the Upper Knowledge (*Da'at Elyon*), then “bless Your people Israel,” for from the perspective of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), which is the Lower Knowledge (*Da'at Tachton*), the level of *HaShem's*-יהו"ה

⁸³⁵ Daniel 4:32; Zohar I 11b

Godliness that is constricted and manifest in the worlds is drawn down to be the power of the Actor within the acted upon, to the point that “her feet descend unto death,”⁸³⁶ until something that is separate (*Yesh Nifrad*) is made.

That is, not only does he sense himself as being something (*Yesh-יש*), but he truly is something (*Yesh*) and is separate from Godliness, meaning, from the Godly vitality and Supernal will of *HaShem*-יהו"ה, blessed is He. This is so much so, that the matter of “other gods-*elohim acheirim*-אחרים” who receive [vitality] from the aspect of the backside (*Achorayim*) of *HaShem*'s-יהו"ה title God-*Elohi*"m-אלהי"ם, is possible.

This is to such an extent that, as in the second explanation brought in Tanya,⁸³⁷ “The tiny measure of light and life that it derives and absorbs internally from the backside (*Achorayim*-אחרים) of Godly holiness, is literally in a state of exile within it etc., which is why it is called ‘other gods-*elohim acheirim*-אחרים,’ in that it constitutes actual idolatry etc.” This itself is not just in a way that [the idolators] call *HaShem*-יהו"ה, blessed is He, “the God of the gods,”⁸³⁸ but even lower, such as Pharaoh who said,⁸³⁹ “My river is mine and I made myself [powerful].”

However, from the perspective of “gazing-*Hashkafah*-השקפה” and “peering-*Habatah*-הבטה” from Above to below, this

⁸³⁶ Proverbs 5:5; See Ohr HaTorah, Na"Ch Vol. 1 to Proverbs 5:5 (p. 564 and on).

⁸³⁷ Tanya, Likkutei Amarim Ch. 22; See “Marei Mekomot, Hagahot, v'Ha'arot Ktzarot” to Tanya there (p. 135).

⁸³⁸ Talmud Bavli, Menachot 110a

⁸³⁹ Ezekiel 29:3

being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), which is the Upper Knowledge (*Da'at Elyon*), there cannot be a drawing down to the nations of the world (the seven nations).

On the contrary, through this they are nullified of their existence, and there is a drawing down from there of blessing only to the Jewish people ("bless Your people Israel"). This is because "Israel arose in thought,"⁸⁴⁰ meaning that in the thought (*Machshavah*) itself, they are in a state of rising and ascent to the highest level of the Supernal thought,⁸⁴¹ that is, aspect of the Concealed Thought (*Machshavah Stima'ah*),⁸⁴² this being the aspect of the "heavens" from where the "gazing" and "peering" stems ("Gaze... from the heavens"), through which the existence of the seven nations is nullified, and the blessing is drawn down to the Jewish people alone.

3.

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, (being that every matter must specifically be drawn down through our toil in serving *HaShem*-יהו"ה), is as follows:

As known, our general service of *HaShem*-יהו"ה, blessed is He, is expressed in the first paragraph of the *Shema* recital, especially in the first verse,⁸⁴³ "Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אהד יהו"ה," in which

⁸⁴⁰ Midrash Bereishit Rabba 1:4

⁸⁴¹ See Likkutei Torah, Shir HaShirim 19b

⁸⁴² See Likkutei Torah, Shir HaShirim ibid. p. 26a

⁸⁴³ Deuteronomy 6:4

HaShem-יהו"ה is mentioned twice. As known, the first mention of *HaShem*-יהו"ה and the second mention of *HaShem*-יהו"ה are the two knowledges (דעות-*De'ot*) of “*HaShem*-יהו"ה is a God of knowledges (דעות-*De'ot*).” They both become unified and united through the service of *HaShem*-יהו"ה of the Jewish people, being that they are “one-*Echad*-אחד nation on earth.”⁸⁴⁴ That is, even on “earth” (*Aretz*-ארץ) they draw down the aspect of [*HaShem* is] One-*Echad*-אחד, just as He is in the heavens,⁸⁴⁵ this being the matter [of the verse],⁸⁴⁶ “All that is in the heavens and the earth [is Yours].” This likewise is the meaning of⁸⁴⁷ “the place where earth and heaven touch.”

Now, this comes about through two ways of toiling in serving *HaShem*-יהו"ה, blessed is He, from the easy to the difficult. That is, at first, one’s toil is in a way of “seeing-*Re'iyah*-ראיה” from below to Above. This is the meaning of “Listen-*Shema*-שמע Israel,” since, as known,⁸⁴⁸ the word “Listen-*Shema*-שמע” also means to gather and summon, as in the verse,⁸⁴⁹ “And Shaul summoned-*VaYeshama*-וישמע the people.” In other words, in his service of *HaShem*-יהו"ה from below, a person summons and gathers all his matters [and powers]. This is service of *HaShem*-יהו"ה, blessed is He, stemming from the Lower Knowledge (*Da'at Tachton*), (“*HaShem* is our God-*HaShem Elohei*”*nu*-י"ה אלהינו”). He then unifies this with “*HaShem* is One-*HaShem Echad*-יהו"ה

⁸⁴⁴ Samuel II 7:23; Chronicles I 17:21

⁸⁴⁵ See Tanya, Iggeret HaKodesh, Epistle 9 and elsewhere.

⁸⁴⁶ Chronicles I 29:11

⁸⁴⁷ Talmud Bavli, Bava Batra 74a

⁸⁴⁸ See Likkutei Torah, Shelach 40d; Va’etchanan 11b

⁸⁴⁹ Samuel I 15:4

אההד,” that is, as *HaShem*-יהו"ה is from the perspective of the Upper Knowledge (*Da'at Elyon*). This is the unification of the two knowledges (*De'ot*-דעות) as they are in our service of *HaShem*-יהו"ה, blessed is He, until the matter of “One-*Echad*-אההד” is also drawn down to the earth, as mentioned before.

We then say, “And you shall love *HaShem*-יהו"ה your God with all your heart and with all your soul, and with all your more.”⁸⁵⁰ This is the matter of the flames of fire and yearning love etc., in all three above-mentioned levels of love, by which all alien loves are caused to be nullified, referring to the seven bad emotional traits in general, that correspond to the seven nations, these being the Canaanite, the Hittite etc.⁸⁵¹ That is, they are nullified because of the revelation of the Upper Knowledge (*Da'at Elyon*), as explained above about the matter of “Gaze from Your holy abode, from the heavens, and bless Your people Israel.”

4.

This is also the meaning of the verse,⁸⁵² “You alone are *HaShem*-יהו"ה; You made the heavens and the most exalted heavens and all their legions, the earth and all that is upon it... and you give them all life... You are *HaShem*-יהו"ה the God, You chose Avram... and You found his heart to be faithful before You, and You sealed the covenant with him to give the

⁸⁵⁰ Deuteronomy 6:5

⁸⁵¹ Nehemiah 9:8

⁸⁵² Nehemiah 9:6-8

land of the Canaanite, the Hittite... and You affirmed Your word, for You are righteous.”

The words, “You alone are *HaShem*-יהו"ה” refer to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the two above-mentioned knowledges (*De'ot*-דעות). Therefore, both knowledges (*De'ot*-דעות) are equally present there. There thus is a drawing down from there of the matter of “You made the heavens and the most exalted heavens,” (the Upper Knowledge – *Da'at Elyon*), “and the earth and all that is upon it” (the Lower Knowledge – *Da'at Tachton*), all together as one. This is similar to the verse,⁸⁵³ “He who forms their hearts together,” in which the verse specifies “together-*Yachad*-יחד.”

Through this, the union of the two knowledges (*De'ot*-דעות) is caused in our service of *HaShem*-יהו"ה as well. This begins with love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, which is matter of Avraham, as the verse states,⁸⁵⁴ “Avraham who loved me.” Thus, about this the verse states, “You found his heart faithful before You, and You sealed the covenant with him etc.,” meaning that the drawing down should specifically be to Israel (“bless Your people Israel”), to the point that they are even given “the land of the Canaanite, the Hittite etc.,” and there is a nullification of derivation of vitality to the seven nations, as the verse states about them,⁸⁵⁵ “You shall not allow anyone to live.” That is, we remove all the sparks of Godliness

⁸⁵³ Psalms 33:15; See Torah Ohr, Yitro 68d

⁸⁵⁴ Isaiah 41:8

⁸⁵⁵ Deuteronomy 20:16

from them, this being their vitality, and refine, clarify, and elevate them to holiness.

This is the meaning of the words, “You affirmed Your word, for You are righteous.” “Your word” refers to the word of *HaShem*-יהוה, blessed is He, from which the entire chaining down of the worlds (*Hishtalshelut*) is brought into existence from nothing to something (*Yesh MeAyin*), through the power of the Actor in the acted upon, as a result of which the matter of “her feet descend unto death,” is also possible, meaning that there can be a derivation of vitality even by the Canaanite, the Hittite etc., to the point that Pharaoh said, “My river is mine and I made myself [powerful]” (as mentioned before).

However, about this the verse states, “You affirmed Your word,” meaning that there should be a drawing down in this, from the aspect of “gazing-*Hashkafah*-השקפה” and “peering-*Habatah*-הבטה” from Above to below. “For You are righteous-*Tzaddik*-צדיק,” in which the word “righteous-*Tzaddik*-צדיק” refers to the quality of Foundation-*Yesod*, which causes a drawing down of the aspect of the Upper Knowledge (*Da’at Elyon*) into the aspect of Kingship-*Malchut*, which is the aspect of “You-*Atah*-אתה,”⁸⁵⁶ this being the aspect of “Your word-*Devarecha*-דבריך.”

⁸⁵⁶ The word “You-*Atah*-אתה” is inclusive of all the letters from *Aleph*-א to *Tav*-ת and the *Hey*-ה-five organs of speech in the mouth, or the five motions of the five primary vowels, meaning speech-*Dibur*-דבור, which is the aspect of Kingship-*Malchut*. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation).

5.

However, the above-mentioned toil is just to nullify the seven nations of the Canaanite, the Hittite etc., which generally includes of all the [seventy] nations. However, to also nullify “the head of the nations is Amalek,” this being their beginning and root, it is not enough for there to only be the toil discussed in the first paragraph of the *Shema*, “Listen Israel,” this being the matter of contemplation (*Hitbonenut*) with understanding and comprehension etc., until one comes to the love of *HaShem*-יהו"ה, blessed is He, indicated by the words, “And you shall love etc.,” so that through the love, all seven bad emotional traits are nullified.

Rather, an additional toil that stems from the trait of being “stiff necked” is necessary, as in the words of Moshe,⁸⁵⁷ “For it is a stiff-necked people, and (therefore) You shall forgive.” This toil is discussed in the second paragraph of the *Shema* (as will be explained).

6.

The explanation is that even though the second paragraph of *Shema* comes in continuation to the first paragraph, meaning that through this, there even is a drawing down of the aspect of the Upper Knowledge (“*HaShem* is One-*HaShem Echad*-אהד יהו"ה”) into the aspect of the Lower Knowledge (“*HaShem* is our God-*HaShem Elohei*”nu-יהו"ה “אלהינו”), this being the “gazing-*Hashkafah*-השקפה” and

⁸⁵⁷ Exodus 34:9

“peering-*Habatah*-הבטה” from Above to below, “Gaze down... from the heavens,” so that thereby the blessing is drawn down to Israel, “and bless Your people Israel,” through which the second paragraph of the *Shema* thereby states,⁸⁵⁸ “you shall gather in your grain, your wine, and your oil, and I shall provide grass in your field for your cattle and you will eat and be satisfied,” nevertheless, in the second paragraph of the *Shema* there is something novel that was not said in the first paragraph. This refers to the verse,⁸⁵⁹ “to love *HaShem*-יהו"ה your God, and to serve Him with all your heart and with all your soul,” in which the matter of “serving Him-*LeAvdo*-לעבדו” is specified, referring to service of *HaShem*-יהו"ה, blessed is He.

Now, the general matter of service and toil (*Avodah*-עבודה) may be understood from a servant (*Eved*-עבד) below, [about whom it states],⁸⁶⁰ “A slave prefers to be free.” Therefore, whatever he must do for his master is difficult for him, “like a yoke to the ox.”⁸⁶¹ It is only because he fears his master that he does all the work of the Master. However, this does not stem from intellectual understanding and comprehension (as in the first verse of *Shema*, in which the word “listen-*Shema*-שמע” means to contemplate (*Hitbonenut*) until one is roused with love, as explained above).

The explanation is as stated in Ra’aya Mehemna,⁸⁶² “Like a son who strives for the sake of his father, not for the sake of his own honor, but for the honor of his father etc.” In

⁸⁵⁸ Deuteronomy 11:14-15

⁸⁵⁹ Deuteronomy 11:13

⁸⁶⁰ Talmud Bavli, Gittin 13a

⁸⁶¹ Talmud Bavli, Avodah Zarah 5b

⁸⁶² Zohar III 281a; See Tanya, Likkutei Amarim, Ch. 41 (57b and on)

other words, there is a way in which one toils in the study of Torah and fulfilling *mitzvot* “for his own honor,” meaning that there is benefit to (the one who serves) and benefit to the general bestowal in the world at large.

This is as explained above, that through contemplation [that brings to] “and you shall love *HaShem*-יהו"ה your God,” there is a nullification of the vitality [derived by the forces of externality] through “her feet descending unto death,” and there likewise is caused to be the matter of “You affirmed Your word,” to the point that the seven nations, which are the seven bad emotional traits, are completely nullified, this being the general toil of “turn away from evil.”⁸⁶³ There then is also the toil of “do good,”⁸⁶⁴ which is to draw down and reveal *HaShem*'s-יהו"ה Godliness in the world. However, all this is “for his own honor.”

However, there is a way of service that is “like a son who strives for the sake of his father, nor for the sake of his own honor, but for the honor of his father.” That is, he does not toil because he will derive any benefit from this, but solely in a way of the service of a servant, “to serve Him-*LeAvdo*-לעבדו,” like a yoke to the ox.

Now, even though all the service of the servant is solely out the fear of his master, and at first glance⁸⁶⁵ the fear should only arouse his power to act, so that he serves the master solely from his power of action, but not in way of being fully invested in fulfilling the work in a way of beautification and

⁸⁶³ Psalms 34:15

⁸⁶⁴ Psalms 34:15 *ibid.*

⁸⁶⁵ Also see *Hemshech* 5666 p. 325 and on.

glorification, in that such work is bound to the power of intellect (*Sechel*), and even deeper, with the powers of desire (*Ratzon*) and pleasure (*Taanug*). However, since all this does not apply to the toil of a servant, being that his service only stems from accepting the yoke, this being so, his service should necessarily be in a way of simply performing the deed, without beautifying and glorifying it.

However, in actuality, we see that in the toil of a servant (*Eved*-עבד) who is worthy of the title, he fulfills the service of his master not only with his power of action alone, but does so in a way that the work is beautified and splendid, stemming from the satisfaction of spirit and pleasure in it (as mentioned above). However, this is not for his own benefit, nor is it because it accords with his own understanding and comprehension, nor in accordance to his own powers of desire and pleasure.

Rather, the opposite is true, that he altogether is not an independent being unto himself, and his whole existence is the existence of the master. Therefore, the satisfaction of spirit and pleasure of the master becomes his own satisfaction of spirit and pleasure. In other words, it is not that he has his own pleasure and satisfaction of spirit, but nullifies it as necessary for the pleasure and satisfaction of spirit of his master. For, in such a case, he too benefits from this, being that it [also] is his own satisfaction and pleasure.

It rather is in a way that he himself is not an independent existence altogether, in that “whatever a slave acquires is the acquisition of his master.”⁸⁶⁶ Thus, since his whole being is the

⁸⁶⁶ Talmud Bavli, Pesachim 88b

being of the master, and the master derives pleasure and satisfaction of spirit from work that is done with beautification and splendor, he therefore not only does his work with his power of action, but in a way of beautification and splendor, with all ten powers of his soul, including the power of pleasure (*Taanug*).

7.

This then, is the novelty introduced in the second paragraph of *Shema*, which states, “To serve Him (*LeAvdo*-לעבדו) with all your heart and with all your soul,” this being specifically like the service of a servant. That is, this is even greater than service that stems from, “You shall love *HaShem*-יהוה your God... with all your more (*Bechol Me’odecha*-בכל מאדך),” stated in the first paragraph of the *Shema*. For, when service of Him stems from love, and the One who is faithfully beloved, commands the one he loves to do something that in his own eyes is unbefitting, whether this stems from his intellect, or whether it stems from his desire and pleasure, to the point that he despises it, he will be unable to do it.

In contrast, this is not so of a servant who has no being unto himself altogether. He will even do that which is not at all beneficial and even that which he despises, this being the superiority of a faithful servant. This is likewise so of a “son who strives after his father (not for his own honor, but) for the honor of his father,” being that he is one essence with the being

of his father, in that “a son is like his father’s foot.”⁸⁶⁷ We thus find that the matter of accepting the yoke on the lowest level, by “a slave who prefers to be free,” even has a superiority over and above service that stems from love.

Now, this matter is hinted in the four letters of the Name *HaShem*-יהו"ה, which expresses the general matter of our service of *HaShem*-יהו"ה, blessed is He, as the verse states,⁸⁶⁸ “I am *HaShem* your God-*Anochi HaShem Elohe*”*cha*-אנכי יהו"ה אלהיך,” meaning that through this *HaShem*-יהו"ה becomes your strength and vitality.⁸⁶⁹

Therefore, in our service of *HaShem*-יהו"ה, blessed is He, there also are the four letters of the Name *HaShem*-יהו"ה, the matter of which is fear and love and love and fear.⁸⁷⁰ That is, the letters *Yod-Hey*-יהי" are the upper fear (*Yira Ila'ah*) and the abundant love (*Ahavah Rabba*) of Him, and the letters *Vav-Hey*-ויה" are the minor love (*Ahavah Zuta*) and the lower fear (*Yira Tata'ah*) of Him.

Nevertheless, even the final letter *Hey*-ה, which is the lower fear (*Yira Tata'ah*) and is even lower than the letter *Vav*-ו, which is the minor love (*Ahavah Zuta*), is bound to its root and source, ascending and reaching the letter *Yod*-י, which is the matter of the upper fear (*Yira Ila'ah*) that transcends (not only the letter *Vav*-ו, but) even the first letter *Hey*-ה, which is the matter of abundant love (*Ahavah Rabba*) of Him.

⁸⁶⁷ Etz Chayim, Shaar 23 (Shaar Pirkei HaTzelem) Ch. 1, citing “our sages, of blessed memory”; Yonet Eilem Ch. 4; Emek HaMelech, Shaar Olam HaBriyah, Ch. 17 (174c); Shnei Luchot HaBrit 154a; See Talmud Bavli, Eruvin 70b; Tosefot to Yevamot 3a (entitled “*Mekimi*”); Rashi to Ketubot 92a (entitled “*K'Ba'al*”).

⁸⁶⁸ Exodus 20:2; Deuteronomy 5:6

⁸⁶⁹ See Likkutei Torah, Balak 73c

⁸⁷⁰ See Zohar III 123a and on; Likkutei Torah ibid. 73a

As this matter relates to our service of *HaShem*-יהו"ה, blessed is He, is that even though the beginning of one's service stems from acceptance of the yoke, nevertheless, "this is the gateway by which to ascend."⁸⁷¹ In other words, through this one comes to the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He, which is the letter *Yod*-י of the Name *HaShem*-יהו"ה that even transcends the first letter *Hey*-ה. That is, the service itself stems from accepting the yoke, but even so, it is with the wholeness of all the [soul] powers, including the power of pleasure (*Taanug*).

8.

This is also the general difference between Shaul's service of *HaShem*-יהו"ה and Dovid's service of *HaShem*-יהו"ה. This is because Shaul pursued reason,⁸⁷² being that "Shaul is from the expansiveness of the river"⁸⁷³ (*Rechovot HaNahar*),⁸⁷⁴ referring to the matter of Understanding-*Binah*.⁸⁷⁵ It is from the comprehension and grasp of the "expansiveness of the river" (*Rechovot HaNahar*) that we come to toil in a way of "you shall love *HaShem*-יהו"ה your God etc.," and "there is no labor like the labor of love,"⁸⁷⁶ up to and including the highest level of love.

⁸⁷¹ See Zohar I 8a; 11b

⁸⁷² See Ohr HaTorah, Chanukah 331a; Re'eh p. 669, and elsewhere.

⁸⁷³ Genesis 36:37; Chronicles I 1:48

⁸⁷⁴ See Etz Chayim, Shaar 8 (Shaar Drushei HaNekudot) Ch. 4

⁸⁷⁵ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); See Etz Chayim, Shaar 8 (Shaar Drushei HaNekudot) Ch. 4

⁸⁷⁶ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c; Kuntres HaAvodah Ch. 1 & Ch. 3 and on.

However, there also is how Dovid served *HaShem*-יהו"ה, blessed is He. For, about Dovid the verse states,⁸⁷⁷ “the words of the man who was established on high-*Hukam Al* על-הוקם,” meaning,⁸⁷⁸ “He established the yoke-*Ol* עול of Torah,” specifically a “yoke-*Ol* עול.” This is as stated in Tractate Brachot,⁸⁷⁹ “Happy is he who grew in Torah and whose toil is in Torah.” However, at first glance, what is added by stating “and whose toil is in Torah” over and above [the words] “who grew in Torah”?

The explanation is that “who grew (*Gadel*-גדל) in Torah” refers to the matter of attaining maturity (*Gadlut*-גדלות) in the study of Torah, in understanding and comprehension, in a way that one senses the benefit in it etc.

However, there is an even higher way of studying Torah, indicated by the words “whose toil (*Amal*-עמל) is in Torah.” That is, for him Torah is a matter of toil and difficult labor, “like an ox to the yoke.” That is, even in the study of Torah itself, he is not an existence unto himself.

This is also as Dovid said,⁸⁸⁰ “If He says, ‘I do not desire you,’ then I am prepared; let Him do with me as is good in His eyes.” That is, even when discussing something hateful, such as “I do not desire you,” even then “I am prepared-*Hineini*-הנני,” in that I am ready and prepared to do this as well, and this same matter is what “I desire.” This kind of service does not stem from deriving any benefit, or from any understanding and

⁸⁷⁷ Samuel II 23:1

⁸⁷⁸ See Midrash Bamidbar Rabba 18:21; Midrash Shmuel Ch. 29; Tanna D’Vei Eliyahu Ch. 2.

⁸⁷⁹ Talmud Bavli, Brachot 17a

⁸⁸⁰ Samuel II 15:26

comprehension, desire, or pleasure, but only because he is in a state of readiness, and is prepared to do whatever is asked of him, this being the matter of accepting the yoke.

This also is the matter of “stiff-neckedness,” this being the matter of victory and stubbornness of the side of holiness (*Kedushah*), for though it is a most difficult labor, and he has no understanding, comprehension, desire, or pleasure in it, so much so, that it even is hateful to him, “I do not desire,” even so, he says “I am prepared-*Hineini*-הנני,” and does it by accepting the yoke.

9.

Now, the difference between the two above-mentioned ways of serving *HaShem*-יהו"ה, blessed is He, becomes pronounced in the war against Amalek. That is, about Shaul, we find that he was commanded to wipe out Amalek, and he said,⁸⁸¹ “I have fulfilled the word of *HaShem*-יהו"ה,” when he took “the best of the sheep and cattle to bring them as offerings to *HaShem*-יהו"ה your God.”⁸⁸² However, Shmuel responded,⁸⁸³ “Does *HaShem*-יהו"ה delight in the elevation offerings and the feast offerings, as in obedience to the word of *HaShem*-יהו"ה? Behold! To obey is better than a choice offering, to be attentive [is better] than the fat of rams.”

The explanation is that from the perspective of understanding and comprehension of the side of holiness, this

⁸⁸¹ Samuel I 15:13

⁸⁸² Samuel I 15:15

⁸⁸³ Samuel I 15:22

too is in a way that, “I have fulfilled the word of *HaShem*-יהו"ה.” This is because the matter of the sacrificial offerings is for there to be a “pleasing aroma to *HaShem* (*Rei'ach Nicho'ach*-ריח ניחוח ליהו"ה),”⁸⁸⁴ which not only is an ascent from below to Above (“scent-*Rei'ach*-ריח”) but is also a drawing down from Above to below (“pleasing-*Nicho'ach*-ניחוח”),⁸⁸⁵ until it was drawn into the word of *HaShem*-יהו"ה, and brought about “I have fulfilled the word of *HaShem*-יהו"ה.” Therefore, Shaul’s service was in a way that he took “the best of the sheep and cattle to bring them as offerings to *HaShem*-יהו"ה your God.”

However, this matter only applies to the seven nations, in which it is enough to serve in a way that stems from understanding and comprehension, which brings to the three levels of love of *HaShem*-יהו"ה, blessed is He, “with all your heart, with all your soul, and with all your being,” up to and including abundant love (*Ahavah Rabba*) of Him, which is the first *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He, through which all the nations are nullified.

However, when it becomes necessary to nullify the external husk of Amalek, “Amalek is the first amongst the nations,” in that “He knows his Master but intends to rebel against Him,”⁸⁸⁶ being that Amalek knew of all the miracles that took place in the exodus from Egypt and the splitting of the sea, but even so, “Amalek came and waged war,”⁸⁸⁷ then understanding and comprehension are of no benefit. For, in any

⁸⁸⁴ Numbers 28:8 and elsewhere

⁸⁸⁵ See Likkutei Torah, Pinchas 76a; 78d

⁸⁸⁶ See Torat Kohanim and Rashi to Leviticus 26:14 and elsewhere; Also see Likkutei Sichot, Vol. 21, p. 193, note 38.

⁸⁸⁷ Exodus 17:8

event, he knows his Master, and even so, intends to rebel against Him.

Thus, about this Shmuel said that to wage war against Amalek, it is not enough for service of Him to stem from “Shaul from the expansiveness of the river (*Rechovot HaNahar*),” through bringing sacrificial offerings that have “a pleasing aroma” (*Rei’ach Nicho’ach*). Therefore, “יהו”ה-*HaShem* has torn the kingship of Israel from you this day, and has given it to your fellow who is better than you.” For, in order to nullify the external husk of Amalek, who knows his Master but intends to rebel against Him, ones service of יהו”ה-*HaShem*, blessed is He, must specifically be in the way of Dovid, meaning obedience, as in the verse, “If He says, ‘I do not desire you,’ then ‘I am prepared (*Hineini*-הבני).”

This kind of service is specifically the acceptance of the yoke, in a way of victory and stubbornness derived from the innerness of the desire (*Pnimityut HaRatzon*) and even from the essential self of the soul. It is specifically in this that יהו”ה-*HaShem* delights, (“does יהו”ה-*HaShem* delight in etc.”), specifying the word “delight-*Chafetz*-חפץ”, indicating the innermost aspect of desire (*Pnimityut HaRatzon*).

10.

This is also the meaning of Moshe’s supplication,⁸⁸⁸ “For it is a stiff-necked people and You shall forgive.” Now, at first glance, it is not understood why the reason he gave was that “it is a stiff-necked people,” and that because of this, “You

⁸⁸⁸ Exodus 34:9

shall forgive.” However, the explanation is that the sin of the golden calf (about which Moshe requested “You shall forgive” because “it is a stiff-necked people”) is similar to the matter of one who knows his Master but intends to rebel against Him, Heaven forbid. This is because the Jewish people were in the state and standing immediately following all the revelations they beheld with the giving of the Torah, in a way of actual sight,⁸⁸⁹ and also at the splitting of the sea (which preceded it) at which time they said,⁸⁹⁰ “This is my God.” However, even so, they came to sin with the golden calf.

Therefore, for something such as this, service that stems from understanding and comprehension is not enough. This is because in this, they already had understanding and comprehension, but even so “this people has committed a great sin.”⁸⁹¹ It is called a “great sin-*Chata'ah Gedolah*-חטאה גדולה,” because this sin is greater than all [other] sins and transgressions, being that it is like one who knows his Master but intends to rebel against Him.

However, the reason that Moshe requested “You shall forgive,” is because their service was in a way that “it is a stiff-necked people.” To explain, the back of the neck (*Oreph*-עורף) is behind the forehead (*Metzach*-מצח) and there is an illumination in it of the strength of desire in the forehead (*Metzach*-מצח),⁸⁹² this being the delight (*Chafetz*-חפץ) of *HaShem*-יהוה, blessed is He, drawn down in our serving Him

⁸⁸⁹ See Tanya, Likkutei Amarim, Ch. 36

⁸⁹⁰ Exodus 15:2

⁸⁹¹ Exodus 32:31

⁸⁹² See Zohar III 129a, 136b (Idra Rabba); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17.

in the way of obedience (*Shmo'ah*-שמיע), which is higher than a “choice offering.” Therefore, even when forgiveness is impossible through the service of sacrificial offerings, nonetheless, through being “a stiff-necked people” we bring about “You shall forgive.”

In other words, when service of *HaShem*-יהו"ה, blessed is He, is in a way of stubbornness, such that “If He says, ‘I do not desire you,’ then I am prepared (*Hineini*-הנני),” meaning that he is prepared to do even what is hateful to him (as explained above), this also has an effect Above, so that even one who was despised etc., becomes beloved and dear before *HaShem*-יהו"ה, blessed is He,⁸⁹³ so much so, that “in the place where the repentant (*Baalei Teshuvah*) stand, even the perfectly righteous *Tzaddikim* cannot stand.”⁸⁹⁴

11.

This is also the meaning of the verse about the war against Amalek,⁸⁹⁵ “*HaShem*-יהו"ה maintains a war against Amalek from generation to generation.” To explain, generations (*Dorot*-דורות) refers to the emotions (*Midot*),⁸⁹⁶ which [come] in a way of “lines-*Shurot*-שורות after lines-*Shurot*-שורות.”⁸⁹⁷ Now, our service of *HaShem*-יהו"ה, blessed is

⁸⁹³ Mishneh Torah, Hilchot Teshuvah 7:6

⁸⁹⁴ Mishneh Torah, Hilchot Teshuvah 7:4

⁸⁹⁵ Exodus 17:16

⁸⁹⁶ See at greater length in the Sichah talk that followed the discourse (Torat Menachem, Vol. 36 p. 215 and on).

⁸⁹⁷ See the discourse entitled “*Vayomer Shmuel el Shaul*” in Maamarei Admor HaZaken 5565 Vol. 1 p. 419; Ohr HaTorah (Yahal Ohr) to Tehillim p. 549; Also see the Sichah talk of Simchat Torah 5661 (Sefer HaSichot 5702 p. 141 and on);

He, in way that in each and every generation, and at each and every time, battle must be waged against one of the bad emotional traits, which in that particular generation and time is dominant. However, it does not apply that in each generation, the primary and foundational war is against all the bad emotional traits. However, in the “war of *HaShem*-יהו"ה against Amalek,” which is “from generation to generation,” this is not so. That is, in every single generation there is the matter of Amalek, against which war must be waged.

However, in the matter of Amalek itself, there are various levels, such as whether this matter of Amalek is coarse or refined. For, as known, in the external husks (*Kelipot*), the higher they are, the coarser they are, whereas the lower they are, the more refined they are, and the more refined they are, the more difficult it is to nullify them, and therefore more time is required for this. In contrast, a matter that is more coarse is much easier to nullify, without spending much time.

The explanation is that in regard to the matter of Amalek, who knows his Master but intends to rebel against Him in the most literal sense, the toil required to nullify this, does not require much time. This is because in the matter of intending to rebel against Him in the most literal sense, a person cannot err etc. It therefore is in his power and ability to nullify such a matter, being that he knows his Master, and his only problem is that the matter of “Amalek, who is first amongst the nations,” is present. Even so, as a response to this, he has the power of being a “stiff-necked people,” through which he can

Discourse entitled “*Bati LeGani* – I have come to My garden” 5721 translated in The Teachings of The Rebbe 5721, Discourse 14, Ch. 9.

even overcome and nullify the external husk (*Kelipah*) of Amalek.

However, when the matter of Amalek is more refined, which is the meaning of the words,⁸⁹⁸ “that he happened upon you (*Asher Karcha*-אשר קרך) on the way,” meaning that even when one indeed is on the way (*BaDerech*-בדרך), referring to the known “way” (*Derech*-דרך), this being “the way of *HaShem*” (*Derech HaShem*-יהו"ה-דרך), blessed is He,⁸⁹⁹ even then there is an Amalek who creeps in and intends to rebel against Him, by causing coldness (*Kerirut*-קרירות) [to matters of Godliness] in him.⁹⁰⁰

Now [as the verse states], “God made one opposite the other,”⁹⁰¹ such that there also is a matter of coldness (*Kerirut*-קרירות) on the side of holiness. This refers to Wisdom-*Chochmah* on the side of holiness, in that generally, intellect is cold. However, on the side of holiness, the coldness stems from the strength of one’s self-nullification, in a way that one’s self-existence is nullified (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, to the point that he remains like an inanimate stone.

In contrast, the coldness (*Kerirut*-קרירות) of the side opposite holiness, is in a way that his toil is dispassionate and lifeless, in that it has become old [and stale] for him, such that it is like a heavy yoke for him. This is to such an extent that it

⁸⁹⁸ Deuteronomy 25:18

⁸⁹⁹ Genesis 18:19; See the discourse entitled “*Zachor*” 5634; 5678 (Sefer HaMaamarim 5634 p. 136, p. 139; 5678 p. 193 and on).

⁹⁰⁰ See Midrash Tanchuma, Teitzei 9; Rashi to Deuteronomy 18:19 *ibid.*; Sefer HaMaamarim 5679 p. 294, and elsewhere.

⁹⁰¹ Ecclesiastes 7:14

causes laziness and heaviness, so that he does not perform his work as he should.

There then is an even more refined form of Amalek, that even when he indeed performs his work as he should, he comes to a state of great self-exaltation, and says to himself, “By my reputation *HaShem*-יהו"ה is glorified.”⁹⁰² In other words, his toil is “for my reputation,” (meaning that an admixture of ego is in it etc.).

About this the verse states,⁹⁰³ “*HaShem*-יהו"ה maintains a war against Amalek from generation to generation (*MiDor Dor*-מדר דר).” That is, because of the refined aspects of this external husk (*Kelipah*), much time, until the generation of Moshiach, must be spent to nullify it, (as stated in Targum).⁹⁰⁴

12.

This also is why specifically about the war against Amalek the verse states,⁹⁰⁵ “Remember,” [and],⁹⁰⁶ “Do not forget.” That is, the matter of remembering applies when something has already entered ones knowledge in a way of understanding and grasp, but even so, it is possible for him to not remember, to the point of forgetting.⁹⁰⁷ Now, at first glance, given that he already understood and grasped it, where did it go?

⁹⁰² Isaiah 66:5

⁹⁰³ Exodus 17:16

⁹⁰⁴ Targum Yonatan ben Uziel to Exodus 17:16 *ibid.*

⁹⁰⁵ Deuteronomy 25:17

⁹⁰⁶ Deuteronomy 25:19

⁹⁰⁷ See *Hemshech* 5666 p. 243 (p. 323 in the new edition).

However, the explanation is that understanding and grasp go and return to their source in the power of conceptualization (*Ko'ach HaMaskeel*). It therefore is easier to recall something that he once knew, since it already was revealed and drawn down from the power of conceptualization (*Ko'ach HaMaskeel*). Even so, a state of not remembering is possible, to the point of forgetting.

Nonetheless, all this is only in regard to the revealed powers of the soul, meaning, as the power of conceptualization (*Ko'ach HaMaskeel*) is drawn into the revealed intellect, within understanding and grasp etc., where it is then possible for there to be change, such as a change from mature intellect (*Mochin d'Gadlut*) to immature intellect (*Mochin d'Katnut*),⁹⁰⁸ and even to a state of “sleep” (*Sheinah*).⁹⁰⁹

However, from the angle of the essential self of the soul, and even from the angle of the power of conceptualization (*Ko'ach HaMaskeel*), changes are not applicable. This then, is the matter of memory (*Zicharon*-זכרון), which transcends the revealed intellect, but comes from the power of conceptualization (*Ko'ach HaMaskeel*) itself.

Though it is true that we see people who naturally have good memory, but even so, may not have great understanding that enables them produce novel insights, this is because the power of memory is separate from and independent of the power of intellect, though it is equal to it and on a single level

⁹⁰⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35 and the notes and explanations there.

⁹⁰⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30.

with it. That is, relative to the essential self of the soul they both are of equal comparison and relation.

Now, as this matter relates to our service of *HaShem*-יהו"ה, blessed is He, is that there is a form of service brought about through contemplation (*Hitbonenut*) in the understanding and grasp of the revealed intellect (*Sechel HaGaluy*). This is the toil of the first paragraph of *Shema*, [beginning with the verse,] "Listen Israel-*Shema Yisroel*-שמע ישראל," which is the matter of contemplation (*Hitbonenut*), through which the [fulfillment of], "You shall love *HaShem*-יהו"ה your God, with all your heart, and with all your soul, and with all your being" is brought about. However, since this service stems from understanding and comprehension, there are changes in it from a state of immaturity to a state of maturity etc. All this is indeed sufficient in nullifying the seven nations, these being the seven bad emotional traits (*Midot*).

However, to nullify the external husk (*Kelipah*) of Amalek, who knows his Master but intends to rebel against Him, one's service of *HaShem*-יהו"ה, blessed is He, must be in a way of remembering, as indicated by [the words], "Remember," [and], "Do not forget." This is as in the verse,⁹¹⁰ "When I remember You upon my bed."

That is, even when a person is in the state indicated by laying down and sleeping, he nevertheless has the matter of memory in full strength, without any change. This is because his service of *HaShem*-יהו"ה, blessed is He, does not stem from understanding and comprehension, which is the way of service indicated by the first paragraph of the *Shema*. Rather, it is like

⁹¹⁰ Psalms 63:7

the second paragraph of the *Shema*, which states, “To serve Him (*LeAvdo*-לעבדו),” referring to the matter of the work and service of a servant (*Eved*-עבד), such that even “if He says, ‘I do not desire you,’ I am prepared (*Hineini*-הנני),” in a way of stubbornness and victory, stemming from the quality of *Victory-Netzach* of the soul, in which change is inapplicable, as the verse states,⁹¹¹ “Moreover, the Eternal One (*Netzach*-נצח) of Israel does not lie [and does not relent] etc.”

13.

This then, is the meaning of the verse,⁹¹² “Amalek is the first amongst the nations, and his end will be eternal destruction.” That is, even after the destruction and nullification of the nations, all seven nations of the Canaanite, the Hittite etc., there is still the presence of “Amalek, the first amongst the nations,” who knows his Master but intends to rebel against Him, whether in a way of coarse rebellion, or in the most refined of the [most] refined way, this being the matter of coldness (*Kerirut*-קרירות) etc., (as explained above).

It therefore is necessary for there to be “the war of *HaShem*-ה' against Amalek,” through fulfilling the command, “remember what Amalek did to you, on the way etc.,”⁹¹³ and,⁹¹⁴ “You shall wipe out the memory of Amalek,” and,⁹¹⁵ “I shall surely erase the remembrance of Amalek.”

⁹¹¹ Samuel I 15:29

⁹¹² Numbers 24:20

⁹¹³ Deuteronomy 25:17

⁹¹⁴ Deuteronomy 25:19

⁹¹⁵ Exodus 17:14

Through this, we bring about that at the end of it all, “his end will be eternal destruction,” since there will be the completion of “the war of *HaShem*-יהו"ה against Amalek from generation to generation,” until the generation of Moshiach, at which time there will be the fulfillment of the prophecy,⁹¹⁶ “Saviors will ascend Mount Tziyon to judge the Mountain of Esav, and the kingdom will be *HaShem*'s-יהו"ה.”

⁹¹⁶ Obadiah 1:21

Discourse 20

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

Delivered on the Shabbat Parshat Vayakhel-Pekudei,
Shabbat Parshat HaChodesh, Shabbat Mevarchim Nissan, 5723
By the grace of *HaShem*, blessed is He,

This discourse has not been located or published as of
the date of this publication.⁹¹⁷

⁹¹⁷ However, see the opening words (*Petach Davar*) to the discourse entitled “*HaChodesh*” 5654 (printed on the 2nd of Nissan 5723), that the discourse that the Rebbe said at the gathering of Shabbat Parshat Vayakhel-Pekudei, Parshat HaChodesh, Shabbat Mevarchim of this year 5723, is the discourse entitled “*HaChodesh*” of the Rebbe Rashab, whose soul is in Eden, of Shabbat Parshat Bo 5654 (with some variations). Also see the Sichah talk (in *Torat Menachem* Vol. 36 p. 258).

Discourse 21

“*Lehavin HaInyan d’Tlat Kleelan Go Tlat -
To understand the matter of three included in the
three*”

Delivered on the 2nd night of Pesach, 5723

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

1.

To better understand the matter of “three included in three, [and three included in three] etc.,”⁹¹⁸ which is compared to a fetus in the womb of his mother⁹¹⁹ whose “head is folded between his knees etc.”⁹²⁰ That is, he has the three aspects of *Wisdom-Chochmah*, *Understanding-Binah*, and *Knowledge-Da’at* within him, as well as the three aspects of *Kindness-Chessed*, *Might-Gevurah*, and *Splendor-Tiferet*, except that they are in a state of concealment and withdrawal, until they are not recognizable in him in a revealed way, and all that is revealed are the aspects of *Victory-Netzach*, *Majesty-Hod*, and *Foundation-Yesod*, within which there is the concealment and manifestation of the three aspects of *ChaBa”D*⁹²¹ and

⁹¹⁸ See Zohar II 50a (Tosefta); Etz Chayim, Shaar HaKlallim Ch. 3; Biurei HaZohar, Beshalach 47c and on.

⁹¹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 & Ch. 34.

⁹²⁰ Talmud Bavli, Niddah 30b

⁹²¹ *Wisdom-Chochmah*, *Understanding-Binah*, and *Knowledge-Da’at*.

ChaGa”T,⁹²² this being the matter of “three included in three, [and three included within three] etc.” That is, *ChaBa*”D is included in *ChaGa*”T, and *ChaGa*”T is included in *NeHi*”Y.⁹²³

Now, it is explained in the teachings of Chassidus (in *Torat Chayim*, in the discourse entitled “*VaTirena HaMeyaldot* etc.”)⁹²⁴ that this is the general matter of the Egyptian exile.⁹²⁵ For, as known,⁹²⁶ the exile in Egypt is compared to the state of gestation (*Ibbur*), like a fetus in the womb of his mother, in which his head is folded between his knees, indicating the concealment and withdrawal of the intellect (*Mochin*) etc.

Due to this, the matter of the exile is caused, in that the Egyptians ruled over the Jewish people, since they were deriving too much vitality from the side of holiness. This is because the concealment and withdrawal of the intellect (*Mochin*) is the matter of their ascent to their source and root in the essential self of the soul, (in which they are present in a much loftier way that is beyond relative comparison to the drawing down and spreading forth of the powers of the soul to manifest within the organs of the body).

The likeness to this Above in *HaShem*’s-יהוה”s Godliness is the matter of the withdrawal and ascent of the intellect

⁹²² Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*

⁹²³ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30 *ibid*.

⁹²⁴ *Torat Chayim* 34b and on; 43b and on; Also see *Ohr HaTorah*, *Shemot* Vol. 7, p. 2,499; Vol. 8, p. 2,843.

⁹²⁵ See *Siddur* of the Arizal, Haggadah, section entitled “*Avadim HaYinu*”; *Siddur Im Divrei Elohi*”m *Chayim*, Seder Haggadah 293c and on; *Sefer HaMitzvot* of the Tzemach Tzedek, *Korban Pesach* (*Derech Mitzvotecha* p. 76a and on); Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30 & Ch. 34 and the notes there.

⁹²⁶ *Torah Ohr Va’era* and elsewhere.

(*Mochin*) to their root and source in the Essential Self of the Emanator. Thus, on account of the matter of “darkness and light are the same,”⁹²⁷ it is possible for the Egyptians to also derive vitality from there etc.

The above also answers⁹²⁸ [and explains] the matter of Moshe growing up in the house of Pharaoh, as the verse states,⁹²⁹ “The boy grew and she brought him to Pharaoh’s daughter and he was a son to her.” However, at first glance, being that they knew that this was one of the Hebrew boys, (as the verse states,⁹³⁰ “This is one of the Hebrew boys”) why were they not concerned about him (as they were about all the Hebrew boys, which is why they decreed,⁹³¹ “Every son that is be born you shall throw into the river”)? Moreover, he was even raised in the house of Pharaoh.

However, the explanation is as the verse states,⁹³² “She called his name Moshe-משה, in that she said, ‘For I drew him (*Mesheeteehoo*-משיתתהו) from the water.’” That is, the root of Moshe’s soul is from the aspect of the Upper Waters (*Mayim Elyonim*), this being the aspect of the encompassing transcendent light (*Makif*) that transcends the entire chaining down of the worlds (*Hishtalshelut*).

This is why they were not concerned about him, but on the contrary, raised him in the house of Pharaoh, because they thought that because of him it would be good for them, in that

⁹²⁷ Psalms 139:12

⁹²⁸ Torat Chayim ibid. 36b and on; Ohr HaTorah (Shemot) ibid. Vol. 7 p. 2,510; Vol. 8 p. 2,847.

⁹²⁹ Exodus 2:10

⁹³⁰ Exodus 2:6

⁹³¹ Exodus 1:22

⁹³² Exodus 2:10

they could derive vitality from the aspect of the upper encompassing light (*Makif*) in which “darkness and light are the same” etc.

Now, from the fact that the matter of “the three included in the three [and three included in the three]” of the exile in Egypt, is connected to the matter of Moshe growing up in the house of Pharaoh so that they could derive vitality from the source of Moshe’s soul, this being the transcendent encompassing light (*Makif*) of the side of holiness, this seems to indicate that the matter of “three included within three etc.,” is also connected to the aspect of the encompassing transcendent lights (*Makifim*) of the side of holiness (*Kedushah*). We therefore must understand this matter and its elevated level and advantage.

2.

Now, we should preface with the explanation in the discourse of the Alter Rebbe, entitled “*Lehavin Inyan Iggulim v’Yosher*” (in a book of manuscripts of the Mittler Rebbe, which includes glosses, notes, and explanations of the Tzemach Tzeddek on the sides and between the lines).⁹³³ Namely, that the difference [between the Circles-*Iggulim* and the Straight Line-*Yosher*]⁹³⁴ may be understood from the difference

⁹³³ This was subsequently printed in Sefer HaMaamarim 5562 p. 46 and on; Also see Maamarei Admor HaEmtza’ee, Kuntreisim p. 423 and on; Ohr HaTorah, Terumah p. 1,469 and on (and p. 1,464 and on); Sefer HaMaamarim 5665 p. 148 and on.

⁹³⁴ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16-18.

between the angels called *Cycles-Ophanim* and the angels called *Fiery-Seraphim*, in that they too are in the states of *Circles-Iggulim* and the *Straight Line-Yosher*. That is, the *Cycle-Ophanim* angels are spherical, as the verse states,⁹³⁵ “Their appearance and their works were like a wheel within a wheel.” That is, they are spherical and revolve and prostrate etc. However, about the *Fiery-Seraphim* angels the verse states,⁹³⁶ “*Fiery-Seraphim* were standing etc.,” indicating that they are in a state of standing (*Amidah-עמידה*), without motion and revolution, this being the aspect of the *Straight Line-Yosher*.

However, the *Cycles-Ophanim* angels and the *Fiery-Seraphim* angels are the matters of *Circles-Iggulim* and the *Straight Line-Yosher*, as they are in the chaining down of the worlds (*Hishtalshelut*). From this, we can understand the matter of the *Circles-Iggulim* and the *Straight Line-Yosher* as they are in their root above, in the aspect of the *Line-Kav*, which is the root of the aspect of the *Straight Line-Yosher* and is the aspect of the *Fiery-Seraphim* angels, and the aspect of the *Great Circle-Iggul HaGadol* that precedes the restraint of the *Tzimtzum*, which is the root of the aspect of the *Circles-Iggulim* that are drawn down from the aspect of the *Line-Kav*, which “circles and returns and recircles etc.”⁹³⁷ which is the aspect of the *Cycle-Ophanim* angels.

⁹³⁵ Ezekiel 1:16; 10:10

⁹³⁶ Isaiah 6:2

⁹³⁷ Etz Chayim, Shaar 1 (Shaar Iggulim v’Yosher) Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 16-18 *ibid*.

The explanation is that, as known,⁹³⁸ the Fiery-*Seraphim* angels are positioned in the world of Creation (*Briyah*), within which there is an illumination of the aspect of the intellect (*Mochin*). For, “the Supernal Mother-*Imma Ila’ah* (Understanding-*Binah*) dwells in the Throne (the world of Creation-*Briyah*).”⁹³⁹ Therefore, their mode of serving *HaShem*-יהוה, blessed is He, is with the comprehension of His Godliness through contemplation (*Hitbonenut*) in *ChaBa”D*.⁹⁴⁰

It is through their contemplation (*Hitbonenut*) and grasp, that the revelation of the emotions (*Midot*) of *ChaGa”T* is born in them,⁹⁴¹ with love like flames of fire etc. Because of their love and yearning desire for *HaShem*’s-יהוה Godliness, they therefore come to a state of constant adhesion to *HaShem*’s-יהוה Godliness, without any cessation, through engaging in reciting songs and praises etc., this being their actual adhesion to Him (following the revelation of the love), which is the aspect of *NeHi”Y*.⁹⁴²

This is analogous to man below, who contemplates the positive qualities of the one he loves etc., by which the [emotion of] love is born in his heart. Because of the love, an act of kindness is there thereby is caused, to go with his feet and do

⁹³⁸ See Likkutei Torah, Shlach 47b; Sefer HaMaamarim 5678 p. 417; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 52.

⁹³⁹ See Tikkunei Zohar, Tikkun 6 (23a).

⁹⁴⁰ Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

⁹⁴¹ Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

⁹⁴² Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

something for his beloved, or to bestow him with money and the like, in a constant way.

It thus is in this regard that the Fiery-*Seraphim* angels are in the aspect of the Straight Line-*Yosher*, which comes in a way of order and gradation and has [the aspects of] above and below. That is, as it progresses it diminishes from *ChaBa*”*D*⁹⁴³ to *ChaGa*”*T*,⁹⁴⁴ and from *ChaGa*”*T* to *NeHi*”*Y*.⁹⁴⁵ For, at the time of the comprehension within *ChaBa*”*D*, they have an illumination of the Godly light in a revealed way. Then, once their love is aroused, the light must necessarily be concealed and is not revealed to the same extent. Then, in the actual adhesion, there is an even greater concealment of the light etc.

However, the Cycles-*Ophanim* angels are not in a state of order and gradation, and have no aspects of above and below. This is because the level of the Cycles-*Ophanim* angels is lower than [the level of] the Fiery-*Seraphim*, in that their position is in the world of Action-*Asiyah*,⁹⁴⁶ as stated,⁹⁴⁷ “The wheel-*Ophan* dwells in [the world of] Action (*Asiyah*),” where there is no illumination of the aspects of *ChaBa*”*D*, but only the aspects of *NeHi*”*Y*.

Therefore, their way of serving *HaShem*-יהו"ה, blessed is He, is not with love like flames of fire stemming from great grasp and comprehension, but only from the aspect of submission (*Hoda'ah*) alone. This is the matter of their

⁹⁴³ Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*.

⁹⁴⁴ Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

⁹⁴⁵ Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

⁹⁴⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 52 and elsewhere.

⁹⁴⁷ See Tikkunei Zohar, Tikkun 6 (23a)

constant revolutions and cycling. This is comparable to one who bends his head in submission to his fellow, in which there is no matter of grasp and comprehension, but just actual submission, this being the aspect of *NeHi"Y*.

Nonetheless, even in the aspects of *NeHi"Y* themselves, the aspects of *ChaBa"D* and *ChaGa"T* are present in a concealed way. This is as explained (in chapter one) about the matter of "three included within three etc.," that this is analogous to a fetus whose head is between his knees. In other words, he indeed has a head (*ChaBa"D*) and a heart (*ChaGa"T*), but not in a way that there is differentiation between above and below (meaning that the head is above and the feet are below). This is because, the head and heart are not recognizable in him, but are concealed within the aspect of *NeHi"Y*.

This is analogous to doing of an act of kindness after a long period of time, during which the love and intellect have already [receded and] become concealed. He nonetheless does the act of kindness and the bestowal remains constant, but with coldness (*Kerirut*-קרירות). This stems from the decision to do kindness that was already decided in him when he had the revelation of the intellect and the love, and an impression of this love and intellect remains. It is by this power that there is victoriousness (the aspect of *Victory-Netzach*, which is the beginning of the [three] qualities of *NeHi"Y* – *Victory-Netzach*, *Majesty-Hod*, and *Foundation-Yesod*), so that he constantly is in a state of actually doing the kindness, even after the complete concealment and forgetfulness of the love and intellect.

This likewise is the mode of serving *HaShem*-יהו"ה, blessed is He, during the time of exile, which is compared to the gestation (*Ibbur*) of the fetus, whose head is between his knees. That is, the service is not in a way that the aspects of *ChaBa"D* and *ChaGa"T* are revealed, but only the aspects of *NeHi"Y*, this being the force of strength within action alone. All this is comparable to the bowing of the head of the revolutions and cycling of the *Cycle-Ophanim* angels, which is the matter of submission (*Hoda'ah*), without the revelation of love like fiery flames stemming from contemplating (*Hitbonenut*) and grasping.

4.

Nevertheless, though there indeed is a greatness and superiority to the level of service of the *Fiery-Seraaphim* angels, in all aspects of *ChaBa"D*, *ChaGa"T*, and *NeHi"Y*, in comparison to the service of the *Cycles-Ophanim* angels, which only is with the aspects of *NeHi"Y*, even so, we find a superiority to the *Cycles-Ophanim* even in relation to the *Fiery-Seraphim*.

The explanation is that the *Cycle-Ophanim* angels are called,⁹⁴⁸ "The Holy *Ophanim-Ophanei HaKodesh*-אופני הקדש." This is to say that they are named after "*Holiness-Kodesh*-קדש,"

⁹⁴⁸ In the "*E'l Adon*" prayer in the Shabbat morning prayers. Also see *Likkutei Torah*, *Ha'azinu* 77b

[about which it states],⁹⁴⁹ “Holiness-*Kodesh*-שקד is a thing unto itself.”⁹⁵⁰

In contrast, the Fiery-*Seraphim* angels are not named after “Holiness-*Kodesh*-שקד,” and moreover, [the Fiery-*Seraphim*] angels recite “Holy-*Kadosh*-שקד etc.”⁹⁵¹ in which the word “Holy-*Kadosh*-שקד” is specifically spelled with the letter *Vav*-ו, which is lower than the aspect of “Holiness-*Kodesh*-שקד is a thing unto itself.” Beyond this, even the aspect of “Holy-*Kadosh*-שקד” (with the letter *Vav*-ו, which is below “Holiness-*Kodesh*-שקד is a thing unto itself”) is in a way of separateness from them. About this they recite, “Holy, Holy, Holy is *HaShem*-יהוה,” in that He is holy and separately transcendent from them.

In contrast, the Cycle-*Ophanim* angels do not recite “Holy-*Kadosh*-שקד,” in that He is not holy and separately transcendent from them. Rather, they recite, “**Blessed** is the glory of *HaShem*-יהוה from His place,”⁹⁵² meaning that He should be drawn down and lowered.⁹⁵³

We therefore must understand how there can be a superiority to the Cycle-*Ophanim* angels, over and above the Fiery-*Seraphim* angels, given that the service of the Cycle-*Ophanim* angels is only with the aspects of *NeHi*”Y, and is

⁹⁴⁹ Zohar III 94b

⁹⁵⁰ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

⁹⁵¹ Isaiah 6:3

⁹⁵² Ezekiel 3:12

⁹⁵³ The word “Blessed-*Baruch*-ברוך” is of the same root as “One who draws down-*HaMavreech*-המבריך a vine” (Mishnah Kilayim 7:1) indicating a drawing down to below.

unlike the service of the Fiery-*Seraphim*, which also is with the aspects of *ChaGa''T* and *ChaBa''D*.

However, the explanation is that since the Fiery-*Seraphim* angels serve *HaShem-יהוה*, blessed is He, with love like fiery flames, as a result of their great grasp and comprehension etc., therefore their nullification (*Bittul*) to Him stems from their comprehension. Thus, their self-nullification (*Bittul*) is only according to their grasp and comprehension, which is measured and limited, since they are [created] tangible beings (*Yesh*) etc.

This then, is the superiority of the Cycle-*Ophanim* angels, over and above the Fiery-*Seraphim* angels.⁹⁵⁴ That is, their nullification (*Bittul*) to *HaShem-יהוה*, blessed is He, does not stem from comprehension and grasp, and therefore is true nullification (*Bittul*).

This may be understood based on the analogy of a student who nullifies himself before his teacher and praises [his teacher] etc. That is, it is specifically when the student grasps the quality, essence, and depth of his teacher's intellect that he nullifies himself before him. Thus, his nullification is only according to the limits of his own comprehension of the teacher's depth of the knowledge.

However, when he sees that his teacher conceptualizes matters that are extremely lofty and are utterly beyond his own grasp, to the point that he does not even know how to praise him etc., his nullification is then to its ultimate truth, meaning that his whole essence and being is nullified before his teacher, in that relative to his teacher he is utterly nothing.

⁹⁵⁴ Also see Likkutei Torah Ha'azinu 77b ibid.

From the above we can understand the superiority of the self-nullification (*Bittul*) of the Cycle-*Ophanim* angels, over and above the self-nullification (*Bittul*) of the Fiery-*Seraphim* angels. That is, since the self-nullification (*Bittul*) of the Cycle-*Ophanim* angels does not stem from their grasp, it therefore is true self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

We may add to this and state that, in regard to what was explained before (in chapter three), that the nullification (*Bittul*) of the Cycle-*Ophanim* angels is solely in a way of submission (*Hoda'ah*), and their revolutions and cycling are like the bowing of the head in submission to one's fellow, which is not in a way of grasp and comprehension, it therefore follows that this is only an external self-nullification (*Bittul Chitzoni*). That is, it is not an inner self-nullification (*Bittul Pnimi*) with the mind (*Mochin*) and heart (*Midot*).

This being so, there is a greater superiority to the self-nullification (*Bittul*) of the Fiery-*Seraphim* angels. For, since it stems from their understanding and comprehension, it therefore is an inner nullification (*Bittul Pnimi*). This is why their self-nullification (*Bittul*) is not just in a way of bowing their heads, but in a way of prostration and the nullification of their existence (*Bittul b'Metziyut*). It is for this very reason that they are called Fiery-*Seraphim*-שרפים, in that they are completely burned up and consumed (*Nisraphim*-בשרפים) etc.

However, since the self-nullification (*Bittul*) of the Fiery-*Seraphim* angels is because of their grasp and comprehension, therefore, even when they are in a state of the nullification of their existence (*Bittul b'Metziyut*), nevertheless, this is not true nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is

He. Rather, it specifically is the nullification (*Bittul*) to Him of the Cycle-*Ophanim* angels, which does not stem from grasp and comprehension, that although is only in a way of bowing the head, is nevertheless true nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

This is why the Cycle-*Ophanim* angels are called “The Holy *Ophanim-Ophanei HaKodesh*-אופני הקדש,” because their nullification (*Bittul*) is the nullification of Wisdom-*Chochmah*, which is called “Holiness-*Kadosh*-קדש,” the matter of which is true self-nullification (*Bittul*).

In contrast, this is not so of the Fiery-*Seraphim* angels who recite, “Holy-*Kadosh*-קדוש etc.” For, since their nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stems from their grasp and comprehension, it is not true self-nullification, being that His Godliness is in a state of distance and transcendent separation (holy and separately transcendent) from them. Rather, “The whole earth is filled with His glory,”⁹⁵⁵ in that His presence is found below, specifically in the earth, in the aspect of Wisdom-*Chochmah* that is in the Torah, which is the matter of “glory-*Kavod*-כבוד” (“His glory-*Kevodo*-כבודו”) and has a numerical value of 32,⁹⁵⁶ referring to the Thirty-Two Pathways⁹⁵⁷ of the Wisdom-*Chochmah* of the Torah.⁹⁵⁸

⁹⁵⁵ Isaiah 6:3 *ibid*.

⁹⁵⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

⁹⁵⁷ *Sefer Yetzirah* 1:1; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 32.

⁹⁵⁸ See *Pardes Rimmonim*, Shaar 23 (*Shaar Erchei HaKinuyim*) section on “Glory-*Kavod*-כבוד.”

It thus is in this regard that the Cycle-*Ophanim* angels recite, “Blessed is the glory (*Kevod*-כבוד) of *HaShem*-יהו"ה from His place.”⁹⁵⁹ That is, for them, this is not in a way of separation and removal (“Holy-*Kadosh*-קדוש”), but is in a way of drawing down (“Blessed-*Baruch*-ברוך”), in that they draw down the aspect of “the glory (*Kevod*-כבוד) of *HaShem*-יהו"ה from His place,” meaning, from its source and root etc.

5.

Now, the advantage of the nullification (*Bittul*) of the Cycle-*Ophanim* angels, over and above the nullification (*Bittul*) of the Fiery-*Seraphim* angels, (in that the nullification of the Cycle-*Ophanim* angels does not stem from comprehension and therefore is true nullification (*Bittul*)), is also bound to their cycles and revolutions. This is comparable to a circle (*Iggul*) that continuously revolves, such that its upper aspect descends and its lower aspect ascends, continuously cycling and revolving etc., until it is impossible to determine which aspect is above and which aspect is below.

The explanation is that according to the above explanation (in chapter three) that the service of *HaShem*-יהו"ה of the Cycle-*Ophanim* angels, is with the aspects of *NeHi"Y*, as they include the aspects of *ChaBa"D* and *ChaGa"Y* in a concealed way, which is analogous to a fetus whose head is between his knees, so that all that is openly revealed and recognizable in him are the aspects of *NeHi"Y* (his knees), nonetheless, within this, in a concealed way, are also the aspects

⁹⁵⁹ Ezekiel 3:12

of *ChaBa”D* and *ChaGa”T* (his head [and heart]), and it therefore is compared to a Circle-*Iggul* – [as this is simply the case, that his head is between his knees, meaning that his head is juxtaposed to his feet, like a circle] – that continually revolves, such that the upper descends to below and the lower ascends to above. In other words, the matter of submission (the lower) ascends to be in a state of revelation above, whereas the aspects of *ChaBa”D* and *ChaGa”T* (the upper) descend to be in a state of concealment below.

On the other hand, it is specifically when the aspects of *ChaBa”D* descend below and become concealed in the aspects of *NeHi”Y* that there is the true matter of nullification (*Bittul*) to *HaShem*-יהו”ה, blessed is He, (in that the self-nullification (*Bittul*) does not stem from ones grasp and comprehension). We thus find that the descent of *ChaBa”D* to be in a state of concealment is the truest ascent.

This then, is why their vitality is in a way of “running” (*Ratzo*) and “returning” (*Shov*), in a state of cycling and prostration, such that the upper is lower and the lower is upper, until it is impossible to truly determine which is the beginning and which is the end, this being the true matter of nullification (*Bittul*).

This is unlike the “running” (*Ratzo*) and “returning” (*Shov*) of the Fiery-*Seraphim* angels, since in them, the upper does not become the lower by way of revolution and cycling. This is because their mode of serving *HaShem*-יהו”ה, blessed is He, is in a way that all aspects of *ChaBa”D*, *ChaGa”T*, and *NeHi”Y* are revealed to them, and they do not cycle and revolve,

but rather stand in a way that their head (*ChaBa" D*) is always above and their feet (*NeHi" Y*) are always below.

Rather, their “running” (*Ratzo*) and “returning” (*Shov*) is in a way that is analogous to breathing, in which the vitality [of the breath] departs and then returns and enters, except that what enters is new [breath and] vitality. In the same way, there is the departure of the vitality of the Fiery-*Seraphim* angels (when the yearning desire falls and departs from them) and another vitality enters etc. In contrast, this is not so of the Cycle-*Ophanim* angels, which is in a way of continuous revolution, that the very matter that was the lower becomes the upper, and then returns to become the lower etc.

With the above in mind, it is understood that the primary cause for the difference between the Cycle-*Ophanim* angels and the Fiery-*Seraphim* angels is their root in the aspects of the Circles-*Iggulim* and the Straight Line-*Yosher*. In other words, the root of the Fiery-*Seraphim* angels is from the aspect of the Line-*Kav*, which is drawn down in a Straight Line-*Yosher* and has the aspects of above and below, such that at its beginning there is greater illumination in a revealed way, whereas as it is drawn down in revelation after revelation, it continually diminishes. This is why their mode of service is in a way that there is an illumination in them, in a revealed way, of all the aspects of *ChaBa" D*, *ChaGa" T*, and *NeHi" Y*, and they are revealed in a way of order and gradation from above to below.

Additionally, since the beginning of the revelation of the Line-*Kav* is in a way of “coming and not coming” (*Mati v'Lo Mati*),⁹⁶⁰ this being the root of the matter of “running and

⁹⁶⁰ See Zohar I 16b; 65a; Etz Chayim, Shaar 7 (Shaar *Mati v'Lo Mati*)

returning” (*Ratzo v’Shov*),⁹⁶¹ there also is caused to be a matter of “running” (*Ratzo*) and “returning” (*Shov*) in the Fiery-*Seraphim* angels, in a way that the vitality that departs does not return and enter, but a different vitality enters etc.

In contrast, the Cycle-*Ophanim* angels are rooted in the aspect of the Great Circle (*Iggul HaGadol*) that precedes the restraint of the *Tzimtzum* and encompasses all the worlds equally, without division and without the aspects of above and below. Therefore, their mode of service is in a way of revolution and cycling, without any determination of upper and lower. That is, the aspects of *ChaBa”D* and *ChaGa”T* are concealed in the aspects of *NeHi”Y*.

From all the above, it is understood that even though the Cycle-*Ophanim* angels are only in the aspect of [the world of] Action (*Asiyah*) and are below the Fiery-*Seraphim* angels, which are in the world of Creation (*Briyah*) and in the aspects of *ChaBa”D*, nevertheless, the root of the Cycles-*Ophanim* angels is higher than the root of the Fiery-*Seraphim* angels. This is because the Great Circle-*Iggul HaGadol* (which is the root of the Cycle-*Ophanim* angels) is higherr than the radiance of the Line-*Kav* (which is the root of the Fiery-*Seraphim* angels).

6.

We can add that just as it is with the Cycle-*Ophanim* angels and the Fiery-*Seraphim* angels, that although the root of the Cycle-*Ophanim* angels is in the aspect of the Circles-

⁹⁶¹ Also see Derech Mitzvotcha 177a and elsewhere.

Iggulim, which is higher than the root of the Fiery-*Seraphim* angels who are in the aspect of the Straight Line-*Yosher*, nevertheless, the Cycle-*Ophanim* angels are lower than the Fiery-*Seraphim* angels. The same is so in their roots, in the aspects of the Circles-*Iggulim* and the Straight Line-*Yosher* themselves.

That is, even though the aspect of the Circles-*Iggulim* is much loftier than the aspect of the Straight Line-*Yosher*, nonetheless, as known, the Circles-*Iggulim* are from the aspect of the *Nefesh* level, whereas the Straight Line-*Yosher* is from the aspect of the *Ru'ach* level, and the *Nefesh* level is below the *Ru'ach* level.

This may be understood with a preface explaining the matter of the Circles-*Iggulim* and the Straight Line-*Yosher* according to the analogy of a craftsman who is thinking about how to make a certain object. At first, the entire essence of the object is grasped in his thought, and his thought encompass the totality of the object, in that he thinks of the general totality of it wholistically, that it should be in such and such a way. This thought includes all the particulars of the object, but not in a way that he thinks each particular individually. Rather, he only is thinking about making of the object in general, that it should be in such and such a way.

This is like a person who sees an object once it already has been made, in that in a single glance he grasps the totality of it with all of its particulars. The same is so of the craftsman before making the object. That is, when it arises in his desire to make the object, he thinks about it holistically, that it should

be in such and such a way, and he thus designs it in his thought, seeing its top, center, and base as one.

However afterwards, when actually making the object, his thoughts must divide each particular of the object individually, considering its base individually, and its top individually etc. Now, for the particular thought to come out of the general thought of the object, the matter of constriction (*Tzimtzum*) is necessary. In other words, the general thought must be withdrawn, and [his mind] must be constricted (*Tzimtzum*) to focus his thought on this particular detail, as it is, in and of itself etc.

The likeness to this may be understood as it is Above in *HaShem*'s יהוה's Godliness. Namely, that when it arose in His Supernal desire to emanate and create etc., through this, the totality of the chaining down of the worlds (*Seder Hishtalshelut*) was observed in a single glance, without any divisions of upper and lower or the beginning preceding the end. However, afterwards, this general thought was constricted (*Tzimtzum*) in order to reveal and drawing down the Line-*Kav* in a way of division, with the beginning preceding the end, in that at its beginning there is greater illumination of light etc.

This then, is the matter of the Circles-*Iggulim* and the Straight Line-*Yosher*. Namely, the aspect of the Circles-*Iggulim* is the aspect of the limitless light of the Unlimited One as it precedes the restraint of the *Tzimtzum*, in a state that it encompasses (*Makif*) all the worlds without any divisions of above and below. In contrast, the aspect of the Straight Line-*Yosher* is the light that follows after the restraint of the *Tzimtzum*, which comes in a way of inner manifestation

(*Hitlabshut*) in the worlds, in a way of division and the aspects of above and below.

We thus find that the aspect of Circles-*Iggulim* is much higher than the aspect of the Straight Line-*Yosher*. However, even so, this does not contradict the fact that the Circles-*Iggulim* are from the aspect of the *Nefesh* level, whereas the Straight Line-*Yosher* is from the aspect of the *Ru'ach* level. For, as known, the loftier something is, the more its externality is revealed. Therefore, in the aspect of the Circles-*Iggulim*, it only is possible for there to be a revelation of the aspect of the *Nefesh* alone.

In contrast, from the aspect of the Straight Line-*Yosher* there also is a revelation of the aspect of the *Ru'ach* within it. It nevertheless is understood that the aspect of the *Nefesh* of the Circles-*Iggulim* is higher than the aspect of *Ru'ach* of the Straight Line-*Yosher*. This is because the externality (*Chitzoniyut*) of the upper is higher than the innerness (*Pnimiyyut*) of the lower.

This is similar to the difference between Torah and prayer. That is, Torah descended lower than prayer. This is because Torah manifests within physical matters, unlike prayer which is in the spiritual levels of the soul. Nevertheless, Torah is higher than prayer, being that prayer (*Tefillah*) is called temporal life (*Chayei Sha'ah*), whereas Torah is called eternal life (*Chayei Olam*).⁹⁶² Rather, because it is higher, it descended further down.

From the above we also can understand the matter of “three included in the three etc.,” (referring to the inclusion of

⁹⁶² See Talmud Bavli, Shabbat 10a

ChaBa”*D* and *ChaGa*”*T* within *NeHi*”*Y* in a way of a circle-*Iggul*), and that this relates to the exile in Egypt (as mentioned in chapter one). That is, even though it is much lower, its root is in the aspect of the encompassing lights (*Makif*) of the Circles-*Iggulim* of the side of holiness (*Kedushah*).⁹⁶³

⁹⁶³ It appears that the conclusion of this discourse is missing.

Discourse 22

“*v’Haricho b’Yirat HaShem* -

He will be imbued with a spirit of fear for HaShem”

Delivered on last day of Pesach, 5723

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

1.

[About Moshiach] the verse states,⁹⁶⁴ “He will be imbued with a spirit-*v’Haricho*-וְהָרִיחוֹ” of fear of *HaShem*-יהו"ה.” The verse before this states,⁹⁶⁵ “The spirit (*Ru'ach*-רוּחַ) of *HaShem*-יהו"ה will rest upon him – a spirit of wisdom and understanding etc.” That is, because “the spirit of *HaShem*-יהו"ה will rest upon him etc.,” therefore his conduct will be such that “he will be imbued with a spirit-*v’Haricho*-וְהָרִיחוֹ” of fear of *HaShem*-יהו"ה; and will not need to judge by what his eyes see, nor decide by what his ears hear,” as our sages, of blessed memory, said,⁹⁶⁶ “He will smell-*Morach*-מִוְרַחַח and judge (*Morach v’Da’in*-מִוְרַחַח וְדַאִינִי).”

Now, at first glance, justice is specifically a matter that must accord to order, that is, it specifically is through what is seen with one’s eyes and heard with one’s ears. [This is why the statement in this verse, “He will not need to judge by what his eyes see, nor decide by what his ears hear,” is necessarily

⁹⁶⁴ Isaiah 11:3

⁹⁶⁵ Isaiah 11:2

⁹⁶⁶ Talmud Bavli, Sanhedrin 93b

something novel.] However, this being so, what advantage is there in, “He will smell and judge (*Morach v’Da’in*- מורה ודאין)”??

Moreover, we also must understand this matter of “He will smell and judge (*Morach v’Da’in*- מורה ודאין)” as it relates to the service of *HaShem*-יהו"ה, blessed is He, of each and every Jew. For, this is similar to what we find in Zohar,⁹⁶⁷ that the child-*Yenuka* [told them] “I knew by the smell of your clothes.” That is, this refers to the matter of the scent (*Rei’ach*-ריח) of the garments (*Levushim*), referring to the action *mitzvot*, which are called “garments” (*Levushim*).

2.

This may be understood according to the explanation of the Alter Rebbe (whose hundred and fiftieth *Hilulah* from the day of his [physical] passing from this world, is this year) in his

⁹⁶⁷ Zohar III 186a (Yenuka) – “Rabbi Yitzchak and Rabbi Yehudah were travelling on the road when they came to a certain place called Kefar Sichnin, where Rav Hamnunah had lived. There, they were guests of his widow, whose little boy attended school during the day. That day, after leaving school, he came home and saw these sages there. His mother told him, ‘Go join these great men and receive their blessing.’ He began approaching them, but before reaching them, he turned back. He told his mother, ‘I do not want to come close to them, because today they did not recite the Shema (in its proper time), and I was taught that throughout that day, whoever has not recited the Shema in its proper time is in a state of ostracism.’ [Rabbi Yitzchak and Rabbi Yehudah] heard him and were shocked. They lifted their hands and blessed him. They said, it certainly is so [that we did not recite the Shema in its proper time], for today we were busy [collecting charitable funds] for a bride and groom who did not have their needs and as a result were delaying the wedding. There was no one else to help them, so we made the effort, and as a result, we did not recite the Shema in its proper time. And [according to *Halachah*] whoever is occupied in fulfilling one *mitzvah* is exempt from fulfilling another *mitzvah*.’ They asked him, ‘My son, how did you know?’ He answered, ‘When I came close to you, I knew by the smell of your clothes.’ They were astonished.”

discourse (copied in the holy handwriting of his successor, the Mittler Rebbe) entitled “*v’Haricho b’Yirat HaShem*,”⁹⁶⁸ in which he brings the explanation of our sages, of blessed memory, that “He will smell and judge (*Morach v’Da’in*- מורה ודאין).”

He begins by saying that in order to understand this matter, we first must give the known⁹⁶⁹ preface, that the externality (*Chitzoniyut*) of the encompassing lights (*Makifim*) is higher than the innerness (*Pnimityut*) of the inner lights (*Pnimityim*). In other words, even though the bestowal from the encompassing lights (*Makifim*) is not bestowal of the actual essence and being [of the thing] itself, whereas inner bestowal (*Hashpa’ah Pnimit*) is bestowal of the actual essence and being [of the thing], such as bestowal that causes the birth [of a child] etc., in which the child is of the actual essence and being of the father himself, nonetheless, this inner bestowal (*Hashpa’ah Pnimit*) can also give birth to a child who is mentally impaired.

In contrast, in the bestowal of intellect to a student, though it is not inner bestowal (*Hashpa’ah Pnimit*), but is only from the external aspect (*Chitzoniyut*) and the aspect of the garments (*Levushim*), nevertheless, the student thereby comes to be elevated to the level of a sage, which is much higher than the mentally impaired child born through inner bestowal (*Hahspa’ah Pnimit*). Nevertheless, there also is a superiority

⁹⁶⁸ The discourse of Shabbat Parshat Vayera 5562 (which is a continuation of the discourse entitled “*Kol HaMesame’ach*” of the fifth day of the week of Parshat Vayera), subsequently printed in Maamarei Admor HaZaken 5562 Vol. 1, p. 62 and on; Also see Maamarei Admor HaEmtza’ee, Drushei Chatunah p. 125 and on.

⁹⁶⁹ Also see Likkutei Torah, Shir HaShirim 37a and on.

and advantage to the child, that in whatever way it may be, he is of the essence and being of the father himself.

The likeness to this as it is Above, is that this is the difference between *Atik Yomin* and *Arich Anpin*, these being the aspects of the encompassing lights (*Makifim*) of the father-*Abba* and the mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*), which are the aspect of the inner manifest lights (*Pnimiyyim*).

That is, the bestowal from the aspects of the encompassing lights (*Makif*) of *Atik Yomin* and *Arich Anpin* is higher than the inner bestowal from the father-*Abba* and mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*). This is because *Atik Yomin* and *Arich Anpin* are the end of the world of the Unlimited, which is the aspect of the Emanator (*Ma'atzil*-מאציל), and there is no comparison whatsoever between the Emanator (*Ma'atzil*-מאציל) and the emanated (*Ne'etzal*-נאצל), the beginning of whom is the aspect of Wisdom-*Chochmah*.

He continues to explain the great loftiness and elevation of the encompassing lights (*Makifim*) in comparison to the inner manifest lights (*Pnimiyyim*), namely, that this elevated even relative to the aspect of Wisdom-*Chochmah*. For, the aspect of Wisdom-*Chochmah* is hinted in the letter *Aleph*-א, which consists of a *Yod*-י at its beginning, a *Yod*-י at its end, and a line-*Kav*⁹⁷⁰ in the middle,⁹⁷¹ these being the three levels in the aspect of Wisdom-*Chochmah*.

⁹⁷⁰ A *Vav*-ו.

⁹⁷¹ See Zohar I 26a-b; Pardes Rimonim, Shaar 27 (Shaar HaOtiyot) Ch. 4

The *Yod-ṿ* at its beginning, which is the upper *Yod-ṿ* that sits upon the diagonal line of the *Aleph-א*, is the aspect of the three upper *Sefirot* of Wisdom-*Chochmah*, which itself has the form of the letter *Yod-ṿ*. This is because it transcends the twenty-two letters from *Aleph-א* through *Tav-ת*. For, even if the point (*Nekudah*) of the letter *Yod-ṿ* is divided into ten million, nevertheless, all that will be is the point (*Nekudah*) of the *Yod-ṿ* alone. This is because it has not yet come into a line-*Kav*, which is the plane from which the root of the ways the letters are drawn down comes.⁹⁷²

The line (*Kav*) in the middle, is the essence through which the letters (*Otiyot*) will be constructed, being that the form and construct of the letters (*Otiyot*) depends on the way the line (*Kav*) is drawn. That is, if it is drawn in a square, there will be the letter *Beit-ב*, whereas if it is drawn in a way that is rounded, there will be the letter *Reish-ר*, and the same applies to all the other letters (*Otiyot*).

In other words, all the letters only consist of the above-mentioned line (*Kav*) as it undergoes changes in the way it is drawn. This is the aspect of the seven lower *Sefirot* of Wisdom-*Chochmah* which are the root of the emotions (*Midot*), this being the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*), which is the source of all the worlds.

The lower *Yod-ṿ* beneath the diagonal line, is the aspect of Kingship-*Malchut* of Wisdom-*Chochmah*, from which comes the root for the construct of Kingship-*Malchut* that will receive from the emotions (*Midot*) in all their particulars. For,

⁹⁷² Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14.

as known,⁹⁷³ “the father-*Abba* (Wisdom-*Chochmah*) founded the daughter (Kingship-*Malchut*).” This being so, there necessarily must be a root for the aspect of Kingship-*Malchut* (“the daughter”) even in Wisdom-*Chochmah* itself, the father-*Abba*. This is the matter of the lower *Yod*-י of the *Aleph*-א.

Now, even though we explained that the three upper *Sefirot* of Wisdom-*Chochmah* are the aspect of the *Yod*-י at its beginning, however more generally, the aspect of Wisdom-*Chochmah* is the matter of the line (*Kav*) in the middle. For, it is the root of the aspect of the lines in the aspect of *Zeir Anpin*, [and the same applies all the way to the highest of heights, in that even the aspect of Primordial Man (*Adam Kadmon*) is called the Line and Thread (*Kav v'Chut*) of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is at the center of the sphere-*Iggul*].

Rather, the true matter of the *Yod*-י at the beginning (which transcends the forms of the particular letters, and even transcends the Line (*Kav*) from which the particular letters come) is that it refers to the world of the Unlimited, up to the aspects of *Atik Yomin* and *Arich Anpin*, hinted at in the upper *Yod*-י of the *Aleph*-א, which shares the same letters as the word “Wonder-*Pele*-פלא.”⁹⁷⁴

This is the meaning of the verse,⁹⁷⁵ “[Thus said *HaShem*-יהו"ה, King of Israel and its Redeemer, *HaShem* of Legions-*HaShem Tzva* 'ot-צבאו"ת:] I (*Ani*-אני) am first, and I (*Ani*-אני) am last, and besides Me there is no (*Ein*-אין) God.”

⁹⁷³ Zohar III 248a, 256b, 258a, and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42 and Ch. 50.

⁹⁷⁴ Tikkunei Zohar, Tikkun 70 (135a)

⁹⁷⁵ Isaiah 44:6

This is because the letters [of the word] “I-*Ani*-אני” are the same letters as [the word] “nothing-*Ayin*-אין,”⁹⁷⁶ this being the “nothing-*Ayin*-אין” of the “something-*Yesh*-יש,” about which the verse states,⁹⁷⁷ “Wisdom is found from nothing-*Ayin*-אין.”

About this the verse states, “I-*Ani*-אני am first,” this being the matter of the *Yod*-י at the top of the letter *Aleph*-א, as it is in the aspect of Wisdom-*Chochmah*. “I-*Ani*-אני am last” refers to the matter of the *Yod*-י at the end.

However, higher than this is the matter of “besides Me there is no God (*Ein Elohi*”מ-אלהים),” referring to the aspect of *Atik Yomin*, which transcends the aspect of the “nothingness-*Ayin*-אין” which is the source of Wisdom-*Chochmah*, and is called “zero-*Efes*-אפס,” which is higher than “nothingness-*Ayin*-אין,”⁹⁷⁸ about which it states,⁹⁷⁹ “There is zero-*Efes*-אפס without You, [our Redeemer], in the days of Moshiach.”

This likewise is the difference between the level of our teacher Moshe and the level of Moshiach. That is, the level of Moshe was the aspect of the nullification of his existence (*Bittul b’Metziyut*), as the verse states,⁹⁸⁰ “And what (*Mah*-מה) are we,” which refers to the aspect of the three upper *Sefirot* of the father-*Abba* (Wisdom-*Chochmah*). His nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, was the matter of the Upper Fear (*Yira Ila’ah*) of Him, as the verse states,⁹⁸¹ “Behold, fear of

⁹⁷⁶ See Etz Chayim, Shaar HaAkudim (Shaar 6) Ch. 3; Shaar Drushei ABY”A (Shaar 42) Ch. 1; Torah Ohr 26c; Likkutei Torah, Bamidbar 18c and elsewhere.

⁹⁷⁷ Job 28:12

⁹⁷⁸ See Torah Ohr 114c

⁹⁷⁹ In the Yotzer blessing of Shabbat

⁹⁸⁰ Exodus 16:7-8

⁹⁸¹ Job 28:28; See Tanya, Ch. 43 (62a)

HaShem-יהו"ה, that is *Wisdom-Chochmah*," this being the aspect of the *Yod*-י at the head.

However, there is an even higher level, this being the fear (*Yirah*) and nullification (*Bittul*) of Moshiach, about whom the verse states,⁹⁸² "He will be imbued with a spirit (ו'Haricho-והריחה) of fear for *HaShem*-יהו"ה." That is, the aspect of the three upper *Sefirot* (which are the matter of fear and nullification to *HaShem*-יהו"ה, blessed is He, indicated by "Behold, the fear of *HaShem*-יהו"ה, that is *Wisdom-Chochmah*) of Moshiach will not be from the aspect of the three upper *Sefirot* of *Wisdom-Chochmah*, as it was with our teacher Moshe.

It rather will be from the world of "scent-*Rei'ach*-ריח," this being the aspect of the transcendent encompassing lights (*Makif*) of *Arich* and *Atik*, which is the true matter of the aspect of the *Yod*-י at the beginning. Relative to this, even the totality of *Wisdom-Chochmah* (including the three upper *Sefirot* of the father-*Abba* [*Wisdom-Chochmah*]), are the aspect of the Line (*Kav*) that is in the middle, as explained before.

In other words, even though Moshe also was in a state of the nullification of his existence, nonetheless, there is no comparison between the nullification of the aspect of the Emanated (*Ne'etzalim*-נאצלים) (the three upper *Sefirot* of the father-*Abba* [*Wisdom-Chochmah*]) compared to the nullification (*Bittul*) as it is in the aspect of the Emanator (*Ma'atzil*-מאציל), of the world of pleasure (*Taanug*), (that is, the aspect of *Atik Yomin*), which is the end of the world of the Unlimited (as explained before). This is the matter of fear (*Yirah*) and self-nullification (*Bittul*) [indicated by the words],

⁹⁸² Isaiah 11:3

“He will be imbued with a spirit (וְהָרִיחוּ-*v'Haricho*)” of fear for *HaShem*-יְהוָה.”

This is also the substance of the continuation of the verses, “The spirit (*Ru'ach*-רוּחַ) of *HaShem*-יְהוָה will rest upon him, a spirit (*Ru'ach*-רוּחַ) of wisdom and understanding...” (and therefore) “He will not need to judge by what his eyes see, nor decide by what his ears hear.” In other words, commensurate to the level of the three upper *Sefirot* that will be in him, he also will have the advantages of the qualities of judgment and justice, [but] these will not be “by what his eyes see” nor “by what his ears hear,” but rather, “He will smell and judge (*Morach v'Da'in*-מִוֶּרֶחַ וְדַאִין-*Morach*),” stemming from the aspect of the transcendent encompassing lights (*Makif*) of *Arich Anpin* and *Atik Yomin*.

It is in this that Moshiach has an additional level of superiority over and above even Chanoch, about whom the verse states,⁹⁸³ “[And Chanoch walked with God] and he was no more (*v'Einenu*-וְאֵינְנוּ) etc.” That is, even his body was nullified of its existence (*Bittul b'Metziyut*), being that he was from the actual essence of the innerness (*Pnimityut*) of the three upper *Sefirot* of the father-*Abba* (*Wisdom-Chochmah*).⁹⁸⁴

That is, while he was on this level, Chanoch was incapable of remaining in his body. In contrast, even while he is on this level, Moshiach will remain in his body. This is because the radiance of the encompassing lights (*Makifim*) of *Arich Anpin* and *Atik Yomin*, which are the aspects of “scent-*Rei'ach*-רֵיחַ,” this being the highest level in the world of

⁹⁸³ Genesis 5:24

⁹⁸⁴ Also see Maamarei Admor HaZaken 5562 p. 58

pleasure (*Olam HaTaanug*) will be within him, to the point that he will judge and decide by the light of that Supernal scent (*Rei'ach*-ריח).

All this is because the externality of the encompassing lights (*Makifim*), (meaning, the radiance of the encompassing lights (*Makifim*) of *Arich Anpin* and *Atik Yomin*, which will be present in *Moshiach*) are even higher than the drawing down of the essence of the inner manifest aspects (*Pnimi*), (that is, the three upper *Sefirot* of the father-*Abba* [*Wisdom-Chochmah*] that were present in *Chanoch*), as explained above.

3.

Now, to understand the primary difference between *Chanoch* and *Moshiach* with additional explanation, we first must explain the matter of “scent-*Rei'ach*-ריח,” and also explain the matter of the “nose-*Chotem*-חוטם,” by which scent (*Rei'ach*-ריח) is sensed.

The explanation is that the verse states,⁹⁸⁵ “The scent of your robes is like the fragrance of Lebanon,” and it is written,⁹⁸⁶ “He smelled the scent of his garments [and blessed him; he said, ‘See, the scent of my son] is like the scent of the field that *HaShem*-יהו"ה has blessed.” In other words, the scent (*Rei'ach*-ריח) of the garments (*Levushim*) – (“the scent of your robes,” and, “the scent of his garments”) – will be like the true scent (*Rei'ach*-ריח), as it is in the source of the pleasure (*Taanug*) – (“The fragrance of Lebanon,” and, “the scent of the

⁹⁸⁵ Song of Songs 4:11

⁹⁸⁶ Genesis 27:27

field which *HaShem*-יהו"ה has blessed") – even though there is a difference between the source of the fragrance (*Rei'ach*-רייח), which is the aspect of the essence of the pleasure drawn down from Above to below, and the matter of scent (*Rei'ach*-רייח), which ascends from below to Above in order to awaken that the essential pleasure will be drawn down from Above to below (as will be explained).

The explanation is that the source of the pleasure (*Taanug*) is the aspect of the “dew that drips from the Ancient One-*Atik*.”⁹⁸⁷ By way of analogy, this may be understood from the matter of physical dew (*Tal*-טל). The descent of the dew is the condensation and materialization of the bestowal of influence in a way that the actual bestowal itself descends, condenses and materializes. This is the superiority of dew (*Tal*-טל) over rain.

This is because the rains are not the actual bestowal of the beneficence itself, being that upon their descent, the rains do not cause immediate growth. Rather, the function of the rain is only to moisten the earth, which causes the power of growth in the earth to be aroused and revealed.

In contrast, this is not so of dew, which immediately upon its descent to the earth, causes blessing and bestowal in the crop from the moisture of the dew itself. This is because rain is only a radiance of the bestowal, whereas dew is the actual bestowal itself.

This is also the difference between the coming into being of novel intellectual insight and reasoning from the power of conceptualization (*Ko'ach HaMaskeel*), compared to the

⁹⁸⁷ See Zohar III 128b and elsewhere.

coming into being of the seminal drop [of life] etc. That is, the coming into being of novel intellectual insight and reasoning is merely a radiance of the power to conceive (*Ko'ach HaMaskeel*), whereas the coming into being of the seminal drop is from the essential power of conception (*Ko'ach HaMaskeel*) and the essential power of pleasure (*Ko'ach HaTaanug*) itself. For, even though it comes in a way of materializing etc., it nonetheless is the essence and being of the bestowal itself, which is why the birth [of a child] is caused by it.

This then, is the matter of “the dew that drips from the Ancient One-*Atik*.” That is, the dew (*Tal*-טל) is the essence of the Supernal pleasure, and is the source of the existence of the fragrance (*Rei'ach*-ריח) after it descends, materializes and first comes into the category of fragrance (*Rei'ach*-ריח). This is like a perfume that in a concealed way, includes all the various fragrances that are sensed by it.

However, for there to be a drawing down from the source of pleasure (*Taanug*), which is “the dew that drips from *Atik*,” for it to descend and come into the category of “fragrance-*Rei'ach*-ריח,” there must be an ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) through the matter of “scent-*Rei'ach*-ריח” from below to Above.

This is like the “aroma-*Rei'ach*-ריח” of the incense, or the “aroma-*Rei'ach*-ריח” of the sacrificial offerings, and likewise, the “aroma-*Rei'ach*-ריח” of the garments (*Levushim*) through fulfilling the *mitzvot*, about which the verse states, “He smelled the scent of his garments.” This is also the meaning of the verse,⁹⁸⁸ “*HaShem*-יהוה” smelled the pleasing aroma

⁹⁸⁸ Genesis 8:21

(*Rei'ach*-ריח).” That is, the “aroma-*Rei'ach*-ריח” that comes from below to Above arouses and affects the drawing down from Above to below, this being the matter [indicated by the word] “pleasing-*Nicho'ach*-ניחוח.”

Now, fragrance (*Rei'ach*-ריח) is something that the soul, rather than the body, derives pleasure from.⁹⁸⁹ This is because the body is born from the seminal drop once it has materialized and the spiritual pleasure in the brain [of the father] has become concealed in it. In contrast, this is not so of the soul.

That is, in regard to the aspect of the three upper *Sefirot* of the father-*Abba* (Wisdom-*Chochmah*), which are called the “soul-*Neshamah*-נשמה,” since it is spiritual, it therefore is closer to the power of pleasure (*Ko'ach HaTaanug*), and thus has delight from fragrance (*Rei'ach*-ריח). As we clearly observe, a pleasing scent is delightful to the soul, to the point that it draws down wondrously great pleasure in the brain, through which the revelation of novel insight, and the like, comes to be..

We now must understand the matter of the nose (*Chotem*-חוטם), which is the gateway to the brain, just as the mouth is the gateway and opening for the breath of the heart and brain.⁹⁹⁰ For, the matter of a gateway (*Shaar*-שער) is that it is the place by which we enter and exit. In other words, a gateway (*Shaar*-שער) is not something unto itself, but its entire matter is that through it, there is entry into the chamber and sanctum, as well as the exit from there.

⁹⁸⁹ See Talmud Bavli, Brachot 43b

⁹⁹⁰ See *Hemshech* 5672 Vol. 1, Ch. 222 (p. 448 and on); Also see the discourse entitled “*v'Hayah... v'Hechereem HaShem* – It shall be on that day... *HaShem* shall dry up...” of the last day of Pesach, 5722, translated in *The Teachings of The Rebbe* 5722, Vol. 2, Discourse 27, Ch. 3.

Thus, the mouth (*Peh*-פה) is the opening and gateway for the breath of the heart and brain, in that it is through the speech (*Dibur*) of the mouth that the powers of the soul come out and are revealed, such as the emotions of love or hate, which manifest in the letters of speech (*Dibur*), as well as the intellect (*Sechel*) and pleasure (*Taanug*) that manifest within them. In the same way, through the mouth (*Peh*-פה) the breath enters from the [outside] world, which then returns and becomes letters of speech (*Dibur*), within which the emotions (*Midot*) and intellect (*Sechel*) manifest etc.

Now, even though the mouth also is the gateway (*Shaar*-שער) for the introduction of novel insight (*Sechel*), nonetheless, since the pleasure in the introduction of novel insight (*Sechel*) is only a glimmer of the essential pleasure (*Taanug*), (as explained above), therefore, the soul does not delight from the Supernal “fragrance” (*Rei’ach*-רייח) except specifically by way of the nose (*Chotem*-חוטם).

That is, this is the opening and gateway for the entry and exit of the actual essential pleasure itself, this being the aspect of the singular-*Yechidah* essential self of the soul, that dwells in the brain in a very concealed way, which does not pass except by way of the nose (*Chotem*-חוטם), through the nostrils of the nose which are juxtaposed to the brain.

Thus, what is meant by the nose (*Chotem*-חוטם) being the gateway to the brain (*Shaar HaMochin*), is not that it is the gateway to the intellect (*Mochin*) of the father-*Abba* and mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*), since this matter also is present in the mouth (*Peh*-פה). Rather, what is meant, is that the nose (*Chotem*-חוטם) is the gateway for

drawing down to the brains (*Mochin*) from the aspect of the essential power of pleasure (*Etzem Ko'ach HaTaanug*).

In other words, just as the mouth is the gateway (*Shaar*) for the aspects of *Abba*, *Imma*, *Zeir Anpin*, and *Nukvah*, so likewise, the nose (*Chotem*-חוטם) is the gateway through which there is a drawing down to the brains (*Mochin*) from the aspects of *Atik Yomin* and *Arich Anpin*, meaning, from the aspect of the essential pleasure (*Taanug Atzmi*). About this the verse states,⁹⁹¹ “All that the breath of the spirit of life was in his nostrils (*Ru'ach Chayim b'Apav*-באפיו-רוח חיים),” these being the aspects of the *Chayah* and *Yechidah*.

This matter comes about through the fragrance that ascends in the nose (*Chotem*-חוטם), which acts as the gateway for entry from below to Above, through which there thereby is a drawing down from the essential power of pleasure (*Etzem Ko'ach HaTaanug*) from Above to below, by way of the gateway of the nose (*Shaar HaChotem*), so that the *Neshamah* [level of the soul] (which is the aspect of the brains (*Mochin*), meaning, the three upper *Sefirot* of *Abba* [Wisdom-*Chochmah*]) delight from it.

This is the meaning of the statement,⁹⁹² “It is the Master of the Nose (*Ba'al HaChotem*-בעל החוטם) to Whom I pray.” This is because the nose (*Chotem*-חוטם) is the gateway for entry and exit, both for elevation (*Ha'ala'ah*) from below to Above, as well as for drawing down (*Hamshachah*) from Above to below. It thus is in this regard that prayer is to “the Master of

⁹⁹¹ Genesis 7:22

⁹⁹² Zohar III 130b; See Taanit 29a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Seven (*Chessed*).

the Nose (*Ba'al HaChotem*-בעל החוטם),” meaning that there should be a drawing down in him of the Supernal fragrance (*Rei'ach*-ריח) from Above to below, brought about through smelling the aroma (*Rei'ach*-ריח) from below to Above, as explained above about the verse,⁹⁹³ “*HaShem* יהו"ה smelled the pleasing aroma (*Rei'ach Nicho'ach*-ריח ניחוח).”

Based on this, we can understand the meaning of the verse,⁹⁹⁴ “The scent of your robes is like the fragrance of Lebanon.” That is, “the scent of your robes” refers to the fragrance of the garments of fulfilling the *mitzvot* in deed, which ascend from below to Above. About this, the verse states,⁹⁹⁵ “He smelled the fragrance of his garments.”

This causes a drawing down from Above to below of the Supernal scent (*Rei'ach*-ריח) from the source of pleasure (*Taanug*), called “the fragrance of Lebanon-*Rei'ach Levanon*-ריח לבנון,” which is the matter of “[the scent of] the field that *HaShem* יהו"ה has blessed.” This “field” refers to the “apple orchard,” where the “dew from the Ancient One-*Atik* drips.”

About this the verse states, “The scent of your robes is like the fragrance of Lebanon.” That is, the verse is praising the scent of the garments in fulfilling the *mitzvot* as they presently are, which in the coming future will be like “the fragrance of Lebanon,” this being the essential pleasure.

In other words, this is unlike how it currently is, in which the fragrance (*Rei'ach*-ריח) is only the aspect of “balsam oil” (*Shemen Afarsemon*). For, as known about the, “rivers of

⁹⁹³ Genesis 8:21

⁹⁹⁴ Song of Songs 4:11

⁹⁹⁵ Genesis 27:27

pure balsam oil,”⁹⁹⁶ these refer to the radiance of the pleasure (*Taanug*) within the Wisdom-*Chochmah*, whereupon Wisdom-*Chochmah* is then called “balsam oil” (*Shemen Afarsemon*). However, this is merely a fragrance and glimmer of the radiance of the Supernal pleasure (*Taanug*), which descends down and undergoes change from how it is Above.

This then, is the primary difference between Chanoch and Moshiach. For, as explained above (in chapter two), Chanoch is from the essence of the three upper *Sefirot* of Wisdom-*Chochmah*, where the aspect of the essential pleasure (*Etzem HaTaanug*) dwells in a concealed way, before being drawn down into revelation through the nose (*Chotem*-חוטם), which is the gateway of the brains (*Shaar HaMochin*). It was in this aspect that Chanoch became included, subsumed, and nullified.

This is because he was of the aspect of the fragrance (*Rei'ach*-ריח) that ascends from below to Above, and he thus became included, subsumed, and nullified in the essential pleasure (*Etzem HaTaanug*) as it is concealed. This is why he was incapable of being in his body below on the earth, but ascended above with his body, through elevating his soul in the aspect of the fragrance (*Rei'ach*-ריח) that ascends from below to Above.

However, about Moshiach the verse states, “He will be imbued with a spirit (*v'Haricho*-והריחו) etc.” That is, there will be a drawing down in him from the aspect of the “Master of the Nose (*Ba'al HaChotem*-בעל החוטם),” meaning, from the

⁹⁹⁶ See Talmud Bavli, Taanit 25a; Midrash Bereishit Rabba 62:2; Zohar I 176a; Likkutei Torah, Shir HaShirim 2d; Biurei HaZohar 118b, and elsewhere.

essential pleasure (*Etzem HaTaanug*) drawn down and revealed through the nose (*Chotem*-חוטם). He therefore will remain in his body below, so that he too will be like the Upper Master of the Nose (*Ba'al HaChotem*-בעל החוטם), through being [one] who “will smell and judge (*Morach v'Da'in*-מורה ודאין-ן),” meaning that he will judge according to the smell (*Rei'ach*-ריח). That is, there will be a drawing down to below from the aspect of the “smell” (*Rei'ach*-ריח), even into the aspect of the emotions (*Midot*).

4.

With the above in mind, we also can understand the verse,⁹⁹⁷ “Oil and incense gladden the heart.” The explanation is that, as known,⁹⁹⁸ the external husks (*Kelipot*) are removed specifically by means of the incense (*Ketoret*). This is analogous to the making of pleasantly spiced smoke, through which an ascent of a pleasant and pleasing aroma which dispels and scatters a bad aroma is caused, thus causing it to depart to the outside.

In the matter of the incense (*Ketoret*), the likeness to this is that the scent (*Rei'ach*-ריח), which ascends from below to Above, causes the scattering of the external husks (*Kelipot*). However, the function of the scent that ascends from below to Above, only is to scatter the external forces, so that they cannot dwell in the place of light and holiness etc., but is not in a way

⁹⁹⁷ Proverbs 27:9

⁹⁹⁸ See Pri Etz Chayim, Shaar Olam HaAsiyah, Ch. 4; Shaar HaKadeishim, Ch. 1; Torah Ohr, Toldot 20b and on; Ohr HaTorah ibid. p. 152a and on; Va'era (Vol. 7) p. 2,568.

that it completely expunges and nullifies the external forces altogether.

However, through the scent ascending from below to Above, this causes an awakening of “pleasantness-*Nicho’ach*-*ניחוח*” from Above to below, so that there should be a drawing down of the essential pleasure (*Etzem HaTaanug*) from the aspect of the “Master of the Nose (*Ba’al HaChotem*-*בעל החוטם*),” through which the primary pushing away of the external forces is caused. This is because the transcendent encompassing lights (*Makifim*) completely push away the external forces.

This then, is the meaning of the verse, “Oil and incense gladden the heart.” “Oil” refers to the “balsam oil” (*Shemen Afarsemon*) mentioned above, this being the aspect of drawing down the Supernal pleasure (*Taanug*) into Wisdom-*Chochmah*, brought about by the unifications (*Yichudim*) that the Kohanim (Priests) had in mind (*Kavanah*) during the sacrificial offerings and during the service of the incense itself, all as one, through which they would bring joy and a pleasing aroma to the aspect of the brains of *Zeir Anpin*. This will suffice for the understanding.

5.

Now, in addition to what was stated above, this being the content of the Alter Rebbe’s above-mentioned discourse, there also is the note of the Tzemach Tzedek⁹⁹⁹ on what the

⁹⁹⁹ Subsequently printed in Maamarei Admor HaZaken 5562 Vol. 2, p. 595 and on.

Alter Rebbe writes at the beginning of the discourse, that the externality (*Chitzoniyut*) of the encompassing lights (*Makifim*) is higher than the innerness (*Pnimityut*) of the inner manifest lights (*Pnimityim*). He writes that we find several matters in which the lower aspect of a higher level is preferable to the essential aspect of the lower level, such as [the teaching],¹⁰⁰⁰ “The mundane conversation of the servants of the forefathers, is even more pleasing than the Torah [discourses] of their sons.” In other words, the lowest level of the forefathers is even higher than the highest level of the sons.

He continues that about this the verse states,¹⁰⁰¹ “He will turn back the hearts of fathers to their sons,” such that the Torah [discourse] of the sons, also will have an illumination from the aspect of the “fathers” (*Avot*). That is, presently, the order is that “a man shall leave his father and mother” (referring to the aspects of father-*Abba* and mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*), called the concealed worlds) in order “to cling to his wife,” referring to the aspect of the Oral Torah (*Torah SheBaal Peh*) which is the aspect of [the union of] *Zeir Anpin* and *Nukvah*, called the revealed world.

However, in the coming future, there will even be an illumination in the Torah [discourse] of the sons from the aspects of father-*Abba* and mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*), and it then will not be necessary for “a man to leave his father and mother.” This is like Rabbi Shimon bar Yochai, whose vocation was the study of Torah.¹⁰⁰²

¹⁰⁰⁰ Midrash Bereishit Rabba 60:8; Rashi to Genesis 24:42

¹⁰⁰¹ Malachi 3:24

¹⁰⁰² Talmud Bavli, Shabbat 11a

Now, he explains that this matter is specifically brought about by Eliyahu,¹⁰⁰³ in that he was in a body, but became an angel, this being the union of two aspects. To understand this, we first must explain the difference between a soul in a body and an angel, and the elevated level of Eliyahu, who had the union of two matters, in that he was in a body, but became an angel, and therefore, it is specifically by his hand that there is the union of the fathers (*Avot*) and the sons (*Banim*), so that in the Torah [discourse] of the sons (*Banim*), there also is an illumination from the aspect of the fathers (*Avot*).

6.

This may be understood from the verse,¹⁰⁰⁴ “One thing God has spoken, these two I have heard,” “which is impossible for the mouth to say and the ear to hear.”¹⁰⁰⁵ Now, we must examine the precise wording here that specifies, “these two **I have heard** (*Shamati*-שמעתי),” for, at first glance, it should have stated, “these two **were heard** (*Nishma*-נשמע).” However, from the fact that it specifically states, “**I have heard** (*Shamati*-שמעתי),” this indicates that it also is connected to the level of the one who hears.

This may be understood according to the explanation in *Likkutei Torah*¹⁰⁰⁶ about of the teaching of our sages, of blessed

¹⁰⁰³ See Malachi 3:23

¹⁰⁰⁴ Psalms 62:12 – The Psalm that began to be recited on the 11th of Nissan of this year, 5723 (See *Sefer HaMaamarim* 11 Nissan Vol. 1, p. 1).

¹⁰⁰⁵ Talmud Yerushalmi Nedarim 3:2; Also see Midrash Bamidbar Rabba 11:7 and elsewhere.

¹⁰⁰⁶ *Likkutei Torah*, Chukat 62d

memory,¹⁰⁰⁷ on the verse, “One thing God has spoken, these two I have heard,” that “from one verse several explanations emerge... [as the verse states], ‘like a hammer that shatters a rock.’¹⁰⁰⁸ That is, just as this hammer breaks a stone into several fragments, so likewise, several explanations emerge from one verse.”

To explain, “Torah came out of Wisdom-*Chochmah*,”¹⁰⁰⁹ and is the Wisdom of the Holy One, blessed is He, [about which it states],¹⁰¹⁰ “He and His organs are one.” That is, it all is included in the aspect of oneness (*Achdut*-אחדות). Therefore, the speech of Torah, even a single verse or a single law etc., includes all of Torah, (which is limitlessly expansive, as the verse states,¹⁰¹¹ “Its measure is longer than the earth and wider than the sea”).

He explains that since Torah was not given to the angels, therefore an angel does not have the ability to receive and bear two missions. In his writings on this verse in Psalms,¹⁰¹² the Tzemach Tzedek explains that this may be understood according to the explanations in Biurei HaZohar on the Torah portion of Balak,¹⁰¹³ which explains the teaching of the Zohar on the verse,¹⁰¹⁴ “Bless *HaShem*-יהוה, O’ His angels etc.,” about the angels being incapable of fulfilling two missions [at once].¹⁰¹⁵

¹⁰⁰⁷ Talmud Bavli, Sanhedrin 34a; See Talmud Yerushalmi ibid.

¹⁰⁰⁸ Jeremiah 23:29

¹⁰⁰⁹ Zohar II 62a; 85a; 121a and elsewhere.

¹⁰¹⁰ Introduction to Tikkunei Zohar 3b

¹⁰¹¹ Job 11:9

¹⁰¹² Ohr HaTorah, Yahal Ohr, p. 223

¹⁰¹³ Biurei HaZohar, Balak 98c and on

¹⁰¹⁴ Psalms 103:20

¹⁰¹⁵ Midrash Bereishit Rabba 50:2; Zohar I 127a (Midrash HaNe’elam)

That is, the root of angels is drawn down and brought into being from the union (*Yichud*) known as the “kissing” (*Nesheeken*) of Wisdom-*Chochmah* and Understanding-*Binah*, which is analogous to drawing down the letters (*Otiyot*) from the intellect (*Sechel*), whereupon there is an awesome abundance of letters. However, once the letters have come out, there will not be any addition in them, in that it is impossible that from a single letter there will be the birth of additional letters. Because of this, an angel cannot fulfill two missions.

However, the souls, are born of the “bodily” union (*Zivug Gufani*) of *Zeir Anpin* and *Nukvah*, rooted in the essence of the intellect (*Atzmiyut HaSechel*), which is not just a glimmer of radiance, like the letters (*Otiyot*) of the intellect (*Sechel*). They therefore have the power to give birth (*Ko'ach HaHoladah*), and because of this the Torah was given to them. This is as the verse states,¹⁰¹⁶ “He set down a testimony in Yaakov and a Torah in Yisroel,” and in it states,¹⁰¹⁷ “One thing God has spoken, these two I have heard.”

Based on this we can explain the precision of the words, “these two **I have heard**-*Shamati*-שמעתי,” (rather than, “were heard-*Nishma*-נשמע”), indicating the level of the one who hears. That is, “these two I have heard-*Shamati*-שמעתי” (which is the matter of the oneness in Torah, such that even a single verse includes all of Torah), specifically applies to the souls of the Jewish people, because of the superiority of souls in comparison to angels.

¹⁰¹⁶ Psalms 78:5

¹⁰¹⁷ Psalms 62:12 – The Psalm that began to be recited on the 11th of Nissan of this year, 5723 (See *Sefer HaMaamarim* 11 Nissan Vol. 1, p. 1).

Based on this, we can explain the level of Eliyahu, who was in a body and became an angel. That is, he had both the superior quality of souls, as well as the superior quality of angels. To explain, based on what was explained above, that the externality (*Chitzoniyut*) of the transcendent encompassing lights (*Makifim*) are higher than the innerness (*Pnimityut*) of the inner manifest lights (*Pnimityim*), we find that there is an element of superiority to the angels, who were brought into being from the union (*Yichud*) known as the “kissing” (*Nesheekeen*) of Wisdom-*Chochmah* and Understanding-*Binah*, over and above souls, which were brought into being from the “bodily” union (*Zivug Gufani*) of *Zeir Anpin* and *Nukvah*.

On the other hand, there is a superiority in the “bodily” union (*Zivug Gufani*) of *Zeir Anpin* and *Nukvah*, which is rooted in the essence of the intellect (*Atzmiyut HaSechel*) and is not merely from a glimmer of radiance, like the letters (*Otiyot*) of the intellect (*Sechel*).

This is as explained above (in chapter three) about the difference between the coming into being of a novel insight and explanation, which only is a glimmer of the radiance of the power of conceptualization (*Ko'ach HaMaskeel*), in comparison to the coming into being of the seminal drop, which is from the essence of the power of conceptualization (*Ko'ach HaMaskeel*), except that it comes in a way that is physical etc.

This then, is the superiority of Eliyahu, in whom there was a bond of both these elements of superiority together, both the superiority of the essence (*Atzmiyut*) present in the “bodily” union (*Yichud Gufani*) of *Zeir Anpin* and *Nukva*, as well as the

superiority of the “kissing” union (*Yichud Nesheeken*) of Wisdom-*Chochmah* and Understanding-*Binah*, which although it only is a glimmer of radiance, is nevertheless a much higher level, and also remains in its spiritual state and does not become physical etc. In other words, even the bestowal of the essence (*Atzmiyut*) illuminates in a way of light and revelation, rather than becoming garbed and manifest (*Hitlabshut*), as it is with the seminal drop etc.

Now, as this relates to Torah, is that there are three levels in Torah. The first level is the essential Upper Wisdom (*Atzmiyut Chochmah Ila'ah*). This is the inner aspect of Torah (*Pnimniyut HaTorah*) that will be revealed in the coming future. The second level is Torah as it is in the Garden of Eden (*Gan Eden*), which only is a ray and radiance,¹⁰¹⁸ similar to the coming into being of the angels from Wisdom-*Chochmah* and Understanding-*Binah*. The third level is as the Torah was given below, which itself is the essence of the Upper Wisdom (*Chochmah Ila'ah*), only that it became manifest and garbed in physicality.

We thus find that the level of Eliyahu is like the first level of the Torah, which is the essence of the Upper Wisdom (*Chochmah Ila'ah*), and is also in a way of light and revelation. This then, explains why through Eliyahu there will be the bond of the fathers (*Avot*) and sons (*Banim*), so that in the Torah [discourse] of the sons, (referring to the aspects of *Zeir Anpin* and *Nukvah*, which have the superiority of the essence (*Atzmiyut*)), there also will be an illumination of the aspect of the fathers (*Avot*), referring to the aspects of the father-*Abba*

¹⁰¹⁸ See Ohr HaTorah, Banidbar p. 10, and elsewhere.

and mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*, and the superiority of the light and revelation).

7.

Now this matter is the ultimate intent of the general totality of our deeds and toil. Namely, for the loftiest matters to be drawn down below in a way of light and revelation, as will be revealed in Moshiach in the coming future, about whom the verse states,¹⁰¹⁹ “He will be imbued with a spirit (וְהָרִיחוּ-והריחו) of fear of *HaShem*-יהו"ה.” That is, the highest level of the essential pleasure (*Etzem HaTaanug*) will be revealed in him, as he is within a body below, to the point that through it he also will render his judgment, this being the matter of¹⁰²⁰ “He will smell and judge (*Morach v'Da'in*-מורח ודא"ן-ין).”

Now, since Moshiach is called the final redeemer,¹⁰²¹ who will redeem all the Jewish people, it is understood that he also will cause something similar to [the verse], “He will be imbued with a spirit (וְהָרִיחוּ-והריחו) of fear of *HaShem*-יהו"ה,” in each and every Jew, through [the verse],¹⁰²² “the spirit of *HaShem*-יהו"ה will rest upon him (being upon each and every Jew)¹⁰²³ – a spirit of wisdom and understanding etc.,” [after the beginning of the toil to affect this, done by our Rebbes and

¹⁰¹⁹ Isaiah 11:3

¹⁰²⁰ Talmud Bavli, Sanhedrin 93b

¹⁰²¹ See Mishneh Torah, Hilchot Melachim 11:1

¹⁰²² Isaiah 11:2

¹⁰²³ This is as we all recite in the liturgy recited upon opening the Ark on the festivals, “And may there be realized **in us** the verse that states: And the spirit of *HaShem*-יהו"ה shall rest upon him, the spirit of wisdom and understanding etc.” Also see at length in the Sichah talks of the last day of Pesach (*Acharon Shel Pesach*) 5743 & 5746, and elsewhere.

leaders], until he will even affect this in the entire world at large, which then will be in a state and standing in which,¹⁰²⁴ “The earth will be filled with the knowledge of *HaShem*-יהו"ה as the water covers the ocean floor.”

¹⁰²⁴ Isaiah 11:9; Mishneh Torah, Hilchot Melachim 11:12

Discourse 23

*“Vayehi BaYom HaShmnini...
It was on the eighth day...”*

Delivered on Shabbat Parshat Shmini,
Shabbat Mevarchim Iyyar, 5723
By the grace of *HaShem*, blessed is He,

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

Discourse 24

*“Ki Tavo ’u el HaAretz...
When you come to the Land...”*

Delivered on the Shabbat Parshat Behar-Bechukotai,
Shabbat Mevarchim Sivan, 5723
By the grace of *HaShem*, blessed is He,

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

Discourse 25

*“V’Khol HaAm Ro’im...
The entire people saw...”*

Delivered on the 1st night of Shavuot, 5723¹⁰²⁵
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰²⁶ “The entire people saw the thunder [and the flames, the sound of the Shofar and the smoking mountain;] the people saw and trembled-*v’Yanu’oo*-וַיִּנּוּעוּ- and stood from afar.” Rashi comments on this stating, “The root ‘*No’a*’-נוע- denotes ‘trembling-*Zi’a*’-זייע-.” In other words, they were trembling and shaking from the thunder and lighting. This is as stated in an earlier verse,¹⁰²⁷ “There was thunder and lightning... and the entire people in the camp shuddered.”

Now, we must understand¹⁰²⁸ the matter of this fear and trembling, and why it was necessary at the giving of the Torah. The essential point of the explanation¹⁰²⁹ is that as known¹⁰³⁰ absence [of being] must precede being, in that all being must be

¹⁰²⁵ This general content of this discourse is only available in condensed form (*Roshei Perakim*).

¹⁰²⁶ Exodus 20:15

¹⁰²⁷ Exodus 19:16

¹⁰²⁸ Also see the discourse entitled “*V’Khol HaAm*” 5675 (*Hemshech* 5672 Vol. 2, p. 1,002) and elsewhere.

¹⁰²⁹ See the end of the discourse entitled “*V’Khol HaAm*” 5675 *ibid.* (p. 1,009).

¹⁰³⁰ See the discourse entitled “*V’Khol HaAm*” 5675 *ibid.* p. 1,007; Also see the discourse entitled “*V’Khol HaAm Ro’im*” 5744.

preceded by the absence [of being]. This is especially so before the existence of completely novel being, in which case, the complete absence [of being] and withdrawal is necessary.

The same is so of the giving of the Torah, at which time the Jewish people became like completely new beings. This is because, at the giving of the Torah, the essential light (*Ohr Atzmi*) was revealed in the souls of the Jewish people, meaning, the aspect of the Middle Column (*Kav HaEmtza'ee*),¹⁰³¹ the superior element of which is that from the beginning of its drawing forth to its end it is equal, without any division, as known.¹⁰³²

It therefore was necessary for this to be preceded by a matter of the absence [of being] through the enslavement in Egypt etc. This likewise is the matter of the trembling brought about through the thunder and lightning, the purpose of which was to cause the nullification of their “somethingness” (*Bittul HaYesh*) in them. That is, all this is the matter of the absence [of being] that precedes [novel] being etc.

2.

However, we must better understand the statement about the revelation of the essential light (*Ohr Atzmi*) at the giving of the Torah, that it was the aspect of the Middle Column (*Kav HaEmtza'ee*) in which there is no division. For, at first glance, how can it be said that there is no division in it, being

¹⁰³¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁰³² See Sefer HaMaamarim 5678 p. 24 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & Ch. 35.

that is has the aspects of lights (*Orot*) and vessels (*Keilim*)? This may be understood by prefacing with the explanation elsewhere¹⁰³³ about the matter of inter-inclusion (*Hitkallelut*) present in the Middle Column (*Kav HaEmtza 'ee*), comprising various ways of inter-inclusion (*Hitkallelut*).¹⁰³⁴

One way of inter-inclusion (*Hitkallelut*) is that the intellect (*Mochin*) causes the inter-inclusion the emotions (*Midot*) with each other, such as Might-*Gevurah* within Kindness-*Chessed*, or Kindness-*Chessed* within Might-*Gevurah*. However, this inter-inclusion (*Hitkallelut*) is in a way that the innerness (*Pnimityut*) of the opposite quality, is the force of strength of the quality it is included in.

An example is [as stated in the verse],¹⁰³⁵ “One who spares his rod hates his child, but one who loves him disciplines him in his youth.” In other words, even though the matter of disciplining him is the aspect of Might-*Gevurah*, nevertheless, in truth, this is the force of the strength of love and Kindness-*Chessed*. That is, externally (*Chitzoniyut*) it is the aspect of Might-*Gevurah*, but its innerness (*b'Pnimityut*) is the aspect of Kindness-*Chessed*, and this is their inter-inclusion (*Hitkallelut*).

However, there is another kind of inter-inclusion (*Hitkallelut*) in a way that both qualities have an active effect on one matter, in which one is an aspect of Kindness-*Chessed* and the other is an aspect of Might-*Gevurah*. An example is the

¹⁰³³ During the meals (of the holiday) the Rebbe said that his intention was in reference to the discourse entitled “*v'Eileh Shemot*” 5680 (Sefer HaMaamarim 5680 p. 226 and on).

¹⁰³⁴ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

¹⁰³⁵ Proverbs 13:24

verse,¹⁰³⁶ “[In the days of Dovid there [once] was a famine for three consecutive years. Dovid inquired of *HaShem*-יהו"ה, and *HaShem*-יהו"ה answered, ‘It is for Shaul and for the House of Blood, for his having killed the Gibeonites.’”

About this our sages, of blessed memory, explained,¹⁰³⁷ “The Holy One, blessed is He, demanded retribution for the honor of Shaul, who was not properly eulogized, but He simultaneously demanded retribution because [Shaul] had put the Gibeonites to death. About this the verse states,¹⁰³⁸ ‘those that have executed His justice (*Asher Mishpato Pa’alu*- אשר (משפטו פעלו),’ [which can also be understood as], ‘Where [mention is made of] justice (*BaAsher Mishpato*-באשר משפטו) [to be carried out against a person], his [good] deeds (*Pa’alo*-פעלו) [should also be mentioned] there [as well].”¹⁰³⁹ We thus find two opposite qualities of Kindness-*Chessed* and Might-*Gevurah* acting together as one.

We likewise find that about the day the Holy Temple was inaugurated, the verse states,¹⁰⁴⁰ “For this city has aroused My anger and My wrath within Me from the day they built it,” but about the very same time, the verse [also] states,¹⁰⁴¹ “On the day of His heartfelt rejoicing,” referring to the construction of the Holy Temple.¹⁰⁴²

This kind of inter-inclusion (*Hitkallelut*) stems from the aspect of the mature and expanded intellect (*Mochin d’Gadlut*),

¹⁰³⁶ Samuel II 21:1

¹⁰³⁷ Talmud Bavli, Yevamot 78b and Rashi there.

¹⁰³⁸ Zephaniah 2:3

¹⁰³⁹ See Rashi to Talmud Bavli, Yevamot 78b *ibid*.

¹⁰⁴⁰ Jeremiah 32:31

¹⁰⁴¹ Song of Songs 3:11

¹⁰⁴² Talmud Bavli, Taanit 26b (in the Mishnah)

in which two opposites as one is possible. This likewise is the inter-inclusion (*Hitkallelut*) of the aspect of Splendor-*Tiferet*, in which there is the inter-inclusion of the two qualities of Kindness-*Chessed* and Might-*Tiferet*, so that both are present in a state of inter-inclusion (*Hitkallelut*) etc.

There is yet another way of inter-inclusion, about which the verse states,¹⁰⁴³ “Dominion and dread are with Him; He makes peace in His heights.” About this our sages, of blessed memory, explained,¹⁰⁴⁴ “Michael, the angel of water, and Gavriel, the angel of fire, do not extinguish each other.” That is, at the very essence of their being, the emotional qualities of Kindness-*Chessed* and Might-*Gevurah* are nullified, and as a result, they dwell together as one and become inter-included in a single matter.

This is analogous to two ministers who are opposites of each other, but because of their self-nullification to the king their own existence is nullified, such that their entire existence is solely the existence of the king, and therefore they partner together in a single matter etc.

Even higher than this is inter-inclusion (*Hitkallelut*) stemming from the inability to determine the beginning from the end, in that they receive from each other, in that the beginning receives from the end, and this being so, the end is the beginning etc. This inter-inclusion (*Hitkallelut*) stems from

¹⁰⁴³ Job 25:2

¹⁰⁴⁴ See Midrash Bereishit Rabba 12:8; Shir HaShirim Rabba 3:11; Tanchuma, Vayigash 6.

the perfection of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He.¹⁰⁴⁵

3.

Now, we may add and state that not only is it that at the giving of the Torah, the revelation of the Middle Column (*Kav HaEmtza'ee*) caused novel being in the souls of the Jewish people, prior to which there needed to first be a matter of the absence [of being], but beyond this, even the matter of the absence [of being] that precedes [novel] being is connected to the revelation of the Middle Column (*Kav HaEmtza'ee*).

This may be understood based on the lengthy explanation in the continuum of discourses (*Hemshech*) of Shavuot of the year 5704,¹⁰⁴⁶ regarding the matter of the restraint of the *Tzimtzum* preceding the revelation of the Line-*Kav*, (which also is a matter of absence [of being] preceding being).

¹⁰⁴⁵ The continuation and conclusion of this matter is missing [from this discourse]. However, see the continuation of the matter, as it is explained in the discourse entitled “*v'Eileh Shemot*” *ibid.*, that because in *Splendor-Tiferet* there is an illumination of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, therefore the vessel (*Kli*) for the quality of *Splendor-Tiferet* is also the Name *HaShem*-יהוה, which is the aspect of the light (*Ohr*), and therefore the vessel (*Kli*) is not the aspect of an [independent or novel] existence etc. Perhaps it is based on this, that it becomes clarified why it is that the Middle Column (*Kav HaEmtza'ee*) transcends division, even though there are lights (*Orot*) and vessels (*Keilim*) in it. [Note added by the redactors of the original discourse.] (Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light, Gate Five (Tiferet)*, as well as his *Ginat Egoz*, translated as *HaShem Is One, The Gate of Intrinsic Being (Shaar HaHavayah)*, and *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity* *ibid.*)

¹⁰⁴⁶ Ch. 7 (Sefer *HaMaamarim* 5704 p. 229) and on; Also see the discourses entitled “*V'Khol HaAm*” *ibid.* Also see the discourse of the second day of Shavuot of this year, 5723, Discourse 26, Ch. 2 (Sefer *HaMaamarim* 5723, p. 154 and on).

That is, the intention of the constriction of the *Tzimtzum* is for the purpose of revelation (*Giluy*) and the same is true in the reverse, that the intention of revelation (*Giluy*) is fulfilled through the constriction of the *Tzimtzum*. This being so, the constriction of *Tzimtzum* includes the intention to reveal (*Giluy*) and the revelation (*Giluy*) includes the intention to constrict (*Tzimtzum*).

Now, being that the general matter of inter-inclusion (*Hitkallelut*) stems from the Middle Column (*Kav HaEmtza'ee*), it is understood that even the inter-inclusion (*Hitkallelut*) of the revelation (*Giluy*) and constriction (*Tzimtzum*), (in that the *Tzimtzum* includes the intention to reveal (*Giluy*) and the revelation (*Giluy*) includes the intention to constrict (*Tzimtzum*), also stems from the Middle Column (*Kav HaEmtza'ee*).¹⁰⁴⁷

Based on this, we find that even the precedence of the absence to being (due to the inter-inclusion of the revelation (*Giluy*) and the restraint (*Tzimtzum*), is due to the revelation of the Middle Column (*Kav HaEmtza'ee*).

¹⁰⁴⁷ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15.

Discourse 26

*“V’Yadaata HaYom...
You shall know this day...”*

Delivered on the 2nd day of Shavuot, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁴⁸ “You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*Elohi”m*-אלהי"ם – [in heaven above and on the earth below] – there is nothing else.” This verse comes in continuation of a preceding verse that states,¹⁰⁴⁹ “You have been shown to know that *HaShem*-יהו"ה, He is the God-*Elohi”m*-אלהי"ם! There is nothing beside Him!” As explained in Tanya,¹⁰⁵⁰ this refers to when the Torah was given, at which time ““You have been shown”¹⁰⁵¹ in a way that is [perceptible to] physical sight etc.” About this, this verse continues, “You shall know this day etc.”

Now, the Alter Rebbe poses a question about this.¹⁰⁵² That is, since the verse already stated, “You have been shown to know etc.,” we must understand why it then states, “You shall know this day and set it upon your heart etc.” We can add to

¹⁰⁴⁸ Deuteronomy 4:39

¹⁰⁴⁹ Deuteronomy 4:35

¹⁰⁵⁰ Tanya, Likkutei Amarim, Ch. 36

¹⁰⁵¹ The word “You have been shown-*Hareita*-הראת” can also mean “You made [Yourself] seen.”

¹⁰⁵² Likkutei Torah, Va’etchanan 4a, 5a

this [question] based on the explanation in the beginning of Shaar HaYichud VeHaEmunah, which states,¹⁰⁵³ “Now, we need to understand this, for would it ever enter a person’s mind [that there is a god resting in the waters under the earth,] that such a strong warning, ‘Set it upon your heart,’ would be needed?” Based on this, the question is further strengthened. Why is it necessary to add the verse, “You shall know this day etc.” Additionally, we also must understand¹⁰⁵⁴ why the verse specifically states, “(You shall know) this day-*HaYom*-היום.”

2.

About this he explains¹⁰⁵⁵ that the statement, “this day-*HaYom*-היום,” is a preface to knowing the matter of “*HaShem*-יהוה, He is the God-*Elohi*”מ-אלהים.” This is because the matter of “day-*Yom*-יום” specifically comes together with the matter of “night-*Laylah*-לילה,” as the verse states,¹⁰⁵⁶ “and there was evening and there was morning, one day-*Yom Echad*-יום אחד.” In other words, “a day-*Yom*-יום” includes evening and morning (night and day) which together make “one day-*Yom Echad*-יום אחד.”

Moreover, evening precedes morning, [as it states],¹⁰⁵⁷ “As in the creation of the world, it first was dark and then the light returned.” This refers to the fact that the beginning of

¹⁰⁵³ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1

¹⁰⁵⁴ Likkutei Torah, Va’etchanan 4a ibid.

¹⁰⁵⁵ See Likkutei Torah, Va’etchanan 7d, 8d and on; Also see *Hemshech* 5672 Vol. 2, p. 999 and on; Sefer HaMaamarim 5704 p. 223 and on.

¹⁰⁵⁶ Genesis 1:5

¹⁰⁵⁷ Talmud Bavli, Shabbat 77b

novel creation was through the first restraint of *Tzimtzum*, this being the complete withdrawal and concealment (“darkness”) that preceded the drawing down and revelation of the Line-*Kav* (“light”).

Now, it indeed is known that, at first, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, filled the entire space of the void, followed by the restraint of the *Tzimtzum*,¹⁰⁵⁸ and as known,¹⁰⁵⁹ the order from Above, is that first there was [the matter of] “coming” (*Mati*-מטי) and only afterwards [there was the matter of] “not coming” (*Lo Mati*-לא מטי). This being so, why does it say, “it first was dark and then the light returned”?

However, the explanation is as explained in the continuum of discourses (*Hemshech*) of Shavuot of the year 5704,¹⁰⁶⁰ that even in the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the intention for the *Tzimtzum* [is present]. This is because specifically through the *Tzimtzum* the intention for the revelation (*Giluy*) is thereby fulfilled.

Moreover, the revelation (*Giluy*) itself is in way that there should be *Tzimtzum* and that the *Tzimtzum* should cause the fulfillment of *HaShem*'s-יהו"ה Supernal intent in it, in a revealed way that illuminates in the worlds. Thus, from this perspective, the *Tzimtzum* preceded the revelation, being that absence [of being] precedes novel being, (similar to the analogy

¹⁰⁵⁸ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

¹⁰⁵⁹ See Zohar I 16b and elsewhere.

¹⁰⁶⁰ Ch. 11 (Sefer HaMaamarim 5704 p. 238 and on); Also see *Hemshech* 5672 ibid. p. 1,007.

of sowing seed in the earth, in that specifically through the seed decomposing, there [then] is growth).

From the above we can also understand the matter of “*HaShem*-יהו"ה, He is the God-*Elohi*"מ-אלהי"ם.” To explain, the difference between the name *HaShem*-יהו"ה and the name God-*Elohi*"מ-אלהי"ם is that *HaShem*-יהו"ה is the name of the quality of Kindness-*Chessed* and revelation (*Giluy*), whereas the name God-*Elohi*"מ-אלהי"ם is the quality of Might-*Gevurah* and restraint-*Tzimtzum*. Nevertheless, “*HaShem*-יהו"ה, He is the God-*Elohi*"מ-אלהי"ם.”

This is as explained in Shaar HaYichud VeHaEmunah,¹⁰⁶¹ that “these two names actually are one, in that even the title God-*Elo*"him-אלהי"ם, which restrains and conceals the light, is an aspect of kindness, similar to the name *HaShem*-יהו"ה.” This is because the intention of the *Tzimtzum* is not to bring about concealment and hiddenness, but on the contrary, it specifically is that through it, the matter of revelation (*Giluy*) will come about.

We thus find that this aspect of Might-*Gevurah* and *Tzimtzum* is also an aspect of Kindness-*Chessed*, except that it is the aspect of Might-*Gevurah* as it is included in Kindness-*Chessed*. This is similar to the matter of, “the day-*HaYom*-היום,” which also includes night, not just that, “it first was dark.” Nonetheless, the intention in this is to make it possible for the matter of revelation (*Giluy*) to be, [as in the continuation] “and then the light returned.”

The verse therefore continues, “You shall know this day (*HaYom*-היום) and set it upon your heart (*Levavecha*-לבבך).”

¹⁰⁶¹ Tanya, Shaar HaYichud VeHaEmunah, Ch. 6

That is, just as¹⁰⁶² it is so of the matter “the day-*HaYom*-היום” that “day-*Yom*-יום” and “night-*Laylah*-לילה” are one (*Echad*-אחד), this likewise must be so of the soul, that both hearts (specifically “hearts-*Levavecha*-לבבך”) referring to the good inclination and the evil inclination,¹⁰⁶³ must be as one, such that even the evil inclination should return to serving *HaShem*-יהו"ה, blessed is He, through self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

3.

The explanation is that our sages, of blessed memory, stated,¹⁰⁶⁴ “The Holy One, blessed is He, lusted to have a dwelling place for Himself in the lower worlds.” In other words, the beginning, source, and root for all of novel existence and the chaining down of the worlds, beginning with the restraint of the *Tzimtzum*, is because “The Holy One, blessed is He, lusted to have a dwelling place for Himself in the lower worlds,” (in which the word “lusted-*Nita'vah*-נתאוה” is specifically used, as in the well-known¹⁰⁶⁵ dictum, “There is no questioning of a lust,” meaning that this is something that utterly precedes the matter of reason etc.

¹⁰⁶² Likkutei Torah, Va'etchanan ibid. 7d

¹⁰⁶³ See Rashi to Deuteronomy 6:5 (citing Sifrei Devarim 32:3 and Talmud Bavli Brachot 54a) – [The form of the noun with two letters *Beit*-ב instead of the usual form “your heart-*Levavecha*-לבבך” means that “You shall love Him] with both of your inclinations.

¹⁰⁶⁴ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁰⁶⁵ Ohr HaTorah, Balak p. 997; *Hemshech* 5666 p. 7 and on.

Now, we must understand how it applies to use the word “lower worlds (*Tachtonim*-תחתונים)” in relation to *HaShem*-יהו"ה, blessed is He. That is, the Torah is full of verses that state [things like],¹⁰⁶⁶ “Do I not fill the heaven and the earth?” That is, He fills the heavens and the earth equally, as explained in Tanya,¹⁰⁶⁷ that for *HaShem*-יהו"ה, blessed is He, the aspects of “above” and “below” do not apply, being that He fills all worlds equally.

We also must understand the meaning of, “The Holy One, blessed is He, lusted to have a dwelling place for Himself in the lower worlds.” For, does the verse not state,¹⁰⁶⁸ “If I ascend to heaven, You are there; if I make my bed in the lowest depths, behold, You are there too”?

Now, from the fact that the words, “If I make my bed in the lowest depths” follow in continuation of the words, “If I ascend to heaven, You are there,” it is understood that they are equal to each other, (similar to the equality in the verse, “Do I not fill the heavens and the earth,” in which the heavens and the earth are equal). In other words, He is present in the lowest depths, just as He is present in the heavens.

Thus, since even in the lowest depths of purgatory (*She'ol*-שאול), (this being the lowest level),¹⁰⁶⁹ “behold, You are there too,” this being so, what is the meaning of, “The Holy

¹⁰⁶⁶ Jeremiah 23:24

¹⁰⁶⁷ Tanya, Likkutei Amarim, Ch. 36; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the truth of Sinai-סיני where the Ten Commandments-*Aseret HaDevarim*-עשרת הדברים were given.

¹⁰⁶⁸ Psalms 139:8

¹⁰⁶⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, (The Letters of Creation, Part 1), Gate entitled “The seven letters בג"ד כפר"ת correspond to the seven chambers of purgatory-*Gehinnom*-גיהנום.”

One, blessed is He, lusted to have a dwelling place for Himself in the lower worlds?”

However, the explanation is that it indeed is true that “I fill the heavens and the earth,” and, “If I ascend to the heavens, You are there; if I make my bed in the lowest depths, behold, You are there too.” However, even so, there is a difference whether He is present in a revealed way or whether [He is present] in a concealed and hidden way.

That is, even though “in the lowest depths, behold, You are there too,” nonetheless, it is in the ultimate state of concealment and hiddenness. We must say this, because the lowest depth of purgatory (*She'ol*-שאוֹל) is the place of judgment and justice for the souls and bodies who are judged there.

It must therefore be said that the radiant face of the King is absent there. This is because when one encounters “the radiant face of the King there is life”¹⁰⁷⁰ – and this even applies to a king of flesh and blood – in that even if a person who is sentenced to death encounters him, he is pardoned.¹⁰⁷¹ That is, from the angle of the radiant face of the king, there is no room for the matter of judgment and justice.

Thus, the reason that in the lowest depths of purgatory (*She'ol*-שאוֹל) there is judgment and justice, is because the matter of the radiance of the face of the King is absent there.

¹⁰⁷⁰ Proverbs 16:15

¹⁰⁷¹ See Rashi to Proverbs 16:15 *ibid.* Also see *Hemshech* 5672 Vol. 3, p. 1,321; See *Likkutei Torah*, Balak 72b; *Maamarei Admor HaEmtza'ee*, Na”Ch p. 37; Discourse entitled “*Machar Chodesh – Tomorrow is the New Moon*” 5711, translated in *The Teachings of The Rebbe* 5711, Discourse 8 (*Sefer HaMaamarim* 5711 p. 65 and on).

This is due to the great hiddenness and concealment, to the point that He is neither seen nor revealed at all.

This then, is the meaning of [the teaching], “The Holy One, blessed is He, lusted to have a dwelling place for Himself in the lower worlds.” In other words, He [desires] to be seen and openly revealed even in “the lower worlds (*Tachtonim*-תחתונים),” in that this is the matter of a dwelling place (*Dirah*-דירה), which is analogous to the home (*Dirah*-דירה) that a person dwells in, within which he is openly seen and revealed.¹⁰⁷²

This is the difference between a home (*Dirah*-דירה) that one dwells in, and a house (*Bayit*-בית) that one does not dwell in. That is, there can be a person who has many houses, but only one of those houses is the home (*Dirah*-דירה) that he dwells in, whereas his other houses are for the profit gained by them renting them to others. In other words, though all the houses belong to him, only one is considered to be his home (*Dirah*-דירה) and is the house that he always dwells in, where he is openly seen and revealed in the totality of his essential self.

As this is Above in *HaShem*'s יהו"ה Godliness, is that “The Holy One, blessed is He, lusted to have a dwelling place (*Dirah*-דירה) for Himself in the lower worlds,” so that He will be openly seen and revealed even in the lowest world, within the [place and] matter of the concealment of His light, blessed is He, meaning within this physical and material world.

This is as understood from the fact that primarily, the matter of punishments [is in this world]. For, though we find

¹⁰⁷² See Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah, Balak *ibid.*; *Hemshech* 5666 p. 3, and elsewhere.

that even in the highest worlds there also is a matter of punishment, as stated in Talmud,¹⁰⁷³ that the four [sages] who entered Paradise (*Pardes*) saw “them taking [the angel] Metatron and smiting him with sixty rods of fire,” and as the verse states,¹⁰⁷⁴ “Even the [hosts of] heaven are not pure in His eyes,” and,¹⁰⁷⁵ “He finds fault with His angels.”

Nonetheless, this is unlike the matter of punishments as they are in this physical and material world, were there also is the punishment of the opposite of life, Heaven forbid, due to the great hiddenness and concealment, in that the radiance of His face is not openly seen and revealed, this being the opposite of [the verse], “In the radiance of the face of the King is life.”¹⁰⁷⁶

It specifically is in this lowest world, in that there is no lower world in relation to the concealment of His light, that “The Holy One, blessed is He, lusted to have a dwelling place (*Dirah*-דירה),” specifically meaning a home (*Dirah*-דירה), within which He is openly seen and revealed with the totality of His Essential Self.

Relative to the revelation of His Essential Self in His home (*Dirah*-דירה), all other revelations, such as how He is in the heavens, “If I ascend to heaven, You are there,” are an aspect of hiddenness and concealment, similar and comparable to the hiddenness and concealment of “if I make my bed in the lowest depths, behold, You are there too.”

¹⁰⁷³ Talmud Bavli, Chagigah 15a

¹⁰⁷⁴ Job 15:15

¹⁰⁷⁵ Job 4:18

¹⁰⁷⁶ Proverbs 16:15

The essential point of the matter is as Tanya explains,¹⁰⁷⁷ that “so it arose in His will, blessed is He, that He finds satisfaction before Him, blessed is He, when the side opposite holiness is subjugated and the darkness is transformed to light, so that the light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, illuminates in the place of the darkness... as will be openly revealed in the days of Moshiach.

A glimmer of this was already experienced when the Torah was given, as the verse states, ‘You have been shown to know that *HaShem*-יהו"ה, He is the God-*Elohi*”m-אלהי"ם! There is nothing besides Him!’ [in which the verse specifies], ‘You have shown Yourself-*Hareita*-הִרְאֵת’ in a way that is perceptible to physical sight.” This then, is also the meaning of the statement in the continuing verse,¹⁰⁷⁸ “You shall know this day etc.,” specifying “this day-*HaYom*-הַיּוֹם,” as in,¹⁰⁷⁹ “There was evening and there was morning,” [in that],¹⁰⁸⁰ “It first was dark and then the light returned.”

4.

Now, we should preface by explaining the matter of darkness (“It first was dark”) as it is in its root Above. For, as known, even in the upper worlds there is a matter of darkness. For example, the world of Creation (*Briyah*) is called “darkness-*Choshech*-חֹשֶׁךְ,” as known¹⁰⁸¹ about the meaning of

¹⁰⁷⁷ Tanya, Likkutei Amarim, Ch. 36

¹⁰⁷⁸ Deuteronomy 4:39

¹⁰⁷⁹ Genesis 1:5

¹⁰⁸⁰ Talmud Bavli, Shabbat 77b

¹⁰⁸¹ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 1 and elsewhere.

the verse,¹⁰⁸² “[I am the One] who forms light (*Yotzer Ohr*- יוצר אור) and creates darkness (*Bore Choshech*-בורא חושך).” That is, the world of Formation (*Yetzirah*) is called “light” (*Ohr*-אור), whereas the world of Creation (*Briyah*) is called “darkness” (*Choshech*-חושך).

Beyond this, even the *Sefirah* of the Crown-*Keter*, which transcends the world of Emanation (*Atzilut*), is called “darkness,” as in the teaching,¹⁰⁸³ “Although the Supernal Crown (*Keter Elyon*) is a brilliant light (*Ohr Tzach*) and an exceedingly brilliant light (*Ohr Metzuchtzach*), nevertheless, before the Cause of all causes it is dark.” About this the verse states,¹⁰⁸⁴ “He made darkness His concealment.”

Now, this matter requires explanation. For, at first glance, it is not understood why the world of Creation (*Briyah*) is called “darkness” (*Choshech*-חושך). That is, the world of Creation (*Briyah*) is higher than the world of Formation (*Yetzirah*). This being so, how is it that the world of Formation (*Yetzirah*) is called “light” (*Ohr*-אור) whereas the world of Creation (*Briyah*) is called “darkness” (*Choshech*-חושך)?

However, the explanation is that in the world of Creation (*Briyah*) there is an illumination of a higher light that cannot come to the recipient in a way of revelation. Therefore, relative to the recipient, it is called “darkness” (*Choshech*-חושך). Now, in addition to being called “darkness” relative to

¹⁰⁸² Isaiah 45:7; Also see the “*Yotzer*” blessing of the Shema recital.

¹⁰⁸³ Tikkunei Zohar, Tikkun 70 (135b); See Likkutei Torah, Balak 69a; Maamarei Admor HaZaken 5562 Vol. 2, p. 549; Ohr HaTorah, Va’era p. 121; Discourse entitled “*Vayedaber Elohi*”*m* – God spoke to Moshe,” of Shabbat Parshat Va’era 5712, translated in The Teachings of The Rebbe 5712, Discourse 7 (Sefer HaMaamarim 5712 p. 199).

¹⁰⁸⁴ Psalms 18:12

the recipient, it also is called “darkness” (*Choshech*-חושך) in and of itself. This is because the world of Creation (*Briyah*) is the beginning of the novel existence of something from nothing (*Yesh MeAyin*).

That is, the world of Emanation (*Atzilut*-אצילות), which is of the root “near Him-*Etzlo*-אצלו,” indicating closeness,¹⁰⁸⁵ is the revelation of the concealment (*Giluy HaHe’elem*) of *HaShem*’s יהו”ה Godliness, so much so, that even the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are Godliness. This is the meaning of the teaching,¹⁰⁸⁶ “He and His organs are one.”

That is, the aspect of “He (*Eehoo*-איהו)” is unified with the vessels (*Keilim*) of the world of Emanation (*Atzilut*) in order to create something from nothing (*Yesh MeAyin*) with them and through them, (which is solely in the power of the Essential Self of the Emanator, *HaShem*-יהו”ה, blessed is He, whose existence is intrinsic to Him, and who is not caused by any cause that precedes Him, Heaven forbid to think so. Therefore, He alone has the power and ability to create something from literal nothingness and absolute zero, without any other cause or reason preceding [the existence] of this something.)¹⁰⁸⁷

Now, since the world of Creation (*Briyah*) is the beginning of the novel existence of something from nothing (*Yesh MeAyin*), it therefore is close to the Godly “nothing” (*Ayin*) that brings it into being, and is in a state of ultimate nullification to it. It therefore is called “darkness” (*Choshech*-

¹⁰⁸⁵ Pardes Rimonim, Shaar 16 (Shaar ABY”A) Ch. 1

¹⁰⁸⁶ Introduction to Tikkunei Zohar 3b

¹⁰⁸⁷ Tanya, Iggeret HaKodesh, Epistle 20 (130b)

חושך), being that the state of ultimate nullification (*Bittul b'Tachlit*) is the opposite of light and revelation.

Similarly, on a deeper level, this is so of the aspect of the Crown-*Keter*, which is also called “darkness” (*Choshech*-חושך), ([as in the verse],¹⁰⁸⁸ “He made darkness His concealment”). This is not only so from the perspective of the recipient, but due to its awesome nullification, it even is so in and of itself.¹⁰⁸⁹ For, as known,¹⁰⁹⁰ “whatever is closer and more ‘before Him’ is all the more like nothing, zero, and non-existence.”

It thus is in this regard that they stated,¹⁰⁹¹ “Although the Supernal Crown (*Keter Elyon*) is a brilliant light (*Ohr Tzach*) and an exceedingly brilliant light (*Ohr Metzuchtzach*), nevertheless, before the Cause of all causes it is dark.” That is, when it states, “**Although** etc.,” this only is wondrous from **our perspective**, [meaning, the perspective] of those of limited grasp. This is because, even compared to Wisdom-*Chochmah* of the world of Emanation (*Atzilut*), the Supernal Crown (*Keter Elyon*) “is a brilliant light (*Ohr Tzach*) and an exceedingly brilliant light (*Ohr Metzuchtzach*).”

This being so, how much more is this so relative to us, who are of limited comprehension and “dwell in houses of clay.”¹⁰⁹² However, in relation to *HaShem*-יהוה, blessed is He,

¹⁰⁸⁸ Psalms 18:12

¹⁰⁸⁹ Also see Likkutei Torah, Shir HaShirim 4c and on.

¹⁰⁹⁰ Tanya, Iggeret HaKodesh, Epistle 2 and elsewhere.

¹⁰⁹¹ Tikkunei Zohar, Tikkun 70 (135b); See Likkutei Torah, Balak 69a; Maamarei Admor HaZaken 5562 Vol. 2, p. 549; Ohr HaTorah, Va’era p. 121; Discourse entitled “*Vayedaber Elohi*”*m* – God spoke to Moshe,” of Shabbat Parshat Va’era 5712, translated in The Teachings of The Rebbe 5712, Discourse 7 (Sefer HaMaamarim 5712 p. 199).

¹⁰⁹² See Job 4:19. Houses of clay refer to the physical body.

it does not apply to say “**although** etc.,” but the opposite. “**Because** the Crown-*Keter* is a brilliant light (*Ohr Tzach*) and an exceedingly brilliant light (*Ohr Metzuchtzach*), **therefore it** is dark before the Cause of all causes.”

In other words, the aspect of the Crown-*Keter* is in the ultimate state of nullification (*Bittul*) and adhesion (*Dveikut*) to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is the True Something (*Yesh HaAmeete*-יש האמיתי), from whom the “nothing” (*Ayin*-אין) of the Crown-*Keter* is drawn, and this “nothing” (*Ayin*-אין) adheres and is nullified to the Something (*Yesh*-יש), and therefore is dark etc.

5.

Now, to understand the matter of the darkness of the Crown-*Keter* with additional explanation, the aspect of the “nothing” (*Ayin*-אין) of the Crown-*Keter* that is drawn from the True Something (*Yesh HaAmeete*-יש האמיתי), is like the light and ray of the sun, which has an element of superiority, over and above the bestowal of intellect from a bestower to a recipient, and even [over and above] the essential bestowal of the seminal drop [of life], by which one gives birth [to a child] who is similar to himself. This element of superiority is in two matters.¹⁰⁹³

The first matter is that at every moment that the light and ray exists, it is drawn from the luminary (*Ma'or*) and is in a state of adhesion to it. (This likewise is so of the radiance of the “nothing” (*Ayin*-אין) of the Crown-*Keter*, which is in a state

¹⁰⁹³ See *Hemshech* 5666 p. 173 and on, and elsewhere.

of adhesion to the True Something (*Yesh HaAmeete*-שׁי האמיתי).) In contrast, this is not so of the bestowal of influence, in which after the act of bestowal, the bestowal becomes separate from the bestower, and he no longer must bestow.

The second matter is that the adhesion of the light (*Ohr*) to the luminary (*Ma'or*) is itself in a much loftier way. This is because the light (*Ohr*) bears a similarity to its luminary (*Ma'or*).¹⁰⁹⁴ In contrast, this is not so of the bestowal of influence, such as the bestowal of intellect from a teacher to his student. For, even though in the bestowal, the elevated level of the teacher who bestows is recognizable, that he is a very great sage etc., in that there is no comparison between the bestowal of a great sage and the bestowal of a lesser sage, nonetheless, no matter how great the bestowal is, it still is distant compared to the intellect of the teacher himself who bestows. Moreover, it is unlike the quality of the light, which literally is similar to its luminary.

The same is so of the essential bestowal [of the seminal drop of life] by which one gives birth to [a child] who is similar to himself. For, although when the seminal drop that emerges from the brain of the father, dwells in the womb of the mother for nine months, a person who is similar to himself will be born, who has intellect, emotions, and facial features that are similar to himself, as our sages, of blessed memory, taught,¹⁰⁹⁵ “A father transmits five things to his child etc.,” nevertheless, the child is not actually identical and equal to him.

¹⁰⁹⁴ Tanya, Iggeret HaKodesh, Epistle 20 (130a); *Hemshech* 5666 *ibid.*, and elsewhere.

¹⁰⁹⁵ Mishnah Eduyot 2:9

As, our sages, of blessed memory, stated,¹⁰⁹⁶ “Why is it uncommon for Torah scholars to give rise to Torah scholars from their sons etc?” (In other words, the sons of Torah scholars are not [necessarily] Torah scholars like themselves.) Even though our sages, of blessed memory, sought and provided a reason for this, indicating that without that reason, the sons of Torah scholars indeed would be Torah scholars like themselves, nonetheless, we can say that the fact that without the reason, the sons of Torah scholars would be Torah scholars like themselves, not because of the father who gave birth, but because of the quality of **the Torah** within them, in that “Torah returns to its lodging.”¹⁰⁹⁷ However, solely from the angle of the father who gives birth, the son is not actually equally identical to him.

We thus find that even relative to essential bestowal, there is a greater superiority to the light (*Ohr*-אור), in that it literally is similar to its luminary (*Ma'or*-מאור). That is, though the light does not affect any change in the luminary, whether it illuminates or does not illuminate, this being so, the luminary does not actually manifest and illuminate in the light and ray, whereas the bestower does manifest in the bestowal, such that there is a difference between before to the bestowal, during the bestowal, and after the bestowal etc.,¹⁰⁹⁸ nevertheless, the matter of the adhesion of the light and ray to its luminary is much greater than how it is in the matter of the bestowal of influence, even an essential bestowal of influence.

¹⁰⁹⁶ Talmud Bavli, Nedarim 81a

¹⁰⁹⁷ Talmud Bavli, Bava Metziya 85a; Also see the discourse entitled “*V’HaChayot Ratzo v’Shov*” 5682 Ch. 27 (Sefer HaMaamarim 5682, p. 260).

¹⁰⁹⁸ See *Hemshech* 5666 p. 173 and on, and elsewhere.

From all the above we can understand the superiority of the aspect of the “nothing” (*Ayin*-אין) of the Crown-*Keter*, which is like the light and ray of the True Something (*Yesh HaAmeete*). It therefore is similar to the Luminary (*Ma’or*), and is in a state of adhesion to the Luminary (*Ma’or*).

We should add that, at first glance, it would seem possible to say that the adhesion of the “nothing” (*Ayin*) of the Crown-*Keter* to the True Something (*Yesh HaAmeete*), is for the purpose of bringing the “something” (*Yesh*) of Wisdom-*Chochmah* into being. [For, that is the beginning of the coming into being of the [created] “something” (*Yesh*), as the verse states,¹⁰⁹⁹ “In the beginning God created-*Bereishit Bara* בראשית ברא,” which Targum¹¹⁰⁰ translates as, “With wisdom-*b’Chochmeta* בהוכמתא.”]

That is, it must be brought into being from the “nothing” (*Ayin*-אין) of the Crown-*Keter* in a constant way. [For example, [the same is so] of the coming into being of something from nothing (*Yesh MaAyin*) of the act of creating the heavens and the earth, that at each and every moment, the power of the Actor must be in the acted upon, to enliven it and bring it into being, so that it can [continue] to exist something from nothing (*Yesh MeAyin*), as explained in Shaar HaYichud VeHaEmunah.]¹¹⁰¹

Because of this, the “nothing” (*Ayin*) that brings [the created something (*Yesh*)] into being, must be in a state of [constant] adhesion to the True Something (*Yesh HaAmeete*-

¹⁰⁹⁹ Genesis 1:1

¹¹⁰⁰ Targum Yerushalmi to Genesis 1:1

¹¹⁰¹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1-2.

ישיהאמית), since it is by this power that the “nothing” (*Ayin*-אין) brings the [created] “something” (*Yesh*-יש) into being.

[Now, even though the “nothing” (*Ayin*) that brings the [created] “something” (*Yesh*) into being is only the “nothing” (*Ayin*) of the created “something” (*Yesh HaNivra*) and is not the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*), nevertheless, even the “nothing” (*Ayin*) of the created “something” (*Yesh HaNivra*) is taken from the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*), so much so, that both are called “nothing” (*Ayin*-אין).]

However, the truth is that even if the “nothing” (*Ayin*) did not bring the created “something” (*Yesh HaNivra*) into being, the “nothing” (*Ayin*) would still need to be in a state of adhesion to the True Something (*Yesh HaAmeete*) in and of itself. This is why the “nothing” (*Ayin*) of the Crown-*Keter* is the aspect of “darkness” (not only relative to the recipient, but even) in and of itself, due to the awesomeness of its nullification and adhesion to the True Something (*Yesh HaAmeete*).

6.

However, based on the explanation above, it could have been possible for there to be the matter of “first it was dark” through the [existence] of the world of Creation (*Briyah*) alone, and how much more so, through the Crown-*Keter*. For, since it is “a brilliant light (*Ohr Tzach*) and an exceedingly brilliant light (*Ohr Metzuchtzach*),” it therefore is closer etc., and “is that much more like nothing,”¹¹⁰² which is why it is “darkness” etc.

¹¹⁰² Tanya, Iggeret HaKodesh, Epistle 2 and elsewhere.

However, even so, there not only is the existence of the darkness of the world of Creation (*Briyah*) or [the darkness of] the *Sefirah* of the Crown-*Keter*, but there also is the existence of actual literal darkness, brought about by the many garments that conceal the light and vitality coming from *HaShem*-יהו"ה, blessed is He, until this physical and material world was actually created, this being the lowest level, of which there is no lower level in relation to the matter of the concealment of His light, blessed is He, and in which the darkness is doubled and quadrupled etc.¹¹⁰³

It specifically is here that “The Holy One, blessed is He, lusted to have a dwelling place (*Dirah*-דירה) for Himself,” “so that the light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, would illuminate in the place of the darkness”¹¹⁰⁴ of this lowly world.

The explanation is that even in the highest levels, in which there is an illumination of the highest light, but are nevertheless called “darkness” (not only relative to the recipient, but even) because of their awesome nullification, the fact that they are called “darkness” indicates that they were preceded by the absence [of being], meaning a matter of constriction (*Tzimtzum*).

This is because all matters of revelation of light, even the revelation of the highest light, are revealed after being preceded by a matter of constriction (*Tzimtzum*). That is, because of the constriction (*Tzimtzum*) they only are a light and

¹¹⁰³ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot) in the introduction to the Drush; Likkutei Torah, Bamidbar 3c, and elsewhere.

¹¹⁰⁴ Tanya, Likkutei Amarim, Ch. 36 *ibid*.

ray of radiance, (only that because of its adhesion to the Luminary (*M'aor*) in relation to Whom it is in a state of ultimate nullification, it is called “darkness”).

Now, just as this is so of the “darkness” of the “nothingness” (*Ayin*) of the Crown-*Keter* relative to the True Something (*Yesh HaAmeete*), and similarly so of the “darkness” of the world of Creation (*Briyah*), which is the beginning of the coming into being of novel existence from nothing to something (*Yesh MeAyin*), (concluding with the novel [created] something (*Yesh*) of the world of Action (*Asiyah*)), relative to the world of Emanation (*Atzilut*) which is of the root “near Him-*Etzlo*-אצלו,” indicating its closeness, to the point that “He-*Eehoo*-איהו” Himself is unified with the vessels (*Keilim*) of the world of Emanation (*Atzilut*), to create with them and through them the existence of something from nothing (*Yesh MeAyin*), this being within the power of the Essential Self of the Emanator, *HaShem*-יהו, blessed is He, alone, whose existence is intrinsic to Him etc. – it certainly is so that all this is a matter of the greatest constriction (*Tzimtzum*).

Nevertheless, since the world of Creation (*Briyah*) is mostly good and there is only a minority of evil in it,¹¹⁰⁵ and moreover, the minority of evil is not mingled with the good, therefore this is not yet truly the ultimate constriction (*Tzimtzum*).

This being so, where is there indeed truly the ultimate constriction (*Tzimtzum*)? It is specifically in this physical and

¹¹⁰⁵ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot) in the introduction to the drush; Likkutei Torah Bamidbar 3c; Also see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 53.

material world, literally, of which there is no lower world in regard to the matter of the concealment of His light, and in which the darkness is doubled and quadrupled, to the point that it is filled with external husks (*Kelipah*) and the side opposite holiness (*Sitra Achara*) etc.

Now, based on the explanation above, that the intention of the constriction of the *Tzimtzum*, was not for there to be the aspects of darkness and concealment, Heaven forbid, but rather, the intention of the constriction of the *Tzimtzum* is specifically for the sake of revelation, it is understood that the greater the constriction of *Tzimtzum*, the greater the revelation will be. Thus, since the constriction of *Tzimtzum* is the greatest in this lowly world, it therefore is understood that specifically in this world, there also will be the greatest revelation, this being the matter of “a dwelling place (*Dirah*-דירה) for Himself, blessed is He, in the lower worlds.”

However, all the above is in regard to this world itself, and is not in regard to the existence of the external husks (*Kelipah*) and the side opposite holiness (*Sitra Achara*). For, even though He is present even in the lowest depths of purgatory (*She'ol*-שאול), as the verse states,¹¹⁰⁶ “If I make my bed in the lowest depths [of purgatory] (*She'ol*-שאול), behold, You are there too,” being that,¹¹⁰⁷ “There is no place devoid of Him,” nevertheless, this constriction (*Tzimtzum*) is the opposite of His Supernal will and, so to speak, is only by necessity, “like

¹¹⁰⁶ Psalms 139:8

¹¹⁰⁷ Tikkunei Zohar, Tikkun 57 (91b)

a person who begrudgingly throws something over his shoulder [to his enemy].”¹¹⁰⁸

In other words, it is not applicable for the matter of the “dwelling place (*Dirah*-דירה) in the lower worlds” to apply there, since this is unlike all the constrictions (*Tzimtzumim*) that are for the sake of revelation. Rather, this is a constriction, (*Tzimtzum*) the entire substance of which, is only hiddenness and concealment.¹¹⁰⁹

7.

This is also the general matter of specifically giving the Torah in this physical earth. This is as stated in Talmud,¹¹¹⁰ “When Moshe ascended on high [to receive the Torah], the ministering angels said before the Holy One, blessed is He: [‘What is one born of woman doing here amongst us?’ The Holy One, blessed is He said to them: ‘He came to receive the Torah.’ They said before Him: [The Torah is] a hidden treasure that you concealed for 974 generations before the creation of the world, and You seek to give it to flesh and blood? ‘What is man that You are mindful of him, and the son of man that You think of him?’¹¹¹¹ Rather, ‘*HaShem*-יהוה, our Lord...] set Your majesty over the heavens.’¹¹¹² The Holy One, blessed is He, said to Moshe:

¹¹⁰⁸ Tanya, Likkutei Amarim, Ch. 22 (27b); Explained in Kuntres U’Maayon, Maamar 2, Ch. 2 and on; Maamar 7 and on.

¹¹⁰⁹ See Sefer HaMaamarim 5704 p. 232.

¹¹¹⁰ Talmud Bavli, Shabbat 88b

¹¹¹¹ Psalms 8:5

¹¹¹² Psalms 8:2

‘Give them an answer... He said to them: ‘Did you descend to Egypt...? Is there an evil inclination amongst you...?’

The explanation is that the general matter of giving the Torah is specifically so that in the lower worlds (*Tachtonim*-תחתונים) there will be a “dwelling place” (*Dirah*-דירה) for Him, blessed is He. This is why the Torah was not given to the souls of the Jewish people as they are above, (even though their level is extremely great, since they are from [immediately] below the Throne of Glory,¹¹¹³ so much so, that “the thought of the Jewish people preceded everything”).¹¹¹⁴ Rather, it specifically was after they were manifest in bodies, at which point they could fulfill Torah and *mitzvot* as they manifest in physical things.

[It also is about this that our sages, of blessed memory, stated,¹¹¹⁵ “All the souls were present at Mount Sinai.” For, since the Torah was given specifically for souls in bodies, therefore, all the souls had to be present on that occasion.]

This is also why the Torah was not given to the ministering angels. For, even when they descend to below, the matters of this world do not apply to them etc. [Even according to the opinion that when the angels visited our forefather Avraham they actually ate (and did not just appear to be eating), this is only because [of the dictum],¹¹¹⁶ “when you enter a city, follow its customs.”]

In contrast, upon their descent to below, this is not so of the souls of the Jewish people. For, not only is it that they relate to matters of this world, but beyond this, because of the great

¹¹¹³ See Zohar III 29b; 123b, and elsewhere.

¹¹¹⁴ Midrash Bereishit Rabba 1:4

¹¹¹⁵ Pirkei d’Rabbi Eliezer Ch. 41; Midrash Shemot Rabba 28:6

¹¹¹⁶ Midrash Bereishit Rabba 48:14

descent “from a high peak to a deep pit”¹¹¹⁷ to descend and manifest in the body, the animalistic soul, and the evil inclination, it is possible for a person to come to transgress *HaShem*’s יהו"ה Supernal will, Heaven forbid.

About this, our sages, of blessed memory, said,¹¹¹⁸ “the gnat preceded you.” That is, even a gnat “which eats but does not excrete,”¹¹¹⁹ this being the lowest level of the external husks (*Kelipah*) which is the most distant from the aspect of holiness that [bestows] to the utmost distance, in the chaining down of the worlds (*Hishtalshelut*) and the descent of vitality from the Supernal will of *HaShem*-יהו"ה, blessed is He, precedes a person who sins. How much more so is this certainly so of the other impure animals, including dangerous wild animals. This is because, “all these do not deviate from the charge that *HaShem*-יהו"ה, blessed is He, charged them with, but obey His command etc.”¹¹²⁰

From all the above, we can understand the greatness of the constriction (*Tzimtzum*) involved in the descent to below. Yet, even so, the intention in this is for the sake of much greater elevation, brought about through the fact that even in the lowest place, man serves *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*, and moreover, his service is “with all your heart-*Levavecha*-לבבך”¹¹²¹ (“you shall set it upon your heart-*Levavecha*-לבבך”), meaning,¹¹²² “with both your inclinations.”

¹¹¹⁷ See Talmud Bavli, Chagigah 5b

¹¹¹⁸ Midrash Bereishit Rabba 8:1

¹¹¹⁹ Midrash Bamidbar Rabba 18:22

¹¹²⁰ Tanya, Likkutei Amarim, Ch. 24

¹¹²¹ Deuteronomy 6:5

¹¹²² Sifrei and Rashi to Deuteronomy 6:5; Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a

That is, even the evil inclination should return to serving *HaShem*-יהו"ה, blessed is He, through the matters of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

[The reason this is possible is because the intention in the [existence of] the evil-inclination itself, is for man to overpower it. This is as our sages, of blessed memory, stated,¹¹²³ "Satan's intent [was] for the sake of Heaven."]

Specifically this causes "a dwelling place (*Dirah*-דירה) for Him, blessed is He, in the lower worlds," in which a "home-*Dirah*-דירה," is specified. That is, it is not meant to merely be a "house-*Bayit*-בית" that He owns and rents to others, but it also should be the house He always dwells in, in an openly apparent and revealed way, with the totality of His Essential Self (as explained in chapter three).

However, it may be suggested that the analogy of houses that one rents to others and profits from, is the meaning of the continuation of the Midrash there. Namely that,¹¹²⁴ "Each of the them [the ministering angels] became [Moshe's] admirer and passed something over to him, as the verse states,¹¹²⁵ 'You ascended on high, you took captives, you took gifts on account of man etc.'"

In other words, when Moshe ascended to the heights to receive the Torah, he passed through all four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*), and received something from each of them

¹¹²³ Talmud Bavli, Bava Batra 16a; See Likkutei Torah, Chukat 62a

¹¹²⁴ Talmud Bavli, Shabbat 89a

¹¹²⁵ Psalms 68:19

etc. This is similar to profiting from other houses that he owns, though he does not dwell in them.

8.

Based on this, we can explain¹¹²⁶ the teaching of our sages, of blessed memory,¹¹²⁷ “The Jewish people are more dear before the Holy One, blessed is He, than the ministering angels,” being that the Jewish people may recite a song [of praise to Him] at any time, whereas the ministering angels only recite a song [of praise to Him] once a day, and some say, only once [a month] etc.

Moreover, the Jewish people mention the Name [*HaShem*-יהו"ה] after two words, as the verse states,¹¹²⁸ ‘Listen Israel, *HaShem*-יהו"ה etc.,’ whereas the ministering angels only mention His Name after three words, as the verse states,¹¹²⁹ ‘Holy, Holy, Holy, *HaShem* of Legions-*HaShem Tzva*’ot- יהו"ה צבאו"ת.”

Additionally, the ministering angels do not recite [their] song above, until the Jewish people recite [their] song below, as the verse states,¹¹³⁰ ‘When the morning stars sang together (referring to the Jewish people who are compared to the stars)’¹¹³¹ and only then continues ‘and all the sons of God shouted for joy.’” The Talmud asks, “But is there not also the

¹¹²⁶ Also see the beginning and end of the discourse entitled “*Chavivin Yisroel*” ibid. (Sefer HaMaamarim 5634 p. 245 and on & p. 259 and on).

¹¹²⁷ Talmud Bavli, Chullin 91b (and Rashi there)

¹¹²⁸ Deuteronomy 6:4

¹¹²⁹ Isaiah 6:3

¹¹³⁰ Job 38:7

¹¹³¹ See Rashi to Chullin 91b there.

verse,¹¹³² ‘Blessed be-*Baruch*-ברוך,’” (in which His Name is mentioned after two words, as it states, “Blessed be the glory of *HaShem* from His place-*Baruch Kevod HaShem MiMekomo* ממקומו כבוד יהוה ממקומו”)? The Talmud answers, “It is the Cycles-*Ophanim* who recite ‘Blessed be-*Baruch*-ברוך,’” (whereas here we are discussing the angels).

From the above, it seems as if the level of the Cycles-*Ophanim* is higher than the Fiery-*Seraphim* angels. This is because the Fiery-*Seraphim* only mention His Name after three words, whereas the Cycles-*Ophanim* mention His Name after two words.

The explanation¹¹³³ is that with the Fiery-*Seraphim* angels who recite “Holy-*Kadosh*-קדוש etc.,” it is in a way of grasp and comprehension etc. That is, they have very great grasp and knowledge, being that they are in the world of Creation (*Briyah*) where there is a manifestation of the aspects of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at* of the world of Emanation (*Atzilut*).

In contrast, upon hearing “Holy, Holy, Holy etc.,” recited by the Fiery-*Seraphim* angels, this causes the Cycles-*Ophanim* to be in a state of great noise and commotion, because they do not have the grasp and comprehension to contain [such illumination], being that they are in the world of Action

¹¹³² Ezekiel 3:12

¹¹³³ See Likkutei Torah, Ha’azinu 74d; 77b; Also see Sefer HaMaamarim 5629 p. 83 and on; 5665 p. 148 and on; Discourse entitled “*Megillah Nikreit* – The Megillah is read” 5714, translated in The Teachings of The Rebbe 5714, Discourse 12, Ch. 2 and on (Sefer HaMaamarim 5714, p. 114 and on); Discourse entitled “*Lehavin Halnyan d’Tlat Klilan Go Tlat* – To understand the matter of the three included within the three,” the 2nd day of Pesach of this year, 5723, Discourse 21, Ch. 4 (Sefer HaMaamarim 5723, p. 133 and on).

(*Asiyah*). However, specifically through the commotion, which stems from their inability to grasp and comprehend, they reach even higher etc. This is why they mention His Name after only two words.

From the above, we can also understand this matter as it relates to the Jewish people. That is, since they descended below to manifest within the body and animalistic soul, which is rooted in the excretion of the *Cycles-Ophanim*,¹¹³⁴ they therefore are in a state of even greater commotion than the *Cycles-Ophanim*. Therefore, not only do they mention His Name after two words, but beyond this, they can recite song at any hour, and moreover, their song precedes the song of the ministering angels. This is because it is a much greater praise of *HaShem*-יהו"ה, blessed is He, that even those who “dwell in houses of clay”¹¹³⁵ sing and offer praise in recognition of *HaShem*’s-יהו"ה greatness, blessed is He.

This then, is the meaning of the teaching,¹¹³⁶ “The Jewish people are dearer before the Holy One, blessed is He, than the ministering angels.” This is the meaning of “the Holy One, blessed is He-*HaKadosh Baruch Hoo*-הקדוש ברוך הוא,” meaning that He is “Holy-*Kadosh*-קדוש” and “Blessed-*Baruch*-ברוך,” these being the songs of the *Fiery-Seraphim* and the *Cycles-Ophanim*.

However, the Jewish people are “before-*Lifnei*-לפני the Holy One, blessed is He,” that is, they are higher than “the Holy One, blessed is He-*HaKadosh Baruch Hoo*-הקדוש ברוך הוא.”

¹¹³⁴ Likkutei Torah, Vayikra 2b and elsewhere.

¹¹³⁵ See Job 4:19. Houses of clay refer to the physical body.

¹¹³⁶ Talmud Bavli, Chullin 91b (and Rashi there)

(This is similar to the explanation of the verse,¹¹³⁷ “Before *HaShem* (*Lifnei HaShem*-יהו"ה לפני) you shall be purified,” that it means,¹¹³⁸ “Above [the name] *HaShem*-יהו"ה.”)¹¹³⁹

This is because “the thought of the Jewish people preceded everything,”¹¹⁴⁰ even including the power of revelation (*Ko'ach HaGiluy*), this being the matter of the constriction (*Tzimtzum*) and darkness of the aspect of the Crown-*Keter*, [in which],¹¹⁴¹ “He made darkness His concealment,” this being the source of the revelation.

This is the matter of the thought that arose first, which is bound to the end action, (“The end action arose first in thought”).¹¹⁴² That is, specifically through the souls of the Jewish people, who arose first in thought, there is the fulfillment of *HaShem*'s יהו"ה Supernal intent for a “dwelling place for Himself in the lower worlds.”

This is as explained above about the matter of specifically giving the Torah below, since the Torah “is not in heavens,”¹¹⁴³ but is specifically below on the earth. It is specifically here that the aspect of “I am-*Anochi*-אנכי” is drawn down, [this being an acronym for] “I have put My soul into My writings-*Ana Nafshi Katavit Yahavit*-אנא נפשי כתבית יהבית.”¹¹⁴⁴

¹¹³⁷ Leviticus 16:30

¹¹³⁸ Likkutei Torah, Acharei 27d;

¹¹³⁹ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*).

¹¹⁴⁰ Midrash Bereishit Rabba 1:4

¹¹⁴¹ Psalms 18:12

¹¹⁴² See the Lecha Dodi hymn in the Friday night liturgy.

¹¹⁴³ Deuteronomy 30:12; Talmud Bavli, Bava Metziya 59b

¹¹⁴⁴ Talmud Bavli, Shabbat 105a (Ein Yaakov version).

Now, just as this was so at the first giving of the Torah, that “the threefold Torah¹¹⁴⁵ was given to the threefold nation,”¹¹⁴⁶ the same is so of the giving of the Torah each and every year, and even each and every day. That is, in addition to the fact that “whatever a seasoned Torah scholar is destined to newly introduce was given to Moshe at Mount Sinai,”¹¹⁴⁷ our sages, of blessed memory, stated,¹¹⁴⁸ “Each and every day, in your eyes, should be as though they are new,” and likewise,¹¹⁴⁹ “Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him.”

They therefore stated,¹¹⁵⁰ “Just as there [at Sinai] it was with fear, quaking, and trembling, so too here etc.” This is because, at any time that someone engages in the study of Torah, it literally is the word of *HaShem*-יהוה that was said to Moshe at Sinai, and it is as though this very day he receives it from Mount Sinai,¹¹⁵¹ in order to “study it, teach it, guard it, do it, upholding it etc., with love.”¹¹⁵²

¹¹⁴⁵ The Torah, the Prophets (*Nevi'im*) and the Scriptures (*Ketuvim*).

¹¹⁴⁶ The Priests (*Kohanim*), Levites (*Leviyim*), and Israelites (*Yisroelim*).

¹¹⁴⁷ See Talmud Bavli, Megillah 19b; Talmud Yerushalmi, Pe'ah 2:4; Midrash Shemot Rabba, Ch. 47; Also see Likkutei Sichot Vol. 19, p. 252.

¹¹⁴⁸ See Sifrei and Rashi to Deuteronomy 6:6; Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:2 and elsewhere.

¹¹⁴⁹ Tanna d'Veil Eliahu Rabba, Ch. 18

¹¹⁵⁰ Talmud Bavli, Brachot 22a

¹¹⁵¹ Torah Ohr, Yitro 67b

¹¹⁵² See the “*Ahavat Olam*” blessing of the *Shema*

Discourse 27

*“Naso et Rosh Bnei Gershon...
Take a census of the sons of Gershon...”*

Delivered on the Shabbat Parshat Naso,
9th of Sivan, 5723
By the grace of *HaShem*, blessed is He,

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

Discourse 28

*“V’Hayah b’Achalchem MiLechem HaAretz...
It shall be that when you will eat of the bread of the
Land...”*

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁵³ “It shall be that when you eat of the bread of the Land, you shall set aside a portion for *HaShem*-יהוה... From the first of your kneading you shall give a portion to *HaShem*-יהוה.” The question about the precise wording here is well known.¹¹⁵⁴ That is, why does the verse state, “[when you eat] of the bread of the Land,” given that the previous verse already stated,¹¹⁵⁵ “When you come to the Land [to which I bring you]”?

We also must understand why the verse states, “When you eat... you shall set aside a portion,” seeming to indicate that the portion is given at the time of eating. In other words, there first must be the eating and then the portion is given. However,

¹¹⁵³ Numbers 15:19-21

¹¹⁵⁴ See the discourse entitled “*v’Hayah b’Achalchem MiLechem HaAretz*” 5650 (Sefer HaMaamarim 5650 p. 368).

¹¹⁵⁵ Numbers 15:18

according to Torah law,¹¹⁵⁶ taking of the portion of *Challah* precedes the eating.¹¹⁵⁷ However, since it nonetheless states “when you eat... you shall set aside a portion,” it is understood that eating before taking the portion must also be fulfilled, as the verse indicates, and this must be understood as it relates to our service of *HaShem*-יהו"ה, blessed is He.

2.

Now, to understand this, we first must preface with the explanation in the preceding discourses,¹¹⁵⁸ about the matter of the “bread from the earth” and the “bread from the heavens.”¹¹⁵⁹ That is, the matter of “bread from the earth” refers to the Lower Unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He, this being the general matter of the toil in affecting refinements through all thirty-nine forms of labor that “the Tanna enumerates according to the sequence of preparing bread... plowing, sowing, etc.”¹¹⁶⁰

About this the verse states, “It shall be that when you eat of the bread of the Land, you shall set aside a portion for *HaShem*-יהו"ה.” In other words, the toil of the Lower Unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He, (“the bread of the earth”) is not sufficient [in and of itself], but there then

¹¹⁵⁶ See Mishneh Torah, Hilchot Bikurim 8:2 and on; Shulchan Aruch, Yoreh De'ah 327 and on.

¹¹⁵⁷ This is similar to the question of the Ramaz to Zohar III 272b, cited in Ohr HaTorah, Shlach p. 538.

¹¹⁵⁸ These discourses are missing from this year, 5723.

¹¹⁵⁹ See, however, the discourse by the same title as this of last year, 5722, translated in *The Teachings of The Rebbe 5722*, Vol. 2, Discourse 34 (*Sefer HaMaamarim 5722*, p. 292 and on).

¹¹⁶⁰ Talmud Bavli, Shabbat 74b

must be the elevation (“you shall set aside-*Tarimu*-תרימו” which also means “you shall elevate”) and bond with the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יהוה, blessed is He, this being the matter of separating a portion of *Challah* and giving it to the *Kohen* (Priest).

Now,¹¹⁶¹ the Alter Rebbe’s explanation about the consumption [of the offerings] by the priests (*Kohanim*) is well known,¹¹⁶² that through this [consumption] they affect atonement for the owners [of the sacrificial offering].¹¹⁶³ That is, the consumption of the priests (that is, the consumption by man) is higher than what the altar consumes.

This is because what is consumed on the altar by “the lion that consumes the sacrifices”¹¹⁶⁴ is the general matter of refining (*Birur*) the sparks, this being the aspect of the Lower Unity (*Yichuda Tata’ah*) of *HaShem*-יהוה, blessed is He. However, the consumption of the *Kohanim* (Priests) causes the drawing down of consumption by the Supernal Man, similar to the matter of “bread from the heavens,” this being the matter of the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יהוה, blessed is He.

Therefore, the *Challah* portion given from the “bread of the earth,” and its consumption by the *Kohen* (Priest), which caused a drawing down of the consumption by the Supernal Man, is an ascent from the aspect of the Lower Unity (*Yichuda*

¹¹⁶¹ Also see the end of the discourse entitled “*Reishit Arisoteichem*” 5629 (Sefer HaMaamarim 5629 p. 249 and on).

¹¹⁶² See the discourse entitled “*Ki Hoo Yevarech HaZevach*” 5565 (Maamarei Admor HaZaken 5565 Vol. 1 p. 162 and on).

¹¹⁶³ Talmud Bavli, Pesachim 59b; Yevamot 90a; Mishneh Torah, Hilchot Maaseh HaKorbanot 10:1

¹¹⁶⁴ See Zohar I 6b; Zohar II 278a; Zohar III 17a and elsewhere.

Tata'ah) to become included and subsumed in the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He. (This is also known from the statement in *Kuntres Etz HaChayim*,¹¹⁶⁵ that there must be a bond between the Lower Unity (*Yichuda Tata'ah*) and the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.)¹¹⁶⁶

More specifically, the elevation of the *Challah* portion is a matter of ascent from below to Above, this being the elevation of the feminine waters (*Ha'ala'at Mayim Nukvin*). In contrast, the consumption of the Kohanim (Priests) (which causes the consumption by the Supernal Man, meaning that a drawing down of beneficence is caused from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, into the Supernal Man, by which there automatically is caused to also be a drawing down to below, within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is a matter of drawing down from Above to below, this being the drawing down of the masculine waters (*Hamshachat Mayim Dechurim*). This itself is the order of the toil in serving *HaShem*-יהו"ה, blessed is He. That is, through the elevation and ascent from below to Above, a drawing down from Above to below is also caused.

¹¹⁶⁵ *Kuntres Etz HaChayim*, Ch. 7-8

¹¹⁶⁶ Also see the Mittler Rebbe's introduction to *Imrei Binah*, translated in *The Gateway to Understanding*, in the name of his saintly father, the Alter Rebbe.

3.

The explanation is that the *mitzvah* of [separating the] *Challah* is one of the three *mitzvot* that were given to women, these being *mitzvot* regarding *Niddah* (the menstrual cycle), *Challah* (separating a portion of dough for the Kohen), and kindling the Shabbat lights (*Ner*). This is because Chavah caused ruination and death to Adam, the first man, who was “the blood of the earth,” “the *Challah* portion of the earth,” and “the light of the earth.” This is rectified through these three *mitzvot* given to women.¹¹⁶⁷

The explanation is that the *mitzvah* of *Niddah* (laws relating to the menstrual cycle), which relates to blood, is the matter of the toil of affecting refinements (*Avodat HaBirurim*). This is because blood comes about through [the body] refining the food. That is, the dross [in the food] is excreted, whereas its choice elements become blood, and the choice elements of the blood are even more refined to become the fetus. This is as our sages, of blessed memory, stated,¹¹⁶⁸ “The mother emits the reddish seed from which the flesh etc., is formed.” Similarly, later, when [the infant] suckles [from his mother’s breasts], her “blood spoils to become milk.”¹¹⁶⁹

[The likeness to this during the exodus from Egypt and the giving of the Torah, is that about the exodus from Egypt, the

¹¹⁶⁷ Talmud Bavli, Shabbat 31b and on and Rashi there; Talmud Yerushalmi Shabbat 2:6; Midrash Bereishit Rabba 14:1; 17:8; Midrash Tanchuma, Noach.

¹¹⁶⁸ Talmud Bavli, Niddah 31a

¹¹⁶⁹ Talmud Bavli, Niddah 9a; See Torah Ohr, Va’era 55c and on; Torat Chayim ibid. 97a and on (64d and on).

verse states,¹¹⁷⁰ “By your blood you shall live.” That is, it is like blood made from the refinement of the food, after the waste matter is excreted out, this being the evil that remained in Egypt etc.

The giving of the Torah, at which time “their contamination ceased,”¹¹⁷¹ is like the matter of “the blood spoiling and becoming milk.”] This causes the repair of the *Nefesh* level of the soul.¹¹⁷² About this the sages stated,¹¹⁷³ “[When you were formed] I placed a quarter (*Rev’it*) [of a log] of blood in you” (which one’s life depends on),¹¹⁷⁴ as the verse states,¹¹⁷⁵ “For the blood is the soul-*Nefesh*.”

Now, the *mitzvah* of *Challah* (separating a portion of dough for the Kohen) causes the repair of the *Ru’ach* level of the soul. About this our sages, of blessed memory, said,¹¹⁷⁶ “Adam, the first man, was the pure *Challah* of the world, as the verse states,¹¹⁷⁷ ‘And *HaShem* God-*HaShem Elohi”m*-יהוה המ-ים formed the man from the dust (*Afar*-עפר) of the earth (*HaAdamah*-האדמה),’ meaning,¹¹⁷⁸ ‘From the choicest dust of the earth that is under the altar, as the verse states,¹¹⁷⁹ ‘You shall make an altar of earth (*Adamah*-אדמה) for Me.’” This was the dust (*Afar*-עפר) that would be the floor of the Tabernacle,¹¹⁸⁰

¹¹⁷⁰ Ezekiel 16:6

¹¹⁷¹ Talmud Bavli, Shabbat 146a; Zohar I 52b

¹¹⁷² See Chiddushei Aggadot of the Maharsha to Talmud Bavli, Shabbat 31b *ibid.*, and on.

¹¹⁷³ Talmud Bavli, Shabbat 31b

¹¹⁷⁴ See Rashi to Talmud Bavli, Shabbat 31b *ibid.*

¹¹⁷⁵ See Deuteronomy 12:23

¹¹⁷⁶ Talmud Yerushalmi, Shabbat 2:6 *ibid.*

¹¹⁷⁷ Genesis 2:7

¹¹⁷⁸ See Korban HaEidah to Talmud Yerushalmi 2:6 *ibid.*

¹¹⁷⁹ Exodus 20:21

¹¹⁸⁰ See Numbers 5:17 and *Kli Yakar* there.

and is the matter of the spirit (*Ru'ach*-רוּחַ) of purity that was instilled in him, as the verse states,¹¹⁸¹ “The spirit (*Ru'ach*-רוּחַ) of man ascends on high.”

The *mitzvah* of kindling the Shabbat lights (*Ner*-נֵר) causes the repair of the *Neshamah* level of the soul.¹¹⁸² About this our sages, of blessed memory, said,¹¹⁸³ “The soul (*Neshamah*-נִשְׁמָה) that I placed within you is called a ‘flame-*Ner*-נֵר,’” as the verse states,¹¹⁸⁴ “The soul of man (*Nishmat Adam*-נִשְׁמַת אָדָם) is the flame (*Ner*-נֵר) of *HaShem*-יְהוָה,” specifying the *Neshamah*-נִשְׁמָה [level of the soul].

Now, the matter of these three *mitzvot* that correspond to the *Nefesh*, *Ru'ach*, and *Neshamah* [levels of the soul] is similar to the three aspects of repentance (*Teshuvah*) mentioned in the verse,¹¹⁸⁵ “Turn from evil, and do good, seek peace and pursue it.”

That is, the *mitzvah* of *Niddah* (laws pertaining to the menstrual blood) is the matter of “Turn from evil” (*Sur MeiRa-*סוּר מֵרַע). The *mitzvah* of *Challah* (separating a portion of dough for the Kohen) is the matter of “do good” (*Aseih Tov*-עֲשֵׂה טוֹב). The words “seek peace” (*Bakeish Shalom*-בִּקֵּשׁ שְׁלוֹמִים) refer to studying Torah, which is the matter of kindling the flame (*Ner*-נֵר), as in the verse,¹¹⁸⁶ “For a *mitzvah* is a flame (*Ner*-נֵר) and Torah is light (*Ohr*-אוֹר).”

¹¹⁸¹ Ecclesiastes 3:21

¹¹⁸² See Chiddushei Aggadot of the Maharsha to Talmud Bavli, Shabbat 31b *ibid.*, and on.

¹¹⁸³ Talmud Bavli, Shabbat 32a and Rashi there.

¹¹⁸⁴ Proverbs 20:27

¹¹⁸⁵ Psalms 34:15; See Likkutei Torah, Balak 73b and on.

¹¹⁸⁶ Proverbs 6:23

Now, even in the *mitzvah* of *Challah* itself, there is a likeness to all three matters. For, our sages, of blessed memory, stated,¹¹⁸⁷ “Just as a woman kneads her dough with water and then takes of its *Challah*, so did the Holy One, blessed is He, do with Adam, the first man, as the verse states,¹¹⁸⁸ ‘A mist ascended from the earth and watered the whole surface of the soil,’ and it then continues, ‘And *HaShem* God-*HaShem Elohi*’ *m-אלהי"ם-יהו"ה* formed the man from the dust of the earth etc.’”

However, all the above is solely in regard to the creation of the body of Adam, the first man. That is, when he first was created, he was a clump of earth, as the verse states,¹¹⁸⁹ “Your eyes saw my unshapen clod,” after which it states,¹¹⁹⁰ “And He blew the soul of life into his nostrils.” This matter is also related to the *mitzvah* of *Challah*-חלה, because when read backward, the first letters (*Roshei Teivot*) of the [continuing] words, “and the man became a living being-*HaAdam L’Nefesh Chayah*-האדם לנפש חיה” form the acronym “*Challah*-חלה.”¹¹⁹¹

More specifically, there are three matters in this. The first is the mixture of flour and water (“kneading her dough with water”), which is like the unification of the dust (*Afar*-עפר) and the water (*Mayim*-מים). This is the matter of the union (*Yichud*) of *Zeir Anpin* and *Nukvah* of the world of Emanation (*Atzilut*),

¹¹⁸⁷ Midrash Tanchuma Noach 1:4

¹¹⁸⁸ Genesis 2:6-7

¹¹⁸⁹ Psalms 139:16; Talmud Bavli, Sanhedrin 38a; Also see Torah Ohr, Bereishit 3d and on.

¹¹⁹⁰ Genesis 2:7

¹¹⁹¹ Matnat Kehunah to Bereishit Rabba *ibid*. Also see Baal HaTurim to Genesis 2:7; Maamar Me’ah Kesita of Rabbi Menachem Azaria de Fano, Siman 45.

which causes the “birth” of the general totality of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The second matter is separating and elevating the *Challah*, which is the matter of elevation and ascent from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to be in a state of the nullification of the “something” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, this being the matter of the ascent of the vessels (*Keilim*).

The third matter is as the verse states, “And He blew the soul of life (*Nishmat Chayim*-נשמת חיים) into his nostrils etc.” In this *Neshamah*-נשמה aspect of the soul, there is a drawing down from the aspects of the father-*Abba* and the mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*) and *Atika Kadisha* (the Crown-*Keter*). This drawing down comes after the separation and elevation of the *Challah*, which is the matter of the ascent of the vessels (*Keilim*). That is, through the vessels (*Keilim*) there is a drawing down of the light (*Ohr*) that transcends the aspect of the vessels (*Keilim*).

This is also the explanation of the three matters present in the *mitzvah* of *Challah* in the literal sense. The first is “when you eat of the bread of the Land,” referring to the toil of affecting refinements (*Avodat HaBirurim*) in worldly matters, that is, in permissible things, (rather than the three completely impure husks of *Kelipah*), the primary aspect of which is the matter of “turning from evil” (*Sur MeiRa*-סור מרע).

The second matter is, “you shall elevate (*Tarimu*-תרימו) a portion for *HaShem*-יהו"ה,” which is the matter of separating and elevating the *Challah*, this being the matter of “do good” (*Aseih Tov*-עשה טוב). The third is drawing down from Above to

below, brought about after the elevation of the *Challah* from below to Above. This comes through the consumption of the *Kohen* (Priest), similar to the drawing down brought about by the study of Torah, which is the matter of “seek peace” (*Bakeish Shalom*-בקש שלום).

4.

The explanation is that our sages, of blessed memory, stated,¹¹⁹² “If there is no bread, there is no Torah.” In other words,¹¹⁹³ studying Torah does not negate being engaged in physical worldly matters (“bread”). This is like Rabbi Yishmael’s statement,¹¹⁹⁴ “Of what [necessity] is the verse,¹¹⁹⁵ ‘And you shall gather your grain’? Being that the verse states,¹¹⁹⁶ ‘This Torah shall **not depart** from your mouths,’ I might have thought that this is to be understood [literally], as written. The verse therefore states, ‘And you shall gather your grain,’ which means, ‘Assume the way of the world in regard to them.’” As the Talmud concludes there, “Many have acted according to the view of Rabbi Yishmael and were successful.”

However, engaging in worldly matters (“bread”) must come after engaging in prayer (*Tefillah*), the matter of which is pleading for one’s needs. This causes the elevation of all worldly matters, (similar to the elevation brought about by

¹¹⁹² Mishnah Avot 3:17

¹¹⁹³ Also see the discourse entitled “*Reishit Arisoteichem*” of the years 5627, 5629, 5650, 5728, and 5729.

¹¹⁹⁴ Talmud Bavli, Brachot 35b

¹¹⁹⁵ Deuteronomy 11:14

¹¹⁹⁶ Joshua 1:8

elevating the *Challah*). There then is caused to be a drawing down from Above to below, through the study of Torah.

The explanation is that, as known, the difference between prayer (*Tefillah*) and Torah study, is that prayer is an ascent from below to Above. This is because¹¹⁹⁷ the primary matter of prayer (*Tefillah*) is to come to arousal and excitement in one's soul in ascending to *HaShem*-יהו"ה, blessed is He, and adhering to Him. For this to be, the entire matter of contemplating (*Hitbonenut*) and grasping His Godliness must be, which will bring him to a state of "running" (*Ratzo*) to *HaShem*'s-יהו"ה Godliness.

In other words, even though the grasp itself, is in an aspect of revelation of light (*Ohr*) within his soul, in a way that it is settled within him (*Hityashvut*), which causes the cooling of the spirit etc., nonetheless, its ultimate intent is to thereby come to a state of a "running" (*Ratzo*) desire to adhere to *HaShem*'s-יהו"ה Godliness, with excitement like flames of fire, with yearning and thirst etc.

This is why the primary aspect of the contemplation (*Hitbonenut*) is specifically the delving of the concentration (*Ha'amakat HaDa'at*-הדעת העמקת).¹¹⁹⁸ This is as the verse states,¹¹⁹⁹ "You shall know (*v'Yada'ata*-וידעת) this day [and set it upon your heart] etc.," and,¹²⁰⁰ "Know (*Da*-דע) the God of

¹¹⁹⁷ See the discourse entitled "Ner Chanukah" 5675 (*Hemshech* 5672 Vol. 2, p. 785 and on).

¹¹⁹⁸ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1 and the notes and explanations there; Also see *Listen Israel*, a translation of Rabbi Hillel Paritcher's commentary to *Shaar HaYichud*, Ch. 1.

¹¹⁹⁹ Deuteronomy 4:39

¹²⁰⁰ Chronicles I 28:9

your father.” This means that one must bind his mind¹²⁰¹ and concentrate on the matter (*Da'at*-דעת) until he comes to sense it, and it specifically is then, that his heart will be roused.

For, as known, comprehension alone does not arouse the heart, but only the aspect of Knowledge-*Da'at*, which is the feeling for it. Moreover, the primary matter is not the feeling of the intellect and comprehension, but the sense and feeling of the Godliness within it, by which he is caused to be roused with love and a “running” (*Ratzo*) desire etc.

More specifically, [our daily] prayers (*Tefillah*) begin with the verses of song (*Pesukei d'Zimra*), (after being preceded by acknowledgement (*Hoda'ah*) and acceptance of the yoke of *HaShem's* יהו"ה Kingship, with the recital of “I gratefully acknowledge-*Modeh Ani*,” and “Submit to *HaShem-Hodu LaHaShem*” ליהו"ה etc.”), this being the matter of arousing the emotions (*Midot*) through contemplating (*Hitbonenut*) of the creation of something from nothing (*Yesh MeAyin*). In this, the arousal of the emotions is greater than the grasp.¹²⁰²

This primarily stems from the wondrousness (*Hafla'ah*) of the matter of novel being coming into existence. This is because, in essence, the novel creation of something from nothing transcends grasp, and is solely in the capacity of the

¹²⁰¹ See Tanya, Likkutei Amarim, Ch. 3 – Knowledge-*Da'at*-דעת is of the root utilized in the verse (Genesis 4:1), “Adam knew (*Yada*-ידע) Chavah,” meaning that it is a term that indicates connection and bonding, in that one bonds his attention and interest (*Da'at*-דעת) etc. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

¹²⁰² Also see *Hemshech* 5672 Vol. 1, p. 619 and on.

Creator, *HaShem*-יהו"ה, blessed is He. Thus, the primary aspect in this, is its wondrousness (*Hafla'ah*) etc.

(Additionally, even in the matters of “How abundant are Your works, *HaShem*-יהו"ה,”¹²⁰³ and, “How great are Your works, *HaShem*-יהו"ה,”¹²⁰⁴ which indeed come in a way of actual tangible grasp, nevertheless, the grasp itself is such that the more one ascends in grasp, the more he knows that there are much higher matters that transcend his grasp.)

Therefore, the nullification (*Bittul*) caused in the animalistic soul through the verses of song (*Pesukei d'Zimra*-פסוקי דזמרה,” [which is of the root], “To cut down the mighty-*LeZamer Areetzeem*-לזמר עריצים,”¹²⁰⁵ is the aspect of an external engraving,¹²⁰⁶ which is only the aspect of elevated removal [from his previous state], meaning that he ascends to an even higher level, as a result of which, he does not have such a strong relation to materiality etc.

After this, there are the blessings of the *Shema* and the recital of *Shema* itself, these being the matter of contemplating and grasping the Godliness of “*HaShem* is One-*HaShem Echad*-יהו"ה אחד,”¹²⁰⁷ and “Blessed is the Name of His glorious kingship forever and ever.” In this, the primary matter is grasping with the intellect. However, even so, the intention in this is also to arouse the heart. This is as the verse states,¹²⁰⁸

¹²⁰³ Psalms 104:24

¹²⁰⁴ Psalms 92:6

¹²⁰⁵ Isaiah 25:5; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹²⁰⁶ See Likkutei Torah, Bechukotai 47d

¹²⁰⁷ Deuteronomy 6:4; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹²⁰⁸ Deuteronomy 6:5

“And you shall love *HaShem*-יהו"ה your God with all your heart etc.,” until one comes to love Him “with all your being (*Bechol Me'odecha*-בכל מאדך).”

Thus, since prayer is entirely the matter of ascent from below to Above, it therefore must specifically be in a way of order and gradation. This is why prayer is called a “ladder” (*Sulam*-סלם),¹²⁰⁹ in that first one ascends to the lower levels, and then ascends the rungs of the ladder to the highest levels of *HaShem*'s-יהו"ה Godliness, and the ascent cannot be by way of skipping etc. However, after the ascent by way of order and gradation etc., during the twelve middle blessings of the Amidah prayer, in which a person pleads for his needs, the drawing down (*Hamshachah*) brought about by the ascent (*Ha'ala'ah*) is caused.

Now, the primary matter of drawing down from Above, is not what man draws down through his own toil, such as the drawing down of the Amidah prayer, brought about through the ascent. It rather is what is granted [as a gift] from Above to [be able to] draw down the revelation of *HaShem*'s-יהו"ה Godliness through Torah.

This is not brought about by the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*), but stems from the will and desire of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who desired to be drawn down to manifest and be unified with the Wisdom-*Chochmah* of the Torah.

¹²⁰⁹ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

However, this too is in a way that the Wisdom-*Chochmah* is not in the category of being a vessel for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is because “no thought whatsoever can grasp Him.”¹²¹⁰ Therefore, His manifestation within Wisdom-*Chochmah* also is not the aspect of actual grasp within a vessel (*Kli*) in the most literal sense.

That is, it is not in a way that the vessel (*Kli*) grasps the light (*Ohr*), bringing it to be like its own being, as it is with all lights and vessels, in which the vessel (*Kli*) gives form and image to the light (*Ohr*) to be like the being of the vessel (*Kli*). Rather, the light (*Ohr*) itself makes itself into the aspect of Wisdom-*Chochmah*, and in reality, this is the aspect of light (*Ohr*) without a vessel (*Kli*). (For, as known,¹²¹¹ in Wisdom-*Chochmah*, even the vessel (*Kli*) is called “His life force-*Chayohee*-חייה,”) except that the light (*Ohr*) measures [and limits] itself in such a way, to be within the aspect and level of Wisdom-*Chochmah* and grasp.

This is why whatever stems from the chaining down (*Hishtalshelut*) of the vessels (*Keilim*) has no affect on the light (*Ohr*) of the Torah, just as no undesirable matter can have any hold on Torah whatsoever. This is as our sages, of blessed memory, stated,¹²¹² “The words of Torah do not contract ritual impurity.” Our sages, of blessed memory, similarly stated,¹²¹³

¹²¹⁰ Introduction to Tikkunei Zohar 17a

¹²¹¹ See Likkutei Torah, Matot 87d

¹²¹² Talmud Bavli, Brachot 22a

¹²¹³ Talmud Bavli, Sukkah 52b; Kiddushin 30b

“If this scoundrel (the evil inclination) accosts you, drag him to the study hall. If he is [like] a stone, he will be dissolved etc.”

As the Alter Rebbe points out about this,¹²¹⁴ even if one’s soul is stopped up and is as hard as stone, Torah is capable of dissolving it. That is, because of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהוה*, blessed is He, who manifests in the Wisdom-*Chochmah* of Torah, there thereby is a complete nullification of all undesirable matters,¹²¹⁵ “as wax melts before fire.”

All this is because Torah is the aspect of drawing down from Above to below, through which the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהוה* Himself, blessed is He, is drawn down in every place, even all the way down.

This is also the general matter of “bread from the heavens.”¹²¹⁶ For, as the Alter Rebbe explained¹²¹⁷ about the matter of the Manna, even when it descended below, it remained in the existence of the “crystal dew” (*Tala d’Bedolcha*) etc.¹²¹⁸ It therefore is drawn down and descends (not only for the righteous-*Tzaddikim*, but) even for the wicked-*Resha’im*,¹²¹⁹ in a way that even for them, it becomes their own blood and flesh etc.¹²²⁰

¹²¹⁴ Likkutei Torah, Ha’azinu 75d

¹²¹⁵ Psalms 68:3; Also see Tanya, Likkutei Amarim, Ch. 19.

¹²¹⁶ Exodus 16:4

¹²¹⁷ Torah Ohr, Vayakhel 89a-b

¹²¹⁸ Zohar I 225b; Zohar II 136b; Zohar III 49a, 128b

¹²¹⁹ See Talmud Bavli, Yoma 75a

¹²²⁰ Also see Likkutei Sichot Vol. 4, p. 1,035 and on.

5.

Now, since Torah is the aspect of drawing down from Above to below, it therefore is much greater in level than prayer (*Tefillah*), which is the aspect of ascent from below to Above. This is also why Torah is called “eternal life” (*Chayei Olam*),¹²²¹ indicating its eternality and limitlessness, being that it is the aspect of drawing down from Above to below.

In contrast, this is not so of prayer (*Tefillah*). For, since prayer is the aspect of ascent from below to Above, there therefore are changes in it, according to our toil and service. This is why prayer is called “temporal life” (*Chayei Sha’ah*),¹²²² (including the explanation that the word “temporal-*Sha’ah*-שעה” also means “to turn” [to *HaShem*-יהו"ה, blessed is He]).¹²²³

Yet, even so, our sages, of blessed memory, stated, “If there is no bread, there is no Torah,” and that a person whose Torah study is not his vocation must set aside “eternal life” (*Chayei Olam*) and engage in “temporal life” (*Chayei Sha’ah*).¹²²⁴ In other words, he cannot suffice himself with Torah study alone, but must also engage in prayer (*Tefillah*).

The reason is because there also is an element of superiority to prayer (*Tefillah*), that through it, there is the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in a

¹²²¹ Talmud Bavli, Shabbat 10a, 33b

¹²²² Talmud Bavli, Shabbat 10a, 33b *ibid.*

¹²²³ See Sefer HaMaamarim 5693 p. 541

¹²²⁴ Talmud Bavli, Shabbat 10a, 33b *ibid.*

revealed way, to [actually] heal the sick and bless the years etc.¹²²⁵

In this, it is superior to Torah. For, even though [Torah] is limitless, nonetheless, the limitlessness of Torah is not openly revealed to the one who studies it, (except for one whose study of Torah is his vocation, like Rabbi Shimon bar Yochai, who possessed both elements of superiority in the [the study of] Torah itself). Therefore, for there to be the revelation of its limitlessness in the person who studies it, this specifically comes about through prayer (*Tefillah*).

Beyond this, through prayer there comes to even be a revelation of the limitlessness of Torah for the person who studies it.¹²²⁶ In other words, prayer even brings elevation to the study of Torah. For, as known,¹²²⁷ there is elevation in Torah study that follows prayer, in comparison to Torah study that precedes prayer, as in the teaching of Abba Binyamin,¹²²⁸ “that my prayer be adjacent to my bed.”

6.

This then, is the meaning of the verse,¹²²⁹ “When you come to the Land to which I bring you... It shall be that when you eat of the bread of the Land, you shall elevate a portion for *HaShem*-יהוה.” That is, the order of coming to the Land-*Eretz-*

¹²²⁵ See Tanya, Kuntres Acharon, discourse entitled “*Lehavin Mah SheKatuv b’Pri Etz Chayim*” (155a).

¹²²⁶ Similarly, see the discourse entitled “*Amar Rabbi Acha, Yafeh Sichatan*” 5747.

¹²²⁷ See Likkutei Torah, Zot HaBrachah 96b

¹²²⁸ Talmud Bavli, Brachot 5b

¹²²⁹ Numbers 15:18-21

ארץ, which is called “Land-*Eretz-ארץ*” because “She desired-*Ratzeta-רצה* to do the will of her Maker,”¹²³⁰ is that there first must be the matter of “when you eat of the bread of the land,” done through the toil of plowing and sowing etc., this being the general matter of toil in affecting refinements (*Avodat HaBirurim*), in order to excrete the dross and waste to the outside etc. (This is similar to the *mitzvah* of *Niddah*, which relates to the blood, as explained in chapter three.) In the human soul, this refers to the toil in serving *HaShem-יהו"ה*, blessed is He, by way of self-restraint (*Itkafiya*) etc.

After this, there must be the matter indicated by the words, “You shall elevate a portion for *HaShem-יהו"ה*,” referring to the matter of ascent to the aspect of the Upper Unity (*Yichuda Ila'ah*) of *HaShem-יהו"ה*, blessed is He, this being the matter of serving Him in prayer (*Tefillah*), which causes ascent to the aspect of the Upper Unity (*Yichuda Ila'ah*) of *HaShem-יהו"ה*, blessed is He. After this there is the consumption by the *Kohen* (Priest), this being the matter of drawing down from Above to below, which is the matter of [studying] Torah.¹²³¹

¹²³⁰ Midrash Bereishit Rabba 5:8

¹²³¹ The conclusion of this discourse is missing.

Discourse 29

“ ... ”

Delivered on the Shabbat Parshat Chukat,
7th of Tammuz, 5723
By the grace of *HaShem*, blessed is He,

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

Discourse 30

*“Mah Tovu Ohalecha Yaakov...
How goodly are your tents, O’ Yaakov...”*

Delivered on the 12th of Tammuz, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²³² “How goodly are your tents, O’ Yaakov, your dwelling places, O’ Yisroel.” In this verse, as well as in the verse,¹²³³ “He perceived no iniquity in Yaakov, and saw no perversity in Yisroel,” (and these two verses are in the two Torah portions that relate to the daily portion),¹²³⁴ as well as in the verse that precedes these,¹²³⁵ “Who has counted the dust of Yaakov, or numbered a quarter of Yisroel,” the verses make use of the two names, Yaakov and Yisroel.

About this, in his discourse by the same title in Likkutei Torah,¹²³⁶ and likewise (with some variations), in the discourse by this title in the discourses of the Alter Rebbe that are in the manuscript of his successor, the Mittler Rebbe, which include glosses from the Tzemach Tzedek,¹²³⁷ the Alter Rebbe [and it

¹²³² Numbers 24:5

¹²³³ Numbers 23:21

¹²³⁴ That is, the portion of the fifth day of the week, and the eve of the sixth day. (The 12th of Tammuz, 5723 was on the fifth day of the week.)

¹²³⁵ Numbers 23:10

¹²³⁶ Likkutei Torah, Balak 73a

¹²³⁷ Sefer HaMaamarim 5562 Vol. 1 p. 231

is noteworthy that this year is the hundred-and fiftieth year of his ascent and *Hilulah*] points out that we must understand why about Avraham, our sages, of blessed memory, stated,¹²³⁸ “Whosoever calls Avraham ‘Avram’ transgresses a negative prohibition, as the verse states,¹²³⁹ ‘And your name shall no longer be called Avram,’” whereas this is not so about [the names] Yaakov and Yisroel. That is, even after the verse stated,¹²⁴⁰ “Your name shall no longer be called Yaakov, but Yisroel shall be your name,” the name Yaakov remains in place, as emphasized in the above verses, which (not only use the name Yisroel, but) also use the name Yaakov.

We may add (that the use of the name Yaakov) is even more astonishing in the verse,¹²⁴¹ “A star has issued from Yaakov and a scepter-bearer has risen from Yisroel,” referring to the days of Moshiach. For, even though Rambam wrote,¹²⁴² “‘A star has issued from Yaakov’ – this refers to David; ‘A scepter-bearer has risen from Yisroel’ – this refers to King Moshiach,” nevertheless, in various Midrashic teachings of our sages, of blessed memory,¹²⁴³ it is explained that the words “A star has issued from Yaakov” refer to King Moshiach too.

However, it is not understood how even in the end of days, when there will be the fulfillment of the prophecy,¹²⁴⁴ “Then I will transform the nations [to speak] a pure language, so that they all will proclaim the Name *HaShem*-יהו"ה, to serve

¹²³⁸ Talmud Bavli, Brachot 13a

¹²³⁹ Genesis 17:5

¹²⁴⁰ Genesis 35:10

¹²⁴¹ Numbers 24:17

¹²⁴² Mishneh Torah, Hilchot Melachim 11:1

¹²⁴³ Talmud Yerushalmi, Taanit 4:5; Ramban to Numbers 24:17 and elsewhere.

¹²⁴⁴ Zephaniah 3:9

Him with united resolve,” and when,¹²⁴⁵ “*HaShem*-יהו"ה will be King over the whole earth, on that day *HaShem*-יהו"ה will be One and His Name will be One,” about which our sages, of blessed memory, explained,¹²⁴⁶ “As I am written, so will I be read,” meaning that the Name *HaShem*-יהו"ה (“as I am written”) will be openly revealed in the world (“so will I be read”), however, even then there will (not only be the name Yisroel, which indicates his elevated level, but) there also will be the name Yaakov.

2.

Now, to understand this, we must preface by explaining the matter of the Name (*HaShem*-השם) Above, since there also is a chaining down of the names Yaakov-יעקב and Yisroel-ישראל from this, as known,¹²⁴⁷ that all matters below chained down from matters as they are above, that they are compared and likened to. How much more is this certainly so in regard to matters that relate to the Jewish people, that the names Yaakov-יעקב and Yisroel-ישראל chained down from the matter of names (*Shemot*-שמות) as they are Above.

The explanation¹²⁴⁸ is that it states in Midrash¹²⁴⁹ on the verse,¹²⁵⁰ “A good name is better than good oil,” that, “We find

¹²⁴⁵ Zachariah 14:9

¹²⁴⁶ Talmud Bavli, Pesachim 50a

¹²⁴⁷ See Tanya, Likkutei Amarim, Ch. 3

¹²⁴⁸ See Ohr HaTorah, Shemot p. 29 and on; Sefer HaMaamarim 5630 p. 97 and on; Sefer HaMaamarim 5668 p. 81 and on; Sefer HaMaamarim 5702 p. 72 and on.

¹²⁴⁹ Midrash Kohelet Rabba 7:1

¹²⁵⁰ Ecclesiastes 7:1

that the Holy One, blessed is He, journeyed a distance of five hundred years to acquire a name for Himself, as the verse states,¹²⁵¹ “[Who is like Your people Yisroel, a singular nation on earth,] whom God went forth to redeem unto Himself as a people – thus making a name for Himself,” and it similarly states,¹²⁵² “You imposed signs and wonders upon Pharaoh etc., and made a name for Yourself.”

However, we must understand the meaning of this matter of Him journeying “a distance of five hundred years,” specifically. Now, it cannot be said that this is based on the statement of our sages, of blessed memory, in Tractate Chagigah,¹²⁵³ “The distance from the earth to the firmament is a journey of five-hundred years,” (and that, therefore, the journey of the Holy One, blessed is He, from the firmament to the earth is a journey of five-hundred years).

This is because there are seven firmaments, and the span of each firmament is a journey of five-hundred years, and this likewise is so [of the distance] between each firmament, as it states in Tractate Chagigah there.

Moreover, there it adds that “above them are the holy animal-*Chayot* [angels] and the feet of the animal-*Chayot* [angels] are equal to all of them... the horns of the animal-*Chayot* [angels] are equal to all of them... and above them is the Throne of Glory and the legs of the Throne of Glory are equal to all of them etc.”

¹²⁵¹ Samuel II 7:23

¹²⁵² Nehemiah 9:10 – This verse is not included in Midrash Kohelet Rabba *ibid.*, but is cited in most of the Chassidic discourses cited above.

¹²⁵³ Talmud Bavli, Chagigah 13a

This being so, the journey to the earth of the Holy One, blessed is He, from the Throne of Glory, (and how much more so, from that which transcends the Throne of Glory [called]¹²⁵⁴ “**before** (*Lifnei*-לפני) Your Throne of Glory”) is many times the journey of five-hundred years. This being the so, why does it specifically state that the Holy One, blessed is He, journeyed “a distance of five hundred years?” We also must understand how the matter of “acquiring a name for Himself” could apply to the Holy One, blessed is He.

3.

However, this may be understood based on the lengthy explanation elsewhere,¹²⁵⁵ that Above, the matter of the Name (*HaShem*-השם) may be understood from the matter of a name as it is in man below. [For, since matters as they are below are named after matters as they are Above that they are similar to, therefore, through understanding matters as they are in the analogy below, we can also understand as these matters are above in the analogue that they chained down from.]¹²⁵⁶

Now, a person’s name (*Shem*-שם) is not his actual essence and being. Rather, its sole purpose is that through it, he turns to the one who calls him. That is, for the other to be

¹²⁵⁴ Talmud Bavli, Brachot 32b; See Hilchot Talmud Torah of the Alter Rebbe 2:10

¹²⁵⁵ See Maamarei Admor HaZaken, Parshiyot HaTorah Vol. 2, p. 222 and on; Ohr HaTorah, Shemot p. 103 and on, and elsewhere.

¹²⁵⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-54.

able to connect and bond with him, he must call him by name, whereby he turns to the one who calls him.

Above, in the Supernal Man, the likeness to this is that the name (*Shem*-שם) is but a glimmer of radiance, so that there will be a drawing down to the worlds etc. This is the meaning of the verse,¹²⁵⁷ “A good name is better than good oil,” referring to the Name of the Holy One, blessed is He, (“the Holy One, blessed is He, journeyed a distance of five hundred years to acquire a name for Himself”).

More specifically, there are seven names that are not to be erased,¹²⁵⁸ such as the name God-*E*”ל-ל”א, which corresponds to Kindness-*Chessed*, and the name God-*Elohi*”m-ם”אלה” which corresponds to Might-*Gevurah* etc.¹²⁵⁹ That is,¹²⁶⁰ the drawing down of the aspect of the emotions (*Midot*) (such as Kindness-*Chessed* etc.,) from the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, who in and of Himself, “is not of any of these attributes at all,”¹²⁶¹ is only the aspect of a Name-*Shem*-שם, meaning a mere glimmer of radiance.

An example is the name God-*E*”ל-ל”א, which is the matter of drawing down a radiance of illumination from Above to manifest in the quality of Kindness-*Chessed*, so that through this, there will be the chaining down of the worlds (*Seder*

¹²⁵⁷ Ecclesiastes 7:1

¹²⁵⁸ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2; Tur and Shulchan Aruch, Yoreh De’ah 276:9

¹²⁵⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*) and Gate Seven (*Chessed*); Also see Pardes Rimonim, Shaar 20 (Shaar HaShemot), Ch. 1 and on; Likkutei Torah, Vayikra 51c, and elsewhere.

¹²⁶⁰ See Torah Ohr, Shemot 49c

¹²⁶¹ Introduction to Tikkunei Zohar, 17b

Hishtalshelut) and the construct of the worlds, as the verse states,¹²⁶² “The world is built on Kindness-*Chessed*.” That is, it only is through a mere glimmer of His radiance, as the verse states,¹²⁶³ “His glory is **above** earth and heaven.”

The explanation¹²⁶⁴ is that in man below, when he is called by a name of praise, we find that this awakens that same quality within himself (which already was hidden in him) thus drawing it out from concealment to revelation. From this, we also can understand the matter of using names of praise when calling the One Above, blessed is He.

However, Above there is an additional novelty to this, in that before being called by these names, there is no matter of these qualities (*Midot*), not even in a hidden way (being that “He is not of any of these qualities at all”) and it solely is by means of praising and lauding of Him, that these qualities (*Midot*) come about, first in a hidden way, and they then are also drawn into revelation, beginning with the quality of Kindness-*Chessed*, so that the world could be “built on Kindness-*Chessed*.”

The same is so of all seven names that are not to be erased, which correspond to the seven emotional qualities (*Midot*), these being the seven days of construct. From the seven days of construct, which are the seven emotional qualities (*Midot*), there also is a drawing into thought (*Machshavah*) and especially into speech (*Dibur*), as the verse states,¹²⁶⁵ “By the

¹²⁶² Psalms 89:3

¹²⁶³ Psalms 148:13

¹²⁶⁴ See Hosafot to Torah Ohr, Vayechi 102a

¹²⁶⁵ Psalms 33:6

word of *HaShem*-יהו"ה the heavens were made, and by the breath of His mouth all their hosts.”

For, as known,¹²⁶⁶ through the letters (*Otiyot*) of thought (*Machshavah*) all the concealed worlds that are not revealed were created, whereas the revealed worlds were specifically created through the letters (*Otiyot*) of speech (*Dibur*), by which novel existence was brought into actual being, (being that the speech of the Holy One, blessed is He, is considered to be action),¹²⁶⁷ after being preceded by the drawing forth of the emotional qualities (*Midot*).

This then, is the meaning of the statement in *Zohar*,¹²⁶⁸ “The matter of Torah and *mitzvot* is entirely to repair the secret of His Name.” The explanation¹²⁶⁹ is that the matter of the Name (which is merely a glimmer through which the other can connect and bond to Him), is repaired and actualized through studying Torah and fulfilling its *mitzvot*.

This is because the word “*mitzvah*-מצוה,” is of the root “bonding-*Tzavta*-צוותא,”¹²⁷⁰ [in that] through it a bond is made with the Holy One, blessed is He, by affecting a drawing down of radiance from the Holy One, blessed is He, this being the matter of His “acquiring a Name for Himself.”

Moreover, as in the precise wording, “to repair the **secret** (*Raza*-רזא) of His Name” (rather than just “to repair His

¹²⁶⁶ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 11 (88b); See Likkutei Torah, Balak 67c

¹²⁶⁷ See Midrash Bereishit Rabba 44:22; Rashi to Genesis 15:18

¹²⁶⁸ Cited in the name of *Zohar* in Torah Ohr, Shemot 49c and on; Sefer HaMaamarim 5634 p. 110 and on; 5679 p. 196 and on, and elsewhere in the teachings of Chassidus; See Sefer HaMaamarim 5698 p. 107.

¹²⁶⁹ See Torah Ohr Shemot 49c *ibid.* and on; Sefer HaMaamarim 5634 p. 110 and on; 5679 p. 196 and on.

¹²⁷⁰ See Likkutei Torah, Bechukotai 45c and elsewhere.

Name”), it is not enough for there to only be the matter of the Name, which is a mere glimmer of radiance. Rather, there also must be “the **secret** (*Raza*-רזא) of His Name,” referring to the innerness (secret and mystery) of the Name.

That is, in the radiance called a “name-*Shem*-שם,” there must be a drawing down of the innerness and Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He. From this we can also understand this matter as it relates to the “bonding-*Tzavta*-צוותא” of the *mitzvah*, (the matter of which is “to repair the secret of His Name”), that a bond is caused not only with the aspect of the radiance and revelation, but also with the aspect of His Essential Self, and [as known], “when one takes hold of a part of His Essential Self, one takes hold of Him entirely.”¹²⁷¹

4.

About this it states, “The Holy One, blessed is He, journeyed a distance of five hundred years to acquire a name for Himself.” The explanation is that the “distance of five hundred years” refers to the totality of the chaining down of the worlds (*Seder Hishtalshelut*), stemming from the aspect of the emotional qualities (*Midot*), which generally consist of five qualities.¹²⁷² (That is, the aspect of Foundation-*Yesod* [is not counted because it receives from and] includes all the emotional qualities, and the aspect of Kingship-*Malchut* [is not counted

¹²⁷¹ *Hemshech* 5666 p. 522; Keter Shem Tov (Kehot 5759) Hosafot 227.

¹²⁷² See Likkutei Torah, Emor 34a; Siddur Im Da”Ch 304a; Ohr HaTorah, Na”Ch Vol. 2, p. 952.

because it] receives (*Mekabel*) from the aspect of Foundation-*Yesod*.)

Now, as the emotional qualities are Above, they are in a state of abundant multiplicity, as indicated by the number five hundred. That is, it indicates the [five] emotional qualities (*Midot*) as they are in the state of ultimate abundance, in that each includes ten, and the ten include ten [for a total of five-hundred]. In other words, the totality of the chaining down of the worlds (*Hishtalshelut*) stems solely from the aspect of the emotions (*Midot*), that relate [specifically] to another.

This is similar to how it is in man below, that one's intellect (*Mochin*) is to oneself, which is not so of the emotions (*Midot*). That is, for emotions to be, there specifically must be the existence of another.¹²⁷³ How much more is this certainly so Above, in which the emotions are unlike the way they are [in man] below. For [below], though the emotions (*Midot*) relate to another, nonetheless, they are in such a way that he himself becomes excited by them. In contrast, Above in *HaShem*'s-יהוה Godliness, "He is not of any of these qualities at all."

Thus, since the general totality of the chaining down of the worlds (*Seder Hishtalshelut*) is from the aspect of the emotions (*Midot*) ("a distance of five hundred years"), it only is the aspect of a name (*Shem*-שם) and is a mere glimmer of radiance. Therefore, the matter of the "journey of the Holy One, blessed is He, a distance of five hundred years," is also necessary. That is, in the "journey of five hundred years" (meaning, the chaining down of the worlds – *Seder*

¹²⁷³ See *Sefer HaMaamarim* 5653 p. 280 and on; *Hemshech* 5666 p. 111 and on, and elsewhere.

Hishtalshelut), there must be the matter of “the journey of the Holy One, blessed is He,” referring to a drawing down that transcends the entire chaining down of the worlds (*Seder Hishtalshelut*), this being the true matter of “journeying,” meaning without limit (*Bli Gvul*).¹²⁷⁴

We thus find that [this teaching], “The Holy One, blessed is He, journeyed a distance of five hundred years to acquire a name for Himself,” is similar to the matter of “the repair of the **secret** (*Raza*-רזא) of His Name,” such that even in the radiance called a “Name-*Shem*-שם,” the aspect of His innerness and Essential Self should be drawn forth (as mentioned before).

5.

Now, in actuality, the general matter of the names is included in the two names *HaShem*-יהוה and *God-Elohi*”מ-אלהים, [though more specifically there are ten names,¹²⁷⁵ (and more generally, there are seven names, as mentioned in chapter three)].

The explanation is that just as it is in man below, the [purpose] of the Name is to affect a connection and bond with the other, therefore to draw forth bestowal to a recipient who is of no comparison to oneself, one first must restrain himself until the drawing and bestowal will be in a way that can be received by the other, who is of no relative comparison to himself, and

¹²⁷⁴ See *Sefer HaMaamarim* 5660 p. 107 and on, and elsewhere.

¹²⁷⁵ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) through Gate Ten (*Keter*); *Pardes Rimmonim*, *Shaar I* (*Shaar Eser v’Lo Teisha*), Ch. 10.

the same is so Above in *HaShem*'s-יהו"ה Godliness. That is, for there to be the matter of the Name, meaning the drawing of radiance to the worlds, ("His glory is above earth and heaven") which are of no relative comparison to Himself at all, there first must be the matter of the constriction and restraint of *Tzimtzum*.

This then, is the matter of the two names *HaShem*-יהו"ה and God-*Elohi*"m-אלהי"m, through which the totality of the chaining down of the worlds (*Seder Hishtalshelut*) was created, as the verse states,¹²⁷⁶ "On the day that *HaShem* God-*HaShem Elohi*"m-אלהי"m יהו"ה made earth and heaven." The words "earth and heaven" do not just refer to physical earth and heaven, but also refer to spiritual earth and heaven¹²⁷⁷ (including as it is on the highest level), meaning that they refer to the totality of the chaining down of the worlds (*Seder Hishtalshelut*). It all is brought about through the two names *HaShem*-יהו"ה and God-*Elohi*"m-אלהי"m.

However, in all ten utterances by which the world was created,¹²⁷⁸ only the name "God-*Elohi*"m-אלהי"m" is mentioned, specifically, thirty-two times.¹²⁷⁹ This is because "God-*Elohi*"m-אלהי"m" is the name of the quality of Might-*Gevurah* and constriction (*Tzimtzum*).¹²⁸⁰

The explanation is that, as known,¹²⁸¹ before the *Tzimtzum*, the limitless light of the Unlimited One, *HaShem*-

¹²⁷⁶ Genesis 2:4

¹²⁷⁷ Also see the beginning of *Hemshech* "Bati LeGani" 5710.

¹²⁷⁸ Mishnah Avot 5:1

¹²⁷⁹ Zohar Chadash 94b; 96b; 112c; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

¹²⁸⁰ Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6.

¹²⁸¹ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2

יהו"ה, blessed is He, filled the whole space of the void, and there was no room for the worlds to stand. Thus, in order to create the worlds, He withdrew His great light to the side, this being the matter of the first *Tzimtzum*, which was in a way of complete withdrawal (*Siluk*),¹²⁸² and only afterwards was the Line-*Kav* drawn down, this being a short line-*Kav*, meaning, a constricted drawing [of revelation].¹²⁸³

This then, is the general matter of the two names *HaShem*-יהו"ה and God-*Elohi*"m-אלהי"ם. That is, the name "God-*Elohi*"m-אלהי"ם" is the matter of the constriction and *Tzimtzum* through which there could thereby be the revelation of the Name *HaShem*-יהו"ה in the worlds.

Now, more specifically, in the names *HaShem*-יהו"ה and God-*Elohi*"m-אלהי"ם there are two matters.¹²⁸⁴ As known,¹²⁸⁵ there are two Names *HaShem*-יהו"ה. That is, there is the Upper Name *HaShem*-יהו"ה,¹²⁸⁶ and there is the Lower Name *HaShem*-יהו"ה.¹²⁸⁷ The general explanation is that the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which filled the entire space of the void, as He precedes the restraint of the *Tzimtzum*, is the matter of the Upper Name *HaShem*-יהו"ה, whereas the drawing down of the Line-*Kav* after

¹²⁸² See the beginning of *Otzrot Chayim* and *Mevo She'arim*; *Likkutei Torah*, *Vayikra* 51c and elsewhere.

¹²⁸³ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 13-15.

¹²⁸⁴ See *Hemshech* 5672 Vol. 2 p. 994 and on; *Sefer HaMaamarim* 5704 p. 226 and on; 5696 p. 73 and on.

¹²⁸⁵ See *Torah Ohr*, *Beshalach* 61d and on.

¹²⁸⁶ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, *The Gate of Intrinsic Being* (*Shaar HaHavayah*) and on.

¹²⁸⁷ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, *Gate Five* (*Tiferet*).

the restraint of the *Tzimtzum* is the matter of the Lower Name *HaShem*-יהו"ה.

From this we can understand that in the name God-*Elohi*"m-אלהי"ם there also are two matters. There is the name God-*Elohi*"m-אלהי"ם that relates to the Upper Name *HaShem*-יהו"ה and there is the name God-*Elohi*"m-אלהי"ם that relates to the Lower Name *HaShem*-יהו"ה.

The general explanation is that the effect of the first *Tzimtzum* is in two matters. The first matter is the effect of the *Tzimtzum* (the name "God-*Elohi*"m-אלהי"ם") on the totality of the light of *HaShem*-יהו"ה that precedes the restraint of the *Tzimtzum*, which is the Upper Name *HaShem*-יהו"ה, for it to be in a state of complete withdrawal (*Siluk*), in that after the restraint of the *Tzimtzum* it only remains in a way of transcendence. This is the matter of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

The second matter is the effect of the *Tzimtzum* (the name "God-*Elohi*"m-אלהי"ם") on the general totality of the *Line-Kav*, which is the Lower Name *HaShem*-יהו"ה, so that it will be in a way of inner light (*Ohr Pnimi*), meaning that it manifests in vessels (*Keilim*), this being the matter of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

About this the verse states,¹²⁸⁸ "You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*Elohi*"m-אלהי"ם." The explanation is that since we see that the drawing down from Above is received in the recipient below,

¹²⁸⁸ Deuteronomy 4:39

this proves that the purpose of the constriction of *Tzimtzum*, is not to conceal, but is rather for the sake of revealing (*Giluy*).

That is, even though the *Tzimtzum* begins in a way of complete withdrawal (*Siluk*), nonetheless, the intention is for the revelation that is then drawn down. That is, the constriction (*Tzimtzum*) of the name God-*Elohi*"*m*-אלהי"ם includes the revelation of the Name *HaShem*-יהו"ה.

The same is true in the reverse, that in the revelation of the Name *HaShem*-יהו"ה, there is the constriction (*Tzimtzum*) of the name God-*Elohi*"*m*-אלהי"ם. For, the fact that the *Tzimtzum* affected the Name *HaShem*-יהו"ה - (including the Upper Name *HaShem*-יהו"ה, so that His light is withdrawn and only remains in an encompassing and transcendent way, this being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*)) - demonstrates that even before the *Tzimtzum*, when the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, filled the whole place of the void, it was already in a way that the effect of the *Tzimtzum* in the two above-mentioned ways was possible, that is, that the limitless light would be in a state of withdrawal, and that the limited light would manifest in the vessels (*Keilim*).

This then, is the matter of "*HaShem*-יהו"ה, He is the God-*Elohi*"*m*-אלהי"ם." That is, the two names *HaShem*-יהו"ה and God-*Elohi*"*m*-אלהי"ם are inter-included with one with the other. In other words, even the highest level of revelation of the Name *HaShem*-יהו"ה, includes the *Tzimtzum* of the name God-*Elohi*"*m*-אלהי"ם. Likewise, even in the lowest constriction (*Tzimtzum*) of the name God-*Elohi*"*m*-אלהי"ם, includes the

revelation of the Name *HaShem*-יהו"ה, as explained at length in the previous discourses.¹²⁸⁹

[It is from the names *HaShem*-יהו"ה and God-*Elohi*"מ-אלהי"ם that the matter of lights (*Orot*) and vessels (*Keilim*) is also drawn and chains down. That is, even in the highest level of the matter of light (*Ohr*), since it already is called by the name "light" (*Ohr*-אור), therefore it already includes the matter of the "vessel" (*Kli*-כלי) within it. Likewise, even the lowest level of the matter of a "vessel" (*Kli*-כלי), includes the matter of "light" (*Ohr*-אור), (as explained elsewhere¹²⁹⁰ about the particulars in this).]

Now, the ultimate Supernal intent in the inter-inclusion (*Hitkallelut*) of these two names, *HaShem*-יהו"ה and God-*Elohi*"מ-אלהי"ם, ("HaShem-יהו"ה, He is the God-*Elohi*"מ-אלהי"ם"), is that even the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, [and which after the *Tzimtzum* only remains in a state of encompassing and transcending (*Makif*), this being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends and all worlds (*Sovev Kol Almin*), in that only the light of the Line-*Kav*, which is an inner light (*Ohr Pnimi*) that manifests in vessels (*Keilim*)], should be drawn down to illuminate in the vessels (*Keilim*) in an inner manifest way, just as there currently is an illumination in them of the inner manifest light (*Ohr*

¹²⁸⁹ See the preceding discourse of the 1st night of Shavuot of this year, 5723, entitled "v'*Khol HaAm Ro'im* – The entire people saw," Discourse 25 (Sefer HaMaamarim 5723, p. 152); Discourse entitled "v'*Yadaata HaYom* – You shall know this day" of the 2nd day of Shavuot of this year, 5723, Discourse 26 (Sefer HaMaamarim 5723, p. 154 and on).

¹²⁹⁰ See *Hemshech* 5672 Vol. 2 p. 1,132

Pnimi). This matter will happen in the coming future, at which time there will be the fulfillment of the verse,¹²⁹¹ “Night will shine like day.” That is, even the encompassing transcendent light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, which currently is in a state of concealment (“night”) will shine and illuminate in an inner manifest way.¹²⁹²

All this is brought about through our deeds and service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot*, the matter of which is “to repair the **secret** (*Raza*-רזא) of His Name,” so that it illuminates in the Name in a revealed way. This then, is the meaning of [the teaching], “The Holy One, blessed is He, journeyed a distance of five hundred years to acquire a name for Himself.” That is, the limitless light of the Unlimited One, that “The Holy One, blessed is He, journeyed,” should illuminate in “the distance of five hundred years” of the [entire] chaining down of the worlds (*Seder Hishtalshelet*), (as explained in chapter four).

6.

Now, this can be connected to the verse,¹²⁹³ “For *HaShem* God-*HaShem Elohi*”מ-אלהי"ה יהו"ה is a sun and a shield.” The verse then continues, “He withholds no goodness from those who walk in innocence.” Now, we must understand

¹²⁹¹ Psalms 139:12

¹²⁹² See *Hemshech* 5672 Vol. 3, p. 1,207 and on.

¹²⁹³ Psalms 84:12 – This is the Psalm that corresponds to the years of the life of the Rebbe Rayatz, as the 12th of Tammuz of this year (5723) is his 83rd birthday, at which time we begin to recite the 84th Psalm. (See *Sefer HaMaamarim* 11 Nissan Vol. 1 p. 1.)

the connection and relationship between the first part of the verse, “*HaShem* God-*HaShem Elohi*”*m-אלהי* is a sun and a shield,” and the conclusion of the verse, “He withholds no goodness from those who walk in innocence.”

Now, the explanation¹²⁹⁴ is that Zohar states,¹²⁹⁵ “‘*HaShem* God-*HaShem Elohi*”*m-אלהי* is a sun and a shield’ – this refers to the holy covenant of circumcision (*Brit Kadisha*).” The matter of the covenant of circumcision (*Brit*), is that it is the connection and bonding between opposites.¹²⁹⁶ (This is why the *Sefirah* of Foundation-*Yesod* is called “all-*Kol-כל*,” as the verse states,¹²⁹⁷ “For all (*Ki Kol-כי כל*)¹²⁹⁸ that is in heavens and earth is Yours,” [which Targum translates as], “Who is unified in the heavens and the earth.”)

That is, the statement, “*HaShem* God-*HaShem Elohi*”*m-אלהי* is a sun and a shield,” refers to the **union** (*Yichud*) of the name *HaShem-יהוה* and the name God-*Elohi*”*m-אלהי*, so that “*HaShem-יהוה*, He is the God-*Elohi*”*m-אלהי*,” comes to be revealed.

From this it is understood that the “shield” of the name God-*Elohi*”*m-אלהי* is not for the purpose of concealing or hiding, Heaven forbid to think so, but the opposite is true, that

¹²⁹⁴ See the writings of the Tzemach Tzeddek to Psalms 84:12 (Yahal Ohr, p. 301).

¹²⁹⁵ Zohar II 3b; Also see Zohar II 224b, 230a

¹²⁹⁶ The covenant of the circumcision (*Brit Milah*) corresponds to the *Sefirah* of Foundation-*Yesod*. See introduction to Tikkunei Zohar 17a-b; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

¹²⁹⁷ Chronicles I 29:11; Zohar 31a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36, and elsewhere.

¹²⁹⁸ The numerical value of the words “For all-*Ki Kol-כי כל*” is equal to Foundation-*Yesod-יסוד*-80.

the matter of the “shield” is that through it, the revelation of the “sun” of *HaShem*-יהו"ה becomes possible in the worlds. For, without the restraint of the *Tzimtzum* there would be no room where the worlds could stand, being that the limitless light of the Unlimited One, filled the whole space of the void (as explained in chapter five).

The effect of the “shield” is that even in the worlds themselves, the revelation of the “sun” of *HaShem*-יהו"ה is possible. This is as explained above about the matter of *Tzimtzum* that is included in revelation (*Giluy*), being that the *Tzimtzum* is for the sake of revelation (*Giluy*), and the matter of revelation (*Giluy*) also is included the matter of *Tzimtzum*, in that the revelation can be drawn to the recipient below in a constricted and limited way.

This also is the matter of “the shield of Avraham” (*Magen Avraham*-מגן אברהם) and “the shield of Dovid” (*Magen Dovid*-מגן דוד).¹²⁹⁹ This is as stated about Dovid,¹³⁰⁰ “I made a great name for you, like the name of the great men of the earth,” about which, our sages, of blessed memory, explained,¹³⁰¹ “It is in regard to this that [we say the blessing], ‘The shield of Dovid (*Magen David*-מגן דוד).”¹³⁰² This is because the words, “the great men of the world,” refer to Avraham, Yitzchak, and Yaakov,¹³⁰³ and in this regard it is stated about Dovid, that just as we conclude [the first blessing of the Amidah prayer] with

¹²⁹⁹ See Ohr HaTorah, Shemot p. 29 and on; Sefer HaMaamarim 5630 p. 97 and on; Sefer HaMaamarim 5668 p. 81 and on; Sefer HaMaamarim 5702 p. 72 and on.

¹³⁰⁰ Samuel II 7:9

¹³⁰¹ Talmud Bavli, Pesachim 117b

¹³⁰² After the reading of the *Haftarah*.

¹³⁰³ See Rashi and Rashbam there

“the shield of Avraham” (*Magen Avraham*-מגן אברהם),¹³⁰⁴ so too, we conclude [this blessing] with “the shield of Dovid” (*Magen Dovid*-מגן דוד).¹³⁰⁵

The explanation is that our sages, of blessed memory, stated,¹³⁰⁶ “It first arose in thought to create the world through the quality of judgment (as the verse states, “In the beginning God-*Elohi*”-אלהים created”);¹³⁰⁷ He saw that the world could not endure this, so He included the quality of compassion (as the verse states,¹³⁰⁸ ‘On the day that *HaShem* God-*HaShem Elohi*”-אלהים made earth and heaven’).”

About this, it is explained in Shaar HaYichud VeHaEmunah that,¹³⁰⁹ “This refers to the revelation of Godliness through the Righteous (*Tzaddikim*) and the signs and miracles of the Torah.” In other words, through the signs and miracles of the Torah, beginning with the signs and wonders of the exodus from Egypt, about which the verse states,¹³¹⁰ “You imposed signs and wonders upon Pharaoh etc., and made a name for Yourself” (as explained in chapter two), the matter of the union (*Yichud*) of *HaShem*-יהוה and God-*Elohi*”-אלהים is caused.

The same is so through the righteous *Tzaddikim*, about whom the verse states,¹³¹¹ “All who are called by My Name,”

¹³⁰⁴ In the beginning of the Amidah prayer.

¹³⁰⁵ In the blessing after the *Haftarah*.

¹³⁰⁶ Midrash Bereishit Rabba 12:15

¹³⁰⁷ Genesis 1:1 and Rashi there.

¹³⁰⁸ Genesis 2:4

¹³⁰⁹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5.

¹³¹⁰ Nehemiah 9:10 – This verse is not included in Midrash Kohelet Rabba *ibid.*, but is cited in most of the Chassidic discourses cited above.

¹³¹¹ Isaiah 43:7

“referring to our righteous forefathers, in that My Name is called upon them,”¹³¹² meaning, the righteous, the fathers of the world, and the same is so of the righteous *Tzaddikim* in each and every generation, in that they are the “fathers” (meaning, the head and intellect)¹³¹³ of the generation. Through them, the union of *HaShem*-יהו"ה and God-*Elohi*"m-אלהי"ם is caused

About this we say “the shield of Avraham” (*Magen Avraham*-מגן אברהם) and “the shield of Dovid” (*Magen David*-מגן דוד). This is because Avraham and Dovid include the totality of the chaining down (*Hishtalshelut*) of the righteous *Tzaddikim*, beginning with Avraham, about whom the verse states, “Avraham was One-*Echad*-אחד,”¹³¹⁴ and he is called,¹³¹⁵ “a giant amongst giants (*Anakim*),” until Dovid who is “the fourth leg of the Supernal Chariot (*Merkavah*),”¹³¹⁶ the *Sefirah* of Kingship-*Malchut*¹³¹⁷ which “has nothing of her own.”¹³¹⁸

This then, is the matter of “the shield of Avraham” (*Magen Avraham*-מגן אברהם) and “the shield of Dovid” (*Magen David*-מגן דוד). That is, the matter of the righteous *Tzaddikim* is that they are like the “shield” of the name God-*Elohi*"m-אלהי"ם by which there can come to be the revelation of the “sun” of *HaShem*-יהו"ה in a way that the lower [beings] can receive. This will be perfected and completed in the coming future, at which time, the highest revelation of the “sun” of *HaShem*-יהו"ה will

¹³¹² Targum to Isaiah 43:7

¹³¹³ Tanya, Likkutei Amarim, Ch. 2

¹³¹⁴ Ezekiel 33:24

¹³¹⁵ Joshua 14:15; Midrash Bamidbar Rabba 13:3

¹³¹⁶ Zohar I 248b; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*).

¹³¹⁷ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹³¹⁸ Zohar I 249b

be, except that it will be drawn down through the “shield” of the name God-*Elohi*”*m*-אלהי”*m*, to be in a way of inner light (*Ohr Pnimi*) that will manifest in the vessels (*Keilim*).

With the above in mind, we can also explain the continuation of the verse,¹³¹⁹ “For *HaShem* God-*HaShem Elohi*”*m*-אלהי”*m* יהו”ה is a sun and a shield; *HaShem*-יהו”ה will bestow favor and glory; He withholds no goodness from those who walk in innocence.” The explanation¹³²⁰ is that the statement, “He withholds no goodness from those who walk in innocence,” is similar to the verse,¹³²¹ “*HaShem*-יהו”ה is good to those who trust in Him.”

About this Talmud states,¹³²² “Rabbi Elazar raised a contradiction: One verse states,¹³²³ ‘*HaShem*-יהו”ה is good to all,’ but another verse states, ‘*HaShem*-יהו”ה is good to those who trust in Him.’ This may be compared to a person with an orchard. When he waters it, he waters all of it (since he only need trouble himself with a single act), however when he hoes it (he must trouble himself with each one individually, and) only hoes the good ones. (So likewise, with a single utterance the Holy One, blessed is He, sustains both those who are good and those who are evil etc., but in regard to either shielding them from troubles or paying their reward, He only does so for those who trust in Him.)

¹³¹⁹ Psalms 84:12

¹³²⁰ See the writings of the Tzemach Tzedek to Psalm 84:12 (Yahal Ohr, p. 303) *ibid*.

¹³²¹ Lamentations 3:25

¹³²² Talmud Bavli, Sanhedrin 39b (and Rashi there)

¹³²³ Psalms 145:9

About this, it is explained that the difference between [the verse], “*HaShem*-יהו"ה is good to all,” and [the verse], “*HaShem*-יהו"ה is good to those who trust in Him,” is that this is similar to the difference between external bestowal (*Hashpa'ah Chitzonit*) and an inner drawing down (*Hamshachah Pnimit*), or in the language of Kabbalah, [it is the difference between] “external union” (*Zivug Chitzoni*) and “inner union” (*Zivug Pnimi*).¹³²⁴

The difference is that external union (*Zivug Chitzoni*) is present even without toiling in service of *HaShem*-יהו"ה, blessed is He, and about this the verse states, “*HaShem*-יהו"ה is good to all.” In contrast, inner union (*Zivug Pnimi*) is brought about solely through toil in serving *HaShem*-יהו"ה, blessed is He, about which the verse specifically states, “*HaShem*-יהו"ה is good to those who trust in Him.”

This then, is the meaning of the verse, “For *HaShem* God-*HaShem Elohi*”מ-אלהי"ה יהו"ה is a sun and a shield; *HaShem*-יהו"ה bestows favor and glory; He withholds no goodness from those who walk in innocence.” That is, the union (*Yichud*) of *HaShem*-יהו"ה and God-*Elohi*”מ-אלהי"ה, in a way that the “shield” of God-*Elohi*”מ-אלהי"ה is solely so that through it there will be the revelation of the “sun” of *HaShem*-יהו"ה, is the matter of the inner drawing down (*Hamshachah Pnimit*) brought about through the inner union (*Yichud Pnimi*).¹³²⁵ Therefore, goodness is only drawn down specifically to “those who walk in innocence,” similar to the

¹³²⁴ See RaMaZ to Zohar II 54a and elsewhere.

¹³²⁵ See the writings of the Tzemach Tzedek to Psalm 84:12 (Yahal Ohr, p. 301) *ibid.*, that the sheath of the name God-*Elohi*”מ-אלהי"ה which affects concealment is only an external drawing forth (*Hamshacha Chitzonit*).

verse, “*HaShem*-יהו"ה is good to those who trust in Him.” That is, this drawing down comes about through toil in serving Him specifically by fulfilling Torah and *mitzvot*, the matter of which is “to repair the **secret** (*Raza*-רזא) of His Name,” so that it will be drawn down in the innerness the name (*Pnimityut HaShem*).

7.

Now, there is a likeness to the two names *HaShem*-יהו"ה and God-*Elohi*"m-אלהי"ם as they are in the Jewish people. For, the verse states,¹³²⁶ “You are man-*Atem Adam*-אתם אדם,” about which our sages, of blessed memory, explained,¹³²⁷ “You are called ‘man-*Adam*-אדם,’” as it stems from the verse,¹³²⁸ “I am likened to the Supernal One-*Edameh L'Elyon*-עדמה לעליון.”

From this it is understood that below, man also has the likeness to these two names *HaShem*-יהו"ה and God-*Elohi*"m-אלהי"ם. Thus, since everything is called by a name (*Shem*-שם), the two matters present in the Jewish people that are similar to the two names *HaShem*-יהו"ה and God-*Elohi*"m-אלהי"ם, are the two names they are called by, Yaakov-יעקב and Yisroel-ישראל.¹³²⁹

The explanation is that the name Yisroel-ישראל is as the verse states,¹³³⁰ “because you ruled-*Sarita*-שריית over God-

¹³²⁶ Ezekiel 34:31

¹³²⁷ Talmud Bavli, Yevamot 61a – “You are called ‘man-*Adam*-אדם’ but the nations are not called ‘man-*Adam*-אדם,’” (with respect to ritual impurity, and thus the laws of ritual impurity relating to a corpse apply only to corpses of Jews, but not those of gentiles).

¹³²⁸ Isaiah 14:14; See Asarah Maamarot, Maamar Eim Kol Chai 2:33 (193b); Shnei Luchot HaBrit 3a; 20b, and elsewhere.

¹³²⁹ See Zohar I 174a; *Hemshech* 5666 p. 225 and on, and elsewhere.

¹³³⁰ Genesis 32:29

Elohi”m-אלהים... and prevailed.” That is, it transcends the limitation of the name God-*Elohi*”m-אלהים, and thus is compared to the Name *HaShem*-יהוה. In general, this is the matter of the lights (*Orot*), which is why the Name Yisroel-ישראל shares the same letters as “A head to Me-*Li Rosh*-לי ראש,”¹³³¹ being that the head (*Rosh*-ראש) is the primary seat of vitality,¹³³² this being the matter of the light (*Ohr*-אור). In contrast, the name Yaakov-יעקב divides into “the *Yod*-י in the heel-*Eikev*-עקב,”¹³³³ and vitality is not recognizable in the heel (*Eikev*-עקב).¹³³⁴ This is the matter of the vessel (*Kli*-כלי), which is comparable to the name God-*Elohi*”m-אלהים.

This then, is why the general totality of our service of *HaShem*-יהוה, blessed is He, is in the two modes of “running” (*Ratzo*) and “returning” (*Shov*). The difference between them¹³³⁵ is similar to the difference between the two names *HaShem*-יהוה and God-*Elohi*”m-אלהים, and the difference between lights (*Orot*) and vessels (*Keilim*). From this, there also is a drawing down into the worlds, in that there is a difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

¹³³¹ Shaar HaPesukim of the Arizal to Genesis 32:29; Pri Etz Chayim, Shaar 29 (Shaar HaLulav) Ch. 1; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35; Sefer HaMitzvot of the Tzemach Tzedek 15b, citing Zohar, and elsewhere.

¹³³² See Tanya, Likkutei Amarim, Ch. 51

¹³³³ Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) “Yaakov”; Torah Ohr, Vayeitzei 21c, and elsewhere.

¹³³⁴ See Avot d’Rabbi Nathan, Ch 31

¹³³⁵ Also see *Hemshech* 5672 Vol. 2, p. 1,015 and on; Sefer HaMaamarim 5704 p. 253 and on.

With the above in mind, we can understand that just as the two names *HaShem*-יהו"ה and *God-Elohi*"מ-אלהי"ם are holy names that are not to be erased,¹³³⁶ and this matter (that they are not erased) is indicative their constancy and eternity, the same is so of the two names *Yaakov*-יעקב and *Yisroel*-אל-ישראל, (which are likened to the two names *HaShem*-יהו"ה and *God-Elohi*"מ-אלהי"ם). They too are not erased, meaning that they are present constantly.

The general explanation is that in the union (*Yichud*) of *HaShem*-יהו"ה and *God-Elohi*"מ-אלהי"ם, (that through the "shield" of *God-Elohi*"מ-אלהי"ם there is an illumination of the "sun" of *HaShem*-יהו"ה in the world), brought about by the service of *HaShem*-יהו"ה of the Jewish people, there are two ways of service. There is the way of the service of *Yaakov*-יעקב, and there is the way of service of *Yisroel*-ישראל. This is as explained at length in *Likkutei Torah*, and in the manuscript entitled "*Mah Tovu Ohalecha Yaakov Mishkenotecha Yisroel*" mentioned above (in chapter one), and before this, in the discourse entitled "*Lo Heebeet Aven b'Yaakov v'Lo Ra'ah Amal b'Yisroel*."¹³³⁷

Now, since the ultimate Supernal intent is for there to even be the highest revelation of the Name *HaShem*-יהו"ה, and that it should be drawn down to illuminate in an inner way (*b'Pnimityut*), in a way of manifestation (*Hitlabshut*) within vessels (*Keilim*) through the "shield" of the name *God-Elohi*"מ-אלהי"ם, as will happen in the coming future (as

¹³³⁶ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2; Tur and Shulchan Aruch, Yoreh De'ah 276:9

¹³³⁷ Likkutei Torah, Balak 70c

discussed in chapter five), therefore, even in the coming future, when “I will remove the spirit of impurity from the land,”¹³³⁸ and,¹³³⁹ “I will transform the nations [to speak] a pure language, so that they all will proclaim the Name *HaShem*-יהו"ה, to serve Him with united resolve,” there will be the two names Yaakov-יעקב and Yisroel-ישראל, which are likened to the two names *HaShem*-יהו"ה and God-*Elohi*"מ-אלהי"ם. This is the meaning of the verse about the time of Moshiach,¹³⁴⁰ “A star has issued from Yaakov-יעקב and a scepter-bearer has risen from Yisroel-ישראל.”

8.

Now, since the ultimate perfection of the time of Moshiach, this being the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in this physical world, depends on our deeds and service of Him throughout the time of the exile,¹³⁴¹ and beyond this, the primary matter that affects the drawing forth is through our fulfilling the *mitzvot* during the time of exile, whereas the time of Moshiach is the [time of] receiving reward, “the reward of the *mitzvah*,”¹³⁴² therefore, even during the time of exile there is a foretaste of this, (a foretaste of the revelation of the Name *HaShem*-יהו"ה through the shield of the name God-*Elohi*"מ-אלהי"ם, as will be in the coming future), in the miracles, signs and wonders done

¹³³⁸ Zachariah 13:2

¹³³⁹ Zephaniah 3:9

¹³⁴⁰ Numbers 24:17

¹³⁴¹ Tanya, Likkutei Amarim, Ch. 37

¹³⁴² See Tanya, Likkutei Amarim, Ch. 36 in the authors note.

in each and every generation through “our fathers, the righteous *Tzaddikim*” of the generation.

This is especially so through the leader of the generation, in that “the leader of the generation is equal to the entire generation, since the leader is the whole,” as stated by Rashi¹³⁴³ about our teacher Moshe. The same is so of the offshoot of Moshe present in each and every generation.¹³⁴⁴

The explanation is that the miracles, signs, and wonders done for the leader of the generation, cause the opposition of the side opposite holiness to be shattered, this being the second meaning of a “shield,” that it means, “a shield against travails.”¹³⁴⁵ In other words, the “shield” causes that no derivation of vitality to the side opposite holiness etc. can come about.¹³⁴⁶

In addition, there also is the matter of a “shield” within holiness itself, in that through the “shield” of the name God-*Elohi*”*m*-אלהי”*m* there thereby is an illumination and revelation of the Name *HaShem*-יהו”*e*, (as explained above). This matter comes about through the miracles, signs and wonders, the general totality of which is the matter of overriding the natural order-*HaTeva*-הטבע-86, which is the numerical value of *HaShem*’s יהו”*e*-יהו”*e* title God-*Elohi*”*m*-אלהי”*m*-86,¹³⁴⁷ through the dominance and dominion of the Name *HaShem*-יהו”*e*, which

¹³⁴³ Numbers 21:21 and Rashi there.

¹³⁴⁴ Tikkunei Zohar, Tikkun 69 (112a; 114a)

¹³⁴⁵ Mishnah Avot 4:11; Pirke d’Rabbi Eliezer Ch. 28 and RaDa”L there.

¹³⁴⁶ See Ohr HaTorah, Lech Lecha Vol. 4, p. 694a and on.

¹³⁴⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKimuy*); Pardes Rimonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Shnei Luchot HaBrit 89a; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6, and elsewhere.

means, “He was and He is and He will be-*Hayah v’Hoveh v’Yihyeh*-יהוה ויהי והיה ויהיה, as one,”¹³⁴⁸ and even higher than this, the Name *HaShem*-יהוה that transcends the form of letters (*Otiyot*).¹³⁴⁹ This matter (the Name *HaShem*-יהוה as it is on the highest level) is drawn down to illuminate below, except that it comes by way of passing through the medium of the “shield” of the name God-*Elohi”m*-אלהים.

Now, through the fact that the conduct with the leader of the generation is a miraculous conduct, so much so, that even eyes of flesh can see that even the opposition is transformed to assist in the service of *HaShem*-יהוה, blessed is He, (in a way of “willful transgressions becoming transformed into merits for him”),¹³⁵⁰ this grants empowerment and “opens the pipe,” [paving] a path and a way, the road of the King (*Derech HaMelech*-דרך המלך),¹³⁵¹ and the public thoroughfare (*Derech HaRabim*-דרך הרבים),¹³⁵² until a road that is thirty-two cubits [wide] (as our sages, of blessed memory, explained¹³⁵³ that “the

¹³⁴⁸ Zohar III 257b (Ra’aya Mehemna); Pardes Rimomim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 7 (82a).

¹³⁴⁹ Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see Shnei Luchot HaBrit 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; *Hemshech* 5672 Vol. 1, p. 417; The *Hemshech* of the 12th of Tammuz 5717, from the 12th of Tammuz to the 15th of Tammuz, translated in The Teachings of The Rebbe 5717, Vol. 2, Discourses 28-30; Discourse entitled “*Shiviti* – I have set *HaShem*-יהוה before me always,” 5720, translated in The Teachings of The Rebbe 5720, Discourse 21, and elsewhere.

¹³⁵⁰ Talmud Bavli, Yoma 86b

¹³⁵¹ Which has no maximum measure (Talmud Bavli, Bava Batra 100b).

¹³⁵² Which is sixteen cubits wide (Bava Batra 100b *ibid.*)

¹³⁵³ Talmud Bavli, Bava Batra 100b – The road to the city of refuge which is thirty-two cubits wide.

verse¹³⁵⁴ does not say ‘a way-*Derech*-דרך,’ but ‘**the** way-*HaDerech*-הדרך”’), so that each and every Jew can travel on the path of Torah and *mitzvot* in a way of going with confidence and security in fulfilling the Supernal mission [he has been entrusted with], to “make a dwelling place for the Holy One, blessed is He, in the lower worlds,”¹³⁵⁵ until the prophecy,¹³⁵⁶ “A star has issued from Yaakov and a scepter-bearer has risen from Yisroel,” and,¹³⁵⁷ “Yisroel will attain success,” will be fulfilled, with the coming of our righteous Moshiach, in the near future, and in the most literal sense!

¹³⁵⁴ Deuteronomy 19:3

¹³⁵⁵ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹³⁵⁶ Numbers 24:17

¹³⁵⁷ Numbers 24:18

Discourse 31

*“V’Hayah She’ereet Yaakov...
The remnant of Yaakov will be...”*

Delivered on the Shabbat Parshat Balak, 14th of Tammuz, 5723
By the grace of *HaShem*, blessed is He,

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

Discourse 32

*“Vayedaber Moshe el Roshei HaMatot...
Moshe spoke to the heads of the tribes...”*

Delivered on Shabbat Parshat Matot-Masei,
Shabbat Mevarchim Menachem-Av, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³⁵⁸ “Moshe spoke to the heads of the tribes (*Roshei HaMatot*-ראשי המטות) of the children of Israel, saying: This is the thing that *HaShem*-יהו"ה has commanded: If a man makes a vow to *HaShem*-יהו"ה etc.” The Alter Rebbe (whose hundred and fiftieth *Hilulah* from the day of his [physical] passing from this world is this year), questions the precise wording of this verse, in his discourse¹³⁵⁹ (found in the manuscript of the Mittler Rebbe, which includes the glosses of the Tzemach Tzedek).¹³⁶⁰ Namely, that we must understand the difference between the word “tribes-*Shevatim*” and the word “tribes-*Matot*” and why here, in the Torah

¹³⁵⁸ Numbers 30:2-3

¹³⁵⁹ The discourse by the same title as this from the year 5562 (subsequently printed in Maamarei Admor HaZaken 5562 Vol. 1, p. 237 and on), and with additional glosses in Ohr HaTorah, Matot, p. 1,294 and on (and with additions p. 41 and on); Also see the discourse by the same title of the year 5676 (Sefer HaMaamarim 5676 p. 131 and on).

¹³⁶⁰ See the opening words (*Petach Davar*) to the book Maamarei Admor HaZaken there.

portion about vows, they specifically are called “tribes-*Matot*-מטות.”

He explains that both (“*Shevatim*-שבטים” and “*Matot*-מטות”) mean the branches of a tree.¹³⁶¹ However, the difference is that when the branches are attached to the body of the tree, derive vitality from it, are soft and extend upward in their growth from below toward the head of the tree, they are called “*Shevatim*-שבטים.”

In contrast, the word “*Matot*-מטות” refers to after the branch has been severed from the tree and no longer derives vitality from it, at which time it is harder, denser, and coarser than a [living] branch. It then is made into a staff upon which to lean, through its head being below upon the earth.

The same is so of the Jewish people. That is, the “tribes-*Shevatim*-שבטים” are compared to branches that are attached to the body of the tree, [the tree] being the matter of our forefathers, who are the Supernal Chariot (*Merkavah*)¹³⁶² for the emotional qualities (*Midot*) of the world of Emanation (*Atzilut*). [Avraham is called],¹³⁶³ “Avraham who loved me,” and is the Chariot (*Merkavah*) for Kindness-*Chessed* of the world of Emanation (*Atzilut*) and Yitzchak is the Chariot (*Merkavah*) for Might-*Gevurah* etc.¹³⁶⁴

Now, just as a “branch-*Shevet*-שבט” is soft and grows upward, this likewise is so of the love and fear of *HaShem*-יהוה of the twelve tribes-*Shevatim*-שבטים, which is in a way of

¹³⁶¹ The root “*Shevet*-שבט” and “*Mateh*-מטה” both mean a “staff” (of wood).

¹³⁶² Midrash Bereishit Rabba 47:6; 82:6

¹³⁶³ Isaiah 41:8

¹³⁶⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

divestment from physicality and coarseness etc., being that they derive vitality from the qualities of our forefathers. Thus, their growth is upward to their root in the qualities of our forefathers. In contrast, after the twelve tribes divide into many particular souls, each soul is then called a “staff-*Mateh*-מטה,” and is analogous to a physical [wooden] staff (*Mateh*-מטה) that is very physical and [hard] etc.

Within each soul as it is individually, this is the difference between how the soul is above in the Garden of Eden (*Gan Eden*) and how it is below once it has descended to manifest in the body, at which time it becomes more physical etc., to the point that even its love and fear of *HaShem*-יהוה, blessed is He, is coarse and dense etc. This being so, we must understand what the ultimate intent of this descent is, which is for the sake of ascent.

2.

However, as known, our sages, of blessed memory, stated,¹³⁶⁵ “One hour in repentance and good deeds in this world is more precious than all the life of the coming world (*Olam HaBa*).” That is, the repentant (*Baalei Teshuvah*) are greater than the perfectly righteous (*Tzaddikim Gemurim*).¹³⁶⁶

However, at first glance, this is not understood. For, based on the above, when the soul was first in its root above, it was in the aspect of a “*Shevet*-שבט,” meaning, a branch of the Supernal Tree, in which all the souls are on the level of the

¹³⁶⁵ Mishnah Avot 4:17

¹³⁶⁶ Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

perfectly righteous (*Tzaddikim Gemurim*), but upon its descent to manifest in the material body and come into the aspect of a “*Mateh*-מטה,” it then is on the level of the repentant (*Baalei Teshuvah*). However, how can it be that through repentance (*Teshuvah*) it ascends to a level that is higher than its previous level?

The explanation is as Zohar states,¹³⁶⁷ that the superiority of the repentant (*Baalei Teshuvah*), over and above the perfectly righteous (*Tzaddikim Gemurim*), is that they “are drawn to Him with greater strength.” This is the meaning of the verse,¹³⁶⁸ “They cried out to *HaShem*-יהוה in their distress.”

That is, this crying out stems from the bitterness of something standing in opposition. This refers to the bitterness of the Godly soul, which cannot tolerate the dark coarseness of the body, which is drawn to worldly pleasures, such as the lust in eating etc. It is because of this cry etc., that “the repentant (*Baalei Teshuvah*) are drawn to Him with greater strength.”

The explanation is that even though there is a negative element to physical food, in that it brings about darkness by causing a person to become gross and physical etc., there nevertheless is also good mingled into it. The good in it adds strength to the Godly soul, to be embittered by the darkness and return with a great cry to *HaShem*-יהוה, blessed is He. Through this, the Godly soul ascends even higher than it was before its descent to below.

(That is, the Alter Rebbe’s intention here is to explain how [the soul] comes to ascend even higher than the aspect of

¹³⁶⁷ Zohar I 129b

¹³⁶⁸ Psalms 107:6; 107:28

a “branch-*Shevet*-שבט.”) This is because the good in the food (before it fell in the shattering [of the vessels (*Shevirat HaKeilim*)] is rooted much higher than the soul of man, as known about the matter of [the kings of Edom (*Tohu*) who reigned] “before a king reigned over the children of Israel.”¹³⁶⁹ It is for this reason that the food enlivens man.¹³⁷⁰ This is why additional adhesion to *HaShem*-יהו"ה, blessed is He, comes about through the cry from the darkness, which specifically is caused by the negative element in the food.

This is also the meaning of the teaching,¹³⁷¹ “Sanctify yourself in what is permissible to you,” for which there are two explanations. The first explanation¹³⁷² is as understood literally, that one must remove his desire for physical food and not eat to satisfy his lust etc., which also applies to all other worldly lusts. Rather, his desire should be solely for *HaShem*-יהו"ה alone.

This is the matter of repentance (*Teshuvah*), the matter of which is returning to a state of “face to face” (*Panim b’Panim*). This is analogous to two people, who though they are standing close to each other, but since they are standing back-to-back (*Achor b’Achor*), one facing east and the other facing west, they are in the ultimate state of distance from each other. However if they then turn to face each other face to face

¹³⁶⁹ Genesis 36:31; See Zohar III (Idra Rabbaa) 128a; Etz Chayim, Shaar HaKlallim, Ch. 1; Shaar 8 (Shaar Drushei Nekudot), Ch. 4; Likkutei Torah of the Arizal to Genesis 36:31 (Vayishlach); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 & Ch. 46.

¹³⁷⁰ See Likkutei Torah of the Arizal, Deuteronomy 8:3 (Eikev); Likkutei Torah, Matot 81b and on.

¹³⁷¹ See Sifrei to Deuteronomy 14:21; Talmud Bavli, Yevamot 20a; Tanya, Likkutei Amarim, Ch. 27 & Ch. 30.

¹³⁷² The second explanation will be stated later, at the end of chapter three.

(*Panim b'Panim*), they come to be in the ultimate state of closeness.

The same is understood [here], that when the innerness of the desire (*Pnimityut HaRatzon*) is invested in something, which is why he does it with great desire and speaks about it with much strength and vitality, so much so, that it is recognizable that the innerness of his heart is invested in it, [and to pointed out, the discourse is precise in mentioning all three garments of the soul, these being action (*Ma'aseh*), speech (*Dibur*), and thought (*Machshavah*)], then this is called the “face” (*Panim*-פנים).

However, if he does not desire it with the innerness of his heart (*Pnimityut HaLev*), but only in a cold way, in that he speaks about it in a weak voice [without vitality], it is recognizable that he only desires it with the externality of his heart (*Chitzoniyut HaLev*). [Here too the Alter Rebbe mentions all three garments of thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*).] This is called the “backside” (*Achorayim*).

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, when one's desires are invested in worldly matters, but matters of Torah and prayer are only done in a cold way, “like the commandments of men done by rote,”¹³⁷³ about this the verse states,¹³⁷⁴ “They have turned the back of their necks-Oreph-עורף to Me, and not their faces.” In other words, even when they turn to *HaShem*-יהו"ה in prayer, this only is in a secondary way, and only is the backside (*Achorayim*) (“the

¹³⁷³ Isaiah 29:13; See Tanya, Likkutei Amarim, Ch. 39 (53b).

¹³⁷⁴ Jeremiah 2:27

back of the neck-*Oreph*-עורף") of their soul. In contrast, in regard to worldly matters they [turn and invest] the aspect of their "faces" (*Panim*-פנים).

Nevertheless, when they turn the aspect of their "face" (*Panim*-פנים) to *HaShem*-יהו"ה, blessed is He, the verse states,¹³⁷⁵ "Return to Me and I will return to you, says *HaShem*-יהו"ה." That is, the aspect of the Supernal "face" (*Panim*-פנים) is drawn down to them, this being the revelation of the Name *HaShem*-יהו"ה, which, in general, is the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

This then, is the meaning of the verse,¹³⁷⁶ "They cried out to *HaShem*-יהו"ה etc." That is, through the cry [brought about by one's anguish when he contemplates that physical things cause him to become gross and physical etc., he removes his desire for physical food and no longer eats to satisfy his lust etc., [but instead] turns his face to *HaShem*-יהו"ה, blessed is He, so that his desire is fully directed to *HaShem*-יהו"ה alone etc.]

Through this he thereby draws down the revelation of the Name *HaShem*-יהו"ה, blessed is He, this being the aspect of the Supernal Face (*Panim HaElyonim*), which is the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).

¹³⁷⁵ Malachi 3:7

¹³⁷⁶ Psalms 107:6; 107:28

3.

Now, all the above applies when the Godly soul is in a state of anguish because of the darkness and concealment, causing him to cry out etc. However, if he has become so gross and physical that his Godly soul has become even darker, to the point that he does not even sense his distance, which should cause him to cry out, the Torah has another Godly solution for this, by which he can leave the darkness. This is the matter of vows, about which the verse states, “If a man makes a vow to *HaShem*-יהו"ה.” That is, through vows one also can come to the revelation of the Name *HaShem*-יהו"ה, blessed is He.

The explanation is that the matter of vows, is that one hinges the matter that he swore on, to *HaShem*-יהו"ה, blessed is He, by stating, “I take an oath that this meat is considered for me to be like a burnt offering, like a peace offering, like [sacrificial] fires etc.”¹³⁷⁷ meaning that “just as a burnt offering is consecrated to *Hashem*-יהו"ה, blessed is He, and is forbidden to be eaten by a non-priest, like the fat portions of the peace offerings etc., so likewise, this meat shall be consecrated to *HaShem*-יהו"ה, blessed is He, and will be removed and separated from me, in that I will not consume it.” That is, he elevates it to be holy and separate from himself etc. However, we must understand how this could be, that he takes something mundane and make it holy, just by saying so.

The explanation is that this is because the root of the meat is higher than himself, (as mentioned in chapter two). Thus, the matter of the oath is that he mentions the praise of the

¹³⁷⁷ See Talmud Bavli, Nedarim 13a

thing, as it is above in its root, to the point that relative to himself, it is considered holy.

Therefore, by elevating the food he thereby lowers and humbles himself. For, in the order of the chaining down of the worlds (*Seder Hishtalshelut*), man is much higher than the food, being that [a human being, who is a] speaker (*Medaber*) is incomparably greater and separately elevated from plants (*Tzome'ach*) and animals (*Chai*).

This being so, when he elevates the food, in that relative to him it is holy and is forbidden for him to derive benefit from, for him this is a very great lowering and humbling. However, through this lowering he reaches an even higher level. This is as our sages, of blessed memory, stated,¹³⁷⁸ “Whosoever humbles himself, the Holy One, blessed is He, elevates him.”

That is, he reaches the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), in which the spiritual and the physical are equal before Him. For, the matter of the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*) is the aspect of the Circles-*Iggulim*, and from the perspective of the Circles-*Iggulim*, there is no “above” and “below.”

Thus, to the degree that one is in the utmost state of humility, to that degree he comes close to the base of the Circle-*Iggul*, which transcends the parameters of the chaining down (*Hishtalshelut*) of “above” and “below.” This is the meaning of “the Holy One, blessed is He elevates him,” (referring to the light of *HaShem*-יהו"ה, blessed is He, that surrounds and

¹³⁷⁸ Talmud Bavli, Eruvin 13b

transcends all worlds (*Sovev Kol Almin*), that is, the Name *HaShem*-יהו"ה).

This is as the verse states,¹³⁷⁹ “For though *HaShem*-יהו"ה is exalted, He sees the lowly,” and,¹³⁸⁰ “I abide in exaltedness and holiness, but I am with the despondent and lowly of spirit.” In other words, He sees the lowly specifically because He is high and exalted in the aspect of *Circles-Iggulim* etc.

This then, is the second explanation of [the teaching],¹³⁸¹ “Sanctify yourself in what is permissible to you.” This is unlike the first explanation, in which he has the ability to elevate the food by **eating it** (not to satisfy his lusts, but) for the sake of Heaven etc., (being that he perceives the goodness in it etc.).

Rather, this is in a way that he sees himself as being on the lowest level, such that he is incapable of elevating the food, even by eating it in the proper way. On the contrary, the food causes him to become gross and physical etc. He therefore must separate himself from it and **not eat it**. That is, he elevates the food to be holy and separately transcendent from himself, and being that in doing so, he lowers and humbles himself etc., therefore, through this, “the Holy One, blessed is He, elevates him.”

¹³⁷⁹ Psalms 138:6

¹³⁸⁰ Isaiah 57:15

¹³⁸¹ See Sifrei to Deuteronomy 14:21; Talmud Bavli, Yevamot 20a; Tanya, Likkutei Amarim, Ch. 27 & Ch. 30.

4.

With the above in mind, we can understand why the Torah portion about vows is specifically in the Torah portion of “*Matot*-מטות,” (rather than “*Shevatim*-שבטים”). For, the matter of vows specifically applies upon the descent of the soul to below, and in this itself, when it is in the lowest level, where it is not capable of refining (*Birur*) the physical food, so that it will not cause him to become gross and physical etc. He therefore must remove and separate it from himself, through the matter of vows.

When the souls of Jewish people are in this state they are called “staffs-*Matot*-מטות.” In contrast, this is not so when the souls are above, in a way of being unified in a state of adhesion to the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, at which time they are called “a branch-*Shevet*-שבט.” They similarly are called this when they are below, but in a state and level of having the ability to refine the physical food, in which case the matter of vows is unnecessary.

5.

This then, is the meaning of the verse,¹³⁸² “Moshe spoke to the heads of the tribes (*Roshei HaMatot*-ראשי המטות) of the children of Israel, saying: This is the thing that *HaShem*-יהוה has commanded.” The explanation is that as known, our sages, of blessed memory, taught¹³⁸³ that the primary difference

¹³⁸² Numbers 30:2-3

¹³⁸³ See Sifri and Rashi to Numbers 30:2; See Likkutei Torah, Matot 82a

between Moshe and the other prophets, is that they prophesied with the word “Like this-*Koh*-כה,” whereas Moshe prophesied with the word “This-*Zeh*-זה.”

The word “Like this-*Koh*-כה” is only the matter of likeness and similarity. By way of analogy, this is like a wondrous matter that transcends grasp, but since he wants his fellow to understand it, he shows him something similar by which to understand the wondrous matter, and says, “Like this-*Koh*-כה,” meaning that the wondrous matter is somewhat like and comparable to this thing. However, if he shows him the wondrous thing itself, then he will not say, “Like this-*Koh*-כה,” but instead says “This-*Zeh*-זה thing,” without any need for analogy.

This is also the difference between the prophecy of the other prophets, which was in the aspect of “Like this-*Koh*-כה,” as the verse states,¹³⁸⁴ “Through the prophets I am likened,” and similarly,¹³⁸⁵ “I will speak with him in a dream,” compared to the prophecy of Moshe, who prophesied all his prophesies with the word “This-*Zeh*-זה is the thing etc.,” as the verse states,¹³⁸⁶ “Mouth to mouth do I speak to him, in clear vision and not in riddles.”

Therefore, when Moshe wanted to show all the souls of the Jewish people the Essential Self of *HaShem*'s יהו"ה Godliness, called “This is the thing-*Zeh HaDavar*-זה הדבר,” as it essentially is, he said, “This is the thing (*Zeh HaDavar*- זה הדבר) that *HaShem*-יהו"ה has commanded,” specifying the

¹³⁸⁴ Hosea 12:11

¹³⁸⁵ Numbers 12:6

¹³⁸⁶ Numbers 12:8

Name *HaShem*-יהו"ה, rather than His titles God-*Elohi*"m-אלהי"ם or Lord-*Adona*"y-אדני"י, which are called "Like this-*Koh*-כה," are only in a way of likeness and similarity, and are the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), but specifically the Name *HaShem*-יהו"ה, this being the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He, which is called "This-*Zeh*-זה," and is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), and he then specifically called them "staffs-*Matot*-מטות."

For, it specifically is upon the descent of the soul to below, into the darkness and concealment of the body, to the point that the matter of vows is necessary etc., that we thereby reach the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which surrounds and transcends all worlds (*Sovev Kol Almin*).

In contrast, this is not so when they are in the aspect of "branches-*Shevatim*-שבטים." For, even though the forefathers are the Supernal Chariot (*Merkavah*), nonetheless, they only are the Chariot (*Merkavah*) for the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*).

Now, this matter is also drawn down through the study of Torah. That is, when the Jewish people study the laws in the Mishnah, that this is forbidden and this is permissible etc., it is in regard to them too that Moshe speaks of (as he received the Torah from Sinai),¹³⁸⁷ and in a way of "This is the thing-*Zeh HaDavar*-זה הדבר," and in a manner in which,¹³⁸⁸ "Whosoever

¹³⁸⁷ Avot 1:1

¹³⁸⁸ Tanna d'VeI Eliyahu Rabba, Ch. 18; Yalkut Shimoni Eichah, Remez 1,034

reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him,” as it states,¹³⁸⁹ “I have placed My words in your mouth,” and,¹³⁹⁰ “Let my tongue repeat Your word,” in that the Torah is “Your word,” only that my tongue should repeat “like a person who repeats after the one who reads,”¹³⁹¹ and like the matter of “the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, speaks through the throat of Moshe.”¹³⁹² This will suffice for the understanding.¹³⁹³

6.

Now, we should add that even though it was explained above, that the elevation caused below when the Jewish people specifically are in a state of being “staffs-*Matot*-מטות,” is the matter of repentance (*Teshuvah*), this should not be in a way that,¹³⁹⁴ “They cried out to *HaShem*-יהו"ה in their distress.” Rather, the repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, is with joy, just as fulfilling all *mitzvot* must be with joy (as Rambam states).¹³⁹⁵ How much more is this certainly so of the *mitzvah* of repenting and returning to *HaShem*-יהו"ה, blessed is He. This refers to the matter of Upper

¹³⁸⁹ Isaiah 51:16

¹³⁹⁰ Psalms 119:172

¹³⁹¹ See Talmud Bavli, Sukkah 38b; See Torah Ohr Yitro 67b; Likkutei Torah, Shir HaShirim 44b, and elsewhere.

¹³⁹² See Zohar III 232a (Ra'aya Mehemna); 7a; 265a; Midrash Shemot Rabba 3:15; Vayikra Rabba 2:3; Mechilta Yitro 18:19; Ohr Torah of the Rav, the Maggid of Mezhrich, Section 123; Tanya, Likkutei Amarim, Ch. 34.

¹³⁹³ This concludes the content of the discourse of the Alter Rebbe mentioned earlier.

¹³⁹⁴ Psalms 107:6; 107:28

¹³⁹⁵ Mishneh Torah, Hilchot Lulav 8:15

Repentance (*Teshuvah Ila'ah*) which is specifically with joy (*Simchah*).¹³⁹⁶

This likewise is the matter of the repentance (*Teshuvah*) of Shabbat-שבת, which shares the same letters as the word “return-*Tasheiv*,”¹³⁹⁷ תשב, and on Shabbat, there must be the matter of joy (*Simchah*), as Sifri states on the verse,¹³⁹⁸ “On your joyous occasions” that “This refers to the days of Shabbat.”

This is because, in truth, we already are on the level and state of righteous *Tzaddikim*, being that, as the verse states,¹³⁹⁹ “Your nation is all righteous *Tzaddikim*.” Thus, the matter of the repentance (*Teshuvah*) is [only] in a way of “bringing the righteous to return in *Teshuvah*,”¹⁴⁰⁰ this being the matter of Moshiach, whose coming is brought about by being preceded by serving *HaShem*-יהוה, blessed is He, in repentance and returning (*Teshuvah*) to Him, as the Torah promises,¹⁴⁰¹ “The Jewish people will repent and will be immediately redeemed!”

¹³⁹⁶ Tanya, Iggeret HaTeshuvah, Ch. 11 (110b and on).

¹³⁹⁷ Torat Nathan of Rabbi Nathan Shapiro (Tzfat 5645; Yerushalayim 5731 (52a)), toward the end; Tanya, Iggeret HaTeshuvah, Ch. 10.

¹³⁹⁸ Numbers 10:10

¹³⁹⁹ Isaiah 60:21; See Talmud Bavli, Sanhedrin, 10:1

¹⁴⁰⁰ See Zohar III (Ra'aya Mehemna) 143b; Likkutei Torah, Shmini Atzeret 92b; Shir HaShirim 50b; *Hemshech* 5672 Ch. 222 (Vol. 2 p. 618); Discourse entitled “*v'Heinif*” and discourse entitled “*Vayomer Lo Yohonatan*” 5711, translated in The Teachings of The Rebbe 5711, Discourse 7 and Discourse 8 (Sefer HaMaamarim 5711, p., 63 and on; p. 65 and on).

¹⁴⁰¹ Mishneh Torah, Hilchot Teshuvah 7:5

Discourse 33

*“VaYe’ancha VaYareevecha...
He afflicted you and starved you...”*

Delivered on Shabbat Parshat Eikev,
20th of Menachem-Av, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁰² “He afflicted you and starved you, and He fed you the Manna... to make it known to you that not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהוה does man live.” His honorable holiness, the Rebbe Rashab, whose soul is in Eden, points out in his discourse by the same title of the year 5675,¹⁴⁰³ that what seems to be indicated by the words, “He afflicted you and starved you and He fed you the Manna,” is that the Manna itself is the matter of “He starved you.” This is also as stated in Midrash Rabbah,¹⁴⁰⁴ “Was the Manna that the Holy One, blessed is He, gave them, food of starvation?”

We therefore must understand this, for being that this is a matter of consumption and eating, how then is it a matter of starvation? We also must understand the continuing words, “to make it know to you etc.” For, at first glance, how does such

¹⁴⁰² Deuteronomy 8:3

¹⁴⁰³ *Hemshech* 5675 Vol. 2, p. 1,093 and on

¹⁴⁰⁴ Midrash Kohelet Rabba 5:10

knowledge come about through the Manna, which also is called “bread” (*Lechem*-לֶחֶם), more than it comes from ordinary bread? We also must understand the meaning of the words, “by everything that emanates from the mouth of *HaShem*-יהוה” etc.”

2.

Now we should preface [with an explanation of] the verse,¹⁴⁰⁵ “Behold! – I will rain down bread from the heavens for you; let the people go out and pick each day’s portion on its day.” In other words, the descent of the Manna was specifically “each day’s portion on its day.” For, there is a way of bestowal, in which that which is drawn down in a single time, lasts for much time.

We find this with Eliyahu, about whom the verse states,¹⁴⁰⁶ “He ate and drank; he then walked on the strength of that meal for forty days and forty nights etc.” [That is, this was unlike Moshe, about whom the verse states,¹⁴⁰⁷ “He remained there with *HaShem*-יהוה for forty days and forty nights – he did not eat bread and he did not drink water,” which was not preceded by eating that would suffice for the time that followed. (It should further be pointed out that there is an opinion¹⁴⁰⁸ that Moshe suffered by not eating and drinking through the course of the forty days.)

¹⁴⁰⁵ Exodus 16:4

¹⁴⁰⁶ Kings I 19:8

¹⁴⁰⁷ Exodus 34:28

¹⁴⁰⁸ Midrash Shemot Rabba 47:7

In contrast, about Eliyahu the verse states,¹⁴⁰⁹ “Get up and eat, for there is a long way ahead for you etc.” Elsewhere,¹⁴¹⁰ it is explained that it was arranged for him [to consume] a very big spark [of Godliness in the food], and it was by its power that he walked for forty days etc. This being so, the bestowal through the descent of the Manna could also have been in this way, and if so, why was it necessary for it to be “each day’s portion on its day”?

3.

However, the explanation¹⁴¹¹ is as stated in Zohar¹⁴¹² in explanation of the verse,¹⁴¹³ “No man may leave over from it until morning.” It states there, “Rabbi Yehuda said, every single day the world is blessed from the upper day [that corresponds to it]. This is because each of the six upper days is blessed from the seventh day, and each day bestows from the blessing it received on its day. About this Moshe said, ‘No man may leave over from it until morning.’ This is because one day neither gives nor lends to its fellow day. [Rather, each one in particular has solitary dominion over its day.]

From this it is understood that the two are interdependent. That is, because “each of the [six upper] days is blessed from the seventh day,” therefore, “one day neither

¹⁴⁰⁹ Kings I 19:7

¹⁴¹⁰ See Sefer HaMaamarim 5632 Vol. 1, p. 155, p. 161

¹⁴¹¹ Also see Ohr HaTorah, Beshalach p. 638 and on; *Hemshech* 5672 *ibid.* p. 1,061 and on; p. 1,086 and on.

¹⁴¹² Zohar II 63b

¹⁴¹³ Exodus 16:19

gives nor lends to its fellow day etc.” We therefore must understand the relationship of these matters to each other. Additionally, it also is understood that all bestowals (not just the bestowal of the Manna) are from the day of Shabbat. This being so, why does the verse specifically state, “No man may leave over from it until morning,” only in regard to the Manna?

4.

Now, to understand this, we must preface with an explanation of the fact that the primary drawing down of the Manna from Above was specifically on Shabbat. This is as our sages, of blessed memory, explained¹⁴¹⁴ on the verse,¹⁴¹⁵ “God blessed the seventh day,” that, “He blessed it with the Manna.”¹⁴¹⁶ However, below, the Manna did not descend on Shabbat, but specifically only on the six mundane days [of the week].

The explanation is that the Manna is the aspect of the “crystal dew (*Tala d’Bedolcha*) that drips from the Ancient One (*Atika*),”¹⁴¹⁷ this being the innerness (*Pnimityut*) of the Supernal pleasure (*Taanug*) of the three upper *Sefirot* of the Ancient One-*Atik*. Its drawing down (until it manifested in physical garb below) was by means of the six emotional qualities of *Zeir Anpin* of the world of Emanation (*Atzilut*).

However, since the root of its drawing is from the innerness (*Pnimityut*) of the pleasure (*Taanug*), therefore this

¹⁴¹⁴ Midrash Bereishit Rabba 11:2; See Mechilta Yitro 20:11

¹⁴¹⁵ Genesis 2:3

¹⁴¹⁶ See Likkutei Sichot Vol. 16, p. 173, note 7.

¹⁴¹⁷ See Zohar II 61b, 62b, 88a; Zohar III 128b, 135b

aspect does not come by way of many constrictions (*Tzimtzumim*) before it descends to manifest within the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*), and it also is not possible for the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*) to be capable of receiving the light and revelation of the innerness (*Pnimityut*) of the pleasure (*Taanug*).

Nevertheless, this matter occurs on the day of Shabbat, since that is the time of the ascent of the emotions (*Midot*) to Understanding-*Binah*, such that the ascent is to the Understanding-*Binah* of the Ancient One-*Atik*, which includes all three upper *Sefirot* of the Ancient One-*Atik* within it. Therefore, it then is in their ability to receive the innerness (*Pnimityut*) of the Supernal pleasure (*Taanug*).

This then, is why the primary drawing down of the Manna was specifically on Shabbat. For, during the mundane days of the week, it is not possible for there to be a drawing down from its root and source in the innerness (*Pnimityut*) of the Supernal pleasure (*Taanug*), being that it is not possible for this light to be constricted and drawn down within the chaining down of the worlds (*Hishtalshelut*). It is only upon the ascent of the emotions (*Midot*) on the day of Shabbat that they then receive this light.

However, on Shabbat itself, the Manna did not descend. This is because¹⁴¹⁸ on Shabbat there is no aspect of descent and chaining down to below. On the contrary, the emotions (*Midot*) ascend to above, and therefore the Manna did not descend on Shabbat.

¹⁴¹⁸ Also see *Hemshech* 5672 Vol. 2 *ibid.* p. 1,075

Even though all other bestowals are bestowed continually, even on Shabbat, “since the Holy One, blessed is He, makes the rain fall and makes the grasses grow [even on Shabbat] etc.,”¹⁴¹⁹ nonetheless, as known¹⁴²⁰ the ascents of Shabbat are specifically of the innerness (*Pnimityut*). Therefore, all other bestowals stemming from the externality (*Chitzoniyut*) are drawn down on Shabbat as well.

In contrast, being that the Manna is the innerness (*Pnimityut*), it did not descend on Shabbat, being that it is in a state of ascent, and its drawing down to below is during the six mundane days of the week, after the descent of the emotions (*Midot*) in the order of the chaining down of the worlds (*Hishtalshelut*).

With the above in mind, we can also understand why the descent of the Manna was specifically “each day’s portion on its day.” This is because the Manna was from the innerness (*Pnimityut*) and essence of the Supernal pleasure (*Taanug*), meaning that the essential Supernal pleasure itself descended and came to be bestowed in the Manna below.

Even though its drawing to below was not literally as it is in its root and source in the inner aspect of the Supernal pleasure, being that the aspect of the essential pleasure (*Oneg Atzmi*) is the aspect of unfelt pleasure (*Bilti Murgash*),¹⁴²¹ it nonetheless is the drawing forth of the essential pleasure (*Oneg Atzmi*), because even as it comes to be felt, in the essence of its being it undergoes no change.

¹⁴¹⁹ Midrash Bereishit Rabba 11:5

¹⁴²⁰ Also see Torah Ohr, Beshalach 65c; Vayakhel 89a and on.

¹⁴²¹ Like the pleasure in being alive.

This is as known about the difference between an essential drawing forth and the drawing forth of a radiance. That is, a drawing forth that is only the aspect of a radiance (*Ha'arah*) undergoes change as it is drawn down from level to level. In other words, it becomes the existence of a different level, just as it is with the general totality of the chaining down of the worlds (*Hishtalshelut*), all of which is the drawing down of light from level to level, from upper to lower, in which, as it is drawn down it undergoes change, such that it becomes the existence of the lower level. In contrast, an essential drawing forth does not undergo change in the essence of its being. For, though how it essentially is, is not similar to how it is as it is drawn forth, nonetheless, in the essence of its being it remains essential.

By way of example, in the drawing down of intellect (*Mochin*) to the emotions (*Midot*) as it is in man, when the drawing down is only the radiance of the intellect, meaning the emotions (*Midot*) of the intellect (*Sechel*), the drawing down is then in a way that the being of intellect (*Mochin*) becomes the being of emotions (*Midot*). However, when the drawing down is of the aspect of the essence of the intellect (*Atzmut HaMochin*), even if this is drawn down into the emotions, they literally become the being of intellect (*Mochin*).¹⁴²²

The same is so of the bestowal to below, that all other bestowals of physicality come in a way of undergoing a change of being. Therefore, even though “no evil descends from

¹⁴²² See Kuntres HaHitpaaalut of the Mittler Rebbe, translated as Divine Inspiration, in regard to the distinction between “natural love and fear” and “intellectual love and fear.” Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 & 35 and the notes (and introduction) there.

Above,”¹⁴²³ nonetheless, when the bestowal comes down, there is waste and dross etc. In contrast, this is not so of the drawing down of the Manna, which had no waste or dross,¹⁴²⁴ and was not in a way of undergoing change. Rather, even as it is drawn down below, it is the essence of the pleasure (*Atzmut HaTaanug*).

Now, since the manner of the drawing down is that upon the ascent of the six emotions (*Midot*) to the aspect of the three upper *Sefirot* of the Ancient One-*Atik*, they become filled with this beneficence, and then, upon their descent into the aspect of the chaining down (*Hishtalshelut*), the Manna is drawn from them, therefore, the drawing down is in a way of “each day’s portion on its day.” That is, on its day, each emotion bestows what it received from the aspect of the Supernal pleasure.

This is unlike the other bestowals that stem from the chaining down (*Hishtalshelut*) that is drawn in a way of level to level etc., in which the bestowal is through manifestation within the aspect of Kingship-*Malchut*, which receives from all the *Sefirot*. (For, as known,¹⁴²⁵ the *Sefirah* of Kingship-*Malchut* is called “the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל,” because she collects and gathers all the lights into herself etc.) This is why [in an ordinary bestowal] a drawing down from one day to its fellow day is possible.

¹⁴²³ See Midrash Rabba 51:3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, The Gate of His Title (*Shaar HaKinuy*).

¹⁴²⁴ Talmud Bavli, Yoma 75b

¹⁴²⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on ; Pardes Rimoni, Shaar 23 (*Shaar Erchei HaKinuyim*) section on “*Knesset Yisroel*.”

In contrast, this is not so of the Manna, since the root of its drawing is from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*), and the bestowal is in the upper emotive qualities, not by way of actual manifestation (*Hitlabshut*) in the aspect of Kingship-*Malchut*. This is why the drawing down was in a way of “each day’s portion on its day,” meaning that each emotive quality bestows on its day.

5.

However, at first glance this is not understood. For, since the root of the drawing down on the day of Shabbat is the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*) and even transcends the root and source of time, and when this is drawn down during the mundane days of the week, it is not in a way of actual manifestation (*Hitlabshut*) in the order of the chaining down of the worlds (*Hishtalshelut*), but is rather in a way that what is drawn down is the essence of the light as it is in its source and root, (except that it comes in physical garb and in a way of felt pleasure etc.), this being so, even after the drawing down, it should have been in a way that transcends time.

Moreover, just as the drawing down was not according to measure, as the verse states,¹⁴²⁶ “Whosoever took more had nothing extra, and whosoever took less was not lacking,” so

¹⁴²⁶ Exodus 16:18

likewise, the drawing down should also not have been according to the matter of time altogether.

In other words, in regard to all other bestowals, since they are of the order of the chaining down of the worlds (*Seder Hishtalshelut*), within which there is the aspect of time, therefore the bestowal to below must be within the matter of time. In contrast, this should not be so of the bestowal of the Manna, which is an aspect that transcends both the chaining down of the worlds (*Seder Hishtalshelut*) and time. This being so, it is not understood why specifically the Manna was in a way of “each day’s portion on its day.”

However, the explanation is that all bestowals that are of the aspect of the chaining down of the worlds (*Hishtalshelut*) are in a way of arousal from below that brings arousal from Above. This is the matter of the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) brought about through the toil of affecting refinements (*Avodat HaBirurim*) etc. It is for this reason that one day [lends] to the other. In contrast, the Manna is the aspect of arousal from Above, which comes in and of itself, not through the toil of affecting refinements (*Avodat HaBirurim*). It therefore is specifically in a way of “each day’s portion on its day.”

By way of analogy, through one’s toil and labor, it is possible that what he profits in a single day will last him for many days. The same is so of the crops of the earth, that as the verse states, “he who works his soil will be sated with bread.”¹⁴²⁷ That is, the [crop] comes all at once, but lasts for a long time. In contrast, something that does not come through

¹⁴²⁷ Proverbs 12:11; 28:19

toil and labor, but is given to a person as a gift, as much as he is given, is what he is given etc.

Thus, since the bestowal of the Manna transcends the [matter of] refinements (*Birurim*), but is in a way of a gift from Above, it therefore was in a way of “each day’s portion on its day,” in that on each day there is a drawing down of a gift from Above, and “one day neither gives nor lends to its fellow day.”

We thus find that since the drawing down of the Manna was specifically on Shabbat, because the root of its drawing is from the innerness (*Pnimityut*) of the Supernal pleasure (*Taanug*), and such a drawing can only be on Shabbat, when *Zeir Anpin* ascends to the aspect of the Ancient One-*Atik* (as explained above), therefore, the drawing down is in a way of a gift, meaning [that is comes] from an arousal from Above, as it is, in and of itself. This is why the drawing down of the Manna was specifically in a way of “each day’s portion on its day.”

This explains the teaching of the Zohar mentioned above (in chapter three) that these two matters are interdependent. For, since Above, the drawing down of the Manna is specifically on Shabbat, therefore its descent during the mundane days of the week was in a way of “each day’s portion on its day.”

6.

Now, as it is in the Torah, the matter of the Manna, the drawing down of which is rooted in the essential pleasure (*Taanug Atzmi*) that is unfelt (*Bilti Murgash*), is the innerness (*Pnimityut*) of Torah. This is why the Manna is “food of

starvation,” because the study of the inner aspect (*Pnimityut*) of Torah is such that one does not grasp its essential being etc.

This is as explained in the discourse,¹⁴²⁸ that there is a superiority to the revealed aspects of the Torah, in that its essence is actually grasped.¹⁴²⁹ He adds:¹⁴³⁰ Therefore, if a person who is accustomed to studying Talmud and the legal authorities (*Poskim*) is interrupted [from this,] to study the inner aspects (*Pnimityut*) of Torah, he finds no pleasure in it, being that he has no grasp the essence [through this], but only knows of *HaShem*’s-יהו"ה existence etc.

However, in truth, knowledge of *HaShem*’s-יהו"ה existence, which one comes to from the inner aspects (*Pnimityut*) of Torah, this being the knowledge of His Godliness, is very high and elevated etc., and also brings one to be wholehearted¹⁴³¹ [in his service of *HaShem*-יהו"ה, blessed is He] etc.¹⁴³² However, being that the essence of His being is not grasped, therefore about this the verse states, “He starved you etc.”¹⁴³³

About this the verse states, “to make it known to you that not by bread alone does man live etc.” This is because the

¹⁴²⁸ At the end of the discourse entitled “*VaYe’ancha VaYareevecha*” 5675 (*Hemshech* 5672 *ibid.* p. 1,099).

¹⁴²⁹ The Rebbe added – “By way of jest, it is possible that even the study the revealed parts of Torah can be in such a way, that he becomes so deeply engrossed in the essential intellect of it, that he forgets about the existence of the ox and donkey [under discussion] etc.

¹⁴³⁰ The Rebbe said that this is “an odd example.” Also see the Sichah talk that followed the discourse, Ch. 16 (*Torat Menachem*, Vol. 37 p. 204).

¹⁴³¹ See *Chronicles* I 28:9

¹⁴³² See *Tanya*, *Kuntres Acharon* 156b

¹⁴³³ This is explained at greater length in the next discourse of this year, also entitled “*Vaye’ancha Vayareevecha* – He afflicted you and starved you,” Discourse 34 (*Sefer HaMaamarim* 5723 p. 189 and on).

primary aspect of “bread” (*Lechem*-לחם) is the “bread of the earth,” this being the matter of actual grasp and comprehension. However, the matter of essential pleasure (*Taanug Atzmi*) that comes in a felt way, is also the aspect of “bread” (*Lechem*-לחם), being that, at the very least, it is a felt pleasure (*Taanug Murgash*). Nonetheless, the essential unfelt pleasure (*Taanug Atzmi HaBilti Murgash*) transcends the aspect of “bread” (*Lechem*-לחם). This then is the meaning of, “to make you know that not by bread alone does man live, but rather, by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.”

That which “emanates (*Motza*-מוצא) from the mouth of *HaShem*-יהו"ה,” means the source (*Makor*-מקור) of the “mouth of *HaShem*-יהו"ה,” (as in the verse,¹⁴³⁴ “a source-*Motza* of water”), this being the matter of the innerness (*Pnimityut*) of the Supernal pleasure, which is the innerness (*Pnimityut*) of the Ancient One-*Atik* drawn down through the Manna.¹⁴³⁵

¹⁴³⁴ Isaiah 58:11

¹⁴³⁵ The conclusion of this discourse is missing.

Discourse 34

*“VaYe’ancha VaYareevecha...
He afflicted you and starved you...”*

Delivered on Shabbat Parshat Eikev,
20th of Menachem-Av, 5723¹⁴³⁶
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴³⁷ “He afflicted you and He starved you and fed you the Manna etc.” In his discourse by this title,¹⁴³⁸ his honorable holiness, the Rebbe Rashab, whose soul is in Eden, points out that in various places, the Torah discusses the superiority and elevated qualities of the Manna, but here it states, “He afflicted you and He starved you etc.,” which seems to be the opposite of a superior quality etc.

We also must understand what Talmud states,¹⁴³⁹ “Moshe instituted the blessing, ‘Who nourishes-*HaZan*-זן’ when the Manna descended for them, and Yehoshua instituted the blessing of ‘the Land-*HaAretz*-ארץ when they entered Eretz Yisroel etc.” Now, the Rashba wrote¹⁴⁴⁰ that the meaning

¹⁴³⁶ The original discourse was edited by the Rebbe and published as a pamphlet for the 20th of Menachem-Av 5750.

¹⁴³⁷ Deuteronomy 8:3

¹⁴³⁸ Of the year 5675 (*Hemshech* 5672 Vol. 2, p. 1,093)

¹⁴³⁹ Talmud Bavli, Brachot 48b

¹⁴⁴⁰ Cited in Beit Yosef to Orach Chayim 187 (cited in Likkutei Torah, Eikev 14d and on).

of “Moshe instituted... Yehoshua instituted,” is that they coined [the words of] the blessings, whereas the [requirement to] bless originates in the Torah. [This is as Talmud states,¹⁴⁴¹ “[From where do we derive that Grace after Meals is from the Torah?]¹⁴⁴² As it states,¹⁴⁴³ ‘You shall eat and be sated and bless’ – This refers to the blessing of ‘Who feeds-*HaZan*-הזן,’ etc., ‘For the land’ – This refers to the blessing of ‘the Land-*HaAretz*-הארץ.’”

Now, it states Likkutei Torah¹⁴⁴⁴ that the reason in the blessing of the Land (*HaAretz*-הארץ) we also mention “the food (*Al HaMazon*-על המזון)” that we eat by which You always nourish and sustain us,” concluding with the words, “for the land and for the food (*Al HaAretz v’Al HaMazon*-על הארץ ועל המזון)” (even though the blessing, “Who nourishes-*HaZan*-הזן” was already said), is because the blessing “Who nourishes-*HaZan*-הזן” refers to the Manna, which is “the bread of heaven,” whereas the food (*Mazon*-מזון) mentioned in the blessing of “the Land-*HaAretz*-הארץ refers to the “bread of the earth.”¹⁴⁴⁵

¹⁴⁴¹ Talmud Bavli, Brachot 48b

¹⁴⁴² The same applies to the blessings of “Who builds Yerushalayim-*Boneh Yerushalayim*-בונה ירושלים,” which Dovid and Shlomo established (See Brachot [48b] *ibid.*) and is also Biblical in origin, except that Dovid and Shlomo coined its words. (See Beit Yosef *ibid.* citing Rashba.)

¹⁴⁴³ Deuteronomy 8:10

¹⁴⁴⁴ Likkutei Torah, Eikev 14b

¹⁴⁴⁵ Simply understood, this blessing is solely for “the Land” [as it states] (Brachot 49a), “which produces food.” However, in Likkutei Torah there, as well as in Siddur Im Da”ch (109a), [it states that] the mention of “food-*Mazon*-מזון” in the blessing of the Land (*HaAretz*-הארץ) is a blessing for the “**bread** of the earth.” However, the statement in *Hemshech* 5666 p. 334 is an even greater novelty, in that “the blessing of the Land (*HaAretz*-הארץ) was instituted by Yehoshua... and **the blessing** is over the bread of the earth.” This seems to indicate that not only is the “food-*Mazon*-מזון” mentioned, but the **blessing itself** refers to the bread [of the earth] etc.”

Now, this requires explanation. For [the obligation to bless “Who nourishes-*HaZan*-הזן” requires eating to satiety, ([as the verse states] “you shall eat **and be sated** [and bless]”) and the consumption of food that brings to satiety (primarily) is from the “bread of the earth.” Yet, even so, the words “for the food (*Al HaMazon*-על המזון),” referring to the “bread of the earth,” are in the blessing of the Land (*HaAretz*-הארץ), (about which “you shall eat and be sated” is not mentioned),¹⁴⁴⁶ whereas the blessing “Who nourishes (*HaZan*-הזן),” (about which, “You shall eat **and be sated**” is mentioned) refers to the Manna, about which the verse states, “He afflicted you and He starved you.”¹⁴⁴⁷

We also must understand why the afflictions of Yom HaKippurim are derived from the affliction stated about the Manna, [as it states in Talmud],¹⁴⁴⁸ “It states here ‘affliction-*Eenuy*-עינוי’ (‘and you shall afflict (*v’Eeneetem*-ועניתם) your souls’)¹⁴⁴⁹ and it states there ‘affliction-*Eenuy*-עינוי’ (‘He afflicted you (*VaYe’anecha*-ויענך) and starved you’); Just as ‘affliction-*Eenuy*-ענוי’ means hunger there, so too ‘affliction-*Eenuy*-ענוי’ means hunger here.”

¹⁴⁴⁶ The reason the (Biblical) obligation to recite **all** the blessings of Grace after Meals is specifically after one has eaten enough to be sated, is because they all are one continuum, and in **the blessing of “Who nourishes-*HaZan*-הזן”** it states, “You shall eat and be sated.”

¹⁴⁴⁷ In Talmud Bavli, Yoma 74b it states, “From here (i.e., the hunger mentioned here) we have an allusion that blind people eat but are not sated.” Yet, it is **simply** understood that a blind person is **obligated** in the Grace after Meals. Rather, the question being pointed out in the discourse is that the liturgy of the blessing of “Who nourishes all (*HaZan*-הזן)” is **specifically** in regard to the Manna.

¹⁴⁴⁸ Talmud Bavli, Yoma 74b *ibid.*

¹⁴⁴⁹ Leviticus 16:31

Now, this requires further explanation. For, the hunger of the Manna is that its consumption did not sufficiently satisfy them, [in that, “there is no comparison between one who has bread in his basket and one who does not have bread in his basket,”¹⁴⁵⁰ (and the Manna was “each day’s portion on its day”).¹⁴⁵¹ Likewise, “there is no comparison between one who sees [the food] and eats it and one who does not see [the food] and eats it, (and in regard to the Manna,¹⁴⁵² “they could taste all flavors, but all they saw was the Manna.”)]

Thus, from the fact that they compared the affliction of the hunger of Manna to the affliction of the hunger of Yom HaKippurim, this seems to indicate that the affliction of the hunger of Manna (was not that the consumption of the Manna did not satisfy them as much as regular consumption would, but that it) was as though they had not eaten [at all].¹⁴⁵³

To further explain, based on this, we must better understand why the blessing of “Who nourishes-*HaZan-יזה*” refers to the Manna. Moreover, we must understand¹⁴⁵⁴ why currently (after the Manna has ceased), all the blessings of Grace after Meals seem to be referring to the “bread of the earth,” but, even so, the blessing “Who nourishes-*HaZan-יזה*” was coined by Moshe in reference to the Manna.

¹⁴⁵⁰ Talmud Bavli, Yoma 74b *ibid*.

¹⁴⁵¹ Exodus 16:4

¹⁴⁵² Rashi to Talmud Bavli, Yoma 74a *ibid*.

¹⁴⁵³ Even though the measure of food consumption on Yom HaKippurim is a cheekful, nevertheless, the affliction of Yom HaKippurim even negates the consumption of less than a cheekful. See She’elot uTeshuvot of the Tzemach Tzedek, Orach Chayim, Siman 36.

¹⁴⁵⁴ As pointed out in Likkutei Torah *ibid*. ([Eikev] 14b).

2.

This may be understood by prefacing with the statement in Midrash¹⁴⁵⁵ that the Manna was “a food of starvation.” That is, the explanation of “He starved you... [and fed you] the Manna,” is that the word “He starved you (*Vayareevecha-וירעיבך*)” is referring to “the Manna,” in that the Manna caused you to starve.

The explanation is that the Manna refers to the Aggadic [teachings of Torah] [as the verse states,¹⁴⁵⁶ “It was like white coriander seed [and tasted like cake fried in honey,”] about which Mechilta states, “It was like the teachings of Aggada which draw the heart of man,”] these being the inner aspects (*Pnimityut*) of the Torah.¹⁴⁵⁷ For, as explained in various places,¹⁴⁵⁸ “the bread of the earth” refers to the revealed parts of Torah, whereas “the bread of the heavens” (the Manna) refers to the inner aspects (*Pnimityut*) of Torah.

Thus, since in the inner aspects (*Pnimityut*) of Torah, one only knows *of* the existence (*Yediyat HaMetziyut*), but does not grasp the essence (*Hasagat HaMahut*),¹⁴⁵⁹ therefore, the study of the inner aspects (*Pnimityut*) of Torah is connected to hunger (as in [the verse],¹⁴⁶⁰ “A hunger... to hear to the words of

¹⁴⁵⁵ Midrash Kohelet Rabba 5:10

¹⁴⁵⁶ Exodus 16:31

¹⁴⁵⁷ See Tanya, Iggeret HaKodesh, Epistle 23 (137a).

¹⁴⁵⁸ See Likkutei Sichot, Vol. 26 p. 112.

¹⁴⁵⁹ See at length in Likkutei Torah, Vayikra 5a

¹⁴⁶⁰ Amos 8:11; Also see Ohr HaTorah in the next note.

HaShem-יהו"ה"), that is, to grasp His essential being (*Hasagat HaMahut*).¹⁴⁶¹

On a deeper level, we can say that when the Midrash states that the Manna was "a food of starvation," what is meant is (not just that the Manna does not **actually** negate the hunger of the one who eats, but also) that the Manna itself is "a food of starvation."

This may be understood by prefacing that the previous explanation, that the "bread of the earth" refers to the revealed parts of Torah, whereas the "bread of the heavens" refers to the inner parts of Torah, is only in general. However, more specifically, these two matters ("the bread of the earth" and "the bread of the heavens") are also present in the inner parts of Torah (*Pnimiyut HaTorah*).

The explanation is as Tanya states,¹⁴⁶² that there are two matters in the study of the inner parts of Torah (*Pnimiyut HaTorah*). That is, [on the one hand] it is "a lofty and exalted *mitzvah* that leads to wholeheartedness."¹⁴⁶³ For, since it relates to the matter of affecting refinements (*Birurim*), (the refinement of the emotions), it therefore is similar to "the bread of the earth." [On the other hand] the matter of "the bread of the heavens" is primarily the study and knowledge of the inner

¹⁴⁶¹ Ohr HaTorah, Eikev (Vol. 5), discourse entitled "*VaYe'anecha VaYareevecha*" p. 2,023; Similarly, also see the discourse by the same title of the year 5675, toward the end (*Hemshech* 5672 Vol. 2, p. 1,099).

¹⁴⁶² Tanya, Kuntres Acharon 156b; Also see Torat Menachem, Sefer HaMaamarim Kislev p. 83.

¹⁴⁶³ See the Lu'ach Tikkun of Tanya there.

parts of the Torah (*Pnimityut HaTorah*) for what it is, in and of itself.¹⁴⁶⁴

Now, it can be said that the difference between these two ways of study is also in the levels of the intellect (*Sechel*). That is, the study and knowledge of the inner aspects (*Pnimityut*) of Torah in order to come to wholeheartedness, is the aspect of intellect (*Mochin*) that relates to emotions (*Midot*). In contrast, the study and knowledge of the inner aspects (*Pnimityut*) of Torah, as it is, in and of itself, is the aspect of intellect (*Mochin*) that transcends emotions (*Midot*).

Based on this, we can explain why the Manna is a “food of starvation.” For, the matter of satiety (as it relates to intellect (*Sechel*)) is that he **grasps** the intellectual matter, and therefore, the knowledge and grasp of intellect (*Mochin*) that relates to emotions (*Midot*), (this being the “bread of the earth” of the inner parts of Torah (*Pnimityut HaTorah*)), is grasped in a person’s intellect in a way of actual tangible grasp and comprehension, (which is why the grasp also affects his emotions). It is thus a “food” that brings to “satiety.”

In contrast, the knowledge and grasp of intellect (*Mochin*) that transcends emotions (*Midot*), (“the bread of the heavens,” the Manna), is in a way of wondrousness and is not grasped (so much) in a person’s intellect, is a “food of starvation.”

¹⁴⁶⁴ See *Hemshech* 5672 Vol. 2, p. 1,139 [that] “the grasp that comes from the ‘bread of the earth’ is into the aspect of Godliness that manifests within the worlds, and is the toil of the Godly soul in affecting the refinement and clarification of the animalistic soul... whereas the ‘bread of the heavens’... is the knowledge and grasp of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, which transcends the worlds... and is the toil of the Godly soul in and of itself.”

It thus can be said that the difference between the two explanations of “food of starvation,” the **effect** of which is that it does not negate a person’s hunger, and that the food itself is the “hunger,” in that it transcends grasp, (even though the knowledge that affects hunger in person is [specifically] because it transcends his grasp), is that this knowledge is on a level of intellect (*Mochin*) that relates to emotions, but transcends them.

Therefore, in man (whose primary aspect is the emotions (*Midot*)), it causes the hunger and thirst to grasp the matter. However, knowledge that itself is an aspect of “hunger” is on the level of intellect (*Sechel*) that transcends emotions (*Midot*) [altogether], (as explained in chapter two). Therefore, it itself is the essential aspect of “hunger” relative to the emotions (*Midot*). When this level is revealed in the emotions (*Midot*), they come to be in a state of nullification (*Bittul*).

This is similar to the difference between Wisdom-*Chochmah* and Understanding-*Binah*. That is, through the comprehension of Understanding-*Binah*, when his contemplation (*Hitbonenut*) and grasp is into the wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the worlds, he comes to be roused with abundant love (with yearning and thirst), such that “there is the one who loves.” However, through the “sight” (*Re'iyah*-ראיה) of Wisdom-*Chochmah*, he comes to fear (*Yirah*-יראה) of

HaShem-יהוה, blessed is He, which is the nullification (*Bittul*) before Him.¹⁴⁶⁵

Nevertheless, even this level of the Manna is called “**food** of starvation.” This is because the refinement brought about through the consumption of the Manna, is that the person who eats it is in a state of ultimate self-nullification (*Bittul b’Tachlit*), by which he becomes (like) a receptacle to receive vitality from light that is altogether beyond his own capacities.

This is similar to the matter [expressed in the verse],¹⁴⁶⁶ “To enliven them in hunger” of Yom HaKippurim.¹⁴⁶⁷ This is because the hunger of Yom HaKippurim is the aspect of the unfelt essential pleasure (*Taanug Atzmi HaBilti Murgash*) that transcends eating and drinking. [For, as known,¹⁴⁶⁸ the reason it is forbidden to eat and drink on Yom HaKippurim is because on Yom HaKippurim there is the revelation of the unfelt essential pleasure (*Taanug Atzmi HaBilti Murgash*).] Thus, the matter of “To enliven them in hunger” is that on Yom HaKippurim we receive vitality from this pleasure (*Taanug*).¹⁴⁶⁹

¹⁴⁶⁵ See Sefer HaMaamarim 5708, p. 36, and elsewhere.

¹⁴⁶⁶ Psalms 33:19

¹⁴⁶⁷ See Likkutei Torah, Shir HaShirim 14b, “To enliven them in hunger is the matter of Yom HaKippurim.”

¹⁴⁶⁸ *Hemshech* 5666 p. 105 and on; p. 542.

¹⁴⁶⁹ See *Hemshechs* 5672 *ibid.* (Vol. 2, p. 1,099) that “the consumption of the Manna – “the food of starvation” – is similar to the matter of “to enliven them in hunger,” meaning, the aspect of the unfelt essential pleasure (*Taanug Atzmi HaBilti Murgash*), which is the true [essence] of the matter of the Manna.”

4.

Now, this can be connected to the teaching in Zohar¹⁴⁷⁰ on the verse,¹⁴⁷¹ “See that *HaShem*-יהו"ה has given you the Shabbat.” It states there, “Rabbi Chizkiyah began [and said, the verse states],¹⁴⁷² ‘A song of ascents, from the depths I called You, *HaShem*-יהו"ה’ etc., ‘From the depths-*MiMa'amakim*-ממעמקים (in the plural) [refers to] the ‘depth of everything’ (*Imka d’Kola*-דכלא-עמקא) and the ‘depth of the wellsprings’ (*Imka d’Beira*-דבירא-עמקא).”

About this, the one whose *Hilulah* we are celebrating¹⁴⁷³ wrote on the margin of the page in his Zohar,¹⁴⁷⁴ (which was held in captivity for many years, but (his Zohar, as well as some of his other books) was recently released from captivity and arrived here), that the relationship between this explanation of “From the depths-*MiMa'amakim*-ממעמקים” and [the verse], “See that *HaShem*-יהו"ה has given you the Shabbat,” is that “the depth of everything” (*Imka d’Kola*-דכלא-עמקא) and “the depth of the wellsprings” (*Imka d’Beira*-דבירא-עמקא), refer to Wisdom-*Chochmah* and Understanding-*Binah*, from which there is a bestowal to all six emotions (*Midot*) of *Zeir Anpin*. ([This is as stated in the continuation],¹⁴⁷⁵ “The wellsprings that go forth and flow to bless everything.”) This matter is related to [the verse], “See that *HaShem*-יהו"ה has given you the

¹⁴⁷⁰ Zohar II 63a and on

¹⁴⁷¹ Exodus 16:29

¹⁴⁷² Psalms 33:19

¹⁴⁷³ The saintly Rabbi Levi Yitzchak, the father of the Rebbe.

¹⁴⁷⁴ Subsequently printed in Likkutei Levi Yitzchak, Ha'arot L'Sefer HaZohar (Vol. 2) p. 73 and on.

¹⁴⁷⁵ Zohar II 63b *ibid*.

Shabbat,” being that Shabbat is the seventh day, which is Understanding-*Binah*,¹⁴⁷⁶ (“the depth of the wellsprings” (*Imka d’Beira* דבירא-עמקא)), within which Wisdom-*Chochmah* is manifest, (“the depth of everything” (*Imka d’Kola* דכלא-עמקא)). It is “from it that the six days are blessed,”¹⁴⁷⁷ referring to the six directions of *Zeir Anpin*.

The one whose *Hilulah* we are celebrating continues and states that this is the meaning of [the verse],¹⁴⁷⁸ “And you proclaim Shabbat a pleasure-*Oneg*-ענג,” in which the word “pleasure-*Oneg*-ענג” is an acrostic for “Eden-עדן,” “River-*Nahar*-נהר” and “Garden-*Gan*-גן.”¹⁴⁷⁹

“Eden-עדן” and the “River-*Nahar*-נהר” refer to Wisdom-*Chochmah* and Understanding-*Binah*,¹⁴⁸⁰ (these being “the depth of everything” (*Imka d’Kola* דכלא-עמקא) and “the depth of the wellsprings” (*Imka d’Beira* דבירא-עמקא)). From them beneficence and blessing is drawn down to the Garden-*Gan*-גן, which is Kingship-*Malchut*. This is why Kingship-*Malchut* is called Shabbat-שבת,¹⁴⁸¹ in that Shabbat-שבת has the letters “*Shin*-ש daughter-*Bat*-בת.”¹⁴⁸² The letter *Shin*-ש-300 has the

¹⁴⁷⁶ See at length in Ohr HaTorah, Beshalach p. 615 and on; *Hemshech* 5672 p. 1,086 and on [and elsewhere].

¹⁴⁷⁷ Zohar II 63b *ibid*.

¹⁴⁷⁸ Isaiah 58:13

¹⁴⁷⁹ Tikkunei Zohar, Tikkun 55 (88b); [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*). These three words arise from the verse (Genesis 2:10), “A river-*Nahar*-נהר came out of Eden-עדן to water the Garden-*Gan*-גן.”]

¹⁴⁸⁰ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Nine (*Chochmah*).]

¹⁴⁸¹ This is as stated in Zohar *ibid*., “It is also for this reason that the Ingathering of Israel (*Knesset Yisroel*) [i.e., Kingship-*Malchut*] is called Shabbat-שבת.” See Likkutei Levi Yitzchak *ibid*. [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).]

¹⁴⁸² Zohar I 23b; Zohar III 281b (Ra’aya Mehemna)

same numerical value as “the depths-*Ma’amakim*-מעמקים-300,” these being “Eden-עֵדֶן” and the “River-*Nahar*.” The “daughter-*Bat*” refers to Kingship-*Malchut* (the “Garden-*Gan*”) in which beneficence and blessing is drawn down from “Eden-עֵדֶן” and the “River-*Nahar*,” which are “the depths-*Ma’amakim*-מעמקים-300.”

Now, we must better understand this. For, at the beginning of the matter, it discusses the drawing down of beneficence from Wisdom-*Chochmah* and Understanding-*Binah* (“the depths-*Ma’amakim*”) to the six emotions (*Midot*) of *Zeir Anpin*. However, it then explains that **this is the meaning** of [the verse], “And you shall proclaim Shabbat (שבת) a pleasure (*Oneg*),” referring to the drawing down from “Eden-עֵדֶן” and the “River-*Nahar*” to the “Garden-*Gan*,” which is **Kingship-*Malchut***.

Now, we can say that the explanation (in our service of *HaShem*, יהו"ה, blessed is He), is that [the word] “the depths-*Ma’amakim*,” in the plural, refers to the two above-mentioned matters in “hunger.” That is, “the depth of the wellsprings” (*Imka d’Beira*-עמקא דבירא) (*Understanding-Binah*) is knowledge that causes “hunger,” whereas “the depth of everything” (*Imka d’Kola*-עמקא דכלא) (*Wisdom-Chochmah*), is knowledge that itself is essentially “hunger” relative to man.

The two matters of *Zeir Anpin* and *Kingship-Malchut* are the two levels in man’s intellect, that is, as it is (somewhat) divested from [the limitations of] his existence (*Zeir Anpin*), and as it is within his limitations (*Kingship-Malchut*). The drawing down of “the depths” (*Ma’amakim*) into a person’s intellect (through his self-nullification – *Bittul*) are in

both levels in him, including in his limitations. That is, the matters of the inner aspects of Torah (*Pnimitiyut HaTorah*) which, in and of themselves, transcend intellect, are drawn down into the intellect, with actual grasp.¹⁴⁸³

It should be added that the revelation of “the depths” (*Ma’amakim*-מעמקים) is primarily within Kingship-*Malchut*. This is because the six emotions (*Midot*) of *Zeir Anpin* are (only) “blessed from the seventh day,” whereas in regard to Kingship-*Malchut*, (besides the drawing down of beneficence from Wisdom-*Chochmah* and Understanding-*Binah* within her), she herself is called “Shabbat-שבת.”

Moreover, in Shabbat-שבת (which refers primarily to Understanding-*Binah*), there also are the letters “daughter-*Bat*-בת,” meaning that the primary matter of the [letter] *Shin*-ש (“the depths-*Ma’amakim*-מעמקים”) is when it is drawn down into “the daughter-*Bat*-בת,” which is Kingship-*Malchut*.

It can thus be said that the explanation of this, as it relates to our toil in serving *HaShem*-יהוה, blessed is He, is similar to the well-known fact,¹⁴⁸⁴ that through “spreading the wellsprings to the outside”¹⁴⁸⁵ the matter of the wellsprings comes to be revealed.

¹⁴⁸³ To explain, in Ohr HaTorah, Beshalach p. 638, it is explained that Shabbat-שבת, which has the letters “*Shin*-ש and daughter-*Bat*-בת” is that “Kingship-*Malchut*, which is called ‘the daughter-*Bat*-בת,’ ascends to Understanding-*Binah*, which is called ‘*Shin*-שׁיין.” [In contrast,] in Likkutei Levi Yitzchak it is explained that what is drawn to the “daughter-*Bat*-בת” is a drawing **down**.

¹⁴⁸⁴ Kuntres Inyana Shel Torat HaChassidus, Ch. 18 and on.

¹⁴⁸⁵ [See the famous letter of the Baal Shem Tov, printed in Keter Shem Tov, Section 1, and translated in The Way of The Baaal Shem Tov.]

5.

Now, from the two above-mentioned matters present in the Manna and in the inner aspects of Torah (*Pnimitiyut HaTorah*) – the “hunger” that transcends grasp and comprehension, but nevertheless is called “**food** of starvation” – there is a chaining down of these matters in the actual literal Manna.

The explanation is that the reason the Manna came in a way of “each day’s portion on its day,” [which is why it states, “He afflicted you and He starved you,” being that “there is no comparison between one who has bread in his basket and one who does not have bread in his basket”], is because the world [is limited to] the parameters of (space and) time,¹⁴⁸⁶ whereas the Manna transcends the world, and transcends the parameters of time. Therefore, even after it was drawn into the world, it had to be renewed every single day.¹⁴⁸⁷

This then, is the meaning of [the teaching about the Manna], “There is no comparison between one who has bread in his basket and one who does not have bread in his basket.” For, in regard to the “bread of the earth,” and this applies to all bestowals drawn into the world, since it is not recognizable in them that they are renewed each day,¹⁴⁸⁸ it therefore appears to a person that “they are in his basket.” In contrast, in regard to the Manna, it was openly revealed that each and every day it

¹⁴⁸⁶ Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], Ch. 7 (82a)

¹⁴⁸⁷ See Ohr HaTorah, Beshalach p. 601 & p. 645; Also see Likkutei Sichot, Vol. 4, p. 1,099.

¹⁴⁸⁸ See Ohr HaTorah *ibid.* p. 645.

was renewed from Above, and that it “is not in the basket” of man.

This is similarly so¹⁴⁸⁹ in the fact that “they could taste all flavors [but all they saw was the Manna],” (which is the second reason given for the “hunger” of the Manna). That is, it is not possible for all flavors to be in something that is limited, (especially since there are opposite flavors). The fact that the Manna had all flavors within it is because even as it was drawn down below, it was “bread of **the heavens**,” meaning, a Godly matter that transcends worldly limitations.

This is the meaning of [the words of the Talmud in regard to the Manna, that it is compared to] “one who does not see [the food] and eats.” That is, the eye of man, who is limited, is incapable of grasping the limitlessness (*Bli Gvul*) of the Manna, and he therefore did not even see it as ordinary food. This is analogous to a place where the light is too great to bear, in that it confuses the sight.

Now, when it states that the Manna is a “food of starvation,” this [only] is when a person [senses himself] as an existence unto himself. However, this is not so if he is nullified to *HaShem*'s-יהו"ה Godliness, in which case his primary pleasure and delight is from bestowal in which he senses that it “is not in his basket,” but is drawn down from the Holy One, blessed is He. That is, through his nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, he becomes a receptacle for bestowal of beneficence that is without limitation, and “he sees [the food] and eats.”

¹⁴⁸⁹ Also see Likkutei Sichot ibid.

6.

With the above in mind, we can explain the words of the Grace after Meals, (about which the verse states,¹⁴⁹⁰ “And you shall eat and be sated and bless”) in reference to the Manna. For, the true matter of satiety (that of wealth),¹⁴⁹¹ is in the Manna, when one senses that the beneficence given him is “not in his basket” (that is, it is not in one’s [dominion]) but **always** is bestowed from Above (like the Manna, in which it was openly recognizable and revealed that every single day it was renewed).

Now, each and every Jew is capable of coming to sense this. This is especially so considering that, as known¹⁴⁹² in our times (the time of exile) one’s livelihood (*Parnasah*) is in a way of the bestowal of Manna. Through sensing this, one thereby becomes a receptacle to receive the limitless beneficence of the Manna.

This is as our sages, of blessed memory, stated,¹⁴⁹³ “An empty vessels holds, whereas a full vessel does not hold.” That is, when one [senses himself as being] an existence unto himself, especially when he thinks that the beneficence given him is “in his basket” (“a full vessel”), he then does not even hold the limited bestowal of “bread of the earth.” However, through being “an empty vessel,” he thereby even holds the

¹⁴⁹⁰ Deuteronomy 8:10

¹⁴⁹¹ See Talmud Bavli, Yoma 75a – “**Precious stones and pearls** fell for the Israelites with the Manna.”

¹⁴⁹² Sefer HaMaamarim 5709 p. 21; Aalso see Likkutei Sichot Vol. 16, p. 178 note 38.

¹⁴⁹³ Talmud Bavli, Brachot 40a; Sukkah 46a; Also see Sefer HaMaamarim 5700 p. 153; 5703 p. 191, and elsewhere.

wealth and satiety of the Manna, and there is a drawing down of all bestowals of beneficence to him in [regard to] his children, his health, and his livelihood, in a way of abundance!

Discourse 35

“*Re’eh Natati Lifneichem HaYom Brachah...*
See, I give before you today a blessing...”

Delivered on Shabbat Parshat Re’eh,
Shabbat Mevarchim Elul, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁹⁴ “See, I give before you today a blessing... the blessing, that you will listen to the commandments of *HaShem*-יהוה your God etc.” Now, the question about the precise wording of this verse is well known.¹⁴⁹⁵ That is, we must understand why it uses a term of “giving-*Netinah*-נתינה,” stating, “I give-*Notein*-נותן... a blessing.” At first glance, the verse should [simply] have said, “I bless you etc.”

We also must understand the meaning of the word “(I give) **before** you-*Lifneichem*-לפניכם,” though, at first glance, it should have [simply] said, “I give **to** you-*Lachem*-לכם.” We also must understand why it states, “**that** you will listen-*Asher Tishme’u*-אשר תשמעו,” which indicates certainty. For, at first glance, since it continues, “**If** you do not listen-*Eem Lo Tishme’u*-אם לא תשמעו,” here too, it should have said “**If** you

¹⁴⁹⁴ Deuteronomy 11:26-27

¹⁴⁹⁵ See the discourse entitled “*Re’eh Anochi*” 5675 (*Hemshech* 5672 Vol. 2, p. 1,100).

listen-*Eem Tishme'u*-אם תשמעו," indicating that it is conditional. For though there indeed is the promise that,¹⁴⁹⁶ "no one banished from Him will remain banished," nonetheless, another verse states,¹⁴⁹⁷ "if you will follow My decrees," and,¹⁴⁹⁸ "if we heed His call." This being so, here too, it should have said, "if you listen-*Eem Tishme'u*-אם תשמעו," and [we therefore must understand] why it states, "that you will listen-*Asher Tishme'u*-אשר תשמעו."

2.

Now, the explanation is that the word "*Asher*-אשר" also indicates pleasure,¹⁴⁹⁹ as in the verse,¹⁵⁰⁰ "[Leah said,] It is my joy (*b'Oshree*-באשרי) for women have deemed me joyful (*Eeshroonee*-אשרוני), so she called his name '*Asher*-אשר.'" It thus refers to the matter of pleasure (*Taanug*) brought about through the general service of *HaShem*-יהו"ה, blessed is He, in fulfilling His *mitzvot*, this being *HaShem's*-יהו"ה ultimate Supernal intent in the creation [of the world].

This is as our sages, of blessed memory, explained¹⁵⁰¹ the verse,¹⁵⁰² "His thighs (*Shokav*-שוקיו) are pillars of marble," that, "The Holy One, blessed is He, yearned (*Nishtokek*-נשתוקק)

¹⁴⁹⁶ Samuel II 14:14; See Tanya, Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3.

¹⁴⁹⁷ Leviticus 26:3

¹⁴⁹⁸ Psalms 95:7

¹⁴⁹⁹ See the end of the discourse entitled "*Re'eh Anochi*?" 5675 (*Hemshech* 5672 Vol. 2, p. 1,107).

¹⁵⁰⁰ Genesis 30:13

¹⁵⁰¹ Midrash Bamidbar Rabba 10:1

¹⁵⁰² Song of Songs 5:15

to create it.” This is because of the pleasure (*Taanug*) Above is caused by man’s toil in serving Him in this world.

This also is the matter of Shabbat, about which the verse states],¹⁵⁰³ “And you call Shabbat a pleasure-*Oneg*-ענג.” For, just as through toiling during the six mundane days of the week, the matter of pleasure (*Taanug*) is caused on Shabbat, so likewise, it is through the general toil of self-restraint (*Itkafiya*) etc., during “the six millennia of the world,”¹⁵⁰⁴ that during the seventh millennium, the matter of which is receiving the reward, the matter of pleasure (*Taanug*) is caused.

3.

The explanation¹⁵⁰⁵ is as our sages, of blessed memory, stated,¹⁵⁰⁶ “If only the Jewish people would keep two Shabbats according to their laws (*Halachot*) they would immediately be redeemed.” This does not contradict another teaching of our sages, of blessed memory, that,¹⁵⁰⁷ “If the Jewish people would keep one Shabbat properly, the son of Dovid would immediately come.”

This is because¹⁵⁰⁸ every Shabbat consists of two Shabbats. That is, there is the lower Shabbat (*Shabbat Tata’ah*) and the upper Shabbat (*Shabbat Ila’ah*).¹⁵⁰⁹ The lower Shabbat

¹⁵⁰³ Isaiah 58:13

¹⁵⁰⁴ Talmud Bavli, Rosh HaShanah 31a

¹⁵⁰⁵ See the discourse entitled “*Re’eh Anoch?*” 5675 *ibid.*, and its continuation in the discourse entitled “*Shoftim v’Shotrim*” 5675 (p. 1,100 and on).

¹⁵⁰⁶ Talmud Bavli, Shabbat 118b

¹⁵⁰⁷ Talmud Yerushalmi, Taanit 1:1

¹⁵⁰⁸ See Likkutei Torah, Behar 41a

¹⁵⁰⁹ See Zohar I 5b

(*Shabbat Tata'ah*) is the rest and tranquility that comes after toil and labor. Thus, the pleasure in this rest is commensurate to the toil and labor that preceded it. In contrast, the upper Shabbat (*Shabbat Ila'ah*) is essential rest and tranquility.

This may be understood through [the analogy of] a person who does a certain work. While he is occupied in the act, the powers [of his soul] descend and come in a way of constriction (*Tzimtzum*). For example, even while the power of action (*Ko'ach HaMa'aseh*) is still included in the power of movement of his hand, it is on a much higher level, in which it is in a greater state of revelation.

In contrast, when it is drawn down to act in a specific way, it then descends and becomes constricted (*Tzimtzum*) [to this specific act] etc. How much is this most certainly so in regard to the inner powers [of his soul], such as his emotions (*Midot*) and intellect (*Sechel*), which, in essence, are higher than action, in that during the action, they descend to the level of action.

This because for the action to be as it should be, he must want to do his work and also must delve with his intellect as to how and what to do etc. Now, for this to be, there must be a matter of constriction (*Tzimtzum*). That is, there not only must be a constriction in relation to doing this particular thing, but there also must be a constriction in relation to the general matter of action itself, being that, in essence, the emotions (*Midot*) and intellect (*Sechel*) are higher than action. Similarly, in action there also is desire (*Ratzon*) and pleasure (*Taanug*), this being the cause that [propels] him to do it. This being so, there also

must be a descent and constriction of the desire (*Ratzon*) and the pleasure (*Taanug*) etc.

However, all this is [only] while he is engaged in the action. However, when he rests from his work, all these powers ascend from their descent and constriction, and return to their essential state, and he delights in this rest from the descent and constriction.

Now, the pleasure of this rest and relaxation is the very same pleasure that descended and spread into the matter of action, except that while he was engaged in the work, the pleasure (*Taanug*) was hidden. (That is, the pleasure (*Taanug*) was only the cause [that propelled him] to do the work, however [while he was working] the pleasure (*Taanug*) itself was hidden.) This is because it was in a state of descent and constriction.

However, when he rests and relaxes [from the work], the very same pleasure that was in a state of descent and spreading forth in his [manifest] powers, becomes revealed, except that it now is reversed, in that now the pleasure [is experienced], which is the opposite of the pleasure that was [hidden] in the work. This is the pleasure (*Taanug*) in the rest and relaxation.

From this example, we can understand the matter as it is Above, in relation to the matter of the creation and existence of the worlds, which comes from the power of action (*Ko'ach HaMaaseh*). This is as stated,¹⁵¹⁰ “For all the praiseworthy work of Your hand.” This refers to the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is the aspect

¹⁵¹⁰ In the *Yotzer* blessing of the *Shema*.

of Action (*Asiyah*) of the world of Emanation (*Atzilut*), which becomes the source for the existence of the worlds. This refers to the matter of the letters (*Otiyot*) within Kingship-*Malchut*, as the verse states,¹⁵¹¹ “By the word of *HaShem*-יהוה the heavens were made,” being that the speech (*Dibur*) of the Holy One, blessed is He, is considered to be an action (*Ma’aseh*).¹⁵¹²

Additionally, in regard to the coming into being of the worlds, there also is a manifestation of all the levels above Kingship-*Malchut*. (That is, they all are drawn into the aspect of Kingship-*Malchut*, which is called,¹⁵¹³ “the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל,” because she collects and gathers all the lights above her.)

For example, [she includes] the emotions (*Midot*), as the verse states,¹⁵¹⁴ “For six days did *HaShem*-יהוה make the heavens and the earth etc.,” referring to the six emotions (*Midot*). This is likewise so of the intellect (*Mochin*), as the verse states,¹⁵¹⁵ “You have made them all with Wisdom-*Chochmah*,” and as our sages, of blessed memory, stated,¹⁵¹⁶ “The Holy One, blessed is He, created His world with ten things: With wisdom-*Chochmah* etc.”

Similarly, the aspects of desire (*Ratzon*) and pleasure (*Taanug*) are also in the creation of the worlds, as in the teaching,¹⁵¹⁷ “When it arose in His desire to create the world

¹⁵¹¹ Psalms 33:6

¹⁵¹² Midrash Bereishit Rabba 44:22

¹⁵¹³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “*Knesset Yisroel*”; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “*Knesset Yisroel*”; Also see Torah Ohr, Tetzaveh 84b.

¹⁵¹⁴ Exodus 20:11; 31:17; Zohar I 247a; Zohar III 298b, and elsewhere.

¹⁵¹⁵ Psalms 104:24

¹⁵¹⁶ See Talmud Bavli, Chagigah 12a

¹⁵¹⁷ See Zohar I 29a; 86b

etc.,” and as our sages, of blessed memory, taught¹⁵¹⁸ “The verse,¹⁵¹⁹ ‘His thighs (*Shokav*-שוקיו) are pillars of marble’ refers to the world that The Holy One, blessed is He, yearned (*Nishtokek*-נשתוקק) to create” (as mentioned in chapter two).

As known, this is the matter of the construction of Kingship-*Malchut* on Rosh HaShanah, at which time we draw down the aspect of the Crown-*Keter* of Kingship-*Malchut*, so that there is the aspect of the desire (*Ratzon*) and pleasure (*Taanug*) in Kingship-*Malchut*. This is because, on Rosh HaShanah, everything reverts to its original state, and it therefore is necessary to awaken and draw down the desire (*Ratzon*) and pleasure (*Taanug*) for Kingship-*Malchut* anew.

It thus is understood that the general matter of the creation and existence of the worlds, through the drawing down of the power of action (*Ko'ach HaMa'aseh*), which is the aspect of Kingship-*Malchut*, within which there also is a manifestation of the levels that transcend it, up to and including the aspects of desire (*Ratzon*) and pleasure (*Taanug*), all of which is a matter of descent and constriction (*Tzimtzum*) etc.

Now, all the above is during the six mundane days of the week, which are in a way that “each day performs its labor.”¹⁵²⁰ However, as mentioned above, on the day of Shabbat rest and ascent from the descent and constriction (*Tzimtzum*) is caused, and everything reverts to its essential state, as it was before to its descent and constriction.

¹⁵¹⁸ Midrash Bamidbar Rabba 10:1

¹⁵¹⁹ Song of Songs 5:15

¹⁵²⁰ See Zohar III 94b

This is similar to Rosh HaShanah, at which time everything reverts to its original state (as mentioned before), except that on Rosh HaShanah it is in a state of withdrawal (*Siluk*), which is why it then is a time of judgment and justice etc. However, on Shabbat, it is in a state of ascent (*Ha'ala'ah*), and therefore the day of Shabbat is the aspect of pleasure (*Taanug*), as the verse states, “And you call Shabbat a pleasure (*Oneg*),” (as mentioned in chapter two), this being the pleasure (*Oneg*) of the rest and relaxation.

This is the very same pleasure there was in the descent and the spreading forth, except that the pleasure (*Taanug*) was concealed then, whereas the pleasure is revealed in the rest and ascent. However, it is the opposite of the pleasure that preceded it, which took place during the descent and spreading of the light of *HaShem's* יהוה's Godliness in the aspect of Action (*Asiyah*), whereas here, the pleasure is specifically in the rest and relaxation.

4.

However, this must be better understood. For, at first glance, this makes sense in regard to a human being, in whom the pleasure of the rest results from the exertion and exhaustion caused by the toil, so much so, that because of the toil, he becomes short of breath and spirit, which causes expiry and cessation in the pleasure [hidden] in the descent and spreading forth of his powers to manifest in the work. Thus, when he rests from the toil and his breath and spirit return to him, he then derives great pleasure from the rest.

However, Above in *HaShem's* יהו"ה Godliness, strenuous toil and exhaustion is not applicable, Heaven forbid to think so. This is because, "the Holy One, blessed is He, did not create His world with toil and exertion."¹⁵²¹ In other words, the matter of exertion and exhaustion only applies to man, whose strength is limited, and there thus is expiry to the extent that his powers can spread through toil and exertion.

In contrast, this is not so Above in *HaShem's* יהו"ה Godliness, being that His greatness cannot be fathomed etc.,¹⁵²² and moreover, His power to act and actualize has no limitations whatsoever. This is as our sages, of blessed memory, stated,¹⁵²³ "When the Holy One, blessed is He, created His world, it expanded continually... until the Holy One, blessed is He, rebuked it etc." This being so, Above in His Godliness, what is it that causes the pleasure and the matter of rest and relaxation?

However, the explanation is that it indeed is so, that even that which is drawn down into the power of the Actor within the acted upon, is in a limitless state (*Bli Gvul*). In other words, even though in order for the aspect of Kingship-*Malchut* to be the source for the worlds, a great descent and lowering is necessary, so much so, that about this it states,¹⁵²⁴ "Be a tail to lions," meaning the lowest aspect of the world of Emanation (*Atzilut*), "and do not be a head to foxes," meaning the worlds of Creation, Formation, and Action (*Briyah, Yetzirah,*

¹⁵²¹ Midrash Bereishit Rabba 3:2; 12:10

¹⁵²² See Psalms 145:3

¹⁵²³ Talmud Bavli, Chagigah 12a

¹⁵²⁴ Mishnah Avot 4:15; See Likkutei Torah, Shir HaShirim 8c

Asiyah),¹⁵²⁵ and as it states in *Etz Chayim*,¹⁵²⁶ even the point (*Nekudah*) of Kingship-*Malchut* which breaks through the screen (*Masach*) and descends into the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah* of the world of Creation (*Briyah*) and is called the “head” (*Rosh*-ראש) of Creation (*Briyah*), since it is extremely diminished, it therefore is unlike how it is in the world of Emanation (*Atzilut*), in which it is the aspect of “the tail of lions,” and how much more is this so of the Godly light that comes by way of becoming garbed in the creations, which is a very great lessening.

Nevertheless, even after all this descent and lessening, it still is in a limitless state, so much so that “it expanded continually.” Yet, “even so, the Holy One, blessed is He, rebuked it etc.” That is, he gave it measure and limited the spreading forth of its strength to be “up to here and no further.” This is because it arose in His Supernal will, blessed is He, that there should be a limit and measure to the pleasure in the descent and constriction in the creation and coming into being of the worlds.

Thus, because it was by His will, blessed is He, that he limited and measured the descent and spreading of the Godly power and pleasure in this, therefore, upon the completion and conclusion of the spreading forth, in accordance to what arose in His will, it returns and ascends etc. In other words, the very same power and pleasure that spread forth and came into the aspect of descent, itself ascends above. This then, is the

¹⁵²⁵ Mishnah Avot 4:15 *ibid.*; Likkutei Torah, Shir HaShirim 8c *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 47 & 48.

¹⁵²⁶ In *Hemshech* 5672 *ibid.* (p. 1,102) it cites to Shaar 47, Ch. 1, which is the Shklov 5560 edition. In our editions see Shaar 47, Ch. 6.

pleasure that came about through the descent and spreading forth, by which there then is pleasure in rest and relaxation from the spreading forth, this being the ascent.

This being so, it is similar to the rest that follows toil and labor, except that Above, in *HaShem*'s יהו"ה Godliness, the matter of exertion is not applicable (as mentioned above). [Nevertheless], it is the aspect of rest and ascent that follows the descent and constriction.

5.

Now, all the above relates to the pleasure that comes upon the completion of the work of creating and bringing the world into being, which is the pleasure in its existence itself. However, there also is an inner intent in the existence of the world.

For example, when a person builds a house, he has an inner intention in it, which is to have a beautiful home [to dwell in], as the verse states,¹⁵²⁷ “the splendor of man [is] to dwell in a house,” and to have furnishings that are arranged delightfully in it etc. This is because he has pleasure in a having home, in a house with arranged furnishings and the like.

This pleasure is what causes the desire and pleasure in toiling in its construction. For, although it is strenuous work in the most literal sense, he nevertheless has a desire and pleasure in this, because of the more inner pleasure in having a home upon completing its construction.

¹⁵²⁷ Isaiah 44:13

The same applies to the intellect and wisdom involved, as to how the house [should be built] and what form it should have, such as its rooms and the like. This too, accords to the pleasure he has in the inner intention for the house. That is, it accords to the way [it will please him] according to how his intellect dictates [the design of] the house. When the house is then complete, if it accords to what his intellect dictated, and he finds it to be proper in all its details, he then will delight in his soul etc.

From this example, we can understand how this matter is Above, in *HaShem's* יהוה's Godliness. Namely, that the cause of the pleasure in the existence of the world, which "the Holy One, blessed is He, yearned to create," is the inner pleasure (*Oneg Pnimi*) of the inner intention for the existence of the world, which is "to make a dwelling place for Himself in the lower worlds,"¹⁵²⁸ through our toil in fulfilling Torah and *mitzvot*, [as it states],¹⁵²⁹ "It brings satisfaction of spirit before Me that I spoke and My will was done."

In other words, through fulfilling the *mitzvot*, we refine the physical things within which the *mitzvot* manifest, thus making them into vessels [that are receptive to] the revelation of His Godliness. All this is established according to the wisdom and measure of the Torah, as to how the *mitzvah* should be done, by which this refinement is affected etc., in accordance to His pleasure in the matter of having "a dwelling place for Himself in the lower worlds." Thus, it is in this way that man

¹⁵²⁸ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁵²⁹ Torat Kohanim and Rashi to Leviticus 1:9

must also toil. That is, the primary toil is actual deed that stems from accepting the yoke of His Kingship.

In this, there also must be the manifestation of intellect (*Mochin*) and emotions (*Midot*), this being the matter of contemplation (*Hitbonenut*) and love and fear of *HaShem*-יהו"ה, blessed is He. Likewise, there also must be the manifestation of desire (*Ratzon*) and pleasure (*Taanug*) etc.

Now, when the toil of the six mundane days of the week, which relate to the matter of [affecting] refinements (*Birurim*), are as they should be, the day of Shabbat then becomes perfected and its pleasure is then complete and whole, (“and you call Shabbat a pleasure”). In other words, there not only is the pleasure stemming from the rest and ascent that follows the descent and constriction in the matter of the creation, but there also is the pleasure stemming from fulfilling the inner intention of creation, that there be “a dwelling place for Himself in the lower worlds.”

All this is so when the toil in fulfilling Torah and *mitzvot* is as it should be, which generally is the toil of the righteous *Tzaddikim*. However, even if one has sinned, transgressed, and left the [proper] path, there nevertheless is rectification for this, through serving *HaShem*-יהו"ה, blessed is He, with repentance and returning (*Teshuvah*) to Him. On the contrary, through this an even greater ascent is caused, as our sages, of blessed memory, stated,¹⁵³⁰ “In the place that the repentant (*Baalei Teshuvah*) stand, [even the perfectly righteous *Tzaddikim* cannot stand].”

¹⁵³⁰ Mishneh Torah, Hilchot Teshuvah 7:4

Now, with the above in mind, we can understand why the verse states, “**that** you shall listen-*Asher Tishme’u*- אשר תשמעו,” using a term indicating certainty, rather than a term indicating that is conditional, such as “**If** you listen-*Eem Tishme’u*-אם תשמעו-” as in the verse,¹⁵³¹ “If (*Eem*-אם) you will follow My decrees,” and,¹⁵³² “If (*Eem*-אם) we heed His call.” For, when the verse states, “If (*Eem*-אם) you will follow My decrees,” this refers to fulfilling the *mitzvot*. Thus, since there is doubt as to whether he will properly fulfill them, or whether he will have to serve *HaShem*-יהוה, blessed is He, with repentance and return (*Teshuvah*), therefore the verse states “**If** (*Eem*-אם) you will follow My decrees.”

However, the verse, “If (*Eem*-אם) you will heed His call” refers to serving Him with repentance and return (*Teshuvah*). This is understood from what Eliyahu responded to Rabbi Yehoshua ben Levi, when he asked [Moshiach], “Master, when are you coming?” [to which Eliyahu explained Moshiach’s reply], “Today, if (*Eem*-אם) you will heed His call.”¹⁵³³

Now, as known, the coming of Moshiach is brought about through repentance and return (*Teshuvah*),¹⁵³⁴ (so much

¹⁵³¹ Leviticus 26:3

¹⁵³² Psalms 95:7

¹⁵³³ Talmud Bavli, Sanhedrin 98a

¹⁵³⁴ Talmud Bavli, Sanhedrin 97b; Mishneh Torah, Hilchot Teshuvah 7:5; Also see the beginning of the discourse entitled “*Re’eh Anochi*” 5672 (Sefer HaMaamarim 5672-5675 p. 188).

so, that “Moshiach is destined to bring the righteous to return in *Teshuvah*”)¹⁵³⁵ The verse therefore states “If-*Eem*-אם,” indicating that this is not certain. This is because if [the Jewish people] fulfill Torah and *mitzvot*, the matter of repentance (*Teshuvah*) will not be necessary.

However, in this verse it states, “I give before you today a blessing and a curse.” The blessing refers to fulfilling the *mitzvot*, through which the drawing down of the light of *HaShem*’s-יהוה Godliness is caused, whereas the curse refers to the matter of repentance (*Teshuvah*). (This is why it is applicable to say about it, “I give etc.,” in that [repentance (*Teshuvah*)] is the matter indicated by the verse,¹⁵³⁶ “*HaShem*-יהוה your God reversed the curse into a blessing,” through which a revelation of an even higher light and illumination is drawn down.)

The verse therefore states, “**that** you shall listen-*Asher Tishme’un*-תשמעון-אשר,” using a term indicating certainty. This is because, one of the two will necessarily occur, that is, either they will fulfill the *mitzvot* or they will repent (*Teshuvah*). Moreover, both cause the matter of pleasure (*Taanug*) Above in *HaShem*’s-יהוה Godliness, which is the meaning of the word “joy-*Asher*-אשר,” this being a term indicating pleasure (*Taanug*), (as explained in chapter two).

¹⁵³⁵ See Zohar III (Ra’aya Mehemna) 153b; Likkutei Torah, Shmini Atzeret 92b; Shir HaShirim 50b; *Hemshech* 5672 Ch. 222 (Vol. 2 p. 618); Discourse entitled “*v’Heinif*” and discourse entitled “*Vayomer Lo Yohonatan*” 5711, translated in The Teachings of The Rebbe 5711, Discourse 7 and Discourse 8 (Sefer HaMaamarim 5711, p. 63 and on; p. 65 and on).

¹⁵³⁶ Deuteronomy 23:6

Now, in regard to why the verse states, “I give before you-*Anochi Notein*-אנכי נותן,” using a term of “giving-*Netinah*-נתנה,” this is similar to what our sages, of blessed memory, stated¹⁵³⁷ on the verse,¹⁵³⁸ “And you will be a blessing,” that, “the blessings are granted to you.” This is because the matter of a blessing (*Brachah*-ברכה) is from Above to below, which specifically depends on the one who has the power to bless. Thus, the meaning of “the blessings are granted to you,” is that “it is in his power to bless etc.”

The meaning of the word “before you-*Lifneichem*-לפניכם,” is that this term indicates innerness (*Pnimityut*). This refers to the innerness (*Pnimityut*) of the soul, which is bound to the innerness (*Pnimityut*) Above, as the verse states,¹⁵³⁹ “Seek My face (*Panai*-פני),” (through which) “Your face (*Panecha*-פניך) *HaShem*-יהו"ה, do I seek,” such that the general totality of service of *HaShem*-יהו"ה must be in this way, both service of Him by the righteous (*Tzaddikim*), as well as the service of Him by the repentant (*Baalei Teshuvah*).¹⁵⁴⁰

¹⁵³⁷ Midrash Bamidbar Rabba 11:2

¹⁵³⁸ Genesis 12:2

¹⁵³⁹ Psalms 27:8; See Likkutei Torah, Teitzei 36b; Nitzavim 44b and on.

¹⁵⁴⁰ The conclusion of this discourse is missing.

Discourse 36

*“LeDovid HaShem Oree v’Yeeshee...
By Dovid, HaShem is my light and my salvation...”*

Delivered on Shabbat Parshat Ki Tavo,
18th of Elul, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁵⁴¹ “By Dovid, *HaShem*-יהו"ה is my light and my salvation etc.” In his notes on Psalms,¹⁵⁴² his honorable holiness, the Tzemach Tzedek explains that “my light (*Oree*-אורי)” means through the Torah, about which the verse states,¹⁵⁴³ “Torah is light (*Ohr*-אור),” and “my salvation (*Yeeshee*-ישעי)” means through the *mitzvot*, which are the garments called,¹⁵⁴⁴ “garments of salvation (*Bigdei Yesha*- בגדי ישע).”

2.

Now, this may be explained according to a discourse of the Alter Rebbe (whose hundred and fiftieth *Hilulah* from the

¹⁵⁴¹ Psalms 27:1

¹⁵⁴² Ohr HaTorah, Tehillim (Yahal Ohr) to Psalms 27:1 (p. 96 and on).

¹⁵⁴³ Proverbs 6:23

¹⁵⁴⁴ Isaiah 61:10

day of his [physical] passing from this world is this year). He states as follows:¹⁵⁴⁵

To explain, the difference between Torah and *mitzvot*,¹⁵⁴⁶ may be understood based on the verse,¹⁵⁴⁷ “Wisdom-*Chochmah* is found from nothing-*Ayin*-אין.” That is, Wisdom-*Chochmah* itself is not called “nothing-*Ayin*-אין,” but is only “**found** from nothing-*Ayin*-אין,” as the verse states,¹⁵⁴⁸ “Is *HaShem*-יהו"ה within us as something-*Yesh*-שׁ or nothing-*Ayin*-אין?”¹⁵⁴⁹ This indicates that the [name] *HaShem*-יהו"ה of Wisdom-*Chochmah* is not the aspect of “nothing-*Ayin*-אין etc.”

The explanation is that “nothingness-*Ayin*-אין” is the aspect of the essence of the Crown-*Keter* which alone is exalted.¹⁵⁵⁰ It is called “without being-*Bli Mahut*-מהות,” and is therefore called “nothingness-*Ayin*-אין.” In contrast, Wisdom-*Chochmah* is the aspect of revelation, except that it is the revelation of the “nothingness-*Ayin*-אין,” and it thus states

¹⁵⁴⁵ Printed (with additional glosses and citations from the Rebbe which are copied into this discourse) as a pamphlet of discourses for the month of Elul of this year, 5723, and subsequently printed in Maamarei Admor HaZaken 5568 Vol. 2, p. 698 and on.

¹⁵⁴⁶ NOTE: Also see Torah Ohr and Likkutei Torah (cited in the index there); Tanya, Ch. 23 and the notes of the Tzemach Tzedek there.

¹⁵⁴⁷ Job 28:12; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

¹⁵⁴⁸ Exodus 17:7 – The words of the verse are, “הי"ש יהו"ה בקרבנו אם אין” which usually is translated as, “Is *HaShem*-יהו"ה amongst us or not?” However, since the Jewish people were saved from Egypt miraculously and witnessed many open wonders, miracles, and revelations, to the extent that (Mechilta 15:2), “At the splitting of the sea, even a maidservant perceived more than the prophets Yishayahu and Yechezkel,” their question cannot be understood simply, but must be understood as rendered above. See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*); Also see Zohar II 64b.

¹⁵⁴⁹ NOTE: See Zohar III 158b; Likkutei Torah, Devarim 55a

¹⁵⁵⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*) and Gate Ten (*Keter*).

that it is “found from nothing-*Ayin*-אין.” That is, it is the existence of the “nothing-*Ayin*-אין” as it comes into revelation. This is why [Wisdom-*Chochmah*-חכמה] is called “the power of what-*Ko’ach Mah*-מ”ה¹⁵⁵¹ in that it is the aspect of [somethingness and] “being-*Mahut*-מהות” etc.

In contrast, as mentioned above, being that it is in a state of concealment, the Crown-*Keter* is the aspect of “nothingness-*Ayin*-אין.” This is why it is called the Crown-*Keter*-כתר, which is of the same root as the word “on top of-*Kotarot*-כותרת,”¹⁵⁵² [indicating] a matter that is encompassing and transcendent (*Makif*). This is because it is not in a state of division, unlike the inner manifest light (*Ohr Pnimi*) which comes into division in accordance with and commensurate to its vessel (*Kli*).¹⁵⁵³

This is analogous to the vitality of the soul as it [manifests] in the organs of the body, where it becomes constricted according to the composition and qualities of the organs, so that the intellect (*Sechel*) dwells in the brain (*Mo’ach*) etc. In contrast, the garment (*Levush*) is equal, that is, it [equally] is possible to cover the head [as it is to cover] the feet.

The same is so of the aspect of Wisdom-*Chochmah*. Since it comes forth as an inner manifest light (*Ohr Pnimi*) it therefore undergoes the divisions of Wisdom-*Chochmah*, Kindness-*Chessed*, and Victory-*Netzach* [to the right] etc.¹⁵⁵⁴

¹⁵⁵¹ See Zohar III (Ra’aya Mehemna) 28a; 34a

¹⁵⁵² See Kings I 7:18

¹⁵⁵³ NOTE: It seems that this should say “its vessel” (*Kli Shelo*-כלי שלו) [rather than *Kli SheHoo*-כלי שהוא]. This was corrected in the above translation and adaptation.]

¹⁵⁵⁴ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

This is why Torah is called “food” (*Mazon*-מזון),¹⁵⁵⁵ in that it is analogous to food, which enters like an inner manifest light (*Ohr Pnimi*) and comes into division, in that it specifically enters the stomach and has measure and limitation etc. In contrast, this is not so of the Crown-*Keter*, which transcends and encompasses (*Makif*) the entire world of Emanation (*Atzilut*) equally.

This then, is the matter of the root of Torah and *mitzvot*. For, as explained in Mishnat Chassidim of the three chapters,¹⁵⁵⁶ Victory-*Netzach* and Majesty-*Hod* of the Ancient One-*Atik* manifest in the Thirteen White [Hairs] of [the Beard] of the Long Patient One-*Arich Anpin*, and they manifest within the six-hundred and thirteen pathways (and the empty space¹⁵⁵⁷ between each individual hair), and the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*) receive from there etc.

For, in regard to the aspect of the world of Emanation (*Atzilut*), even though it is Godliness and is only the source for the world of Creation-*Briyah*, nonetheless, once it becomes the root and source for the branching out of limited beings through the abundance of chainings down (*Hishtalshelut*) of the worlds of Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), it is of no comparison relative to the Essential Self of *HaShem*-יהו"ה, blessed is He.

¹⁵⁵⁵ NOTE: Also see Tanya, Likkutei Amarim Ch. 5

¹⁵⁵⁶ NOTE: It seems that the intention is to Mesechet Arich, end of Ch. 4, and this being so, perhaps the text should say “of the four chapters.”

¹⁵⁵⁷ NOTE: [The words “empty space-*Makom Panuy*-פנוי”] require some additional analysis.

This is to such an extent that it only receives from the aspect of the “hairs” (*Sa’arot*-שערות), which are the external aspect (*Chitzoniyut*). They are analogous to hairs, which when cut, cause no pain. This is because [the hair] it is not of the essence of the brain (*Mo’ach*), being that a puncture in the brain renders [an animal] unfit.¹⁵⁵⁸ Rather, it only suckles vitality from there etc.

This is similar to what the verse states about Moshe,¹⁵⁵⁹ “I will emanate (*v’Atzalti*-ואצלתי) some of the spirit that is upon you and place it upon the” seventy elders. This is because the seventy elders were much lower in level than Moshe. It thus is called the aspect of an Emanation (*Atzilut*-אצילות) etc.

This then, is the matter of the *mitzvot*, which are the aspect of the Supernal Desire (*Ratzon HaElyon*), which is the aspect of “whiteness,”¹⁵⁶⁰ whereas the Torah is the aspect of Wisdom-*Chochmah* and is the revelation of the “hairs” (*Sa’arot*-שערות) etc.

This is also the matter of the [difference between] the Tallit [shawl] and the Tzitzit [strings].¹⁵⁶¹ That is, the Tallit [shawl] is from the aspect of the Supernal Whiteness (*Loven HaElyon*), these being the “Thirteen White [Hairs] of [the Beard] of the Long Patient One-*Arich Anpin*.” It therefore is made of sheeps wool. For, as known about the matter of sheep

¹⁵⁵⁸ Talmud Bavli, Chullin 42a; Also see the preceding discourse of this year, 5723, entitled “*Pekuda Litein Machatzeet HaShekel* – It is a *mitzvah* to give the half *Shekel*,” Discourse 18, Ch. 2, and the citations there.

¹⁵⁵⁹ Numbers 11:17

¹⁵⁶⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*).

¹⁵⁶¹ NOTE: See at length in Likkutei Torah, end of the Torah portion of Shlach and elsewhere.

(*Kevasim*-כבשים),¹⁵⁶² the [letter] *Khaf*-כ-20 [of the word “sheep-*Keves*-כבש”] indicates the aspect of the Crown-*Keter*-כתר.¹⁵⁶³ The [letter] *Shin*-ש-300 hints at the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the Long Patient One-*Arich Anpin*, and the letter *Beit*-ב-2 indicates the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, as the verse states,¹⁵⁶⁴ “A house-*Bayit*-בית is built with Wisdom-*Chochmah*.”¹⁵⁶⁵ The aspect of the “sheep-*Keves*-כבש” is the aspect of the three lines in *Zeir Anpin*, which is below *Arich Anpin*. About this the verse states,¹⁵⁶⁶ “Yaakov¹⁵⁶⁷ separated the sheep (*Kevasim*-כבשים) etc.”

Now, through sacrificial offerings (*Korbanot*) they are elevated to the source and root. This is because the sacrificial offerings (*Korbanot*) [of animals, stems] from the face of the lion and the face of the ox¹⁵⁶⁸ that fell in the shattering [of the

¹⁵⁶² NOTE: See Likkutei Torah, Emor 39a

¹⁵⁶³ The letter *Khaf*-כ also has a numerical value of 20-*Esreem*-עשרים-620 which is equal in numerical value to the Crown-*Keter*-כתר-620. (See Tikkunei Zohar 8a and elsewhere.)

¹⁵⁶⁴ Proverbs 24:3

¹⁵⁶⁵ The letter *Beit*-ב represents the aspect of Understanding-*Binah*, as explained regarding the letter *Beit*-בית, which is the first letter of the first word of Torah, “In the beginning-*Bereshit*-בראשית.” The point in the center of the letter *Beit*-ב of the word “In the beginning-*Bereshit*-בראשית” represents the point of Wisdom-*Chochmah* that flashes into the Understanding-*Binah*. This is because the letter *Beit*-ב, when spelled out, is the same as the word “House-*Bayit*-בית. This is the union of the point of the insight of Wisdom-*Chochmah* within the comprehension of the Understanding-*Binah*, known as about, “the point [of Wisdom-*Chochmah*] within the palace [of the Understanding-*Binah*] – *Nekudah BeHechalah*.” See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Vol. 2, introduction to Ch. 34 & 35 and the notes and citations there.

¹⁵⁶⁶ Genesis 30:40

¹⁵⁶⁷ Yaakov is the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*). See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35.

¹⁵⁶⁸ See Ezekiel 1:10

vessels (*Shevirat HaKeilim*),¹⁵⁶⁹ and through the sacrificial offering (*Korban*) they are elevated to their source, which is *HaShem*'s יהוה Name of Sa"ג-63 [י"ד ה"י וא"י ה"י] before the shattering (*Shevirah*), this being the aspect of *Akudim* etc.¹⁵⁷⁰ This is the meaning of “the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds.”¹⁵⁷¹

However, to understand why He made the aspect of the world of Chaos-*Tohu*, it is for there to subsequently be the aspect of ascents, and not for it to be [Chaos-*Tohu* in and of itself] etc.¹⁵⁷² However, this is the matter of the *mitzvot*, which are decrees of the King without reason, [solely] that it arose so

¹⁵⁶⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46.

¹⁵⁷⁰ The two levels; the level of world of Chaos-*Tohu*, and the level of the world of Repair-*Tikkun*, correspond to the three worlds of *Akudim*, *Nekudim* and *Brudim*. These terms, which mean “bound,” “speckled” and “splotched,” have their source in the Torah account (Genesis 30:25 and on) of how Lavan tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Brudim*). These Torah terms hint at the three above mentioned levels of *Nekudah*, *Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah*, in which the *sefirot* are all “bound” up in a single vessel and are thus indistinguishable from each other. They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up in itself. The small speckles (*Nekudim*) represent the level of *Sefirah*, in which the particular divisions of each *Sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction, as a unified system. The large splotches (*Brudim*) represent the level of *Partzuf*, in which the *sefirot* are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to the merging of many specks into one large splotch. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

¹⁵⁷¹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁵⁷² The language of the discourse is in short form at this juncture, and the above is our understanding of the words “*Lo Yehei Lo v'Chu-לא יהא לא כו'Chu-Lo*.”

in His will without reason, this being the aspect of the essence of the Crown-*Keter*.¹⁵⁷³ This is the root of the Tallit, [called],¹⁵⁷⁴ “The shawl of the King,” which is the aspect of a garment (*Levush*) and an aspect of encompassing (*Makif*).

In contrast, the Tzitzit [fringes] are the aspect of the “hairs” (*Sa’arot*-שערות). This is why there are thirty-two strings, corresponding to the aspect of [the eight letters of the names] *HaShem*-יהו"ה and Lord-*Adona'y*-אדני"י which are in the four intellectual faculties; Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at* which divides into Kindness-*Chessed* and Might-*Gevurah* etc.¹⁵⁷⁵

This is the aspect of the revelation of the “hairs” (*Sa’arot*-שערות) to become the sources for Wisdom-*Chochmah* and Understanding-*Binah*, which are the aspect of Torah. This is the explanation of [the teaching],¹⁵⁷⁶ “[The verse states,¹⁵⁷⁷ ‘(And they shall put on the fringe) of each corner (*HaKanaf*-הכנף),’ [meaning that the threads of the fringes should be] of the same material as the corner [of the garment].” For, even the “hairs” (*Sa’arot*-שערות) are drawn from the “Thirteen White [Hairs] of [the Beard] (of the Long Patient One-*Arich Anpin*)” etc.

This is why it sometimes seems to indicate that the *mitzvot* are loftier and superior to the Torah, because in their

¹⁵⁷³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17.

¹⁵⁷⁴ See Zohar II 97b; Torah Ohr, Shemot 53d; Ohr HaTorah ibid. p. 87; Likkutei Torah, Shmini Atzeret 89b.

¹⁵⁷⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32.

¹⁵⁷⁶ Talmud Bavli, Shabbat 27b

¹⁵⁷⁷ Numbers 15:39

root they are loftier, being that they are from the aspect of the essence of the Crown-*Keter*. Nevertheless, below, the Torah is loftier, being that it is the aspect of the revelation of the reason for the *mitzvah*.

This is why the *mitzvot* are called “the limbs of the King.” For, just as it is with a limb, though it stems from the aspect of Wisdom-*Chochmah*, in that the way the actions of the hand and the mobility of the feet are conducted, is through intellect (*Sechel*), nevertheless, the primary actor is the will (*Ratzon*) etc.

In the same way, the aspect of the *mitzvot* are drawn down below through the aspect of Wisdom-*Chochmah*, which is the aspect of the revelation of the reasons for the *mitzvot*. Nevertheless, their root is much higher etc. This is why the verse states,¹⁵⁷⁸ “Wisdom-*Chochmah* enlivens its masters.”¹⁵⁷⁹ For, even though the Crown-*Keter* is called the “masters” of Wisdom-*Chochmah*, in that the Crown-*Keter* is the transcendent encompassing aspect (*Makif*), nevertheless, Wisdom-*Chochmah* is what enlivens them.

This then, is the meaning¹⁵⁸⁰ of [the words],¹⁵⁸¹ “I am *HaShem* your God-*HaShem Elohim*” *eichem*-יהוה אלהיכם.” That is, [the name] *Hashem*-יהוה is the aspect of Wisdom-*Chochmah*, and God-*Elohim*-אלהים is the aspect of the Understanding-*Binah*, and in the coming future *HaShem*-יהוה

¹⁵⁷⁸ Ecclesiastes 7:12

¹⁵⁷⁹ NOTE: Also see Likkutei Torah, Beha'alotcha 34c; Va'etchanan 9c

¹⁵⁸⁰ NOTE: See Torah Ohr, beginning of Vayeitzei; Likkutei Torah, Shlach 49a and on.

¹⁵⁸¹ Numbers 15:41 [in the portion of the *Tzitzit* and the third paragraph of the *Shema*].

will be [revealed] in the aspect of God-*Elohi*”*m*-אלהי”*m*. For, there then will be a revelation of an even loftier aspect etc., these being the “four hundred worlds of yearning,” [which are] “the four hundred men etc.”¹⁵⁸² and then “*HaShem*-יהו”*ה* will be a God-*Elohi*”*m*-אלהי”*m* to me.”¹⁵⁸³

This then, is the meaning of [the words],¹⁵⁸⁴ “So that you will remember and do them (*v’Aseetem Otam*-ועשיתם אתם),” which is written [missing the letter *Vav*-ו] as “You shall make - *v’Aseetem Atem*-ועשיתם אתם.”

The verse then continues, “[I am *HaShem*-יהו”*ה* your God,] who took you out of the land of Egypt-*Mitzrayim*-מצרים,” referring to the aspect of Understanding-*Binah*, which is called “The constraint of *Ya*”*M*-*Meitzar Ya*”*M*-מיצר י”*m*,”¹⁵⁸⁵ [as in the explanation of the verse],¹⁵⁸⁶ “Who-*Mi*-מי is it that measured [the waters in His palm] etc.”¹⁵⁸⁷ (This concludes the discourse of the Alter Rebbe.)

3.

We thus find that the Torah has an element of superiority over and above the *mitzvot*. For, about the Torah the verse states, “Wisdom-*Chochmah* enlivens etc.,” as mentioned above. Additionally, even the element of superiority

¹⁵⁸² NOTE: See Torah Ohr, Vayishlach 24c [and the citations there].

¹⁵⁸³ Genesis 28:21

¹⁵⁸⁴ Numbers 15:40 [in the portion of the *Tzitzit* and the third paragraph of the *Shema*].

¹⁵⁸⁵ Pri Etz Chayim, Shaar Chag HaMatzot Ch. 7; See Torah Ohr, Hosafot 103d

¹⁵⁸⁶ Isaiah 40:12

¹⁵⁸⁷ The term “sea-*Ya*”*M*-ים-50” and “Who-*Mi*-מי”*m*-50” refer to the fifty gates of Understanding-*Binah*. See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Eight (*Binah*), and elsewhere.

of the *mitzvot*, which are rooted in a much loftier [aspect], is a matter that itself is specifically revealed through the Torah, just as it is Torah that teaches how to fulfill the *mitzvot*.

This is similar to the explanation before¹⁵⁸⁸ about the matter of repentance (*Teshuvah*). Namely, that even though it is loftier than the Torah, nevertheless, the revelation of the matter of repentance (*Teshuvah*) is specifically through the Torah,¹⁵⁸⁹ and it is Torah that teaches how to return in repentance to *HaShem*-יהוה, blessed is He, in actuality.

All this is because of the element of superiority in Torah, as also explained in the continuum of discourses (*Hemshech*) of the year 5666¹⁵⁹⁰ about the superiority of Torah over and above the *mitzvot*. Therefore, specifically through Torah we can attain all these matters etc.

4.

From the above we can also understand the matter as it relates to the 18th of Elul, the birthday of the Baal Shem Tov and the Alter Rebbe. For, as explained in the well-known talk (*Sichah*),¹⁵⁹¹ the Baal Shem Tov is the aspect of the Ancient One-*Atik*, whereas the Alter Rebbe is the aspect of Wisdom-*Chochmah*. However, as known, “the innerness (*Pnimitiyut*) of the father-*Abba* (Wisdom-*Chochmah*) is the innerness

¹⁵⁸⁸ See the *Sichah* talk of Shabbat Parshat Re'eh, Shabbat Mevarchim Elul, Ch. 12 and on (Torat Menachem, Vol. 37 p. 225 and on).

¹⁵⁸⁹ Also see *Hemshech* 5672 Vol. 3 p. 1,408.

¹⁵⁹⁰ *Hemshech* 5666 p. 118.

¹⁵⁹¹ See *Sefer HaMaamarim* 5696 p. 141; 5697 p. 215; 5699 p. 322; *Sefer HaSichot* 5702 p. 19; 5705 p. 60.

(*Pnimityut*) of the Ancient One-*Atik*.”¹⁵⁹² Thus, as in the words of the Rebbe Rashab, whose soul is in Eden, “[The teachings of the Alter Rebbe] is itself (*Hee Hee-היה היה*) the teachings of the Baal Shem Tov.”¹⁵⁹³ He is precise in stating “is itself-*Hee Hee-היה היה*” (repeating this twice), thus indicating that this is something that is [like the teaching],¹⁵⁹⁴ “The verse repeated it, to make it indispensable.”

This likewise is demanded regarding the study of their teachings, that the study must be up to “the exhaustion of the soul.”¹⁵⁹⁵ This is especially applicable this year, in which we have spoken many times¹⁵⁹⁶ about specifically increasing in the study of Shulchan Aruch and Tanya (and their commentaries).

The same applies to the general matter of “spreading the wellsprings [of the teachings of Chassidus] to the outside,” this being a demand which stands in full force from the time that Moshiach’s response to the Baal Shem Tov was revealed,¹⁵⁹⁷ namely, that his coming will be “when your wellsprings will spread to the outside,” in which he specified, “your wellsprings,” in that a wellspring is the source of the waters, and “there is no water except for Torah.”¹⁵⁹⁸ [This therefore must be] in a way that a person “immerses himself in the waters

¹⁵⁹² Ramaz to Zohar III 260b, 276b; Likkutei Torah, Nitzavim 49d

¹⁵⁹³ Igrot Kodesh of the Rebbe Rashab, Vol. 1, p. 259 (copied in the beginning of HaYom Yom).

¹⁵⁹⁴ See Talmud Bavli, Pesachim 61a; Also see at length in the Sichah talk of the 19th of Kislev 5720, Ch. 4 and on (Torat Menachem, Vol. 27, p. 174 and on).

¹⁵⁹⁵ See Sifrei to Deuteronomy 6:5

¹⁵⁹⁶ The Rebbe said that it could be stated that he already demanded this over one-hundred times!

¹⁵⁹⁷ See the famous letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov (Kehot edition), and translated in The Way of The Baal Shem Tov, and elsewhere.

¹⁵⁹⁸ Talmud Bavli, Bava Kamma 17a

of knowledge-*Da'at*,”¹⁵⁹⁹ specifying “immersion,” meaning that the waters must ascend and cover his head.¹⁶⁰⁰

¹⁵⁹⁹ See the language of the Rambam in Mishneh Torah, Hilchot Mikva'ot 11:12.

¹⁶⁰⁰ The conclusion of this discourse is missing.

Discourse 37

*“Ki HaMitzvah HaZot...
For this commandment...”*

Delivered on the Shabbat Parshat Nitzavim-Vayeilech,
25th of Elul, 5723
By the grace of *HaShem*, blessed is He,

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

