

THE  
TEACHINGS  
OF  
THE REBBE

A Translation and adaptation  
into English of

*Sefer HaMa'amarim 5724*

By

Our Master and Teacher  
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson  
The Lubavitcher Rebbe

Adapted into English by:  
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## ISBN:

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



# Acknowledgements

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

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

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

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

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



# Warning

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

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

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

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

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

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

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

<sup>5</sup> That is, it forbidden to orally mention His Name *HaShem*-יהו"ה. Therefore, when we pray or read the Torah, we must be silent-הָשֵׁט-65, by saying His title Lord-*Adonay*-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,<sup>6</sup> “For he has loved Me, therefore I shall deliver him; I will set him on high, because he knows My Name.” The verse specifies, “because he **knows** My Name,” and not because, “he says My Name,” or because, “he uses My Name.” As known, the Ten Commandments warn us, that the only sin *HaShem* does not forgive, is the sin of bearing His Holy Name in vain.<sup>7</sup> It is thus of critical importance that we alert you to this.

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

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

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

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

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

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

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

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

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

The Translators

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

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



## Forward

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

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

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

As well known, the true and complete redemption hinges upon the dissemination, study, and acquisition of the knowledge of *HaShem*, blessed is He. In describing the times of Moshiach, Rambam<sup>12</sup> writes at the conclusion of his magnum opus, *Mishneh Torah*,<sup>13</sup> "The occupation of the entire world will be solely to know

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

<sup>12</sup> Maimonides

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>19</sup> Pronounced Jikatiya

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

<sup>21</sup> Nachmanides

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

18<sup>th</sup> of Elul, 5784

ה"י אלול שנת תשפ"ד, שנת א"ל תירא"ו ממנ"ו נאם יהו"ה כי אתכם אני  
להושיע אתכם ולהציל אתכם

The Translators

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

# Discourse 1

*“Achat Sha’alti Me’et HaShem...  
One thing I asked of HaShem...”*

Delivered on the 2<sup>nd</sup> day of Rosh HaShanah, 5724  
By the grace of *HaShem*, blessed is He,

## 1.

The verse states,<sup>33</sup> “One thing I asked of *HaShem*-יהו"ה, that shall I seek... to behold the pleasantness of *HaShem*-יהו"ה etc.” Now, this verse is the central point of the Psalm,<sup>34</sup> “By Dovid, *HaShem*-יהו"ה is my light etc.,” (which is especially related to Rosh HaShanah, as our sages, of blessed memory, stated,<sup>35</sup> “My light-*Ori*-אורי” refers to Rosh HaShanah) and follows after the introduction relating the particulars that precede it.

This is especially so considering what is known about the explanation of the words, “One thing (*Achat*-אחת) I asked,” that the term “One-*Achat*-אחת”<sup>36</sup> refers to the aspect of the Singular-*Yechidah* [level of the soul],<sup>37</sup> which relative to the

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<sup>33</sup> Psalms 27:4

<sup>34</sup> Psalms 27

<sup>35</sup> Midrash Vayikra Rabba 21:4

<sup>36</sup> See Talmud Bavli, Menachot 18a, Tosefot entitled “*Ad Achat*.”

<sup>37</sup> See the end of the discourse entitled “*Achat Sha’alti*” 5675 (*Hemshech* 5672 Vol. 2, p. 1,122); 5715 (Sefer HaMaamarim 5715, p. 212, translated in The Teachings of The Rebbe 5715, Discourse 22).

particular levels of *Nefesh*, *Ru'ach*, *Neshamah*, and *Chayah* [of the soul] is the central and primary point.

This is similar to the verses of Kingship (*Malchiyot*) [recited] in the prayers of Rosh HaShanah. That is, the most central and primary verse is the verse,<sup>38</sup> “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.” In other words, after prefacing with the particular matters of [the verses of] Kingship-*Malchut*, as they are in all four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*), both in their general [worlds] and their particular [worlds], we finish with the concluding signet, “*HaShem* is One-*HaShem Echad*-אחד יהו"ה,” referring to the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

This likewise is the matter of “One thing-*Achat*-אחת I asked,” which refers to the aspect of the Singular-*Yechidah* [level of the soul] that receives from the Singular One-*Yachid*, similar to “*HaShem* is One-*HaShem Echad*-אחד יהו"ה,” which is at the end of and is the concluding signet of the verses of Kingship (*Malchiyot*).

However, since even the preparation is according to the manner of that which is sought, it is understood that even the particular matters present in this Psalm, which are preparatory to that which is sought, this being “One thing-*Achat*-אחת I asked,” they too are in accordance to the manner of that which is sought, indicated by the words “One thing-*Achat*-אחת I asked,” referring to the aspect of the Singular-*Yechidah* [level of the soul]. This is likewise so in regard to the particular

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<sup>38</sup> Deuteronomy 6:5

matters enumerated after the request, “One thing-*Achat*-אחת I asked,” that they too are particulars which branch out of the central point of “One thing-*Achat*-אחת I asked.”

Now, in Midrash Tehillim on the verse, “One thing-*Achat*-אחת I asked,” it states,<sup>39</sup> “The Holy One, blessed is He, said to Dovid, ‘First you asked for one thing - to dwell in the House of *HaShem*-יהו"ה – but then you made additional requests – to behold the pleasantness of *HaShem*-יהו"ה and to visit in His Sanctuary.’ Dovid responded, ‘I learned this from You. First You made a single request, as the verse states,<sup>40</sup> ‘Now Israel, what does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God,’ but You then continued and opened up many commandments-*mitzvot* for us, as the verse continues, ‘to go in all His ways, to love Him and to serve *HaShem*-יהו"ה your God with all your heart and with all your soul... to adhere to Him etc.’”<sup>41</sup>

Now, in Likkutei Torah, at the end of the book of Bamidbar<sup>42</sup> it states in the name of the Rav, the Maggid of Mezhritch, whose soul is in Eden, that in truth, Dovid only asked for one thing and that his other requests branch out of it. That is, when this one thing is present, of necessity they too are present, since it all is one thing. It thus was only necessary for

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<sup>39</sup> Midrash Tehillim and Yalkut to Psalms 27:4; Also see Likkutei Sichot Vol. 9 p. 170.

<sup>40</sup> Deuteronomy 10:12

<sup>41</sup> Deuteronomy 10:20

<sup>42</sup> Likkutei Torah Masei 96b; Also see Ohr HaTorah, Masei p. 1,416; VaEtchanan p. 418; Eikev p. 578; Also see the discourse entitled “*Achat Sha'alti*” 5675 *ibid.* (*Hemshech* 5672 Vol. 2 p. 1,114 and on); 5715 *ibid.* (Sefer HaMaamarim 5715, p. 212, translated in The Teachings of The Rebbe 5715, Discourse 22).

him to ask for this the one thing and the other matters automatically come with it.

2.

The explanation of this may be understood based on what is explained in the discourse entitled “*V’Atah Yisroel Mah HaShem Elohe”cha Sho’el Me’Eemach Ki Eem L’Yirah*” which is in the booklet of [manuscripts of] the Alter Rebbe’s discourses.<sup>43</sup> In it, he begins by explaining that one verse states,<sup>44</sup> “Yours’ *HaShem*-יהוה is the Greatness (*Gedulah*-גדולה),” and another verse states,<sup>45</sup> “His Greatness (*Gedulato*-גדולתו) is beyond investigation,” in that in “Greatness” (*Gedulah*-גדולה) there are two matters. That is, there is the spreading forth of the Greatness (*Hitpashtut HaGedulah*) and there is His Greatness (*Gedulah*) itself, which is much loftier and beyond all comparison to the spreading forth of the Greatness (*Hitpashtut HaGedulah*).

The explanation is that the matter of “Greatness” (*Gedulah*-גדולה) is the spreading forth of a being and thing that is essentially Great (*Gadol b’Etzem*-בעצם גדול). This is similar

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<sup>43</sup> The discourse of Shabbat Parshat Shoftim 5562, subsequently printed in *Maamarei Admor HaZaken* 5562, Vol. 1, p. 259 and on, (and in *Shaarei Teshuvah* of the Mittler Rebbe, Vol. 1, p. 70a and on); Also see the discourse by this title in *Maamarei Admor HaEmtza’ee*, *Hanachot* 5577 p. 289 and on; *Sefer HaMaamarim* 5671 p. 170 and on.

<sup>44</sup> Chronicles I 29:11

<sup>45</sup> Psalms 145:3



to [the teaching],<sup>46</sup> “From the earth to the firmament is a distance of five-hundred years.”

The same is so in regard to those worlds that are even loftier, in that there is no end to their greatness and spreading forth. This is as our sages, of blessed memory, taught,<sup>47</sup> “The thighs of the animal-*Chayot* [angels] correspond to all of them etc.” This is because the chaining down of the worlds (*Hishtalshelut*) is in a way of cause and effect, and therefore, the effect is only a small part of the cause, and there thus is no comparison between them in regard to the matter of greatness and spreading forth. It thus is understood that whatever is loftier, possesses an even greater matter of greatness (*Gedulah*) and spreading forth (*Hitpashtut*).

He continues to explain that, as known,<sup>48</sup> the creation is generally divided into three levels, these being “World” (*Olam*-עולם), “Year” (*Shanah*-שנה), and “Soul” (*Nefesh*-נפש). “World” (*Olam*) refers to the existence of the creations in all the worlds. “Year” (*Shanah*) refers to the time and duration of their sustainment. “Soul” (*Nefesh*) refers to the Godly vitality that is constricted within them in order to vitalize them.

Now, just as this is so of the creations in general, so is it in a particular way with each [particular] creation, that it too possesses the three levels of “World” (*Olam*-עולם), “Year”

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<sup>46</sup> Talmud Bavli, Chagigah 13a

<sup>47</sup> Talmud Bavli, Chagigah 13a *ibid*.

<sup>48</sup> See the commentary of the Raavad to Sefer Yetzirah, toward the beginning of his introduction (2c); Ohr HaTorah, Yitro p. 816 and on, and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), The Three Letters שׁמ״א and on; Also see his Sefer HaNikkud, translated as The Book of Vowels.

(*Shanah*-שנה), and “Soul” (*Nefesh*-נפש). “World” (*Olam*) refers to the existence and being of this particular creation. “Year” (*Shanah*) refers to the time and duration of its sustainment. “Soul” (*Nefesh*) refers to the bestowal from that which is above it, to which it is the effect.

An example of this can be seen in plants, which grow from the power of growth (*Ko'ach HaTzome'ach*) in the earth, which is their existence and being. They have a time and duration of their existence etc., and they also have an aspect of a soul, this being the bestowal from the constellation (*Mazal*) above them. This is as our sages, of blessed memory, taught,<sup>49</sup> “There is no grass that grows below that does not have a constellation which strikes it from above and tells it to grow.” This is its primary cause from which it is derived at its root.

About this King Dovid, peace be upon him, stated,<sup>50</sup> “How abundant are Your works, *HaShem*-יהוה.” This is because Dovid perceived the power of the Actor in the acted upon. He thus said that since each particular grass and herb has a specific constellation that relates to it, therefore, just as there are millions of different grasses and herbs etc., there likewise are millions of particular constellations commensurate to them, that differ one from the other, these being the root and source of the grasses that command them to grow, similar to cause and effect. This likewise is so in regard to the cause and effect of the constellations [themselves] relative to their cause, and so

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<sup>49</sup> See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Moreh Nevuchim 2:10

<sup>50</sup> Psalms 104:24

likewise to the highest of heights. That is, in every effect there only is a millionth part of its cause.

From this it is understood that the primary matter of the greatness (*Gedulah*) and abundance of multiplicity in spreading forth, is found to a greater degree in the aspect of the “Soul” (*Nefesh*) of all the creations. However, the spreading forth of His greatness (*Hitpashtut HaGedulah*) is utterly of no comparison relative to His Essential Greatness (*Gedulato HaAtzmi*), blessed is He. This is why the verse states,<sup>51</sup> “Yours’ *HaShem* יהוה is the Greatness (*Gedulah*),” in that the quality of “Greatness” (*Gedulah*-גדולה) is secondary and nullified to “You,”<sup>52</sup> being that<sup>53</sup> “His Essential Greatness (*Gedulato*-גדולתו) is beyond investigation.”

### 3.

He [then] continues the discourse and explains that one verse states,<sup>54</sup> “His understanding is beyond investigation,” and another verse states,<sup>55</sup> “His understanding is beyond calculation.” Now, we must understand the difference between one [verse] and the other. He prefaces by explaining that Midrash states,<sup>56</sup> in explanation of [the words],<sup>57</sup> “Listen Israel-

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<sup>51</sup> Chronicles I 29:11

<sup>52</sup> See Likkutei Torah, Bamidbar 12d, cited in Ohr HaTorah, Vayera 92a and elsewhere.

<sup>53</sup> Psalms 145:3

<sup>54</sup> Isaiah 40:28

<sup>55</sup> Psalms 147:5

<sup>56</sup> Cited in Chizkuni to Deuteronomy 6:4

<sup>57</sup> Deuteronomy 6:4

*Shema Yisroel*-לְיִשְׂרָאֵל שְׁמַע,” that the word “Listen-*Shema*-שְׁמַע” divides into “The name of seventy-*Shem Ayin*-שֵׁם עֵי,” and that the Jewish people – *Yisroel*-יִשְׂרָאֵל – are one amongst the seventy nations, and the nations are one-seventieth of the number of docile beasts, and the docile beasts are [one-seventieth] of wild animals, and wild animals are [one-seventieth] of the birds, and the birds are [one-seventieth] of the angels, and the angels are one-seventieth of the souls.

We thus find that the souls of the Jewish people, as they are before coming into bodies, are in much greater abundance that is beyond them all, and are even loftier than the angels (being that the angels are only one-seventieth of the souls). This is because the soul [of a Jew] is a “part of God etc.”<sup>58</sup> However, as they come into bodies, they become less than them all, (in that the Jewish people are only one amongst the seventy nations).

Nonetheless, based on this, we must understand why the soul descended below, being that this is a very great descent “from a high peak to a deep pit.”<sup>59</sup> This being so, why did it [arise] before Him [to do so], blessed is He.

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<sup>58</sup> Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne’erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa’at of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v’Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben Me’ah Shanah to Shefa Tal; Chessed L’Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhrich; Da’at Tevunot of the Ramchal, Section 158; GR”A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

<sup>59</sup> See Talmud Bavli, Chagigah 5b

However, the explanation is that about this the verse continues and states,<sup>60</sup> “(Now Israel, what does *HaShem*-יהו"ה your God ask of you...) to serve *HaShem*-יהו"ה your God etc.” That is, the purpose of the descent to below is for the matter of serving *HaShem*-יהו"ה, blessed is He.

Now, this must be better understood. For, the matter of “*Avodah*-עבודה” means service, meaning that there is repair and benefit to the master, brought about by the servant serving him, in that through the servant he thereby is brought to perfection from all his lackings etc. However, such a thing is not applicable to say about serving *HaShem*-יהו"ה, blessed is He, that a person who serves Him could cause Him any benefit or repair etc., being that *HaShem*-יהו"ה, blessed is He, is the ultimate perfection. Rather, He perfects all lackings, whereas nothing perfects Him. This being so, how can it [be said] that through man’s service [of Him], He [thereby] is brought to perfection etc.?

However, the explanation is that there are two kinds of servants.<sup>61</sup> The first kind of servant is one who does lowly work, such as chopping wood and the like, these being tasks that are not honorable for the master to do himself. That is, the master himself would not descend from his greatness to do such labor.

The second kind of servant is one who toils in refined and intellectual matters that the master himself would do, such

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<sup>60</sup> Deuteronomy 10:12

<sup>61</sup> Also see *Hemshech* 5666 p. 30 and on; *Sefer HaMaamarim* 5671 p. 171; 5679 p. 44.

as the procurement of livelihood through business dealings, or boring holes in precious stones and pearls, and the like, these being honorable works by which the master becomes wealthy etc. When the servant does them in his stead, he then is called **his** servant, meaning that he perfects the work that the master himself would engage in, and does so in his stead etc.

The likeness to this as it relates to serving *HaShem*-יהו"ה, blessed is He, is that there is a way of service that is analogous to the lowly work of chopping wood, this being toil stemming from accepting His yoke and fearing [Him] alone. About this the verse states,<sup>62</sup> "Only to fear *HaShem*-יהו"ה your God etc.," through which we likewise have an effect Above, in *HaShem*'s-יהו"ה Godliness, for there to be a matter of descent and lowliness, so that there is a great spreading forth of His greatness (*Hitpashtut HaGedulah*) in the abundance and multiplicity of the creations etc., this being a matter of descent and lowering, relative to His Essential Greatness (*Gedulato HaAtzmit*).

#### 4.

To explain in greater detail, our sages, of blessed memory, stated,<sup>63</sup> "Wherever you find His greatness, there you will find His humility." In other words, the matter of the spreading forth of His greatness (*Hitpashtut Gedulato*) amongst

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<sup>62</sup> Deuteronomy 10:12

<sup>63</sup> Talmud Bavli, Megillah 31a, according to the version in Yalkut Shimoni, Tehillim, Remez 794; Also see the note of the Rebbe to Sefer HaMaamarim 5700 p. 40.

the abundance and multiplicity of creations etc., is a matter of humility and lowliness relative to Himself, blessed is He. This is because there is utterly no comparison between the spreading forth of His greatness (*Hitpashtut Gedulato*) compared to His essential greatness (*Gedulah Atzmit*).

This may be better understood by prefacing with what is well-known, that the entire matter of the existence of the abundant multiplicity of the creations is only from the aspect of His Name, blessed is He. This is as in the words,<sup>64</sup> “Your Name will be blessed by the mouth of every living being,” in which the words “by the mouth of every living being” are similar to the verse,<sup>65</sup> “[By the word of *HaShem*-יהוה the heavens were made], and by the breath of His mouth all their hosts.” This refers to the aspect of the general soul of creation, which only is from the aspect of His Name, blessed is He.<sup>66</sup>

However, we must first understand the analogy of the matter of a name (*Shem*-שם). The explanation is that there is a known difference between light (*Ohr*-אור) and influence (*Shefa*-שפע).<sup>67</sup> That is, the true analogy for the way in which the existence and vitality of the whole of creation is brought forth, is specifically from the matter of light (*Ohr*-אור).

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<sup>64</sup> In the second blessing of the Grace after Meals (*Birkhat HaMazon*).

<sup>65</sup> Psalms 33:6

<sup>66</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1 and on.

<sup>67</sup> Also see *Maamarei Admor HaZaken* 5562, Vol. 1 p. 42 and on, p. 178 and on; Vol. 2, p. 370, p. 422 and on; 5563 Vol. 1, p. 335; *Ohr HaTorah*, *Inyanim* p. 110 and on; *Hemshech* 5666 p. 173 and on; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 9, and elsewhere.

This is because the analogy of the vitality of the soul in the body is not a true [analogy], being that the soul is affected by the occurrences of the body, such as cold and heat etc.<sup>68</sup> In contrast, Above in *HaShem*'s יהו"ה Godliness, this is not so of the aspect of the general soul of creation, about which the verse states,<sup>69</sup> "I יהו"ה-*HaShem* have not changed." That is, He is not affected whatsoever by changes in the creations etc.

Therefore, the true analogy is the ray of the sun, in which the sun is unaffected by changes in the ray as it [passes through] various vessels. This is why the Kabbalists called the Godly emanations by the term "lights-*Orot*," analogous to physical light.

They similarly are called "the mystery of the Holy Name" (*Raza d'Shema Kadishah*).<sup>70</sup> For, the matter of the Name (*HaShem*-השם) is the very same as the matter of the light (*Ohr*-אור).<sup>71</sup> This is because relative to the person himself [who bears the name] his name is only the aspect of a ray and light of his soul that manifests in the letters of his name, to turn to one who calls him by name, and is of utterly no comparison to the essence of the person himself.

The same is so above in *HaShem*'s יהו"ה Godliness, in regard to the lights (*Orot*) that are emanated from the Emanator, such as Wisdom-*Chochmah*, which comes from the aspect of "He is wise, but not with a knowable Wisdom-*Chochmah*."<sup>72</sup>

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<sup>68</sup> See Tanya, Likkutei AAmarim Ch. 42 (60b) and elsewhere.

<sup>69</sup> Malachi 3:6

<sup>70</sup> See Zohar II 67b; Torah Ohr, Terumah 79c and elsewhere.

<sup>71</sup> See Likkutei Torah, Behar 41c; Derech Mitzvotecha 152b, and elsewhere.

<sup>72</sup> Introduction to Tikkunei Zohar 17b



That is, it is only a name for the Emanator (*Ma'atzil*), so that He can be called by the name “Wise-*Chacham*-חכם,” but it is of utterly no comparison whatsoever relative to His Essential Self, blessed is He. About this our sages, of blessed memory, stated,<sup>73</sup> “[The verse],<sup>74</sup> ‘In the beginning-*Bereishit*-בראשית’ is also an utterance [of creation],” in which the word “In the beginning-*Bereishit*-בראשית” refers to the aspect of Wisdom-*Chochmah*.<sup>75</sup>

That is, it only is an utterance and speech, which is the aspect of being called by a name etc. For example, this is like when a person calls his fellow “Wise-*Chacham*-חכם.” This utterance is of no comparison whatsoever to the actual essence of his wisdom. In the same way, there is utterly no comparison whatsoever between the revealed Wisdom-*Chochmah* that comes forth from the Emanator (*Ma'atzil*), blessed is He, called “Wisdom-*Chochmah*,” in comparison to His unknowable wisdom, which is the essence of His wisdom, blessed is He.

From all of the above, it is understood that the general chaining down of the emanations (*Ne'etzalim*) from the Emanator (*Ma'atzil*) is a matter of a great descent and lowering. Thus, for there to be this descent and lowering, there must be arousal from below, brought about through the service of *HaShem*-יהוה, blessed is He, of the souls of the Jewish people, this being analogous to the first [above mentioned] servant who

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<sup>73</sup> Talmud Bavli, Rosh HaShanah 32a

<sup>74</sup> Genesis 1:1

<sup>75</sup> See Targum Yerushalmi to Genesis 1:1; Also see the beginning of Torat Chayim, Bereishit; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 9, and elsewhere.

performs lowly labor, such as chopping wood. This causes an arousal Above for there to be the descent and lowering of the spreading forth of His greatness, blessed is He, amongst the abundant multiplicity of creations etc., even though “it is not the way of the King to be engaged in mundane matters etc.”<sup>76</sup>

Now, the reason it is in the power of the souls of the Jewish people to cause this descent, lowering, and spreading forth of His greatness, blessed is He, is because the root of the soul (*Neshamah*) is loftier than the emanations (*Ne'etzalim*). For, about the soul (*Neshamah*) the verse states,<sup>77</sup> “He blew into his nostrils [the soul of life] etc.,” and,<sup>78</sup> “He who blows, blows from within Himself etc.”

In other words, even though the soul (*Neshamah*) is from the aspect of the breath of the mouth, which is lower than the speech, nevertheless, in its root it is higher than the speech, since it is from **His inwardness and innermost aspect** from which the breath blew forth into [His] mouth etc. This being so, at its root, the soul is even loftier than the emanated intellect, since the emanated intellect is only the aspect of the speech of the Emanator, whereas about the soul it is written, “He blew into his nostrils [the soul of life] etc.”

This is why it is in the power of the souls of the Jewish people to cause a drawing forth to the emanations. For, even though in the Emanator (*Ma'atzil*) this is the aspect of His

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<sup>76</sup> See Zohar III 149b; Likkutei Torah, Acharei 25d; Siddur Im Da'Ch, Shaar HaTefillah 18d, and elsewhere.

<sup>77</sup> Genesis 2:7

<sup>78</sup> Tanya, Ch. 2, citing Zohar; See Igrot Kodesh, Vol. 20, p. 131; Also see Marei Mekomot, Hagahot, v'Ha'arot Ktzarot to Tanya Ch. 2.

unknowable wisdom, meaning that [there] they are not the aspect of lights (*Orot*) and names (*Shemot*) etc., but are rather in the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, as He is, in and of Himself, nevertheless, they are drawn down to be the aspect of lights (*Orot*) and names (*Shemot*), through which there will be the spreading forth of His greatness, blessed is He, in the abundant multiplicity of the creations etc.

About this the verse states,<sup>79</sup> “His understanding is beyond calculation.” For, when it comes to the aspect of the soul of the whole of creation, there is a calculation and end to the order of the chaining down of the worlds (*Seder Hishtalshelut*) of cause and effect etc. Nonetheless, His essential greatness (*Gedulato HaAtzmit*) is beyond investigation and beyond calculation.

## 5.

However, there also is another way in serving *HaShem*-יהו"ה, blessed is He, which is analogous to the second [above mentioned] servant, whose work is in refined and intellectual kinds of labor that the master Himself would do. About this the verse states, (in continuation to the words,<sup>80</sup> “Now Israel, what does *HaShem*-יהו"ה your God ask of you...”) “to go in all His ways,” specifying “**His** ways-*Drachav*-דרכיו,” specifically.

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<sup>79</sup> Psalms 147:5

<sup>80</sup> Deuteronomy 10:12

That is, these are important works that the master Himself would do, and are called “good deeds” (*Ma’aseem Tovim*-מעשים טובים), such as boring of holes into precious stones, by way of analogy. This refers to the matter of serving *HaShem*-יהו"ה, blessed is He, through the study of Torah and fulfilling the *mitzvot*. For, even though all matters of Torah and *mitzvot* manifested in physical things, nonetheless, “the Torah came forth from Wisdom-*Chochmah*,”<sup>81</sup> meaning, from His essential unknowable wisdom. Likewise, the *mitzvot* are the inner aspect (*Pnimityut*) of *HaShem*'s-יהו"ה Supernal will (*Ratzon*), blessed is He.

Thus, it is about them that the verse states, “to go in all His ways,” wherein “His ways” refers to His roads and paths, which are “the paths of *HaShem*-יהו"ה.”<sup>82</sup> They are compared to a road upon which a person travels from one place to a very distant place. Likewise, when a person studies Torah and does a *mitzvah*, he is going on the way and path of the Emanator Himself, blessed is He. This is because the Torah is the aspect of the essence of His wisdom-*Chochmah*, through which there is a drawing down and revelation of the aspect of His essential wisdom-*Chochmah*, into the order of the chaining down of the worlds (*Hishtalshelut*).

Now, through the way of service of the second kind of servant, there is caused to be a drawing down and revelation of the matter [indicated by the verse],<sup>83</sup> “His understanding is

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<sup>81</sup> Zohar II 62a, 85a, 121a; Zohar III 81a, 261a

<sup>82</sup> Psalms 25:10

<sup>83</sup> Isaiah 40:28

beyond investigation,” (which transcends the matter [indicated by the verse],<sup>84</sup> “His understanding is beyond calculation,” which is revealed through the service of the first kind of servant). This refers to the soul’s grasp of *HaShem*’s-יהוה Godliness in elevation after elevation to no end, as known about the matter of the elevations from one sabbatical to the next sabbatical etc., for fifty thousand jubilees etc.,<sup>85</sup> though albeit, we never will attain grasp of the true greatness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, being that “His understanding is beyond investigation.”

## 6.

Now, about the second kind of servant, whose service is “to go in all His ways” it is written,<sup>86</sup> “The soul of Your servant is joyous.” (In contrast, about the first kind of servant the verse states,<sup>87</sup> “I am poor and destitute,” in that his primary mode of service is with bitterness and lowliness.)

The explanation is that the verse states,<sup>88</sup> “The light of the righteous shall rejoice.” To explain by way of analogy, joy in man below is what causes the blood in his body to spread to a greater degree. This is because the blood is the natural soul,

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<sup>84</sup> Psalms 147:5

<sup>85</sup> See Sha”Ch to the beginning of the Torah portion of Behar (Leviticus 60:4); Maamarei Admor HaZaken 5562 Vol. 1, p. 101; Also see Shaarei Teshuvah ibid. 70c.

<sup>86</sup> Psalms 86:4

<sup>87</sup> Psalms 86:1

<sup>88</sup> Proverbs 13:9

and the flow of the beneficence of spiritual vitality that is in the blood, whether it will be in a way of spreading forth of [expression] of constriction depends on the spirit of life itself, and whether it receives a greater arousal over and above its previous measure and composition.

As known, the spirit of life dwells in the heart in a way of measure and [limited] allotment. However, when joy comes upon a person due to some good tidings or the like, then this joy causes a great arousal of the spirit of life in the heart. This is because the joy (*Simchah*) spreads forth from the pleasure (*Oneg*) which is in the aspect of the Singular-*Yechidah* [level] of the soul etc. This causes an additional spreading forth in all the limbs [and organs] so that they receive a bestowal of vitality in the blood with additional blessing and drawing down etc.

By way of analogy, the same is likewise so of the Supernal Man (*Adam HaElyon*) of the world of Emanation (*Atzilut*). That is, the joy causes a drawing down of additional vitality in all the vessels (*Keilim*) of the world of Emanation (*Atzilut*), which by way of analogy, are compared to the limbs, as known. In other words, [this is brought about] through fulfilling the positive *mitzvot*, which are “the 248-קמ”ח limbs of the King.”<sup>89</sup>

Thus, when the righteous fulfill the *mitzvot*, then “the light of the righteous shall rejoice.” That is, they cause Supernal joy (*Simchah*), which comes from the Supernal pleasure (*Oneg*), through which there thereby is caused to be a

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<sup>89</sup> Tanya, Likkutei Amarim, Ch. 23, citing Tikkunei Zohar. See Tikkunei Zohar, Tikkun 30 (74a).

greater arousal of the aspect of the Spirit-*Ru'ach* of *Zeir Anpin* of the world of Emanation (*Atzilut*), which is called “the heart” (*לב-לב*).<sup>90</sup> Due to this, a spreading forth of the Supernal “blood” is caused in the “limbs” etc.

This then, is the meaning of the verse,<sup>91</sup> “The soul of Your servant is joyous.” That is, through the service of the second kind of servant, in the way of “going in all His ways,” the matter of joy (*Simchah*) is caused above in *HaShem*'s-יהו"ה Godliness. Thus, about this supplication,<sup>92</sup> “Cause the soul of Your servant to rejoice,” there be a drawing down from the Supernal joy, of a radiance of joy also in the soul of the servant who labors etc.

This likewise is the meaning of the end of the verses (that begin with,<sup>93</sup> “Now Israel, what does *HaShem*-יהו"ה your God ask of you... to go in all His ways”),<sup>94</sup> “for your good (*L'Tov Lach-לך-לטוב*),” meaning that the Supernal goodness (*Tov*) which is the pleasure (*Taanug*) of the world of Emanation (*Atzilut*), from which the joy (*Simchah*) is drawn, also illuminates in you through serving *HaShem*-יהו"ה, blessed is He etc.

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<sup>90</sup> See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 32-33.

<sup>91</sup> Psalms 86:4

<sup>92</sup> Psalms 86:4

<sup>93</sup> Deuteronomy 10:12

<sup>94</sup> Deuteronomy 10:13

Based on this, we can also explain the verse,<sup>95</sup> “One thing I asked of *HaShem*-יהו"ה, this shall I seek... to behold the pleasantness of *HaShem*-יהו"ה etc.” That is, when it states “to behold the pleasantness of *HaShem*-יהו"ה,” this is similar to the verse, “for your good (*L'Tov Lach*-לְטוֹב לְךָ),” referring to the Supernal goodness (*Tov*-טוֹב), which is the aspect of the pleasure (*Oneg*), (and is the aspect of the Singular-*Yechidah*) of the world of Emanation (*Atzilut*), that it be drawn down in the Name *HaShem*-יהו"ה, blessed is He, this being the matter of the “pleasantness of *HaShem*-יהו"ה,” and from there the pleasure should be drawn all the way down below. This is similar to what Talmud relates<sup>96</sup> about the matter of the pleasure that caused the bone of the foot to expand, as in the verse,<sup>97</sup> “Good news will fatten the bone.”

The beginning of this is the matter of “One thing I asked of *HaShem*-*MeEit HaShem*-יהו"ה-מאת.” This is similar to the matter of the verse,<sup>98</sup> “(Now Israel, what does *HaShem*-יהו"ה your God ask of you?) Only to fear *HaShem*-*Et HaShem*-את יהו"ה.” This is like the known<sup>99</sup> difference between the verse,<sup>100</sup> “Fear **from** *HaShem*-*Yiroo MeiHaShem*-יהו"ה-מִיְהו"ה,” which is the aspect of the lower fear (*Yira Tata'ah*) of *HaShem*-יהו"ה,

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<sup>95</sup> Psalms 27:4

<sup>96</sup> Talmud Bavli, Gittin 56b

<sup>97</sup> Proverbs 15:30

<sup>98</sup> Deuteronomy 10:12

<sup>99</sup> See Likkutei Torah, Bamidbar 13b and elsewhere.

<sup>100</sup> Psalms 33:8



blessed is He, and the verse,<sup>101</sup> “Fear *HaShem-Yiroo et HaShem*-יהו"ה את יראו,” which is the aspect of the upper fear (*Yira Ila'ah*) of Him, this being essential nullification (*Bittul Atzmi*) to Him, which transcends reason and intellect etc.

It should be added that this matter is not just in the aspect of Yisroel-ישראל, (“Now Israel-*Yisroel*-ישראל etc.”). For, the name Yisroel-ישראל indicates service of *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which is a simple desire (*Ratzon Pashut*) that transcends reason and intellect - but is also in the aspect of Yaakov-יעקב. This is as we recite on Rosh HaShanah, before the sounding of the Shofar,<sup>102</sup> “He will choose our heritage for us, the pride of Yaakov-יעקב that He loves always!” That is, there also is the matter of the Supernal choice that transcends reason and intellect in the aspect of Yaakov-יעקב etc.

Now, before [the verse “One thing I asked of *HaShem*-יהו"ה etc.”] it states,<sup>103</sup> “Though war would arise against me, in this I trust.” The matter of war (*Milchamah*-מלחמה) refers to the general matter of the toil of affecting refinements (*Avodat HaBirurim*). About this it states, “In this I trust,” namely, that he trusts and is certain of victory in the battle of toiling to affect refinements (*Avodat HaBirurim*). Yet, even so, “One thing I asked of *HaShem*-יהו"ה etc.,” that the toil should be in a way of tranquility, through the study of Torah etc.

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<sup>101</sup> Psalms 34:10

<sup>102</sup> Psalms 47:5

<sup>103</sup> Psalms 27:3

This is similar to the superiority of the second servant [mentioned above], about whom it states, “to go in all His ways,” over and above the first servant [who serves] with the aspect of fear [of *HaShem*-יהו"ה] (“Only to fear etc.”) and only by the acceptance of the yoke. Namely, that specifically through the [kind of service of the second servant] there is caused to be the matter of “for your good (*L'Tov Lach*-לך לטוב),” which is the matter of “the pleasantness of *HaShem*-יהו"ה,” meaning, that there should be a drawing down of *HaShem*'s-יהו"ה Supernal pleasure (*Taanug HaElyon*) from His essential expansiveness, all the way down below.

May this likewise be so for us, that our service of *HaShem*-יהו"ה, blessed is He, throughout the entire year will be in the study of Torah, and may the entire year be a year of Torah, especially the inner aspects (*Pnimiyut*) of Torah, through which there will be a drawing down of the matter of “the pleasantness of *HaShem*-יהו"ה,” “for your good (*L'Tov Lach*-לך לטוב),” meaning for the known good (*Tov*-טוב), which is called “the day that is entirely good,”<sup>104</sup> [and] “the day that is entirely lengthy,”<sup>105</sup> the beginning of which is with the true and complete redemption through our righteous Moshiach, in the near future and in the most literal sense!

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<sup>104</sup> See the *Harachaman* added in the Grace after Meals (*Birkhat HaMazon*) of the holidays.

<sup>105</sup> See Torah Ohr, Toldot 18d

## Discourse 2

“*Deershoo HaShem b’Heematzo...*  
*Seek HaShem when He can be found...*”

Delivered on Shabbat Parshat Ha’azinu,  
Shabbat Teshuvah, 5724  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>106</sup> “Seek *HaShem*-יהוה when He can be found; call upon Him when He is near.” In Talmud<sup>107</sup> this verse was used to question another verse, which states,<sup>108</sup> “[For which is a great nation that has a god who is close to it], as is *HaShem*-יהוה our God, **whenever** we call to Him (not just when He can be found).”

The Talmud answers, “This [verse] (‘when He can be found’) refers the singular individual, whereas this [verse] (‘whenever we call to Him’) refers to the congregation. In regard to the individual, when is this? (meaning, when is He found to him, as the verse states, ‘when He can be found-*b’Heematzo*-בהמצאו [meaning ‘when He is found to him-*Matzui Lo*-לוי מצוי לו]).<sup>109</sup> Rabba bar Avuha said: This refers to the ten days between Rosh HaShanah and Yom HaKippurim.”

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<sup>106</sup> Isaiah 55:6

<sup>107</sup> Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b

<sup>108</sup> Deuteronomy 4:7

<sup>109</sup> See Rashi to Rosh HaShanah 18a ibid.

That is, during the ten days between Rosh HaShanah and Yom HaKippurim, even the singular [individual] is answered in his prayers, just as the congregation is answered throughout the year.

Now, in regard to the words, ““This [verse] refers to the singular [individual],” (referring to the ten days between Rosh HaShanah and Yom HaKippurim, the Alter Rebbe explained<sup>110</sup> that the words, “Here it refers to the singular-*l’Yachid* ל'יחיד,” refers to the aspect of the Singular-*Yechidah* יחידה [essence of the soul]. That is, service of *HaShem* יהו"ה, blessed is He, with repentance and return (*Teshuvah*) to Him during these days, is the aspect of the repentance and return (*Teshuvah*) of the Singular-*Yechidah* יחידה essence of the soul to the Singular One-*Yachid* יחיד of the world.<sup>111</sup>

However, we must understand this. For, at first glance, this explanation is not in line with the simple meaning. That is, the simple meaning is that the individual (*Yachid* יחיד) is on a lower level than the congregation (*Tzibur* ציבור), and therefore this is the novelty of the ten days between Rosh HaShanah and Yom HaKippurim, that during this period, even the prayers of an individual, which are lower than that of the congregation, are accepted, but that even so, during these days, the prayers of the congregation still are greater than the prayers of the

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<sup>110</sup> Likkutei Torah ,Tavo 43d

<sup>111</sup> See Chanah Ariel (of Rabbi Yitzchak Isaac of Homil), Ha'azinu 44b, “This is what we heard in Liadi, ‘[The words] ‘Here it is referring to the singular [individual]-*Kan l’Yachid* כאן ל'יחיד’ refers to the aspect of the return (*Teshuvah*) of the Singular-*Yechidah* יחידה [essence of the soul] to the Singular One of the world-*Yachido Shel Olam* של עולם.”

individual.<sup>112</sup> However, according to the Alter Rebbe's explanation, no level is greater than the level of the singular (יחיד-*Yachid*), this being service of *HaShem*-יהו"ה, blessed is He, stemming from the Singular-*Yechidah*-יחידה [essence] of the soul.

## 2.

This may be connected to the verse,<sup>113</sup> “One thing I asked of *HaShem*-יהו"ה, that shall I seek etc.,” (this being the Psalm,<sup>114</sup> “By Dovid, *HaShem*-יהו"ה is my light and my salvation,” which relates specifically to the ten days between Rosh HaShanah and Yom HaKippurim, as understood from the teaching of our sages, of blessed memory,<sup>115</sup> “[The word], ‘My light-*Ori*-אורי’ refers to Rosh HaShanah, ‘and my salvation-*Yishee*-וישעי’ refers to Yom HaKippurim”].

In this there likewise are two explanations, similar to what was explained above. The simple meaning is that this request is only for a single thing, something small. This is also understood from the statement in Midrash,<sup>116</sup> “The Holy One, blessed is He, said to Dovid, ‘First you asked for one thing, but then you made additional requests etc.’” In other words, when

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<sup>112</sup> See the Rif to Ein Yaakov in Yevamot 49b *ibid.*; Also see Ohr HaTorah, Shabbat Shuvah p. 1,462.

<sup>113</sup> Psalms 27:4

<sup>114</sup> Psalms 27

<sup>115</sup> Midrash Vayikra Rabba 21:4

<sup>116</sup> Midrash Tehillim and Yalkut Shimoni (Remez 706) to Psalms 27:4, as cited in Likkutei Torah, Masei 96b; Also see Likkutei Sichot Vol. 9 p. 170.

he said, “One thing I asked-*Achat Sha’alti*-אחת שאלתי,” he only was requesting a single thing, something small.

In addition, there also is another explanation of the words, “One thing I asked-*Achat Sha’alti*-אחת שאלתי,” that it refers to the aspect of the Singular-*Yechidah* [essence of the soul], (as it states,<sup>117</sup> “One-*Achat*-אחת [in the feminine] refers to the Singular-*Yechidah*-יחידה” essence of the soul), which receives from the Singular One-*Yachid*-יחיד,<sup>118</sup> this being the ultimate level of elevation.

There similarly are two explanations of Dovid’s response to the Holy One, blessed is He, (about what He told him, “First you asked for one thing, saying ‘One thing I asked,’ but then you made additional requests etc.”), to which Dovid responded, “I learned this from You. First You made a single request, as the verse states,<sup>119</sup> ‘Now Israel, what does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God,’ but then You continued and opened up many commandments-*mitzvot* for us, as the verse continues, ‘to go in all His ways, to love Him and to serve *HaShem*-יהו"ה your God with all your heart and with all your soul... to adhere to Him etc.’”<sup>120</sup>

The simple explanation is that [the words] “Only to fear *HaShem*-יהו"ה” is a simple matter and is only a small thing,

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<sup>117</sup> See Talmud Bavli, Menachot 18a, Tosefot entitled “*Ad Achat*.”

<sup>118</sup> Etz Chayim, Shaar 42, Ch. 1; See the end of the discourse entitled “*Achat Sha’alti*” 5675 (*Hemshech* 5672 Vol. 2, p. 1,122); 5715 (Sefer HaMaamarim 5715, p. 212, translated in The Teachings of The Rebbe 5715, Discourse 22).

<sup>119</sup> Deuteronomy 10:12

<sup>120</sup> Deuteronomy 10:20

([called],<sup>121</sup> “a minor matter”). However, in addition, there also is the explanation that the words “Only to fear *HaShem-Et HaShem*-יהו"ה-את,” specifying the word “*Et*-את,” (similar to the verse “One thing I asked of *HaShem-MeEit HaShem*-מאת יהו"ה”), in which the word “*Et*-את” means “that which is secondary” (*Et HaTaphel*-את הטפל),<sup>122</sup> indicating that he has no independent existence unto himself at all, and his entire matter is that he only is secondary to and nullified to *HaShem*-יהו"ה, blessed is He.<sup>123</sup>

### 3.

Now, to understand this, we must preface with the explanation in the Alter Rebbe’s discourse entitled “*V’Atah Yisroel Mah HaShem Elohe”cha Sho’el Me’Eemach Ki Eem L’Yirah.*”<sup>124</sup> He begins by explaining the verse,<sup>125</sup> “Yours’ *HaShem*-יהו"ה is the Greatness (*Gedulah*-גדולה).” That is, the matter of “Greatness” (*Gedulah*-גדולה) is the spreading forth of a being and thing that is Essentially Great (*Gadol b’Etzem*-גדול

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<sup>121</sup> Talmud Bavli, Brachot 33b

<sup>122</sup> See Talmud Bavli, Bava Kamma 41b

<sup>123</sup> Ohr HaTorah, Eikev p. 582; Likkutei Torah, Bamidbar 13b, and elsewhere; Also see Torat Menachem, Sefer HaMaamarim Av, p. 209 and on; Also see the discourse entitled “*v’Nigleh Kvod HaShem* – The glory of *HaShem* will be revealed” 5722, translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 28, Ch. 6.

<sup>124</sup> The discourse of Shabbat Parshat Shoftim 5562, subsequently printed in Maamarei Admor HaZaken 5562, Vol. 1, p. 259 and on, (and in Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, p. 70a and on); Also see the discourse by this title in Maamarei Admor HaEmtza’ee, Hanachot 5577 p. 289 and on; Sefer HaMaamarim 5671 p. 170 and on.

<sup>125</sup> Chronicles I 29:11

בַּעֲצָם). This is similar to [the teaching],<sup>126</sup> “From the earth to the firmament is a distance of five-hundred years.”

The same is so of the worlds that even are loftier, in that whatever is higher and loftier is all the greater. This is as our sages, of blessed memory, taught,<sup>127</sup> “The thighs of the animal-*Chayot* [angels] correspond to them all etc.” This is because the chaining down of the worlds (*Hishtalshelut*) is in a way of cause and effect (*Ilah v’Alul*), and therefore the effect (*Alul*) is just a tiny part of the cause (*Ilah*), and there thus is no comparison between them in regard to the matter of greatness and spreading forth.

He continues and explains that the primary aspect of the matter of “Greatness” (*Gedulah*-גְּדוּלָה) and the abundant multiplicity in the spreading forth, is in the aspect of “Soul” (*Nefesh*). For, as known<sup>128</sup> the creation is generally divided into three levels, these being, “World” (*Olam*-עוֹלָם), “Year” (*Shanah*-שָׁנָה), and “Soul” (*Nefesh*-נֶפֶשׁ). “World” (*Olam*) refers to the existence of the creations within all the worlds. “Year” (*Shanah*) refers to the time and duration of their sustainment, (in that time also is created something from nothing,<sup>129</sup> just like the existence of the creations themselves). “Soul” (*Nefesh*)

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<sup>126</sup> Talmud Bavli, Chagigah 13a

<sup>127</sup> Talmud Bavli, Chagigah 13a *ibid.*

<sup>128</sup> See the commentary of the Raavad to Sefer Yetzirah, toward the beginning of his introduction (2c); Ohr HaTorah, Yitro p. 816 and on, and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), The Three Letters אָמ"ם and on; Also see his Sefer HaNikkud, translated as The Book of Vowels.

<sup>129</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2); Also see Siddur Im Da"Ch, Shaar HaKriyat Shema 75d (in the name of the Rav, the Maggid of Mezhritch).



refers to the Godly vitality constricted within them to vitalize them.

Now, just as this is so of the creations in general, so it is with each creation in particular, that it too has these three levels of “World” (*Olam*-עולם), “Year” (*Shanah*-שנה), and “Soul” (*Nefesh*-נפש). “World” (*Olam*) refers to the existence and being of this particular creation. “Year” (*Shanah*) refers to the time and duration of its sustainment. “Soul” (*Nefesh*) refers to the bestowal from above it, of which it is the effect.

An example can be seen in plants, which grow from the power of growth (*Ko'ach HaTzome'ach*) in the earth, which is their existence and being. They have a time and duration of their existence etc., and they also have a bestowal [of influence] from the constellation (*Mazal*) above them. This is as our sages, of blessed memory, taught,<sup>130</sup> “There is no grass that grows below that does not have a constellation that strikes it from above and tells it to grow.”

The constellation is the cause which is the source for the drawing down of vitality to this plant, and is the aspect of its soul (*Nefesh*). About this King Dovid, peace be upon him, said,<sup>131</sup> “How abundant are Your works, *HaShem*-יהוה,” in that Dovid perceived the power of the Actor in the acted upon. He thus said that being that each particular grass and herb has a specific constellation that relates to it, therefore, just as there are millions of different grasses and herbs etc., therefore

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<sup>130</sup> See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Moreh Nevuchim 2:10

<sup>131</sup> Psalms 104:24

commensurate to them, there likewise are millions of constellations that differ one from the other, and each constellation is an effect relative to its cause, and is only a tiny part of its cause (as explained before),<sup>132</sup> and this likewise applies to all the particular levels of cause and effect as they are, even to the highest of heights.

From this we see the extent of the great spreading forth of vitality from *HaShem*-יהו"ה, blessed is He, (the aspect of the "Soul" (*Nefesh*) [of creation]) in the abundant multiplicity of creations etc., this being the matter of "Greatness" (*Gedulah*-גדולה), [as the verse states],<sup>133</sup> "Great (*Gadol*-גדול) is *HaShem*-יהו"ה." That is, it refers to the spreading forth of Godly vitality in the creations with great abundance and multiplicity. However, about this the verse states, "Yours' *HaShem*-יהו"ה is the Greatness (*Gedulah*-גדולה)." That is, the quality of "Greatness" (*Gedulah*-גדולה) is secondary and nullified to "You,"<sup>134</sup> being that,<sup>135</sup> "His Essential Greatness (*Gedulato*-גדולתו) is beyond investigation."

#### 4.

The explanation is that one verse states,<sup>136</sup> "His understanding is beyond investigation," and another verse

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<sup>132</sup> Also see the preceding discourse of this year, 5724, entitled "*Achat Sha'alti* – I have asked one thing," Discourse 1.

<sup>133</sup> Exodus 18:11; Psalms 48:2, and elsewhere.

<sup>134</sup> See Likkutei Torah, Bamidbar 12d, cited in Ohr HaTorah, Vayera 92a and elsewhere.

<sup>135</sup> See Psalms 145:3

<sup>136</sup> Isaiah 40:28

states,<sup>137</sup> “His understanding is beyond calculation.” The difference between them is that the verse, “His understanding is beyond calculation (*Ein Mispar*-מספר-אין),” indicates that this relates to the matter of “numeration-*Mispar*,” (which is why this matter must be negated). In contrast, the verse, “His understanding is beyond investigation,” does not relate to “numeration-*Mispar*” altogether.

This may be understood by prefacing about the statement in Midrash,<sup>138</sup> in explanation of [the words],<sup>139</sup> “Listen, Israel-*Shema Yisroel*-שמע ישראל,” that the word “Listen-*Shema*-שמע” divides into “The name of seventy-*Shem Ayin*-שם עי-,” and that the Jewish people – *Yisroel*-ישראל – are one amongst the seventy nations, the nations are one-seventieth of the number of docile beasts, the docile beasts are [one-seventieth] of wild animals, wild animals are [one-seventieth] of birds, birds are [one-seventieth] of the angels, and the angels are one-seventieth of the souls.

The explanation is that souls are loftier than angels,<sup>140</sup> since an angel is a separate being etc., whereas the soul is the aspect of Godliness [itself], only that it is like a part<sup>141</sup> [of Godliness] which is separated from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-

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<sup>137</sup> Psalms 147:5

<sup>138</sup> Cited in Chizkuni to Deuteronomy 6:4

<sup>139</sup> Deuteronomy 6:4

<sup>140</sup> See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 2 and on, and elsewhere.

<sup>141</sup> See Tanya, Likkutei Amarim, Ch. 2.

יהו"ה Himself, blessed is He, etc. This also explains why the angels are only one-seventieth of the souls.

However, all this is so only as the souls are above [in *HaShem's* יהו"ה Godliness], in which they have much greater abundance, which is loftier than them all. In contrast, upon their descent to manifest in bodies below, they then are lower than them all (one-seventieth of the nations).<sup>142</sup> Nevertheless, since they are one-seventieth of the nations, the nations are one-seventieth of the docile beasts etc., the birds are one-seventieth of the angels, and the angels are one-seventieth of the souls, we thus find that through the souls [of the Jewish people] as they are below, there is a revelation of the great spreading forth of vitality in the awesomely abundant multiplicity of the particular creations in the world to no end. About this the verse states, "His understanding is beyond calculation (*Ein Mispar*- אין מספר)," which is revealed through the souls in their descent to below.

However, there is another loftier matter, about which the verse states, "His understanding is beyond investigation." This matter is revealed through the souls as they are above, in which their entire matter is grasping *HaShem's* יהו"ה Godliness. The explanation is that all the souls that descended below during the six-thousand years of the world,<sup>143</sup> including those souls that have already died and passed on, and will return with the resurrection of the dead, at which time they will ascend to be on an even higher level, (this being the reward of the world

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<sup>142</sup> Also see Maamarei Admor HaEmtza'ee ibid. p. 291

<sup>143</sup> Talmud Bavli, Rosh HaShanah 31a

of the resurrection, which is in a way of novel existence that is utterly beyond all comparison), is all a matter of descent in comparison to the level of new souls, which come from an even loftier place, [meaning], from the second Sabbatical (*Shmitah*).

This is because all the ascents of souls that already have descended below, are only in relation to the beginning of creation, (like the beginning of the descent etc.), in comparison to new souls, which come from a higher Sabbatical (*Shmitah*). The same is so of each Sabbatical (*Shmitah*) in relation to the [Sabbatical that preceded it]. That is, the elevation of the souls of this Sabbatical (*Shmitah*) is an aspect of descent (like the beginning of the descent etc.), in comparison to the Sabbatical (*Shmitah*) that comes after it. The same is so in elevation after elevation from Sabbatical (*Shmitah*) to Sabbatical (*Shmitah*), within all the Sabbaticals (*Shmitot*) drawn forth for fifty-thousand Jubilees (*Yovlot*).<sup>144</sup>

From this it is understood that [the verse], “His understanding is beyond investigation” refers to the matter of elevation after elevation in the grasp of *HaShem*’s יהוה’s Godliness to no end, (and it only is that so it arose in the will of the Emanator, blessed is He, that there only will be fifty-thousand Jubilees (*Yovlot*). Nonetheless, from the perspective that “His understanding is beyond investigation,” there can be ascents to no end.) This is because of His Essential Greatness (*Gedulato HaAtzmit*), about which the verse states,<sup>145</sup> “His

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<sup>144</sup> See Sha”Ch to the beginning of the Torah portion of Behar (Leviticus 60:4); Maamarei Admor HaZaken 5562 Vol. 1, p. 101; Also see Shaarei Teshuvah ibid. 70c.

<sup>145</sup> Psalms 145:3

Greatness (*Gedulato*-גדולתו) is beyond investigation.” That is, it utterly is beyond all comparison to the greatness (*Gedulah*-גדולה) that spreads forth to enliven the creations, about which the verse states,<sup>146</sup> “Yours’ *HaShem*-יהו"ה is the Greatness (*Gedulah*-גדולה),” in which the quality of Greatness (*Gedulah*) is nullified and secondary to “You,” as explained before.

## 5.

However, according to what we said about the elevated level of the souls as they are above, (through which there is the revelation of the matter of “His understanding is beyond investigation”) in comparison to the souls as they descended below, (through which there only is the revelation of, “His understanding is beyond calculation”), we must understand why the soul descended below “from a high peak to a deep pit.”<sup>147</sup>

The explanation is that about this the verse states,<sup>148</sup> “Now Israel, what does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God... to go in all His ways... and to serve *HaShem*-יהו"ה your God etc.” Likewise, the second paragraph of the *Shema* states,<sup>149</sup> “To serve Him.”

Now, the matter of “*Avodah*-עבודה” means “service,” like the service of a servant who serves his master, in that repair and benefit is rendered to the master through the servant who

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<sup>146</sup> Chronicles I 29:11

<sup>147</sup> See Talmud Bavli, Chagigah 5b

<sup>148</sup> Deuteronomy 10:12

<sup>149</sup> Deuteronomy 11:13

serves him and satisfies [the master's] lackings. However, it does not apply to say this about service of *HaShem*-יהו"ה, blessed is He, being that *HaShem*-יהו"ה, blessed is He, is the ultimate perfection of everything.<sup>150</sup>

However, the explanation is that there are two kinds of servants.<sup>151</sup> The first kind of servant is one who does lowly work, such as chopping wood and the like, which are not honorable for the master to do himself, and is therefore done by the servant. This is because the master himself would not descend from his greatness and lower himself to do them.

The second kind of servant is one who works in refined and intellectual matters that the master himself would do, such as the procurement of livelihood through business dealings, or boring holes into precious stones and pearls, and the like, these being honorable work by which the master becomes wealthy etc. When the servant does them, he then is called “*his servant*” (*Avdo*-עבדו), (a title that emphasizes his position and relationship to the master). In other words, he perfects the work that the master himself would engage in, and he acts in his stead.

In the service of *HaShem*-יהו"ה, blessed is He, the likeness to this, is that the first servant only serves in a way of accepting the yoke (*Kabbalat Ol*). This is because he has no vitality or delight in his work, except that he forces himself and lowers himself to do the work, and his service is by way of accepting the yoke (*Kabbalat Ol*) [of his master].

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<sup>150</sup> See introduction to Tikkunei Zohar 17b.

<sup>151</sup> See *Hemshech* 5666 p. 30; Sefer HaMaamarim 5671 p. 171; 5679 p. 44.

Through this form of service, which is in a way of lowering, he causes the matter of “lowering” above, so to speak, in that the Holy One, blessed is He, lowers and constricts Himself to be drawn down in the worlds through the ten utterances [of creation].<sup>152</sup> This is because the ten utterances are called “mundane words,” and “it is not the way of the King to be engaged in mundane matters,”<sup>153</sup> in that relative to Himself, blessed is He, this is a matter of descent and lowering.

This is because the general matter of the existence and vitality of the worlds is merely from a glimmer of His radiance, which comes forth by way of the restraint of *Tzimtzum* etc. This is to such an extent that even the aspect of Wisdom-*Chochmah*, which is the beginning and source of the vitality of all worlds, is merely the aspect of an utterance (of speech).

This is as our sages, of blessed memory, stated,<sup>154</sup> ““In the beginning-*Bereishit*-בראשית”<sup>155</sup> (which refers to the aspect of Wisdom-*Chochmah*)<sup>156</sup> is also an utterance [of creation].” Thus, for there to be the descent and lowering into the aspect of the ten utterances, this comes about through man lowering and forcing himself to serve *HaShem*-יהוה, blessed is He, by way of accepting His yoke (*Kabbalat Ol*).

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<sup>152</sup> Mishnah Avot 5:1

<sup>153</sup> See Zohar III 149b; Likkutei Torah, Acharei 25d; Siddur Im Da’Ch, Shaar HaTefillah 18d, and elsewhere.

<sup>154</sup> Talmud Bavli, Rosh HaShanah 32a

<sup>155</sup> Genesis 1:1

<sup>156</sup> See Targum Yerushalmi to Genesis 1:1; Also see the beginning of Torat Chayim, Bereishit; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 9, and elsewhere.



However, the service of the second servant is “to go in all His ways” (meaning, the ways of the Master), which is the meaning of “to serve Him.” This is like the servant who does the work that the master himself does, referring to serving *HaShem*-יהו"ה, blessed is He, by studying Torah and fulfilling the *mitzvot*.

This causes a drawing down of the aspect of His Godliness **that transcends the worlds**. (This is unlike the first servant, through whom a lowering is caused, so that there only is a drawing down of Godliness commensurate to the capacities of the worlds). This then, is the matter of “His ways,” which is analogous to a road upon which man travels from place to place. In other words, Torah and *mitzvot* are the roads and paths of the Holy One, blessed is He, Himself, and through them He is caused to be drawn all the way down below.

## 6.

Now, even though, at first glance, the second servant is much greater than the first servant, nevertheless, there is an element of superiority to the first servant, due to the fact that his service is specifically through accepting the yoke (*Kabbalat Ol*). About this the verse states, “Only to fear *HaShem*-יהו"ה your God,” referring to serving Him by accepting His yoke, this being the matter of the lower fear (*Yira Tata'ah*) of Him. (Only that the verse then adds, “to go in His ways... to serve *HaShem*-יהו"ה your God etc.,” this being the matter of the second servant.)

This may be understood with additional explanation about the ways of serving *HaShem*-יהו"ה, blessed is He. That is, there is the form of serving Him in prayer (*Tefillah*), the primary matter of which is the cry, as it states,<sup>157</sup> "They cried out to *HaShem*-יהו"ה in their distress etc." The explanation is that a cry, in which one cries out "ahh" etc., is about something which is the opposite of the truth, and therefore one cannot tolerate it. He therefore cries out that in truth, this is not so. Moreover, to the degree that the truth is more embedded in him, to that degree his cry will increase in regard to the opposite of the truth.

Now, as this relates to serving *HaShem*-יהו"ה, blessed is He, because of what he perceives with the eye of his intellect, he sees what will be born of it. (This is as our sages, of blessed memory, stated,<sup>158</sup> "Who is wise? He who sees what will be born.") That is, he perceives how everything is born and brought into being from nothing to something.<sup>159</sup> To the degree that the perception of the eye of the intellect is increased in him, to that degree that he will be incapable of tolerating its opposite, meaning, [he will be incapable of tolerating] the appearance of the "something" as being separate from its Source. As a result, he will come to have the cry in his heart, to negate the opposite of the truth etc.

Now, the matter of this cry is so great that the soul descended to below for this purpose. This is because the matter

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<sup>157</sup> Psalms 107:6; 107:28

<sup>158</sup> Talmud Bavli, Tamid 32a

<sup>159</sup> Tanya, Likkutei Amarim, Ch. 43

of this cry only [applies] when there is state and standing of constraint, as the verse states, “They cried out to *HaShem*-יהו"ה **in their distress** etc.” Thus, this does not apply to the soul as it is above, but specifically upon its descent to below. This is because it then is caused to be in a state of constraint, in that it perceives the “somethingness” of the world, and thereby comes to the elevated matter of the cry.

Now, the matter of the cry, as it is in our service of *HaShem*-יהו"ה in prayer, stems from vitality and sensation etc. Thus, it is in this that there is a superiority over and above the first kind of servant, whose service is without vitality etc., but is only in a way of accepting the yoke (*Kabbalat Ol*). Even so, it is lower than the service of “going in all His ways,” through Torah and *mitzvot*.

This is because serving Him by “going in all His ways” is sensed in one’s Godly soul. In contrast, this is not so of the cry in serving *HaShem*-יהו"ה in prayer, which is about the opposite of the truth etc., meaning that what he senses in his soul is that the world conceals *HaShem*’s-יהו"ה Godliness, except that the reason he cries about this is because the truth of *HaShem*’s-יהו"ה Godliness is imbedded in him.

This also is the difference in the way of service. That is, the service of “going in all His ways” specifically comes from a motion of joy (*Simchah*), as the verse states,<sup>160</sup> “The light of the righteous shall rejoice.” That is, this joy causes the vitality to spread forth, (through the spreading of the blood,

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<sup>160</sup> Proverbs 13:9

which is the soul)<sup>161</sup> into all the limbs [and organs]. The likeness to this above, is that through fulfilling the *mitzvot*, which are “the 248 רמ"ח limbs of the King,”<sup>162</sup> there is caused to be a drawing down of additional vitality into the vessels (*Keilim*) of the world of Emanation (*Atzilut*). This is analogous to the spreading forth of vitality in the limbs of the body brought about through joy (*Simchah*).

In contrast, the cry while serving *HaShem*-יהו"ה in prayer, stems from a motion of bitterness (*Merirut*) etc., so much so, that [there can be] the state and standing [indicated by the end of the verse],<sup>163</sup> “The flame of the wicked shall die out.” That is, even though he fulfills the *mitzvot* (which are called a “flame-*Ner*-נר”),<sup>164</sup> nonetheless, this does not cause joy (*Simchah*) Above, (as it does with, “The light of the righteous shall rejoice”).

This is because of his undesirable deeds, which cause the matter of sadness (*Atzvut*), similar to the verse,<sup>165</sup> “*HaShem*-יהו"ה saw that the wickedness of man was great upon the earth... and He had heartfelt sadness.” Now, the motion of sadness (*Atzvut*) causes the constriction of the blood. This also explains the words, “The flame of the wicked shall die out-*Yidach*-ידעך,” which is a word that means to “sputter” and “become

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<sup>161</sup> Deuteronomy 12:23

<sup>162</sup> Tanya, Likkutei Amarim, Ch. 23, citing Tikkunei Zohar. See Tikkunei Zohar, Tikkun 30 (74a).

<sup>163</sup> Proverbs 13:9

<sup>164</sup> Proverbs 6:23

<sup>165</sup> Genesis 6:5-6

extinguished,” (such as when the flame jumps from the wick),<sup>166</sup> which is like the matter of constriction etc.

In such a state, his service must be preceded by repentance (*Teshuvah*), through being embittered in his soul etc. Only then will it be possible for him to fulfill the *mitzvot* as indicated by the words, “The light of the righteous shall rejoice.” However, this specifically is after being preceded by the revelation of light brought about through the study of Torah, about which our sages, of blessed memory, stated,<sup>167</sup> “A brute does not fear sin, nor is an ignoramus pious.”

Now, even though serving *HaShem*-יהוה, blessed is He, by accepting the yoke (*Kabbalat Ol*), like the first servant, is the lowest level of serving Him, in that it not only is lower than the service of “going in all of His ways,” but is even lower than the cry in serving of Him in prayer, (as explained above), nonetheless, on the other hand, there is an element of superiority in serving *HaShem*-יהוה through accepting His yoke (*Kabbalat Ol*).

That is, it has the power to affect a repair and ascent in even the lowest states, in which one has no relation even to the matter of crying while serving *HaShem*-יהוה in prayer, (as will be explained). That is, it is specifically through accepting the yoke (*Kabbalat Ol*) that it is possible to have an effect on his soul to the extent that he thereby will come to the ultimate perfection in serving *HaShem*-יהוה, blessed is He.

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<sup>166</sup> See Metzudat Tziyon to Proverbs 13:9 *ibid*.

<sup>167</sup> Avot 2:5

7.

The explanation is that sometimes it is not possible for a person to come to have the cry in his heart. This is either because of the lowly stature of his Godly soul, which is from the lowest of levels, or because he has become extremely physical due to sins and transgressions etc. At such times, he is completely unmoved by anything in his soul.

That is, not only is he unmoved by the constraint of the world, which appears to be “something” independent [from *HaShem*’s-ה'וה Godliness], but he is not even moved by his own constraint stemming from his sins and transgressions etc. This is because he even “does not have human understanding”<sup>168</sup> to be roused and moved by Godly matters, and he only is roused and moved by matters of physicality, similar to the soul of an animal etc. This is because of the dominance of the encompassing aspect (*Makif*) of the external husks (*Kelipah*).

To further explain, just as on the side of holiness (*Kedushah*) there is the inner manifest light (*Pnimi*) and the transcendent encompassing light (*Makif*), so likewise, on the side of the external husks there is an inner manifest aspect (*Pnimi*) and an encompassing aspect (*Makif*), these being two ways of evil.

The first is that he himself senses the evil, in that it is drawn into his soul in a revealed way, that is, in an inner

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<sup>168</sup> See Proverbs 30:2

manifest way (*Pnimi*). An example is an evil lust or the like, which is sensed in his heart in a revealed way. The second is that he does not sense the evil at all, (not because there is no evil in it, but on the contrary), because he has become so completely entrenched in the evil, that it encompasses and surrounds him etc.

By way of analogy, this is comparable to the yearning desires [one has] in [his] business dealings. That is, one person could be naturally distant from this and only has such lusts on occasion. This being so, he senses the lust in a revealed way. However, another person could be so greatly entrenched in this, that it has become natural to him, and is therefore similar to other natural matters.

In such a case, he will engage in his business dealings without at all being moved in his heart, so much so, that he does not even sense his lust for profit etc. The same is so in regard to other evil matters, such as the quality of self-aggrandizement, which has become so “one” with him, that he does not even sense the quality of self-aggrandizement in himself altogether.

Thus, as a result the dominance of the encompassing aspect (*Makif*) of the external husks (*Kelipah*), he comes to be in a state that, in his soul, he is unmoved by matters of Godliness altogether, and it follows automatically that he also will be incapable of having the matter of the cry etc.

Thus, to overpower the encompassing aspect (*Makif*) of the external husks (*Kelipah*), one specifically must awaken the encompassing lights (*Makif*) of the side of holiness (*Kedushah*). This is because the aspect of the inner manifest lights

(*Pnimityut*) of the side of holiness (*Kedushah*) are only able to nullify the inner manifest (*Pnimityut*) aspects of the external husks (*Kelipah*), but not the encompassing aspects (*Makif*) of the external husks (*Kelipah*). For this, a much higher power is needed, specifically coming from the aspect of the encompassing lights (*Makif*) of the side of holiness (*Kedushah*).

This is like what we find about the sin of the golden calf, that Aharon told Moshe,<sup>169</sup> “You know this people, that they are in evil.” That is, in the sin of the golden calf, it was the encompassing aspect (*Makif*) of the external husks (*Kelipah*) that overpowered them. This is the meaning of the precise wording, “they are **in** evil-*b’Ra-בְּרָע*,” (and not “they are evil”). That is, they were **within** the evil, in that the evil encompassed them (*Makif*) from all sides etc.

This is why this could not be repaired except specifically through our teacher Moshe, peace be upon him. This is as (Aharon told Moshe), “You know,” in which he specified, “You-*Atah-אתה*.” For, Moshe was from the aspect of the encompassing light (*Makif*) of the side of holiness (*Kedushah*), and it therefore was specifically in his ability to bring about the repair and dominance over the encompassing aspect (*Makif*) of the external husks (*Kelipah*).

Now, as this matter relates to serving *HaShem-יהו"ה*, blessed is He, in order to dominate over the encompassing aspect (*Makif*) of the external husks (*Kelipah*), inner service (*Avodah Pnimit*), such as contemplation and grasp etc., are

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<sup>169</sup> Exodus 32:22



ineffectual. (This is because inner service (*Avodah Pnimit*) only has the capacity to dominate over the inner aspects (*Pnimiyyut*) of the external husks (*Kelipah*.)

Rather, the advice for this, is specifically serving *HaShem*-יהו"ה, blessed is He, by way of accepting the yoke (*Kabbalat Ol*). For, even though this is the lowest level of serving Him, nonetheless, it is bound to the transcendent encompassing aspect (*Makif*) of the side of holiness (*Kedushah*), which is the aspect of the Singular-*Yechidah* [essence of the soul]. It therefore is in the ability [of accepting the yoke] to overpower and nullify the encompassing aspect (*Makif*) of the external husks (*Kelipah*), and one can then come to the perfection of service of *HaShem*-יהו"ה, blessed is He, even in the inner manifest powers (*Kochot Pnimiyyim*) etc.

## 8.

Now, about this the verse states,<sup>170</sup> “Now Israel, what does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God,” referring to the matter of accepting His yoke (*Kabbalat Ol*). For, even though on a revealed level, this is the smallest level, (which is why the verse states, “only-*Ki Eem*- כִּי עִם etc.,” indicating that “it is a minor matter”),<sup>171</sup> nonetheless, this matter is specifically bound to the transcendent encompassing aspect (*Makif*), which is the aspect of the Singular-*Yechidah* [essence of the soul]. Therefore, this also

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<sup>170</sup> Deuteronomy 10:12

<sup>171</sup> Talmud Bavli, Brachot 33b

includes all the other matters of serving יהו"ה-*HaShem*, blessed is He, such as “to go in all His ways... to serve יהו"ה-*HaShem* your God etc.”

This is also the meaning of the verse,<sup>172</sup> “One thing-*Achat*-אחת I asked,” [about which Dovid stated], “I learned this from You. First You made a single request, as it states,<sup>173</sup> ‘Now Israel, what does יהו"ה-*HaShem* your God ask of you? Only to fear יהו"ה-*HaShem* your God,’ but then You continued and opened up many commandments-*mitzvot* for us etc.”

The explanation<sup>174</sup> is that, in truth, Dovid only asked for one thing, except that from it, all the other matters come and branch out. This is what he learned from the Holy One, blessed is He, (“I learned this from You”), who only said one thing alone, “Only to fear [*יהו"ה-HaShem* your God],” which only is the acceptance of His yoke (*Kabbalat Ol*). However, this includes all matters of service of יהו"ה-*HaShem*, blessed is He, being that this one matter is bound to the aspect of the Singular-*Yechidah* [essence of the soul] ([called] “One-*Achat*-אחת”).

This then, is the meaning of the verse,<sup>175</sup> “Seek יהו"ה-*HaShem* when He can be found etc.,” [about which it states], “Here it refers to the singular [individual]-*l'Yachid*-ליחיד,” according to both explanations. The simple explanation

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<sup>172</sup> Psalms 27:4

<sup>173</sup> Deuteronomy 10:12

<sup>174</sup> Likkutei Torah Masei 96b citing the Rav, the Maggid of Mezhritch; Also see Ohr HaTorah, Masei p. 1,416; VaEtchanan p. 418; Eikev p. 578; Also see the discourse entitled “*Achat Sha'alti*” 5675 *ibid.* (*Hemshech* 5672 Vol. 2 p. 1,114 and on); 5715 *ibid.* (*Sefer HaMaamarim* 5715, p. 212, translated in *The Teachings of The Rebbe* 5715, Discourse 22).

<sup>175</sup> Isaiah 55:6

is that the “singular [individual]-*Yachid*-יהיד” is lower than the congregation (*Tzibur*-ציבור). However, the Alter Rebbe’s explanation is that “the singular-*Yachid*-יהיד” refers to service of *HaShem*-יהו"ה, blessed is He, that stems from the Singular-*Yechidah* [essence of the soul], (as explained above).

The explanation is that through accepting His yoke (*Kabbalat Ol*) alone, as it is below the ten inner manifest powers (*Kochot Pnimitiyim*) [of the soul], (meaning, the “singular [individual]-*Yachid*-יהיד” who is lower than “the congregation-*Tzibur*-ציבור”), there is caused to be the revelation of the aspect of the Singular-*Yechidah* [essence of the soul].<sup>176</sup>

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<sup>176</sup> It appears that the [generally more expansive] conclusion of the discourse is missing.



## Discourse 3

“*Lehavin... Shedorot HaRishonim...*  
*To understand... that the earlier generations...*”

Delivered upon the conclusion of Yom HaKippurim, 5724<sup>177</sup>

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

1.

To understand what we find in the words of our sages, of blessed memory,<sup>178</sup> that the earlier generations from Adam, the first man, until the giving of the Torah, did not merit [receiving] the Torah even though there were perfectly righteous *Tzaddikim* [amongst them], such as Metushelach,

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<sup>177</sup> Sometime after the Rebbe returned to his room from the meal in the apartment of the Rebbe Rayatz upon the conclusion of Yom HaKippurim, he suddenly emerged from his room (at approximately 11pm) and went into the small study hall (in which there were only a few individuals). He looked around to all sides and then went to the southern wall and sat down on a chair. The onlookers immediately brought a table and set it before him, and he then began to say this discourse for approximately 14 minutes. Also see “HaMelech b’Mesibo” Vol. 1, p. 95. Before beginning the discourse, the Rebbe said that this discourse was said by the Alter Rebbe upon the conclusion of Yom HaKippurim 5562 and it is found in the booklet of manuscripts of the year 5562 which recently arrived.\* [\*It was subsequently printed (around 5724) in Maamarei Admor HaZaken 5662 (Vol. 1) p. 11 and on, (and another version is printed in Maamarei Admor HaZaken, Al Maamarei Razal p. 107 and on). Also see the first part of this discourse, with the glosses etc., in Ohr HaTorah, Tisa p. 1,966 and on (entitled “*Drush Admo”r Nishmato Eden 5562, Motza’ei Yom HaKippurim*”); Also see p. 1,969 there where it states, “This concludes his holy words of the conclusion of Yom HaKippurim 5562”). Also see Re’eh p. 754 and on; Sefer HaMaamarim 5679 p. 259 and on; Discourse entitled “*v’Asita Chag Shavuot*” 5731 (Sefer HaMaamarim 5731 p. 220 and on); For the second portion of the discourse, see Ohr HaTorah, Drushim L’Yom HaKippurim p. 2,137.

<sup>178</sup> See Ohr HaTorah and Sefer HaMaamarim 5679 in the preceding note.

Noach, and Avraham etc. This seems to indicate that our service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* (after the Torah was given) is loftier than their service of Him. However, by the fact that our sages, of blessed memory, stated<sup>179</sup> that our forefather Avraham fulfilled all of Torah, even before it was given, in that he grasped the totality of Torah and *mitzvot* spiritually, it must be that the service of *HaShem*-יהו"ה of our forefathers was loftier.

However, the explanation is that they both are true. That is, [though on the one hand] there is very great superiority [to our service of *HaShem*-יהו"ה] after the Torah was given, over and above that of the previous [generations] who did not merit [to be given] the Torah, even so, [on the other hand] there also is a superiority to the service of *HaShem*-יהו"ה of our forefathers, over and above our service of Him.

The primary difference is that our forefathers grasped Torah through their service from below to Above, and because of this their service was greater. In contrast, the service of later generations (after the giving of the Torah), is in a way of drawing from Above to below, in that the Torah was given from Above. Because of this, that which is drawn down through our service is superior.

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<sup>179</sup> Talmud Bavli, Yoma 28b; Mishnah Kiddushin 4:14 and Talmud Bavli, Kiddushin 82a.

## 2.

This may be better understood through the analogy of “a student who makes his teacher wise,”<sup>180</sup> which does not reach the level of revelation of deep intellect of the teacher stemming from his own desire, without the arousal brought about by the student. The explanation is that the meaning of “a student who makes his teacher wise” is that through the student awakening questions and contradictions in the words of the teacher, the teacher is caused to delve into his own intellect, in order to explain it to him with greater understanding and intellect.

Now, this is not something that the teacher previously thought of, but is in addition to it, since he only has become wise in it now, through the questions of the student. Now, even though this additional explanation comes from the intellect of the teacher himself, nonetheless, since the teacher’s explanation is born out of the student’s question, therefore what is drawn down through this from the teacher’s intellect, is only a drawing down that is constricted commensurate to the capacity of the student [to receive].

In contrast, when within himself, the teacher awakens [with desire] to bestow and reveal a deep intellect, (which he did not desire to reveal before), this is the teacher’s intellect as it is, in and of himself, literally within his own power of conceptualization. [That is], it is not commensurate to the

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<sup>180</sup> See Talmud Bavli, Chagigah 14a

capacities of the student. Moreover, even when the teacher reveals a deep intellect just by way of a riddle or a hint, this too is the intellect of the teacher, as it is to himself, and is not according to the capacity of the student.

With the above in mind, we can understand the difference between the service of *HaShem*-יהו"ה, blessed is He, of our forefathers and the Torah given to us at the giving of the Torah. That is, the Torah given to us at the giving of the Torah is like the revelation of the teacher's intellect as it is to Himself.

For example, in the Torah portion of “*Kadesh*-שְׁקֵד”<sup>181</sup> of the Tefillin, there is a manifestation of the essence of the power of the Wisdom-*Chochmah* of *HaShem*-יהו"ה, blessed is He,<sup>182</sup> this being the aspect of the upper wisdom (*Chochmah Ila'ah*) of the world of Emanation (*Atzilut*).

In contrast, this was not so of the service of Him of our forefathers, such as Yaakov's service in making the sticks,<sup>183</sup> through which he only drew down a likeness of what is brought about through the *mitzvah* of Tefillin.<sup>184</sup> This is because [at that point] it was not a commandment from Above, but was done by Yaakov solely through preparing himself with self-sacrifice and affecting supernal unifications (*Yichudim*) etc. Therefore, the actual essence of the upper wisdom (*Chochmah Ila'ah*) of the world of Emanation (*Atzilut*) was not drawn down as it is, in

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<sup>181</sup> Exodus 13:1-10

<sup>182</sup> See Zohar III 262a; Biurei HaZohar of the Mittler Rebbe, Va'etchanan 150a and on; Tanya, Likkutei Amarim, Ch. 41 (56b).

<sup>183</sup> Genesis 30:37 and on

<sup>184</sup> Zohar I 162a (Sitrei Torah); Also see Torat Chayim, Bereishit 45d; Vayishlach 192a.



and of itself, but was only commensurate to his service, similar to the analogy of “a student who makes his teacher wise.”

It thus is in this that there is a superiority to the level of service of *HaShem*-יהו"ה, blessed is He, following the giving of the Torah, in comparison to the service of Him of our forefathers. That is, because of *HaShem*'s-יהו"ה kindness toward us, He gave us the merit of attaching our souls to His Essential Being, blessed is He, by way of ritual, through doing simple deeds, such as writing the Torah portion of “*Kadesh-w*קדש” in the *Tefillin*, which causes a drawing down of the aspect of the upper wisdom (*Chochmah Ila'ah*) of the world of Emanation (*Atzilut*).

However, there also is an element of superiority to the service of *HaShem*-יהו"ה, blessed is He, of our forefathers in comparison to our service of Him. For, even though by our deeds and service (after the giving of the Torah) we cause a drawing down of the aspect of the upper wisdom (*Chochmah Ila'ah*) of the world of Emanation (*Atzilut*), nonetheless, in our souls we have no grasp or recognition of this drawing down at all, nor can we grasp it etc.

This is because it only is possible to grasp the self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the world one is in. Therefore, in the world of Action (*Asiyah*), which only is from the garments of *Nogah*, even a radiance of a radiance of the Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) cannot be grasped.

Moreover, even in the Garden of Eden (*Gan Eden*), where one receives the reward for having fulfilled the *mitzvot*,

there only is a drawing down of a ray and glimmer of the Wisdom-*Chochmah* of Kingship-*Malchut* of the world of Emanation (*Atzilut*), (within which the Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) is vested).<sup>185</sup>

It thus is in this regard that there is greater superiority in our forefathers, whose souls were from the world of Creation (*Briyah*), in that through their service of *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) and with the supernal unifications (*Yichudim*) that they affected, they thereby grasped the lights of Kingship-*Malchut* of the world of Emanation (*Atzilut*), (within which Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) is also vested). Except that the grasp of our forefathers was only of the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) as it comes to be manifest and vested in the world of Creation (*Briyah*), but [their grasp was] not of the source of Torah, which is the aspect of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) itself.

About this the verse states,<sup>186</sup> “My Name *HaShem*-יהו"ה I did not make known through them.” This was specifically introduced with the giving of the Torah, at which time we were granted the power to draw from the Source of the Torah, this being the upper wisdom (*Chochmah Ila'ah*) of the world of Emanation (*Atzilut*), through simply writing the Torah portion of “*Kadesh*-קדש” in the Tefillin, as mentioned above. And

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<sup>185</sup> See Biurei HaZohar of the Mittler Rebbe, Acharei 75a; Ohr HaTorah, Bereishit Vol. 3, p. 529b and on, and elsewhere.

<sup>186</sup> Exodus 6:3; See Torah Ohr, Va'era 56a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

though we have no grasp of this drawing down, it nevertheless is analogous to the depths of a very deep intellect conveyed by way of a riddle and a hint. That is, even though the intellect is not openly revealed, nonetheless, the essential power of the wisdom is present in this etc. This should suffice for the understanding.

### 3.

Now, similar and comparable to the level of the service of *HaShem*-יהוה, blessed is He, as it is after the giving of the Torah, through which we draw down the source itself, we likewise find that in the service that follows after the giving of the Torah, there is a great superiority to the repentance (*Teshuvah*) of Rabbi Elazar ben Dordaya,<sup>187</sup> who wept and moaned until his soul left him.<sup>188</sup> About this Rebbi<sup>189</sup> wept and said,<sup>190</sup> “There is one who acquires his [share in the coming] world in a moment.”

In contrast, this was not so of the other righteous *Tzaddikim*. That is, even though the service of the other righteous *Tzaddikim* was very great, and they had self-sacrifice in reciting the *Shema*, to the point of the expiry of the soul etc., (similar to his soul leaving him etc.), nevertheless, they did not reach the level of Rabbi Elazar ben Dordaya.

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<sup>187</sup> Also see Maamarei Admor HaZaken 5562 *ibid.* p. 7; Likkutei Torah, Acharei 26c

<sup>188</sup> Talmud Bavli, Avodah Zarah 17a

<sup>189</sup> Rabbi Yehudah HaNasi

<sup>190</sup> Talmud Bavli, Avodah Zarah 17a *ibid.*

By way of analogy, the difference between them may be understood from a flame that is so great that a person cannot approach it. Only when a small part of the flame is separated from it and comes into a vessel can it then be handled by means of the vessel. Another analogy for this is the great ocean, which is so deep at its center that it is impossible to stand there without drowning. Only in those places where parts of the ocean are separated to its perimeter, is it possible to stand there.

Now, the analogue, this being the greatness of Rabbi Elazar ben Dordaya who wept and moaned until his soul left him, is that through this he reached the flame itself, or the depth of the ocean at its center. In contrast, in regard to the service and self-sacrifice of the other righteous *Tzaddikim*, in reciting the *Shema* and making supernal unifications (*Yichudim*), they did not reach the depth of the ocean as it is at its center, nor did they grasp the flame as it is, in and of itself, not even by way of vessels (*Keilim*).

The explanation is as explained in Etz Chayim<sup>191</sup> about the greatness of the ten martyrs, of whom there are none greater.<sup>192</sup> That is, this is impossible to bring about through deep intentions (*Kavanot*) and unifications (*Yichudim*) etc., even when they are done in the truest manner. The reason is because the martyrs had **actual** self-sacrifice (*Mesirat Nefesh*

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<sup>191</sup> See Etz Chayim, Shaar HaKlallim, Ch. 1; Shaar 39 (Shaar Ma" N uMa" D), Drush 1.

<sup>192</sup> See Talmud Bavli, Pesachim 50a; Introduction to Tikkunei Zohar (10b)

*b'Po'el*),<sup>193</sup> in that even their bodies were nullified of their existence and were given over to *HaShem*-יהו"ה, blessed is He.

In contrast, with other righteous *Tzaddikim*, their self-sacrifice (*Mesirat Nefesh*) is in the matter of intentions (*Kavanot*) etc. Now, in regard to the intention (*Kavanah*) to have self-sacrifice (*Mesirat Nefesh*), this stems from grasp and light, and therefore it is not possible to come to the “center of ocean” through them, or “to grasp the flame as it is, in and of itself,” not even by way of vessels (*Keilim*).

This also is the superiority of the repentance (*Teshuvah*) of Rabbi Elazar ben Dordaya, who wept and moaned until his soul left him. This was similar to actual self-sacrifice for the sanctification of the Name *HaShem*-יהו"ה (*Mesirat Nefesh al Kiddush HaShem*), (with the nullification of the body) in actuality and in the most literal sense. This is what Rebbi wept about and said, “There is one who acquires his [share in the coming] world in one moment.”

In other words, everything that Rabbi Elazar ben Dordaya would have been able to actualize, even in the course of a hundred years, through studying Torah, fulfilling the *mitzvot*, and serving *HaShem*-יהו"ה with his heart, this being the service of prayer,<sup>194</sup> through his tears to the point that his soul left him, he grasped and actualized this in a single moment. This is because of the greatness of actual self-sacrifice (*Mesirat Nefesh B'Po'el*). This also explains the tidings that the Maggid

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<sup>193</sup> See at length in *Shaarei Teshuvah* (of the Mittler Rebbe), Vol. 1, discourse entitled “*Acharei HaShem Elohei"chem"*” Ch. 37-38, and elsewhere.

<sup>194</sup> Talmud Bavli, Taanit 2a

angel told the Beit Yosef,<sup>195</sup> that he would merit to give up his life for the sanctification of the Name *HaShem*-יהו"ה (*Al Kiddush HaShem*).<sup>196</sup> This should suffice for the understanding.

#### 4.

However, the superiority of Rabbi Elazar ben Dordaya's repentance (*Teshuvah*), who reached the source etc., (the flame itself, or the center of the ocean), was (not to the general source etc., which is like what was explained above about our service of *HaShem*-יהו"ה, blessed is He, after the giving of the Torah, by which we draw down the Source of the Torah, but it was rather) only in regard to **his** source. This is why Rebbi was precise in stating, "There is one who acquires **his** [share in the coming] world (*Olamo*-עולמו)," meaning, specifically the [coming] world of Rabbi Elazar ben Dordaya alone.

The explanation is that each and every soul has a source (*Makor*) and there then is a lesser aspect which is separated to the perimeter, like what we explained in the analogies (in chapter three). It is this aspect that Rabbi Elazar acquired in a single moment. That is, through his self-sacrifice (with his soul leaving him) he reached his source (*Makor*), meaning the source of **his** soul, this being the source of the lesser aspects that

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<sup>195</sup> Rabbi Yosef Karo, the author of *Shulchan Aruch* (The Code of Torah Law).

<sup>196</sup> See *Maggid Meisharim*, beginning of *Bereishit*, end of the section beginning "*HaLo Lecha LeMinda*"; Also see *Parshat Emor*, section beginning "*Achar Kach Amar LP*"; *Bechukotai*, section beginning "*BaYom HaNizkar*" and elsewhere. See the note of the Rebbe to *Sefer HaMaamarim* 5562 *ibid.* p. 313.

are separated to the perimeter, specifically relative to his particular soul.

With the above in mind, it makes sense that there were various righteous *Tzaddikim* who even grasped higher than what Rabbi Elazar ben Dordaya grasped, even though their service was in a way of lights (*Orot*) within vessels (*Keilim*) and with various different vessels (*Keilim*). This is because the source of their souls was so high that even their service of *HaShem*-יהו"ה, blessed is He, in a way of lights (*Orot*) within vessels (*Keilim*), was loftier than the service of Rabbi Elazar ben Dordiya and his actual self-sacrifice for the sanctification of the Name *HaShem*-יהו"ה, blessed is He, (*Mesirut Nefesh Al Kiddush HaShem*).

This similarly is so of Rabbi Akiva, who said,<sup>197</sup> “All my days I have been troubled by the verse,<sup>198</sup> ‘With all your soul-*Bechol Nafshecha*-בכל נפשך,’ meaning, ‘Even if He takes your soul,’ and I said [to myself], ‘When will the opportunity for me to fulfill this verse be given?’” The precise word “for me to fulfill-*Akaymenu*-אקיימנו” also means “to uphold” (meaning that through this he would uphold the self-sacrifice (*Mesirat Nefesh*) that he had throughout the days of his life). For, the difference between the self-sacrifice (*Mesirat Nefesh*) of the *Shema* recital, in comparison to actual self-sacrifice (*Mesirat Nefesh b'Po'el*), is like the difference between the small part that spreads to the perimeter, in comparison to the source (*Makor*). However, [this too] only relates to the service

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<sup>197</sup> Talmud Bavli, Brachot 61b

<sup>198</sup> Deuteronomy 6:5

of *HaShem*-יהו"ה of Rabbi Akiva, as it relates to the source of his own soul.

5.

Now, the general explanation of the difference between service of *HaShem*-יהו"ה, blessed is He, through Torah and *mitzvot*, and the sanctification of His Name (*Kiddush HaShem*), is that, as known, the aspects of father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*) of the world of Emanation (*Atzilut*) are the source of all the lights (*Orot*) and emanations (*Ne'etzalim*).

In contrast, the aspects of *Zeir Anpin* and *Nukva* of the world of Emanation (*Atzilut*) are as they are separate from the source, into various details. Therefore, through serving *HaShem*-יהו"ה, blessed is He, with the sanctification of His Name (*Kiddush HaShem*), (through which we come to the source etc.) we affect the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) to the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*).<sup>199</sup>

In contrast, through service of Him by the righteous in fulfilling Torah and *mitzvot* and with the devotional intent (*Kavanah*) to have self-sacrifice (*Mesirat Nefesh*) during the recital of *Shema*, (which is similar to the small parts that are separated to the perimeter), the ascent of the feminine waters

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<sup>199</sup> See Etz Chayim, Shaar HaKlallim, Ch. 1; Shaar 39 (Shaar Ma"n uMa"D), Drush 1.



(*Ha'ala'at Mayim Nukvin*) is to the aspects of *Zeir Anpin* and *Nukva*. This will suffice for the understanding.<sup>200</sup>

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<sup>200</sup> See *Etz Chayim* *ibid.*



## Discourse 4

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

Delivered on the 2<sup>nd</sup> day of Sukkot, 5724  
By the grace of *HaShem*, blessed is He,

1.

It states,<sup>201</sup> “The Pious (*Chassidim*) and the Men of Action (*Anshei Ma’aseh*) would dance before [those attending the celebration of the House of Drawing Water (*Simchat Beit HaSho’evah*)] with flaming torches in their hands, (they would throw them up [and catch them] etc., there were experts who could do so with four or eight torches) while saying passages of song and praise before them etc.”

Now, this Mishnah only enumerates two categories, the Pious (*Chassidim*) and the Men of Action (*Anshei Ma’aseh*). However, the Baraita<sup>202</sup> states, “Some of them would say, (this being the passage of song and praise mentioned in the Mishnah), ‘Happy is our youth<sup>203</sup> that did not embarrass our old age.’ This was said by the Pious (*Chassidim*) and the Men of Action (*Anshei Ma’aseh*). Some of them would say, ‘Happy is our old age that atoned for our youth.’ This was said by the Repentant (*Baalei Teshuvah*).” That is, in addition to the two

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<sup>201</sup> Mishnah Sukkah 5:4; Talmud Bavli, Sukkah 51a – 53a

<sup>202</sup> Talmud Bavli, Sukkah 53a *ibid.*; Also see Tosefta Sukkah 4:2

<sup>203</sup> During which we did not sin. (Rashi)

categories of the Pious (*Chassidim*) and the Men of Action (*Anshei Ma'aseh*), (both of whom are included in the same statement), there also is the additional category of the repentant (*Baalei Teshuvah*).

However, in regard to the words, “they would dance before them... saying passages of song and praise before them,” [the word “before them”] refers to the entire nation. This is as stated by Rambam,<sup>204</sup> “The entire people – all the men and women – would come to see and hear.” This indicates that this matter relates (not just to the Pious (*Chassidim*), the Men of Action (*Anshei Ma'aseh*), and the Repentant (*Baalei Teshuvah*) but also to all the Jewish people, **before whom** they would dance etc., and say etc. In other words, the dancing and saying of passages of song and praise by the Pious (*Chassidim*) and the Men of Action (*Anshei Ma'aseh*) etc., had an effect on all the Jewish people.

Now, it can be said that the word “before them-*Lifneihem*” also means “innerness-*Pnimiyut*” that is, “to their innerness-*L'Pnimiyutam*.”<sup>205</sup> In other words, the dancing and reciting of passages of song and praise by the Pious (*Chassidim*) and the Men of Action (*Anshei Ma'aseh*) etc., had an effect on the innerness (*Pnimiyut*) of the Jewish people, and this was then drawn into the entire year. This is as stated by his honorable holiness, my father-in-law, the Rebbe, (in his discourse by this title of the year 5704),<sup>206</sup> that the celebration of the House of Drawing Water (*Simchat*

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<sup>204</sup> Hilchot Lulav 8:14

<sup>205</sup> See what is similarly explained in Torah Ohr, Mishpatim 75c.

<sup>206</sup> At its conclusion and ending. See Sefer HaMaamarim 5704 p. 43.

*Beit HaSho'evah*) illuminates within the service of *HaShem*-יהו"ה, blessed is He, throughout the duration of the year.

Even so, this act and its relation to all the Jewish people (hinted in the words of the Mishnah, "They would dance before them (*Lifneihem*-לפניהם)... and recite before them (*Lifneihem*-לפניהם) etc.), was specifically done by the Pious (*Chassidim*) and the Men of Action (*Anshei Ma'aseh*) mentioned in the Mishnah, as well as by the Repentant (*Baalei Teshuvah*) mentioned in the Baraita. We therefore should explain the matter of the three categories; the Pious (*Chassidim*), the Men of Action (*Anshei Ma'aseh*), and the Repentant (*Baalei Teshuvah*). We also should explain why the Mishnah only mentions the Pious (*Chassidim*) and the Men of Action (*Anshei Ma'aseh*), whereas the Baraita also mentions the Repentant (*Baalei Teshuvah*).

## 2.

This may be understood by prefacing with the explanation in the Alter Rebbe's discourse in the booklet of [manuscripts] of his discourses from the year 5562, entitled "*Yekarah Hee MeePeneeneem* etc."<sup>207</sup> In it he cites the teaching of Ra'aya Mehemna<sup>208</sup> about why in regard to honor (*Kavod*-כבוד), precedence is given to one's father over his mother,<sup>209</sup> whereas in regard to fear (*Yirah*-יראה), precedence is given to

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<sup>207</sup> Subsequently printed in Maamarei Admor HaZaken 5562 Vol. 1, p. 30-31; Also see *Derech Chayim* Ch. 23 (29b), Ch. 25 and on.

<sup>208</sup> *Zohar* III 81b

<sup>209</sup> Exodus 20:12; Deuteronomy 5:27

one's mother over his father.<sup>210</sup> This is because<sup>211</sup> “Honor (*Kavod*-כבוד) refers only to Torah,” and therefore the father-*Abba* (Wisdom-*Chochmah*) precedes the mother-*Imma* (Understanding-*Binah*). (He adds: “See the entire teaching there.”)

He then explains this teaching, namely, that “Honor” (*Kavod*-כבוד-32) refers to Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) from which thirty-two pathways (*Netivot*)<sup>212</sup> are drawn to the emanations, and from them all the particulars of the intellectual aspects (*Mochin*) are drawn to all the particular emanations.

By way of analogy, this may be understood from human intellect, which divides into many [kinds of] wisdom, such as the wisdom of medicine, the wisdom of grammar, the wisdom of astronomy etc. Each of these is a general wisdom, but is nonetheless a pathway from the source of wisdom-*Chochmah*, such as the path of a particular concept that comes from a particular wisdom. A person who conceptualizes that wisdom and then comes to conceptualize another wisdom, is like someone who travels from path to path in the particular concepts within a single wisdom. In other words, from the source of Wisdom-*Chochmah* there is a drawing down of thirty-two kinds of wisdom, and each wisdom is a path from the source of Wisdom-*Chochmah*.

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<sup>210</sup> Leviticus 19:3; See Zohar *ibid.*, and elsewhere.

<sup>211</sup> Avot 6:3

<sup>212</sup> Ra'aya Mehemna *ibid.* Also see Zohar III 256b; Sefer Yetzirah 1:1; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*), and elsewhere.

He continues to explain that since the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is manifest in Wisdom-*Chochmah*,<sup>213</sup> Torah is therefore called “precious-*Yekarah*-יקרה,” since there is a manifestation of “the preciousness-*HaYakar*-היקר” within it, which is the Targum translation of the word “honor-*Kavod*-כבוד.”<sup>214</sup>

This refers to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is called “precious-*Yakar*-יקר” on account of His wondrous preciousness, like a crown made of gold and precious stones which is beyond value in its preciousness etc. In the same way, the aspect of the Crown-*Keter* is the preciousness that [is above] Wisdom-*Chochmah* of the world of Emanation (*Atzilut*). It therefore is called “precious-*Yekarah*-יקרה,” since “the preciousness-*HaYakar*-היקר” manifests within it.

About this the verse states,<sup>215</sup> “It is more precious (*Yekarah*-יקרה) than pearls (*Pneeneem*-פנינים),” meaning,<sup>216</sup> “Even more than the High Priest who enters the innermost sanctum (*Lifnai* v' *Lifnim*-לפני ולפנים).” For, when the High Priest (*Kohen Gadol*) enters the innermost sanctum, he goes and ascends in his service of *HaShem*-יהו"ה, blessed is He, from level to level until his soul enters into the chamber of the Holy of Holies, which is the inner aspect (*Pnimityut*) of the Wisdom-*Chochmah*, upon which the Crown-*Keter* rests.

This is why it is called “the innermost sanctum-*Lifnai* v' *Lifnim*-לפני ולפנים,” meaning, the inner (*Pnimityut*-פנימיות) of

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<sup>213</sup> See Tanya, Likkutei Amarim, Ch. 35 in the note.

<sup>214</sup> See Ra'aya Mehemna ibid.

<sup>215</sup> Proverbs 3:15

<sup>216</sup> Talmud Bavli, Horayot 13a

the inner (*Pnimityut*-פנימיות). This is as we find<sup>217</sup> with Rabbi Yishmael, the High Priest (*Kohen Gadol*) “who entered the innermost sanctum (*Lifnai v' Lifnim*-לפני ולפנים) and saw the Supernal Crown-*Keter* etc., and He said to him, ‘Yishmael, my son, bless Me etc.’”

Nevertheless, even the High Priest (*Kohen Gadol*) who enters the innermost sanctum (*Lifnai v' Lifnim*-לפני ולפנים), though he ascends to the aspect of the Holy of Holies, which is the inner aspect (*Pnimityut*) of the Wisdom-*Chochmah*, nevertheless, his soul is a limited creation that has an end and expiration etc. In other words, the service of the High Priest (*Kohen Gadol*) who enters the innermost sanctum, is in a way of ascent from below to Above, and it therefore is in a state of limitation etc.

However, the Torah “is more precious (*Yekarah*-יקרה) than even the High Priest who enters the innermost sanctum (*Lifnai v' Lifnim*-לפני ולפנים).” For, the Torah is called “precious-*Yekarah*-יקרה” on account of the Godliness that manifests in the inner aspect (*Pnimityut*) of the Supernal Wisdom-*Chochmah*. That is, even as it is drawn down to below, to the point of being inscribed on physical tablets, nevertheless, since “the script was the script of God,” and *HaShem*’s יהוה Godliness is utterly devoid of all limitation and conclusion, it therefore is even more precious (*Yekarah*-יקרה) than the High Priest who enters the innermost sanctum. This is because the drawing down of His Godliness even comes to below from Above, as it is limitless (*Bli Gvul*).

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<sup>217</sup> Talmud Bavli, Brachot 7a



With this in mind, we can understand the difference between “honor-*Kavod*-כבוד” and “fear-*Yirah*-יראה.” That is, about honor (*Kavod*) the verse states,<sup>218</sup> “Honor your father [and your mother],” in that the father-*Av*-אב, which refers to the aspect of Wisdom-*Chochmah*, precedes the mother-*Eim*-אם [which refers to Understanding-*Binah*]. This is because every drawing down from Above to below is from *HaShem*’s-יהו”ה Godliness itself, which is the “father-*Av*-אב,” and it therefore requires “honor” (*Kavod*-כבוד), even though it chained down to below to a great extent, as explained before.

In contrast, in regard to fear (*Yirah*), one’s mother precedes his father, being that fear (*Yirah*) is from below to Above, since it is the ascent of the created being relative to his closeness to *HaShem*-יהו”ה, blessed is He, to the point that he comes to a state of the nullification of his existence (*Bittul b’Metziyut*), this being the upper fear (*Yirah Ila’ah*) of Wisdom-*Chochmah*.

Therefore, the order in this, is that there first must be fear (*Yirah*) that stems from understanding-*Binah* and intellect, which is the aspect of the mother-*Eim*-אם. This is the external fear (*Yirah Chitzonit*) that stems from contemplation (*Hitbonenut*) etc. Afterwards he enters even higher, (similar to the High Priest who enters the innermost sanctum) and reaches the state of nullification of his existence (*Bittul b’Metziyut*), which is the aspect of the father-*Av*-אב, this being the inner fear (*Yirah Pnimit*) which is in Wisdom-*Chochmah*, as the verse states,<sup>219</sup> “Fear of *HaShem*-יהו”ה is Wisdom-*Chochmah*.”

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<sup>218</sup> Exodus 20:12; Deuteronomy 5:27

<sup>219</sup> Job 28:28; See Tanya, Likkutei Amarim, Ch. 43 (62a)

This is also the difference between the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBaal Peh*). That is, the Oral Torah (*Torah SheBaal Peh*), which is called,<sup>220</sup> “The Torah of your mother-*Torat Eemecha*-אִמְךָ תּוֹרַת,” primarily stems from fear of the King, as to what His intention was etc. It is for this reason that one is extremely careful before introducing any novelty, even to say that something is forbidden on account of a negative prohibition that is stated in the Written Torah (*Torah SheB'Khtav*), and the like. It is in this regard that when it comes to fear (*Yirah*), the mother-*Eim*-אִם precedes the father-*Av*-אב, in that there is first fear-*Yirah* (the external fear) and then Wisdom-*Chochmah* (the inner fear).

In contrast, this is not so of the Written Torah (*Torah SheB'Khtav*), which is called,<sup>221</sup> “the discipline of your father-*Musar Avicha*-מִוֶסֶר אֲבִיךָ.” This is the aspect of Wisdom-*Chochmah* from which the thirty-two paths are drawn from Above to below, and is the matter of “honor-*Kavod*-כְבוֹד-32” in which the father-*Av*-אב precedes the mother-*Eim*-אִם, as explained before.

### 3.

However, there is a higher fear than even the inner fear (*Yirah Pnimit*) of the aspect of Wisdom-*Chochmah* mentioned above. This is fear (*Yirah*) [that stems] from the aspect of the Crown-*Keter*, about which our sages, of blessed memory,

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<sup>220</sup> Proverbs 1:8; Tanya, Iggeret HaKodesh, Epistle 29 (151a) citing Zohar; Likkutei Torah, Drushei Shemini Atzeret 85b (see the citations there in Kehot 5744 edition which was printed thereafter).

<sup>221</sup> See the preceding note.

stated,<sup>222</sup> “Although the Supernal Crown (*Keter Elyon*) is a brilliant light etc., nevertheless, before the Cause of all causes it is dark.” This fear (*Yirah*) is called “fear of shame” (*Yirat Boshet*-יראת בושת),<sup>223</sup> and transcends fear (*Yirah*) of the aspect of Wisdom-*Chochmah*, which only is called “In the beginning-*Bereishit*-בראשית,”<sup>224</sup> which is the reverse of the letters of “fear of shame-*Yare Boshet*-ירא בשת.”

The explanation is that the verse states,<sup>225</sup> “Too awesome for praise-*Nora Tehilot*-נורא תהלות.” The word “awesome-*Nora*-נורא” means that one becomes moved (*Nitpa’el*) by the fear. This is similar to the word, “he is sworn-*Nishba*-נשבוע,” wherein the “oath-*Shevuah*-שבועה” is the essential thing, and the man who commits himself to the “oath-*Shevuah*-שבועה” is called “sworn-*Nishba*-נשבוע,” in that the prefix letter *Nun*-נ [causes the word to be] applied to the one who is moved (*Nifal*-נפעל). Thus, the word “awesome-*Nora*-נורא” refers to when one is moved with essential fear.

This occurs when he is darkened before the Cause of all causes, and is called “fear of shame-*Yare Boshet*-ירא בשת,” referring to the nullification of his existence (*Bittul b’Metziyut*). However, it is not yet called “awesome-*Nora*-נורא” to be applied to the one who is moved (*Nifal*-נפעל) except when he distances himself from before Him, to become the head and root of the emanations.<sup>226</sup> He then is called “awesome-*Nora*-נורא”

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<sup>222</sup> Tikkunei Zohar, Tikkun 70 (135b)

<sup>223</sup> See Likkutei Torah, Balak 69a; Maamarei Admor HaZaken 5562 Vol. 2, p. 549; Ohr HaTorah, Va’era p. 121.

<sup>224</sup> Genesis 1:1; See Tikkunei Zohar, Tikkun 28 (72b)

<sup>225</sup> Exodus 15:11

<sup>226</sup> Note: See Maamarei Admor HaZaken 5562 p. 31, wherein after the words “to be the head and root” there are two lines accidentally printed there from the end

similar to the term “sworn-*Nishba*-נִשְׁבַּע” etc., meaning when he becomes garbed in fear and becomes awesome-*Nora*-נִרְאָה to the one who sees him etc.

By way of analogy, this may be understood from a teacher and his student. That is, to the degree that the student grows in his level of wisdom and in the refinement of his intellect, he can then grasp the true greatness of the teacher, so much so, that he becomes very ashamed and nullified of his existence before his teacher. In contrast, a student who is lower than him in the level of his wisdom and the refinement of his intellect, will not be as nullified before his teacher.

Now, at first glance, the opposite should be true, because the student who has greater wisdom is closer in relation to his teacher, which is not so of the lesser student, who is further in relation to the teacher. This being so, the student who is more distant should be more nullified to the teacher than the greater student who is relatively closer.

However, the explanation is that in the greater student, who is closer relative to the teacher, the closeness itself is what causes him to have a greater appreciation of the awesome level of his teacher, and he therefore is more nullified to him.

Now, in the analogue, this is the difference between the fear and nullification (*Bittul*) of Wisdom-*Chochmah* and the [fear and nullification] of the Crown-*Keter*. That is, the nullification (*Bittul*) of the Crown-*Keter* is higher than the nullification (*Bittul*) of Wisdom-*Chochmah*. For, even though

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of the discourse. It should instead continue and state, “of the emanations, and he is then called ‘awesome-*Nora*-נִרְאָה’ similar to the language ‘sworn-*Nishba*-נִשְׁבַּע’ etc. meaning, when he becomes garbed in fear and becomes awesome-*Nora*-נִרְאָה to the one who sees him etc. This should suffice for those who understand.”

the nullification (*Bittul*) of Wisdom-*Chochmah* is nullification of existence (*Bittul b'Metziyut*), (as explained above), nonetheless, ultimately, Wisdom-*Chochmah* is the beginning of the chaining down (*Hishtalshelut*) and is therefore in a state of greater distance from Him, blessed is He. It specifically is the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*), that is closer to Him, blessed is He. This is why it is darkened before the Cause of all causes, in an ultimate state of nullification (*Bittul*), this being the “fear of shame-*Yirat Boshet* בושת-יראת” mentioned above. (This concludes the content of the discourse.)

#### 4.

Now, from all the above it arises that there are three matters here. The first matter is the drawing down from Above to below through Torah, which is called “precious-*Yekarah* יקרה.” The second matter is the toil of ascent from below to Above, until the level of the High Priest who enters the inner sanctum (*Lifnai v'Lifnim* ולפנים-לפני).

These two matters are bound to the aspect of Wisdom-*Chochmah*, and the only difference between them is whether it is in a way of drawing down from Above to below (from the aspect of Wisdom-*Chochmah* all the way down to below), or in a way of ascent from below to Above (from the external fear (*Yirah Chitzonit*) to the inner fear (*Yirah Pnimit*), which is the aspect of Wisdom-*Chochmah*), as explained above. The third matter is the aspect of the Crown-*Keter*, which “is dark before the Cause of all causes,” and is in the ultimate state of

nullification (*Bittul*), this being “fear of shame-*Yirat Boshet*-  
יראת בושת.”

Now, it can be said that these three matters are the three levels of the Pious (*Chassidim*), the Men of Action (*Anshei Ma'aseh*), and the Repentant (*Baalei Teshuvah*) who are enumerated in regard to the songs and praises they would say before all of the Jewish people at the celebration of the House of Drawing Water (*Simchat Beit HaSho'evah*).

The explanation is as elucidated by his honorable holiness, my father-in-law, the Rebbe, (in the above-mentioned discourse of the year 5704),<sup>227</sup> that the Pious (*Chassidim*) and the Men of Action (*Anshei Ma'aseh*) are two levels in the service of *HaShem*-יהו"ה, blessed is He. The level of the Pious (*Chassidim*) is the toil of drawing down light, whereas the level of the Men of Action (*Anshei Ma'aseh*) is the toil of making receptacles (*Keilim*).

In other words, the work of the Men of Action (*Anshei Ma'aseh*) is in making receptacles (*Keilim*) for *HaShem*'s יהו"ה's Godliness, through the toil of affecting refinements (*Avodat HaBirurim*) from below to Above, by toiling with the body, whereas the work of the Pious (*Chassidim*) is to draw down light and vitality from Above to below, stemming from the soul. About this Rashi explains,<sup>228</sup> “Every Pious One (*Chassid*) is Pious (*Chassid*) at his primary root.” “His primary root” refers to drawing down light (*Ohr*) from Above to below.

Based on this, it can be said that the level of the Pious (*Chassidim*) corresponds to drawing down from Above to

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<sup>227</sup> Sefer HaMaamarim 5704, p. 42 and on.

<sup>228</sup> Rashi to Talmud Bavli, Sukkah 53a ibid.

below through Torah, which is called “precious-*Yekarah*-יקרה.” In contrast, the level of the Men of Action (*Anshei Ma’aseh*) corresponds to the toil of ascent from below to Above, until the level of the High Priest who would enter the innermost sanctum (*Lifnai v’Lifnim*-לפני ולפנים).

Now, it should be added and explained that there is precision in stating that “The Pious (*Chassidim*) and the Men of Action (*Anshei Ma’aseh*) would dance before them with flaming torches in their hands, which they would throw,” specifying that they would throw them.

Now, “throwing” indicates the strength of the matter. This is to teach us that these two ways of serving *HaShem*-יהו"ה, blessed is He - both of the Pious (*Chassidim*) and of the Men of Action (*Anshei Ma’aseh*), both the drawing down from Above to below and the ascent from below to Above - are with all their strength.

That is, the drawing down from Above to below, is all the way to the lowest of the low, (similar to the drawing down of the inner aspect (*Pnimityut*) of the Wisdom-*Chochmah* of the Torah, which [was drawn down] all the way to the physical tablets (*Luchot*)). [Likewise], the ascent from below to Above is all the way to the highest of heights, (similar to the High Priest, who would ascend from level to level until he entered the innermost sanctum (*Lifnai v’Lifnim*-לפני ולפנים)).

However, higher than both of these is the level of the Repentant (*Baalei Teshuvah*), whose service of *HaShem*-יהו"ה, blessed is He, is out of “fear of shame-*Yirat Boshet*-יראת בוששת.”

This is as the Alter Rebbe explains,<sup>229</sup> that the word “Repentance-*Teshuvah*” (“תשובה-*Tasheiv*”) shares the same letters as the word “shame-*Boshet*” (“בושת-*Boshet*,” corresponding to the Crown-*Keter*, which is “dark before the Cause of all causes,” and is in the ultimate state of nullification (*Bittul*) of “fear of shame-*Yirat Boshet*” (“יראת בושת-*Yirat Boshet*,” as explained above.

With the above in mind, we can explain why the Mishnah only enumerates the categories of the Pious (*Chassidim*) and the Men of Action (*Anshei Ma’aseh*), whereas the Baraita also enumerates the Repentant (*Baalei Teshuvah*). The explanation is that the service of *HaShem*-יהו"ה, blessed is He, of the Pious (*Chassidim*) and the Men of Action (*Anshei Ma’aseh*) represents the general service of Him of the Jewish people [as a whole]. [That is, service stemming from the body is the service of the Men of Action (*Anshei Ma’aseh*) and service stemming from the soul (*Neshamah*) is the service of the Pious (*Chassidim*), these being the two categories of those who serve *HaShem*-יהו"ה, blessed is He, with their bodies and those who serve *HaShem*-יהו"ה, blessed is He, with their souls.]<sup>230</sup> This is the way in which one necessarily progresses in an orderly way, in which a person who is straight goes.<sup>231</sup>

This then, is the order of the service mentioned in Mishnah, which was [composed and] ordered by Rabbeinu HaKadosh,<sup>232</sup> who lived in the time [immediately following the destruction of the Holy Temple and was] a continuation of it, as

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<sup>229</sup> Maamarei Admor HaZaken, Al Parshiyot HaTorah Vol. 1, p. 240; Ohr HaTorah, Va’era ibid.

<sup>230</sup> See *Hemshech* 5666 p. 158 and on; Sefer HaMaamarim 5698 p. 254 and on.

<sup>231</sup> See Ecclesiastes 7:29

<sup>232</sup> Rabbi Yehuda HaNasi



our sages, of blessed memory, stated,<sup>233</sup> “[The word] ‘and she left some over-*VaTothar*-ותותר’<sup>234</sup> refers to the days of Rebbi.” In contrast, the name “Baraita-ברייתא” is of the root “outside-*Bar*-בר.”<sup>235</sup> That is, since through departing to the outside it is possible to come to a state of sinning, blemishing, and going off the path etc., the category of the Repentant (*Baalei Teshuvah*) was also added.

On a deeper level, it can be said that the level of the Repentant (*Baalei Teshuvah*) is (not just an additional category by itself, but is also) a level within the categories of the Pious (*Chassidim*) and the Men of Action (*Anshei Ma’aseh*). That is, they too must come to serve *HaShem*-יהו"ה, blessed is He, with Repentance (*Teshuvah*).

For, in addition to the fact that “there is no man on earth who is so completely righteous that he does good and never sins,”<sup>236</sup> in which, at the very least, the word “sin-*Cheit*-חטא” means “lacking-*Chisaron*-חסרון,”<sup>237</sup> [but beyond this] the true perfection of the matter of Repentance (*Teshuvah*) (including as the word “*Cheit*-חטא” means “lacking”) is not specifically in regard to sin.

It rather is the matter of returning (*Hashavah*-השבה) to one’s source and root, as in the verse,<sup>238</sup> “The spirit returns (*Tashuv*-תשוב) to God who gave it.” This is why the matter of serving *HaShem*-יהו"ה, blessed is He, with Repentance

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<sup>233</sup> Talmud Bavli, Shabbat 113b

<sup>234</sup> Ruth 2:14

<sup>235</sup> Torah Ohr, Chayei Sarah 17b and elsewhere

<sup>236</sup> Ecclesiastes 7:20

<sup>237</sup> See Kings I 1:21 and Rashi there; Likkutei Torah, Matot 82a and elsewhere.

<sup>238</sup> Ecclesiastes 12:7; See Likkutei Torah, Ha’azinu

(*Teshuvah*) also relates to and must be present in the Righteous (*Tzaddikim*), as in the teaching,<sup>239</sup> “[Moshiach is destined] to return the righteous (*Tzaddikim*) in repentance-*Teshuvah*.”

The explanation is that after all the particular levels of the service of *HaShem*-יהו"ה, blessed is He, of the Pious (*Chassidim*) and of the Men of Action (*Anshei Ma'aseh*) is present, they then ascend to be “before Him, blessed is He,” in a way that the ultimate nullification (*Bittul*) of “fear of shame-*Yirat Boshet* בושת-יראת” is sensed in them, similar to the nullification (*Bittul*) of the Crown-*Keter*, which “is dark” and is the ultimate state of nullification (*Bittul*) of “fear of shame-*Yirat Boshet* בושת-יראת.”

As stated above, all this is drawn throughout the entire year from the celebration of the House of Drawing Water (*Simchat Beit HaSho'evah*) to all of the Jewish people in all matters of their service, whether in a way of drawing down from Above to below, or whether in a way of ascending from below to Above, until the perfection brought about in all the above-mentioned matters in serving *HaShem*-יהו"ה, blessed is He, through Repentance (*Teshuvah*). About this it states that “Moshiach is destined to return the righteous (*Tzaddikim*) in Repentance-*Teshuvah*.” May it be for us, with the coming of our righteous Moshiach, in the near future and in the most literal sense!

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<sup>239</sup> See Likkutei Torah, Drushei Shemini Atzeret 92b; Shir HaShirim 50b; Also see Zohar III 153b

## Discourse 5

“*Asher Kideshanu b’Mitzvotav v’Tzivanu -  
Who sanctified us with His mitzvot and commanded us*”

Delivered on the morning of the 3<sup>rd</sup> day of Chol HaMo’ed Sukkot,  
19<sup>th</sup> of Tishrei, 5724

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

### 1.

We recite,<sup>240</sup> “[Blessed are You, *HaShem*-יהוה our God, King of the world], who has sanctified us with His *mitzvot* and commanded us etc.” In the booklet of [manuscripts of] discourses of the year 5562,<sup>241</sup> in the discourse by this title,<sup>242</sup> [a short discourse<sup>243</sup> that does not state when it was said, but since it is found between the discourse of the eve of Shabbat Chol HaMo’ed [Sukkot], entitled “*Yekarah Hee MeePenanim*”<sup>244</sup> and the discourse of the eve of Simchat Torah, it is understood that it was said between the eve of Shabbat Chol

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<sup>240</sup> In the liturgy of blessings over *mitzvot*.

<sup>241</sup> In the handwriting of the Mittler Rebbe, in which there are also glosses and annotations from the Rebbe, the Tzemach Tzeddek.

<sup>242</sup> Subsequently printed in Maamarei Admor HaZaken 5562 Vol. 1, p. 31-32.

<sup>243</sup> Note: As is known from the words of his honorable holiness, my father-in-law, the Rebbe, (in his *Igrot Kodesh*, Vol. 3, p. 340), in the early years of the Alter Rebbe most of the discourses were said in the form of short teachings (short in quantity [only]), and in the years that followed they were sometimes longer in quantity and sometimes shorter in quantity. This discourse is from among those that are short in quantity.

<sup>244</sup> Also see the preceding discourse of the 2<sup>nd</sup> night of Sukkot of this year, 5724, entitled “*Chassidim v’Anshei Ma’aseh*,” Discourse 4, Ch. 2.

HaMo'ed and the eve of Simchat Torah], the Alter Rebbe<sup>245</sup> prefaces with an explanation of the words we recite,<sup>246</sup> “You are holy and Your Name is holy.” Namely, that even “Your Name-*Sheemcha*-שמך,” (which is not just any name, but is “**Y**our Name”), referring to Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and is the root for all the emanated lights, is called “Holy-*Kadosh*-קדוש.” That is, it is separate from all comparison to the emanated (*Ne'etzalim*) to which it is drawn, since it only is drawn into the emanated lights by way of great constriction (*Tzimtzum*). This will suffice for the understanding.

Likewise, the words (that we then recite), [“and holy ones shall each day] praise You for all eternity (*Yehallelucha Selah*-יהללוך סלה),” in which the praise through song and praise is in a way of “eternity-*Selah*-סלה,” about which our sages, of blessed memory, stated,<sup>247</sup> “Wherever it says ‘*Netzach*-נצח,’ ‘*Selah*-סלה,’ or ‘*Va'ed*-ועד’ [it is a matter] with no cessation.”

That is, there is no cessation or end to the praise and greatness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. For, even those (who “praise You”) and are called “holy ones-*Kedoshim*-קדושים,” in that they are named for that light, which they lack due to the impossibility of it being constricted within them, (and is thus called “Holy-*Kadosh*-קדוש,” as mentioned before), therefore their praise is to no end, being that they are praising that which is beyond their grasp.

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<sup>245</sup> This year is the 150<sup>th</sup> year of his passing and *Hilulah*.

<sup>246</sup> In the Amidah prayer.

<sup>247</sup> Talmud Bavli, Eruvin 54a

By way of analogy, when a lesser sage praises a greater sage, being that he understands and recognizes his greatness and wisdom, there therefore is a limit to his praise of him, being that his praise is commensurate to his recognition and grasp of him. However, in regard to the wisdom of the greater sage, which remains transcendent and above him in an encompassing way, to the point that it is impossible for him to grasp it, in regard to this, he praises that which is beyond his own grasp, and it therefore is without end or limit. About this we say, “[and holy ones shall each day] praise You for all eternity (*Yehallelucha Selah*-יהללוך סלה).”

## 2.

He then continues to explain the connection with the words, “Who has sanctified us (*Kideshanu*-קדשנו) with His *mitzvot*.” For, as known,<sup>248</sup> the *mitzvot* are called,<sup>249</sup> “The pathways of *HaShem*-יהו”ה.” That is, through them there is a drawing down from the Emanator (*Ma’atzil*) to the emanated (*Ne’etzalim*). For, just as there is a drawing down to the emanated through the letters of the Name *HaShem*-יהו”ה, which is “**Your** Name,” so likewise, there is a drawing down from the Emanator to the emanated through fulfilling the *mitzvot*, which are called “**His** *mitzvot*-*Mitzvotav*-מצוותיו,” being that they are “the pathways of *HaShem*-יהו”ה.”

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<sup>248</sup> See Zohar III 129a (Idra Rabba); Also see the explanation of the Arizal to Zohar there; Mishnat Chassidim, Mesechet Arich Anpin, Ch. 4; Likkutei Torah, Re’eh 21d; Biurei HaZohar of the Mittler Rebbe, Vayishlach 19b and on; Sefer HaMaamarim 5689 p. 6 and on.

<sup>249</sup> Psalms 25:10

Thus, about this we say “Who has sanctified us (*Kideshanu*-קדשנו) with His *mitzvot*.” For, to be able to draw from the Emanator to the emanated through our deeds, our souls must be elevated to the aspect of the Supernal Holiness (*Kodesh HaElyon*-העליון-קדש)<sup>250</sup> which is separately transcendent from the emanated, through which we thereby can cause a drawing down from the Emanator to the emanated.

However, how is it that the soul of a Jew can reach the Supernal Holiness (*Kodesh HaElyon*-העליון-קדש)? [To answer this] he continues by explaining that, in a concealed way, each and every Jew has the potential power to sacrifice himself for the sanctification of the Name *HaShem*-יהו"ה (*Mesirat Nefesh Al Kiddush HaShem*). That is, since [under circumstances of duress] this comes out into actual revelation, this proves that even when it is not openly revealed and actualized, it nonetheless is present in a concealed and potential way.

He further explains that the meaning of sanctifying the Name *HaShem*-יהו"ה (*Kiddush HaShem*) is that one gives up his soul for the sake of the Essential Self of the light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who is called “Holy-*Kadosh*-קדוש” [meaning] separately transcendent.

About this we say, “You are Holy (*Atah Kadosh*-אתה קדוש) and Your Name is Holy (*v'Sheemcha Kadosh*-ושמך קדוש),” as mentioned above. This aspect is the root of the *mitzvot*, which are called, “The pathways of *HaShem*-יהו"ה,” in that they [are the pathways] for drawing down from the

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<sup>250</sup> See Tanya, Likkutei Amarim, Ch. 46 (66a)

Emanator to the emanated, brought about through the *mitzvot* fulfilled by the Jewish people, whose souls reach this aspect.

For, if a non-Jew dons Tefillin, which is a *mitzvah*, nothing at all is drawn down by this,<sup>251</sup> and it only is when a Jew don's Tefillin that a drawing down is brought about etc. This proves that this drawing not only stems from the [act of the] *mitzvah*, but also stems from the soul of the Jew, which reaches the aspect of the Supernal Holiness (*Kodesh HaElyon* - קדש העליון) due to the matter of self-sacrifice for the sanctification of the Name *HaShem*-יהו"ה (*Mesirat Nefesh Al Kiddush HaShem*), as explained above.

Now, since sanctification of the Name *HaShem*-יהו"ה (*Mesirut Nefesh Al Kiddush HaShem*) means that one gives up his soul and ascends to the Essential Self of the light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, which is the aspect indicated by "Your Name is Holy (*Sheemcha Kadosh*-שמך קדוש)," this being the root of the *mitzvot*, therefore, the matter of sanctifying the Name *HaShem*-יהו"ה (*Kiddush HaShem*) is greater and higher than all the *mitzvot*.

This is as explained<sup>252</sup> about the self-sacrifice (*Mesirut Nefesh*) of Rabbi Elazar ben Dordaya who wept and moaned until his soul left him,<sup>253</sup> and [thereby] acquired his [share in the coming] world in a single moment, meaning that [he thereby

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<sup>251</sup> Also see Torah Ohr, Shemot 53d

<sup>252</sup> In the notes and citations to Maamarei Admor HaZaken 5562 here, the Rebbe adds a citation, "See before on p. 13 (where this is stated slightly differently)." Also see the discourse of the conclusion of Yom Kippur of earlier this year, 5724, entitled "*Lehavin... SheDorot HaRishonim*," Discourse 3, Ch. 3.

<sup>253</sup> Talmud Bavli, Avodah Zarah 17a

accomplished] everything he could have accomplished by fulfilling Torah and *mitzvot* for a hundred years.

3.

He then continues to explain the matter of the blessing over the *mitzvot*, and that through the blessing one recites, by saying “who has sanctified us with His *mitzvot*,” this is drawn from concealment into revelation. That is, since every Jew has the hidden potential to sacrifice himself for the sanctification of the Name *HaShem*-יהו"ה (*Mesirut Nefesh Al Kiddush HaShem*), as a result of which his soul reaches the aspect of the Supernal Holiness (*Kodesh HaElyon*-קדש העליון), and likewise, in a hidden way, all the *mitzvot*, which are called “the pathways of *HaShem*-יהו"ה,” have the aspect of the Supernal Holiness (*Kodesh HaElyon*-קדש העליון), it thus is through the blessing (*Brachah*)<sup>254</sup> that this is drawn from concealment to revelation.

This is because a blessing (*Brachah*) is the matter of revealing the transcendent encompassing lights (*Makifim*), and is why fulfilling the *mitzvah* is not contingent on the blessing (*Brachah*),<sup>255</sup> being that, in a hidden way, the Supernal Holiness is present in the *mitzvah* itself, as well as in the soul of the person [fulfilling it], as explained above. However, even so, there are [Torah authorities] who say that the *mitzvot* do require devotional intent (*Kavanah*),<sup>256</sup> which is the matter of

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<sup>254</sup> The term “blessing-*Brachah*-ברכה” also means “to draw down” as in the Mishnah Kilayim 7:1, “One who draws down (*HaMavreech*-המבריך) a vine into the ground.”

<sup>255</sup> See Talmud Bavli, Brachot 15a

<sup>256</sup> See Talmud Bavli, Brachot 13a



revelation from concealment brought about through the blessings (*Brachot*).

He concludes that this is the meaning of the word, “and He commanded us-*v’Tzeevanu*-וְצִוּנוּ,” which is a word that means “bonding-*Tzavta*-צִוּתָא,” referring to bonding our souls to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, to the point that when we fulfill the mitzvot in deed, in the world of Action (*Asiyah*), there comes to be a [revelation] from the concealment of the Emanator to the emanated. This will suffice for the understanding. (This concludes the substance of the [above-mentioned] discourse.)

#### 4.

Now, since the general matter of fulfilling the *mitzvot* and their blessings is a command given to each and every Jew, whosoever he may be, we thus find that not only is it that each and every Jew has the hidden potential for self-sacrifice in sanctifying the Name *HaShem*-יהו"ה, [meaning that this is not out to any reason, reward, or spiritual profit, but as explained (in chapter two), the meaning of sanctifying the Name *HaShem*-יהו"ה is that one gives over his soul for the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who is called “Holy-*Kadosh*-קדוש” and separately transcendent, and it is in this regard that it states, “[holy ones shall] praise You for all eternity-*Selah*-סלה,” meaning, to no end and without limit, since He is neither grasped nor recognized etc., (as explained in

chapter one), from which it is understood that the self-sacrifice (*Mesirat Nefesh*) is also not out of any matter of grasp or comprehension etc.], but beyond this, it is within one's power to cause the hidden power of self-sacrifice (*Mesirat Nefesh*) to be revealed in his service of *HaShem*-יהו"ה, blessed is He, by fulfilling the *mitzvot* with joy and gladness of heart, through the blessings (without needing to give up his life with actual self-sacrifice, Heaven forbid).

Moreover, the effect brought about through fulfilling the *mitzvot* is not just in the article that the *mitzvah* was performed with, such as the physical parchment of the Tefillin or the physical wool of the Tzitzit, or even in the world at large, in that through fulfilling [even] a single *mitzvah*, he tips the balance of the entire world to the side of merit (*Zchut*-זכות),<sup>257</sup> (this being a term of “refinement-*Zikuch*-זיכוך,” indicating that [through this] he causes the refinement and clarification of the world, but beyond this, through [fulfilling] the *mitzvah* he binds his soul to (the Holy One, blessed is He, not only as He is vested in numerous garments, but as He is, in and of Himself, meaning) the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, about whom we say, “Your Name is Holy-*Sheemcha Kadosh*-שמך קדוש,” and beyond that, “You are Holy-*Atah Kadosh*-אתה קדוש.”

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<sup>257</sup> See Talmud Bavli, Kiddushin 40a and on; Mishneh Torah, Hilehot Teshuvah 3:4

5.

Based on this, we can explain the relationship between the general service of *HaShem*-יהו"ה, blessed is He, throughout the whole year, and the state and standing during the holidays of Sukkot, Yom HaKippurim, and Rosh HaShanah. For, as known,<sup>258</sup> the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, is general to the entire year, (in that it relates to accepting the yoke of *HaShem*'s-יהו"ה Kingship). Likewise, the service of Yom HaKippurim is a general service for the whole year, (in that it relates to the matter of repentance – *Teshuvah*). Similarly, the service of the holiday of Sukkot is a general service for the whole year, (in that it relates to the matter of joy).

Now, at first glance, this is not understood, because our state of [spiritual] arousal on Rosh HaShanah, Yom HaKippurim, the holiday of Sukkot and Simchat Beit HaSho'evah is incomparably loftier than our state during the mundane days of the rest of the year, (on regular weekdays), when we engage in mundane matters and deal in the public domain of this world.

This being so, how can it be said that the service of *HaShem*-יהו"ה, blessed is He, [of the Jewish people] on Rosh HaShanah, Yom HaKippurim, and the holiday of Sukkot, are **general services** for the whole year, meaning that they are the “general whole” (*Klall*-כלל) that includes the entire year, in which “the general whole (*Klall*-כלל) only includes that which

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<sup>258</sup> See Maamarei Admor HaZaken 5566 p. 379; 5569 p. 238; Ohr HaTorah, Sukkot, p. 1,756; Zot HaBrachah p. 1,866; Sefer HaMaamarim 5654 p. 36; 5656 p. 278; 5702 p. 49.

is in the particulars (*Prat*-פרט),”<sup>259</sup> at the very same time that [in the particulars (*Prat*-פרט)] they are very far from this, to the furthest extreme, so much so, that the distance is beyond all comparison?

However, the explanation is that the difference between the [spiritual] arousal of Rosh HaShanah, Yom HaKippurim etc., and the state and standing during the mundane days [of the year], is only in regard to one’s grasp and his intellectual sensibilities. That is, on Rosh HaShanah and Yom HaKippurim the [spiritual] arousal is intellectually felt and sensed, which is not so throughout the mundane days [of the year], when one engages in mundane matters in the public domain, so that even when he contemplates intellectually etc., he has no sense of [spiritual] arousal etc.

However, in reality, as it is to its ultimate truth, (even if it is not intellectually grasped) - not just in a concealed potential way, but even in a way of revelation - even as he is engaged in mundane matters in the public domain, he has the ability to fulfill the commandment, “know Him in all your ways,”<sup>260</sup> which is “a short verse upon which all the fundamental [principles] of Torah depend.”<sup>261</sup>

Through this one comes to be in a state of “bonding-*Tzavta*-צוותא” to the Holy One, blessed is He, as with every *mitzvah*. This is also emphasized by the words, “Know Him in all your ways,” specifying, “Know Him-*Da’eihu*-דעהו,” in which the word “knowledge-*Da’at*-דעת” is a term indicating

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<sup>259</sup> Talmud Bavli, Pesachim 6b; Yoma 24a, and elsewhere.

<sup>260</sup> Proverbs 3:6; See Mishneh Torah, Hilchot De’ot 3:3; Shulchan Aruch of the Alter Rebbe, Orach Chayim 156:2

<sup>261</sup> Talmud Bavli, Brachot 63a

bonding.<sup>262</sup> This matter is [indicated by the word] “and commanded us-*v'Tzivanu*-וצונונו,” meaning that a bond and attachment of one’s soul with the One about whom we say, “You are Holy (*Atah Kadosh*-אתה קדוש) and Your Name is Holy (*v'Shimcha Kadosh*-ושמך קדוש)” is caused.

Now, this only depends on oneself. That is, if he makes his soul primary and his body secondary,<sup>263</sup> even his body will come to be in such a state and standing. However, from the perspective of the soul, even if he only fulfills the commandment of “know Him in all your ways” in tangible action, [and as explained (in chapter three), fulfilling the *mitzvah* is not contingent on the blessing (*Brachah*)], then even on a mundane [regular weekday], while engaging in mundane matters, the matter of “He commanded us-*v'Tzivanu*-וצונונו” is present, referring to the bond and attachment of the soul to [the One about whom we say], “You are Holy (*Atah Kadosh*-אתה קדוש) and Your Name is Holy (*v'Shimcha Kadosh*-ושמך קדוש).”

This then, explains how the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, Yom HaKippurim, and the holiday of Sukkot, are general services for whole year. That is, this is similar to a general principle (*Klall*-כלל), in which the general principle (*Klall*-כלל) only includes that which is in the particulars (*Prat*-פרט).

That is, not only is it that for the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, Yom HaKippurim, and the holiday of Sukkot (the general-*Klall*-כלל) to be as it should

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<sup>262</sup> Tanya, Likkutei Amarim, Ch. 3; Genesis 4:1 (“Adam knew (*Yada*-ידע) Chavah, and she conceived etc.”)

<sup>263</sup> See Tanya, Likkutei Amarim, Ch. 32

be, there necessarily must be the preparation that precedes it in our service of Him throughout the whole the [previous] year (the particulars-*Prat*-פרט), but also in regard to the drawing down of the general (*Klall*) (the service of Rosh HaShanah, Yom HaKippurim, and the holiday of Sukkot), to the particulars (*Prat*), (serving Him throughout the rest of the [present] year), so that the lofty state we are in on Rosh HaShanah and Yom HaKippurim, which are [called] the “Days of Awe,”<sup>264</sup> and “Holy Days,”<sup>265</sup> on which we recite, “The Holy King-*HaMelech HaKadosh*-המלך הקדוש,” to the point that this affects one’s whole existence, (transforming and) elevating him to the state about which we recite, “Holy ones (*Kedoshim*-קדושים) shall each day praise You for all eternity,” meaning that even as his soul manifests below ten handbreadths in his body, he is included amongst those who are called “Holy ones-*Kedoshim*-קדושים,” stemming from the light that is impossible to constrain in them, (as explained in chapter one), and all his deeds (by which he fulfills the commandment, “know Him in all your ways”) are in a way that every act, whatever it may be, is imbued with the inner matter of praise for the Holy One, blessed is He, which is the meaning of “[shall] praise You for all eternity,” with song and praise for the Holy One, blessed is He, as indicated by the word “*Selah*-סלה,” in that “wherever it says ‘*Netzach*-נצח,’ ‘*Selah*-סלה,’ or ‘*Va’ed*-ועד’ [this is a matter] that has no cessation.”

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<sup>264</sup> See Likkutei Torah, Eikev; Maamarei Admor HaEmtza’ee, Devarim Vol. 1, p. 302; Ohr HaTorah, Tehillim (Yahal Ohr) p. 120, and elsewhere.

<sup>265</sup> See Nehemiah 8:9 and on (regarding Rosh HaShanah); Isaiah 58:13 (regarding Yom HaKippurim, see Talmud Bavli, Shabbat 119a).

6.

Now, everything that was said above, that through fulfilling the *mitzvot* in actuality, a bond of the soul with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is caused, this is specifically from the aspect of the soul. However, when the arrival of our righteous Moshiach, the righteous redeemer, when the prophecy, "All flesh together will see [that the mouth of *HaShem*-יהו"ה has spoken]" will be fulfilled, there then will be a bond of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, with the body, to the degree that even the soul will be sustained by the body.<sup>266</sup> May it be His will that this will happen in the near future, and in the most literal sense, with the coming of our righteous Moshiach, speedily in our days!

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<sup>266</sup> See Torat Menachem, Sefer HaMaamarim Nissan p. 168





## Discourse 6

*“Lehavin Inyan Masheev HaRu’ach -  
To understand the matter of  
‘He causes the wind to blow’”*

Delivered on the day of Simchat Torah, 5724

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

### 1.

To understand<sup>267</sup> the matter of [reciting],<sup>268</sup> “He causes the wind to blow and the rain to fall” which we begin saying [in the Musaf prayer] on Shemini Atzeret, as Mishnah states,<sup>269</sup> “When does one [begin] mentioning the might of the rains... from the last festival day of the holiday [of Sukkot].” We also must understand why it is called “the **might** of the rains (*Gevurot Geshamim*-גבורות גשמים),” in that the descent of rains is a bestowal of goodness,<sup>270</sup> which is a matter of Kindness-*Chessed*.

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<sup>267</sup> See the discourse entitled “*Mashiv HaRu’ach uMorid HaGeshem*” 5562 (in Maamarei Admor HaZaken 5562 Vol. 1, p. 32 and on); Also see Maamarei Admor HaEmtza’ee, Devarim Vol. 4 p. 1,428 and on.

<sup>268</sup> In the Amidah prayer.

<sup>269</sup> Mishnah Taanit 1:1

<sup>270</sup> See Talmud Bavli, Taanit 23a

## 2.

This may be understood by prefacing with the well-known fact<sup>271</sup> that the world was created with the quality of Judgment-*Din*, but that after He saw that the world could not withstand this, He also included the quality of Compassion-*Rachamim*. Now, at first glance this is not understood, since the source of all existence is the quality of Kindness-*Chessed*. This being so, how could it be that the quality of Judgment-*Din*, which is the quality of Might-*Gevurah* and constriction (*Tzimtzum*) is specifically the source of all life etc.?

However, the explanation is that because of the vast difference between the created and the Creator, in that there utterly is no comparison between them, it thus is necessary that the bestowal of Kindness-*Chessed* from the Creator to the creations must come specifically by way of constriction (*Tzimtzum*) (which is the quality of Judgment-*Din*).

This is analogous to the bestowal from a teacher to his student.<sup>272</sup> That is, the student cannot possibly receive the entire bestowal at once, for if this was so he would become utterly confused. Therefore, the teacher must constrict the bestowal and divide it into small and short portions, through which the student will be able to receive little by little, until he finally receives the full bestowal.

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<sup>271</sup> See Midrash Bereishit Rabba 12:15; Rashi to Genesis 1:1; Beginning of Sefer HaLikkuteim of the Arizal; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith.

<sup>272</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

The same is so of the bestowal of the rains, which specifically must descend in many droplets.<sup>273</sup> This is because if the waters in the clouds would descend all at once, they would flood the earth and would not be beneficial in producing growth. It therefore is necessary for the waters in the clouds to come by way of constriction and division into many droplets, and it is specifically then that they quench the thirst of the earth, causing it to produce and sprout.<sup>274</sup>

This then, is the matter of *Might-Gevurah* within *Kindness-Chessed*.<sup>275</sup> That is, relative to the bestower the matter of *Might-Gevurah* is division and constriction, but relative to the recipient it is a matter of *Kindness-Chessed*. This then, is a matter of *sweetened Judgments-Gevurot*.

The analogy for this is [a dish called] *Merkachat*, made by cooking radishes with honey.<sup>276</sup> Now, these are two opposites, in that radishes are bitter and honey is sweet. However, through cooking they merge and unite until the radishes become sweetened, and the honey is not overly and disgustingly sweet, but its sweetness is delightful to the heart. All this is because honey itself has *Judgments-Gevurot* [and bitterness] in it, in that its sweetness causes heartburn, and similarly, once the radish is cured it too has sweetness. They therefore can bond by being cooked together. In contrast, since they are total opposites, fire and water never bond.

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<sup>273</sup> Also see Likkutei Torah, Drushei Shemini Atzeret 92d.

<sup>274</sup> See Isaiah 55:10

<sup>275</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

<sup>276</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22 *ibid*.

Now, in addition to the necessity for the matter of Might-*Gevurah*, since specifically through the constraint and division, bestowal to the recipients is possible, there also is an element of superiority in Might-*Gevurah*, over and above Kindness-*Chessed*. That is, specifically through the Might-*Gevurah* the bestowal will be in greater abundance.<sup>277</sup>

Proof for this is the statement in Tractate Chullin,<sup>278</sup> about checking a perforation in the lung [of a slaughtered animal], that [checking it] “in hot water it is not valid, since it causes [the lung] to contract,” meaning that it causes the membrane to contract, thus closing the perforation. In other words, all matters of heat (the matter of Might-*Gevurah*) cause addition, abundance, and the growth of the thing.

An example is the seminal drop of life, in that the primary cause of the birth is when it is emitted with warmth, since it then is abundant and grows until it takes the form of a fetus etc., as explained elsewhere<sup>279</sup> about the verse,<sup>280</sup> “I multiplied his seed and gave him Yitzchak.” That is, Yitzchak is the aspect of the powers of Might-*Gevurot* and it therefore is in him that there is the matter of abundance and multiplicity etc.

Moreover, there is a superiority in the matter of Might-*Gevurah* itself, (in addition to the superiority that relates to bestowal, both in regard to the benefit of the recipient, as well as in regard to the abundance of the bestowal itself). This is

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<sup>277</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22 *ibid*.

<sup>278</sup> Talmud Bavli, Chullin 46b

<sup>279</sup> See Siddur Im Da”Ch, end of Shaar HaTekiyot; Also see Maamarei Admor HaZaken *ibid*. p. 5.

<sup>280</sup> Joshua 24:3

because the root of *Might-Gevurah* is higher than the root of *Kindness-Chessed*.

This is similar to fire and water, in that the nature of fire is specifically to withdraw above,<sup>281</sup> to its source in the foundational element of fire,<sup>282</sup> whereas the nature of water is specifically to descend and be drawn down to below.<sup>283</sup> Thus, since there is greater elevation in the source of something, in comparison to its descent to be drawn below, it is understood that the nature of fire (*Might-Gevurah*) to ascend to its source, is because the root of fire is higher than the root of water (*Kindness-Chessed*), the nature of which is to descend below.<sup>284</sup>

The same is understood about the superior quality of the powers of *Might-Gevurot*, over and above the powers of *Kindness-Chassadim*, in that they have a constant desire to depart from the vessel that constrains and limits them, and to ascend and become included in the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He. From this it is understood that bestowal that stems from *Might-Gevurah* is loftier.

### 3.

Now, according to the above, we can also understand the difference between the Written Torah (*Torah SheB'Khtav*)

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<sup>281</sup> See Mishneh Torah, Hilchot Yesodei HaTorah 4:2.

<sup>282</sup> See Tanya, Likkutei Amarim, Ch. 19.

<sup>283</sup> See Mishneh Torah, Hilchot Yesodei HaTorah 4:2 *ibid*.

<sup>284</sup> Also see Likkutei Torah, Shir HaShirim 4d.

and the Oral Torah (*Torah SheBaal Peh*). For, as known,<sup>285</sup> the Written Torah (*Torah SheB'Khtav*) is called,<sup>286</sup> “the discipline of your father-*Musar Avicha*-מוסר אביך,” whereas the Oral Torah (*Torah SheBaal Peh*) is called,<sup>287</sup> “The Torah of your mother-*Torat Eemecha*-תורת אמך.”

This is analogous to the seminal drop of the father, which contains the entire being of the fetus, in its totality, within itself, except that it is in a concealed potential state that has yet to be revealed. It is specifically after spending forty days in the womb of the mother, that through growth, it takes on the form of a fetus, until upon birth, it becomes something unto itself, and is then much more praiseworthy than when was concealed in the seminal drop etc.

This can also be understood through the analogy of a drop of ink in a quill. That is, the letters written with the quill were first included in the quill as a drop of ink, except that they now come forth from concealment into revelation. However, specifically through this revelation, it becomes possible to understand the intellect contained in the combination of letters, which was neither recognizable nor understood from the drop of ink as it was in the quill.

The same is so of the simple voice that emerges from the heart, which in a concealed way, includes all the particular letters revealed through the five sources of speech in the mouth [the throat, palate, tongue, lips and teeth]. Now, to the recipient

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<sup>285</sup> Tanya, Iggeret HaKodesh, Epistle 29 (151a); Likkutei Torah, Shmini Atzeret 85b and elsewhere. Also see the preceding discourse of the 2<sup>nd</sup> day of Sukkot of this year, 5724, entitled “*Chassidim v'Anshei Ma'aseh*,” Discourse 4, Ch. 2.

<sup>286</sup> Proverbs 1:8

<sup>287</sup> Proverbs 1:8 *ibid*.

this revelation is a kindness, even though to the bestower it is a constriction, as explained above about the matter of *Might-Gevurah* within *Kindness-Chessed*.

With the above in mind, we also can understand this as it relates to the Torah. That is, the Written Torah (*Torah SheB'Khtav*) is similar to the analogy of the seminal drop of the father, within which the fetus is included, but only in a potential and concealed state. That is, in the Written Torah (*Torah SheB'Khtav*) it is not at all understood how to actually do the *mitzvot* of Tzitzit and Tefillin etc., except that all the particular *Halachot*-Laws are included in it in potential, concealed in the combinations of letters of the Written Torah (*Torah SheB'Khtav*). [In contrast], the Oral Torah (*Torah SheBaal Peh*) is called, “The Torah of your mother-*Torat Eemecha*- תורת אִמֶּךָ,” in that it gives form to all the particulars of what to do and how to do it etc., similar to the formation of the fetus and its revelation through the mother.

This then, is the superiority of the Oral Torah (*Torah SheBaal Peh*) over and above the Written Torah (*Torah SheB'Khtav*), in that to the recipients it is the primary *Kindness-Chessed*. (This is similar to *Might-Gevurah* within *Kindness-Chessed*, in that specifically through it, the kindness is drawn to the recipients). Moreover, the revelation of how to make the Tzitzit, is the end and conclusion of the [original] desire that transcends *Wisdom-Chochmah*, that was concealed in the letters of the Written Torah (*Torah SheB'Khtav*). This is similar to the fetus being born and coming into the air of the world, to become an independent being unto himself, at which time he is much more praiseworthy than as he was concealed in the

seminal drop, (similar to the superiority of *Might-Gevurah* itself because of its root above).

4.

With the above in mind, we can understand the matter that the world was created with the quality of Judgment-*Din*, in that this stems from the greatness and superiority of the powers of *Might-Gevurot*, over and above the powers of Kindness-*Chessed*, as explained above. This also is the matter of the “might (*Gevurot*) of the rains,” that we begin mentioning on Shemini Atzeret with the recital of “He causes the wind to blow and the rain to fall.”

This is because Shemini Atzeret is a continuation of Rosh HaShanah, [about which it states],<sup>288</sup> “This day is the beginning of Your works,” except that on Rosh HaShanah there is only the beginning of the drawing down. This is the meaning of the words, “Today the world was created-*Harat*-הַרַת,” which is of the same the root as the word “pregnancy-*Herayon*-הַרְיִין.”<sup>289</sup>

In contrast, the matter of Shemini Atzeret is the absorption [of the seminal drop], similar to the completion of the form and being of the fetus, as it is in its wholeness. This is why we then mention “the might (*Gevurot*) of the rains,” and recite, “He causes the wind to blow and the rain to fall.”

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<sup>288</sup> Musaf liturgy of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a)

<sup>289</sup> See the Siddur of the Arizal there; Avudraham, Birkhat Zichronot; Also see Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 1, p. 53; See the end of the discourse entitled “*Tikoo*” 5655 (Sefer HaMaamarim, Likkut Vol. 2, p. 24 and on); Sefer HaMaamarim 5710, p. 14, and elsewhere.



5.

However, based on our explanation of the great elevation of the powers of *Might-Gevurot* in comparison to the powers of *Kindness-Chessed*, we must understand the matter of His including of the quality of *Compassion-Rachamim* with it. The explanation is that even though, in and of themselves, there is great elevation to the powers of *Might-Gevurot*, nevertheless, after all the many constrictions and divisions stemming from the powers of *Might-Gevurot*, there is a drawing down of complete constriction (*Tzimtzum*) at the base of the world of Action (*Asiyah*), where there is the dominance of the external husks (*Kelipot*) and the destructive powers,<sup>290</sup> called, “an evil whip with which to smite.”<sup>291</sup>

This is similar to how it is in the matter of gold (*Might-Gevurah*), that although gold is greatly superior compared to silver (*Kindness-Chessed*), there nevertheless is “the dross of gold,”<sup>292</sup> this being the waste product of the gold, which is very evil etc.<sup>293</sup> Because of this, the creation of the world could not be with the quality of Judgment-*Din*, and He therefore joined the quality of *Compassion-Rachamim* to it.

About this our sages, of blessed memory, said<sup>294</sup> that in the coming future, they specifically will say to Yitzchak (the

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<sup>290</sup> See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), introduction to the Drush; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

<sup>291</sup> See Zohar I 11b and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54 *ibid*.

<sup>292</sup> See Zohar II 224b and elsewhere.

<sup>293</sup> Also see Likkutei Moharan 5 and elsewhere.

<sup>294</sup> Talmud Bavli, Shabbat 89b; Also see Torah Ohr, Toldot 17c, Vayeyitzi 21c

aspect of *Might-Gevurah*),<sup>295</sup> “You are our father.”<sup>296</sup> For since about the coming future, the verse states<sup>297</sup> “I will remove the spirit of impurity from the land,” meaning that there then will no longer be the matter of dross etc., stemming from the powers of *Might-Gevurot*, the superiority of the powers of *Might-Gevurot* will then be revealed in their perfection and wholeness.

## 6.

Now, our sages, of blessed memory, stated,<sup>298</sup> “The day of the rains, is as great as the day of the ingathering of the exiles.” We therefore must understand the relationship between the ingathering of the exiles and the rains.

The explanation is that the verse states,<sup>299</sup> “Sow righteousness for yourselves and you will reap according to kindness.” That is, the sowing is also from the aspect of the *Might-Gevurah* of *Kindness-Chessed*, (just like the rains). For example, when sowing wheat, if all the wheat is sown in a single spot, there will not be growth. It therefore is necessary for the one who sows to scatter the wheat so that they are spread out, thus making room in the earth for each stalk of wheat to stand in and of itself.

This is the general matter of the exile, as our sages, of blessed memory, stated,<sup>300</sup> “The Holy One, blessed is He, did a

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<sup>295</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

<sup>296</sup> Isaiah 63:16

<sup>297</sup> Zachariah 13:2

<sup>298</sup> Talmud Bavli, Taanit 8b

<sup>299</sup> Hosea 10:12

<sup>300</sup> Talmud Bavli, Pesachim 87b

kindness to the Jewish people, in that He scattered them amongst the nations.” The intention in this is to affect the refinement (*Birur*) of the sparks. In other words, during the time of exile, the intention in serving *HaShem*-יהו"ה, blessed is He, through Torah study and prayer is not for the sake of Torah and prayer themselves, but the prayer is out of the constraint of toiling with mortar and bricks in the travails of oppression etc., during exile. It is then that the prayer thereby causes the refinement of the sparks of the world of *Chaos-Tohu* etc.

This is comparable to sowing wheat, which must first decompose [in the soil], after which it then sprouts into new stalks, (meaning that there not only is an abundance of wheat, but there also is the sprouting of new wheat). The same is so of the sowing of the souls of the Jewish people during exile. The oppression and shortness of breath in the persecution of the exile is compared to the decomposition of the seed. The toil of prayer and Torah study is analogous to the new sprouting that comes after the seed decomposes.

The reaping following the sprouting [and growth] is the matter of the ingathering of the exiles, which is the matter of the elevation of the sparks from all the general service of *HaShem*-יהו"ה, blessed is He, throughout the time of exile. About this the verse states, “you will reap according to kindness-*Lephi Chessed*-לפי חסד.” What *Kindness-Chessed* means [in this verse] is the aspect of *Might-Gevurah* within *Kindness-Chessed*. This is similar to the mouth, which has five sources through which the simple, concealed voice comes forth and is revealed [in speech] (as explained in chapter three)

similar to the breath of the mouth that goes out and is separated from the breath of the chest.

More specifically, as known, the word “mouth-*Peh*-פה” is Kingship-*Malchut*,<sup>301</sup> whereas [when it is spelled] “mouth-*Pi*-פי” it is Foundation-*Yesod*.<sup>302</sup> This is because the matter of the word “mouth-*Pi*-פי” is the drawing down of the letters (*Otiyot*) from the simple voice,<sup>303</sup> whereas the matter of the word “mouth-*Peh*-פה” is after the letters (*Otiyot*) have already been drawn down and come out into the air of the world.<sup>304</sup> Thus, since reaping [and harvesting] is the matter of bringing [and returning] something to its root and source,<sup>305</sup> the verse therefore states, “you will reap according to kindness-*Lephi Chessed*-לפי חסד,” in that it comes and becomes included in “the mouth of kindness-*Pi Chessed*-פי חסד,” this being the inclusion of the left in the right [Might-*Gevurah* within Kindness-*Chessed*].

## 7.

We can add that since the blessing was already stated in regard to the “might (*Gevurot*) of the rains,” that this is similar to what the Alter Rebbe writes in *Iggeret HaTeshuvah*<sup>306</sup> about the blessing “Pardon us,” that since we are forbidden to recite a blessing the obligation of which is in doubt, for fear that it may

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<sup>301</sup> Introduction to *Tikkunei Zohar* 17a

<sup>302</sup> *Maamarei Admor HaEmtza'ee*, *Devarim* Vol. 4 p. 1,461 states “as stated in *Zohar*.” [See *Zohar Hashmatot* 258b.]

<sup>303</sup> As indicated by the seminal point of the *Yod*-י.

<sup>304</sup> As indicated by the expansion of the letter *Hey*-ה.

<sup>305</sup> That is, the one who sowed the seed reaps and harvests that which grew.

<sup>306</sup> *Tanya*, *Iggeret HaTeshuvah*, Ch. 11 (100a)

said in vain,<sup>307</sup> it thus must be said that there is no doubt in the world, not even a shadow of a doubt [about whether or not He pardons us]. The same is so of the blessing of the rains, that this is clear, without any doubt whatsoever, that there will be a year of the rains descending, and being that “the day of the rains is as great as the day of the ingathering of the exiles,” it also is certain that there will be a year of the ingathering of the exiles, through our righteous Moshiach, in the near future, literally!

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<sup>307</sup> Talmud Bavli, Brachot 33a



## Discourse 7

*“Lehavin Mah SheKatuv b’Pri Etz Chayim -  
To understand what is written in Pri Etz Chayim”*

Delivered on Shabbat Parshat Bereishit,  
Shabbat Mevarchim Marcheshvan (1<sup>st</sup> gathering), 5724  
By the grace of *HaShem*, blessed is He,

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





## Discourse 8

“*Ki BaYom HaZeh Yechaper Aleichem -  
For on this day he shall atone for you*”

Delivered on Shabbat Parshat Bereishit,  
Shabbat Mevarchim Marcheshvan (2<sup>nd</sup> gathering), 5724  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>308</sup> “For on this day he shall atone for you,” and,<sup>309</sup> “You shall dwell in Sukkot for a period of seven days,” and,<sup>310</sup> “The eighth day shall be restricted (*Shemini Atzeret*) to you etc.” With these verses the Alter Rebbe [for whom this is the 150<sup>th</sup> year from the day of his passing and Hilulah] begins his discourse of Simchat Torah in the booklet of [manuscripts of] discourses from the year 5562,<sup>311</sup> (which are in the handwriting of the Mittler Rebbe and contains glosses from the Tzemach Tzedek).

After he gives a lengthy explanation of the difference between the repentance (*Teshuvah*) during the rest of the year and the repentance (*Teshuvah*) of Yom HaKippurim, and explains the matter of the drawing down of the encompassing

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<sup>308</sup> Leviticus 16:30

<sup>309</sup> Leviticus 23:42

<sup>310</sup> Numbers 29:35

<sup>311</sup> Subsequently printed in Maamarei Admor HaZaken 5562 Vol. 1, p. 35 and on, and with additional glosses in Ohr HaTorah, Drushei Yom HaKippurim p. 1,561 and on; Sefer HaMaamarim 5626 p. 256 and on.

lights (*Makifim*) during the seven days of Sukkot, he then explains the matter of Shemini Atzeret at the conclusion of the discourse.<sup>312</sup> That is, he explains that the day of Shemini Atzeret corresponds to the *Sefirah* of Kingship-*Malchut*, and that this is the meaning of the words, “The eighth day (*Shemini Atzeret*) shall be restricted to you,” in that all the encompassing transcendent lights (*Makifim*) drawn down during the seven days of Sukkot are absorbed in the *Sefirah* of Kingship-*Malchut* as an inner manifest light (*Ohr Pnimi*).

## 2.

He adds and explains the matter of the joy (*Simchah*) of Shemini Atzeret, which specifically is through the Torah. For, it is written,<sup>313</sup> “On the eighth day [the king] sent the people, and they blessed the king.” This refers to the Supernal King whose appearance is “like the appearance of a man”<sup>314</sup> with 248-ה-ה limbs, which are the 248-ה-ה positive *mitzvot*.<sup>315</sup>

About this the verse states, “they blessed the King,” meaning that they affected an additional drawing down of blessing and beneficence from the limitless light of the Unlimited One, *HaShem*-ה-ה, blessed is He, into the matter of the *mitzvot*, (which are the 248-ה-ה *mitzvot* that are the “248-ה-ה limbs of the King). This blessing (*Brachah*) and drawing down is through the Torah, and is the matter of the joy (*Simchah*) of Shemini Atzeret, which is called Simchat Torah.

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<sup>312</sup> See Maamarei Admor HaZaken 5562 Vol. 1 *ibid.*, p. 39 and on.

<sup>313</sup> Kings I 8:66

<sup>314</sup> Ezekiel 1:26

<sup>315</sup> See Tikkunei Zohar, Tikkun 30 (74a)

### 3.

This may be better understood by prefacing with an explanation of the difference between Torah and *mitzvot*. For, it states in Talmud,<sup>316</sup> “It is written,<sup>317</sup> ‘She (the Torah) is more precious than pearls, and all your desires cannot compare to her,’ however, the desires of Heaven (*mitzvot*) cannot compare to her. Yet, another verse states,<sup>318</sup> ‘All desirable things cannot compare to her.’” The Talmud then answers, “Here (in the second verse) it discusses a *mitzvah* that can be done by others, and there (in the first verse) it discusses a *mitzvah* that cannot be done by others.”

The explanation is that Torah itself is much loftier than the action *mitzvot*. This is because the matter of the *mitzvot* is to affect a drawing down from the letters of the Name *HaShem*-יהוה, from the Emanator to the emanated, this being the aspect of *NeHi”Y*<sup>319</sup> of the Emanator. In contrast, Torah is the aspect of *ChaBa”D*<sup>320</sup> of the *mitzvot*, and is a measure of the Wisdom-*Chochmah* of the Emanator (*Ma’atzil*), blessed is He, as to how the aspects of *NeHi”Y* in them should be drawn to the emanated.

For example, in the *mitzvah* of Sukkah, [this is] that the Sukkah must specifically be made with four walls and that [the walls must] not be higher than twenty cubits, and the like. This is because this is what He established in His Wisdom, blessed

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<sup>316</sup> Talmud Bavli, Mo’ed Katan 9b

<sup>317</sup> Proverbs 3:15

<sup>318</sup> Proverbs 8:11

<sup>319</sup> An acronym for the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

<sup>320</sup> An acronym for the *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

is He, that specifically in this way the encompassing lights (*Makifim*) and supernal unifications (*Yichudim*) are drawn down etc.

Now, it is self-understood that the aspect of the Wisdom-*Chochmah* of the Master of the Wisdom (*Baal HaChochmah*) is loftier to no end, over and above that which is measured and limited by the wisdom. We thus find that just as there is no measure of comparison between the Emanator (*Ma'atzil*) and the emanated (*Ne'etzalim*), so likewise there is no measure of comparison between the Wisdom-*Chochmah* of the Torah and the *mitzvot* that are conveyed in it. This is because the *mitzvot* are drawn from the aspects of *NeHi"Y* of the Emanator (*Ma'atzil*) as they come into measure and limitation to the emanated (*Ne'etzalim*). In contrast, the Torah is the Wisdom-*Chochmah* of the Emanator (*Ma'atzil*) Himself.

Therefore, if the *mitzvah* can be done by others, when he learns about it in Torah, which is the Wisdom-*Chochmah* of the *mitzvah*, which transcends the *mitzvah* itself, he is exempt from fulfilling it. However, if the *mitzvah* cannot be done by others, he is obligated to fulfill it. For, even though Torah is the Wisdom-*Chochmah* of the Emanator (*Ma'atzil*), blessed is He, whereas the *mitzvot* are the aspects of *NeHi"Y* as they are drawn to the emanated (*Ne'etzalim*), nevertheless, being that the emanated were indeed emanated etc., the matter of fulfilling the *mitzvot* is necessary. This is because the aspects of *NeHi"Y* also are necessary. This will suffice for the understanding. (This concludes the substance of the discourse.)

#### 4.

Now, from all the above, what arises is that even after [understanding] the great and wondrous level of the Torah in comparison to the *mitzvot*, so much so, that there is no comparison between the Wisdom-*Chochmah* of the Torah and the *mitzvot* conveyed in it, just as there is no comparison between the Emanator (*Ma'atzil*), blessed is He, and the emanated, meaning that this is not just like the lack of comparison as it is between created beings themselves, [for, as explained elsewhere, even though the true matter of lack of comparison, is the lack of comparison between the Emanator and the emanated, nonetheless, even in the creations themselves, there can be a matter of complete self-nullification (*Bittul*) in a way that there is no comparison (between one creation and a loftier creation)], but it rather is like the lack of **any** comparison between the Emanator and the emanated. Yet, after [stating] all this, the Alter Rebbe concludes that when it comes to *mitzvot* that cannot be fulfilled by others, one's Torah study is pushed to the side for the sake of fulfilling the *mitzvah*.

In other words, just as it is so that to one extreme, Torah is much greater than the *mitzvot*, so that in regard to a *mitzvah* that can be done by others, our sages, of blessed memory, applied the verse, "All desirable things cannot compare to her," nevertheless, on the other extreme, it also is so that Torah study is pushed to the side for the sake of a *mitzvah* that cannot be done by others.

Now, it should be added that the elevation of fulfilling action *mitzvot*, in comparison to Torah study, is also

emphasized in Talmud Yerushalmi. That is, in Talmud Yerushalmi<sup>321</sup> they also answered the contradiction between these two verses,<sup>322</sup> “All your desires cannot compare to her,” and,<sup>323</sup> “All desirable things cannot compare to her.” However, they did not give the same answer as the Talmud Bavli, [which states], “Here (in the second verse) it discusses a *mitzvah* that can be done by others, and there (in the first verse) it discusses a *mitzvah* that cannot be done by others.”

Rather, the answer [in Talmud Yerushalmi is] that one verse (“All desirable things”) refers to precious stones and pearls, whereas the other verse (“All your desires”) refers to the *mitzvot* of the Torah.<sup>324</sup> We thus find that the view of Talmud Yerushalmi is that **all** *mitzvot* cannot be compared to the aspect of Torah. This is as stated clearly in Talmud Yerushalmi there, “even **all** the *mitzvot* of Torah do not have the value of even one statement in Torah.”

The explanation is that, as known, Talmud Yerushalmi is unlike Talmud Bavli. That is, about Talmud Bavli they said,<sup>325</sup> “[The verse],<sup>326</sup> ‘He made me dwell in darkness’ refers to the Talmud of Babylonia (*Bavel*-בבל).” This is because [Talmud Yerushalmi] is not by way of analysis (*Pilpul*) with many questions and answers, (but there only is a very small amount of this). It rather is in a way of direct light (*Ohr Yashar*)

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<sup>321</sup> Talmud Yerushalmi, Pe’ah 1:1

<sup>322</sup> Proverbs 3:15

<sup>323</sup> Proverbs 8:11

<sup>324</sup> See *Mareh Panim* and *Penei Moshe* to Talmud Yerushalmi, Pe’ah 1:1 *ibid.*

<sup>325</sup> Talmud Bavli, Sanhedrin 24a

<sup>326</sup> Lamentations 3:6

from Above to below, similar to “bread from Heaven,” (as explained at length in Shaarei Orah).<sup>327</sup>

Thus, since Talmud Yerushalmi is in a way of direct light (*Ohr Yashar*) from Above to below, therefore the superiority of Torah is emphasized in it, (the general matter of which is the revelation of light from Above to below), over and above the *mitzvot* (the general matter of which is refining the world from below to Above), **to a greater degree** than Talmud Bavli.

Now, even though Talmud Yerushalmi more greatly emphasizes the superiority of Torah, over and above the *mitzvot*, nonetheless, Talmud Yerushalmi states **as a simple matter**, “Would not Rabbi Shimon bar Yochai agree that one interrupts [his Torah studies] to make a Sukkah and a Lulav?” (in the form of a question). In other words, the imperative to fulfill *mitzvot* in action, is so even in the case of Rabbi Shimon bar Yochai, whose study of Torah was so great, that it was in a way that “His Torah study is his [sole] vocation.”<sup>328</sup>

Moreover, his toil in studying Torah was not as Torah transcends the world, without any connection or bond to the world, but it rather was as we find,<sup>329</sup> that when he expounded Torah on the verse,<sup>330</sup> “Behold, how good and how pleasant it is when brothers dwell, also in unity,” thereby causing rain to descend in the world. Moreover, this matter (that through saying Torah teachings on this verse, the rains were caused to

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<sup>327</sup> Shaarei Orah of the Mittler Rebbe 22b and on.

<sup>328</sup> Talmud Bavli, Shabbat 11a

<sup>329</sup> Zohar III 59b; Also see the discourse entitled “*Hinei Mah Tov*” 5722, translated in *The Teachings of The Rebbe 5722*, Vol. 2, Discourse 29.

<sup>330</sup> Psalms 133:1

descend) was not merely circumstantial, in that it was an auspicious time and the like, but it rather was with intent.

In other words, he expounded on the inner aspects (*Pnimiyut*) of the Torah in a matter that was appropriate and related to the descent of rains in the world,<sup>331</sup> and nevertheless, the effect caused in the world through Torah study was not sufficient [in and of itself], but it specifically was necessary to pause from the study of Torah to fulfill the *mitzvot* in action.

## 5.

Now, we should add to the novelty emphasized in the discourse of the Alter Rebbe mentioned above, namely, that after giving a lengthy explanation of the greatness and wondrous elevation of the Torah, over and above action *mitzvot*, he then adds and concludes that when the *mitzvah* cannot be done by others, it is imperative to pause from studying Torah and fulfill the *mitzvah*.

Now, this discourse was said on the day of **Simchat Torah**, at which time there is a greater emphasis of the superiority of **Torah**, over and above the *mitzvot*.<sup>332</sup> Moreover, the discourse was said at **daytime**,<sup>333</sup> when the joy (*Simchah*) connected to the level of Torah is in an even loftier state than

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<sup>331</sup> See Maamarei Admor HaZaken, Et'halech Liozhna p. 210 and on; Ohr HaTorah, Vayikra Vol. 1, p. 254 and on; Sefer HaMaamarim 5627 p. 291 and on.

<sup>332</sup> See Sefer HaMaamarim 5626 *ibid.*, “that because now is the time of Simchat Torah, we understand the view of the Talmud Yerushalmi that ‘All your desires’ refers to the *mitzvot* ‘are not comparable to her.’”

<sup>333</sup> It was said in addition to the discourse that was said on the night of Simchat Torah, entitled “*Mashiv HaRu'ach u'Morid HaGesem*” (Sefer HaMaamarim 5562 p. 32 and on).



the previous night. This is because on the day of Simchat Torah there is added cause for joy (*Simchah*) in comparison to Simchat Torah night.

(For, in regard to the cause that preceded [on the previous night,] one already rejoiced and danced at night, and it therefore must be said that there is an additional cause and reason for adding to joy and dancing even during the day.) This also is as simply understood from the difference between day and night, that when the light of the sun shines, there is a revelation of new things that could not be seen at night.

The same is so of the matter of night and day as they are spiritually, in regard to the revelation of intellectual light. That is, during the “day” there is more revelation of intellectual light than at “night”. This also is understood in regard to dancing with one’s feet on Simchat Torah. This is because the vessel of the brain is incapable of containing the great joy. The primary novelty in this, is to a greater degree on the day of Simchat Torah than the night of Simchat Torah.

That is, even though it is the aspect of “day” in that the intellectual light shines in him in a revealed way, nonetheless, even then, the vessel of his brain is incapable of containing the great joy (*Simchah*) etc. (In contrast, when he is in the state of “night,” it could be that the reason and cause that the vessels of his intellect are incapable of containing the joy, is not just because of the greatness of the joy, but) because of **their own limitations**, in that the intellectual light does not illuminate in them etc.)

From this it is understood that the novelty in the above-mentioned discourse, is that even though the discourse was said

on the day of Simchat Torah, when there is an even greater emphasis on the superiority of Torah in comparison to the *mitzvot*, specifically at that time itself, the Alter Rebbe also emphasized the imperative to fulfill the action *mitzvot*. Through doing so he “opened the pipe”<sup>334</sup> in regard to us too, that even when we are in the state and standing that comes in continuation to Simchat Torah, at which time there is greater emphasis on the superiority of Torah study, in comparison to action *mitzvot*, we specifically add and emphasis the imperative of fulfilling the action *mitzvot*.

6.

This matter is also emphasized in the service of *HaShem*-יהוה, blessed is He, of the day of Simchat Torah, which specifically is done through dancing with one’s feet. In this, all Jews are equal, in that the equality and oneness of all Jews primarily applies to fulfilling the *mitzvot* in action, which is the aspect of *NeHi”Y*.

For, in regard to the study of Torah, which is the aspect of *ChaBa”D*, there are a multitude of different levels, from “the heads of your tribes,”<sup>335</sup> such as the Sanhedrin etc., “to the hewer of your wood and the drawer of your water.” (This is why in [*Halachah*-Torah Law] we find that there are Jews whose idle chatter is permissible, in that they are incapable of studying Torah.)<sup>336</sup>

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<sup>334</sup> See Sefer HaMaamarim 5678 p. 283

<sup>335</sup> See Deuteronomy 29:9-10; Likkutei Torah, Nitzavim

<sup>336</sup> Tanya, Likkutei Amarim, Ch. 8

In contrast, when it comes to fulfilling the *mitzvot*, all Jews are equal. Examples of this are the *mitzvot* of Sukkah and Lulav, about which our sages, of blessed memory, stated in Talmud Yerushalmi, that certainly Rabbi Shimon bar Yochai paused [from his Torah studies] to fulfill the *mitzvah* of Sukkah and the *mitzvah* of Lulav.

However these commandments were given equally to the simplest of simple Jews, just as it was given to the greatest of the greatest Jews, literally. Moreover, the equality of all Jews in the action *mitzvot* is primarily when their fulfillment is not (only) due to the drawing down and Supernal unifications (*Yichudim*) that are affected thereby, (the aspect of *ChaBa" D*), but is due (primarily) to accepting the yoke of *HaShem*'s-יהו"ה Kingship, (the aspect of *NeHi" Y*), that is, to do the will and command of the Holy One, blessed is He, in order to bring Him satisfaction of spirit, as in the teaching,<sup>337</sup> "It brings satisfaction of spirit before Me that I spoke and My will was done."

## 7.

Now, because of the equality of all Jews emphasized in fulfilling the action *mitzvot*, therefore one literally must love every single Jew equally. This is as explained in chapter thirty-two of Tanya, and in the discourses of the Alter Rebbe entitled "*Heichaltzu*," published in Likkutei Torah,<sup>338</sup> and of the Rebbe Rashab, whose soul is in Eden,<sup>339</sup> (said in the year 5659, on

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<sup>337</sup> Torat Kohanim and Rashi to Leviticus 1:9

<sup>338</sup> Likkutei Torah, Matot 85d and on

<sup>339</sup> Sefer HaMaamarim 5659 p. 53 and on

Simchat Torah and Shabbat Parshat No'ach,<sup>340</sup> (the Torah portion that we will begin reading today)), with added explanation by his honorable holiness, my father-in-law, the Rebbe<sup>341</sup> (which recently were published again),<sup>342</sup> and as his honorable holiness, my father-in-law, the Rebbe wrote in his letter,<sup>343</sup> about the quality of loving another Jew (Ahavat Yisroel) by which the Baal Shem Tov guided the Jewish people, saying this in his famous and well known style: “One must love and cherish the simplest Jew as much as the greatest Torah genius, [simply] because he is a Jew and “we all have one father,”<sup>344</sup> as the verse states,<sup>345</sup> “You are children to *HaShem*-יהו"ה your God,” and it states,<sup>346</sup> “I love you, says *HaShem*-יהו"ה.”

In other words, the reason for the love is not because he will grow up to be a great genius in Torah, but simply because he is a Jew, [as it states], “You are children to *HaShem*-יהו"ה your God,” in which all Jews are included as one, from the greatest of the great to the smallest of the small, who are all called Yisroel-ישראל, including “whoever is here and whoever is not here,”<sup>347</sup> literally equally.

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<sup>340</sup> As it states at the heading of the discourse.

<sup>341</sup> Which are printed as additions to the discourse in Sefer HaMaamarim 5659 p. 211 and on.

<sup>342</sup> In the year 5723

<sup>343</sup> From the day following the holiday of Sukkot 5708, subsequently printed in Sefer HaMaamarim 5708 p. 79 (and subsequently printed in his Igrot Kodesh, Vol. 9, p. 328 and on).

<sup>344</sup> See Malachi 2:10

<sup>345</sup> Deuteronomy 14:1

<sup>346</sup> Malchi 1:2

<sup>347</sup> Deuteronomy 29:14

Thus, since the emphasis on Simchat Torah is on the equality of all Jews, this gives added strength to fulfilling the *mitzvah* of “You shall love your fellow as yourself,”<sup>348</sup> specifying, “as yourself.” Therefore, engaging in the wellbeing of one’s fellow Jew should not just be out of obligation, but just as he engages in his own wellbeing, in that he puts all his effort that all matters relating to himself should be in the optimal way possible, [he should act in the same way for his fellow Jew] .

Now, since the *mitzvah* of “You shall love your fellow as yourself” is a Torah *mitzvah*, it therefore is certain that every single Jew is capable of fulfilling it. This is as our sages, of blessed memory, stated,<sup>349</sup> “The Holy One, blessed is He, only asks according to their ability.”

Now, when the Jewish people fulfill the *mitzvah* of “love your fellow as yourself,” they then are guaranteed that the love of the Holy One, blessed is He, for the Jewish people will also be revealed, as the verse states, “I love you, says *HaShem*-יהו"ה.” [This is as his honorable holiness, my father-in-law, the Rebbe, cites this verse in addition to the verse, “You are children to *HaShem*-יהו"ה your God.”

This is because it is possible for there to be a state and standing in which one’s love for his child does not come be openly revealed, and it therefore is necessary to add the verse, “I love you says *HaShem*-יהו"ה.”] This is a verse in Tanach, which is the Torah of Truth,<sup>350</sup> and the matter of Truth-*Emet*-

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<sup>348</sup> Leviticus 19:18

<sup>349</sup> Midrash Bamidbar Rabba 12:3

<sup>350</sup> Malachi 2:6

אמת indicates the equal drawing forth from the beginning of the letters to their end.<sup>351</sup>

In other words, *HaShem's* יהו"ה love for the Jewish people is drawn down and revealed in all the worlds, both the upper worlds and the lower worlds, all the way down without any change, just as His choosing the Jewish people out of free choice, without any preconditions. This matter is drawn down and revealed on Shemini Atzeret and Simchat Torah, and from there it is drawn throughout the rest of the year, in a way that is openly revealed to our eyes of flesh, in [blessings] relating to children, good health, and abundant sustenance, all in a way of abundance!

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<sup>351</sup> See Talmud Yerushalmi, Sanhedrin 1:1; Also see Midrash Bereshit Rabba 81:2 – אֲבִיגַדְהוּיָהוּזְהוּשִׁיכִיכִלִּימִינִים'עִפְיָצִיקְרִשִׁתִּי –

## Discourse 9

### “*Lehavin Inyan Iggulim v’Yosher - To understand the matter of Iggulim and Yosher*”

Delivered on Shabbat Parshat Noach,  
2<sup>nd</sup> day of Rosh Chodesh Marcheshvan, 5724  
By the grace of *HaShem*, blessed is He,

#### 1.

To better understand the matter of [the *Sefirot* of concentric] Circles-*Iggulim* and the Upright-*Yosher* [*Sefirot*], in the discourse of Shabbat Parshat Noach in the booklet of [manuscripts] of the Alter Rebbe’s discourses, (this year being the 150<sup>th</sup> year anniversary of his passing and Hilulah), which is in the handwriting of the Mittler Rebbe and includes the glosses of the Tzemach Tzedek,<sup>352</sup> it is explained that the difference between the [*Sefirot* of] Circles-*Iggulim*, in which there is no division and one cannot determine the beginning from the end, and the Upright-*Yosher* [*Sefirot*], which refers to the matter of the Line and Thread (*Kav V’Chut*), in which there is a up and a down etc.,<sup>353</sup> may be understood from the difference between the Cycle-*Ophanim* [angels] and the Fiery-*Seraphim*

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<sup>352</sup> Subsequently printed by in Maamarei Admor HaZaken 5562 p. 46 and on; Also see Maamarei Admor HaEmtza’ee, Kuntreisim p. 423 and on; Ohr HaTorah, Terumah p. 1,469 and on; Sefer HaMaamarim 5665 p. 148 and on.

<sup>353</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

[angels].<sup>354</sup> They too are in states of Circles-*Iggulim* and Upright-*Yosher*. That is, the Cycle-*Ophanim* angels are similar the aspect of the Circles-*Iggulim*, as it states [that they are],<sup>355</sup> “Like a wheel within a wheel,” like a wheel that revolves etc. [In contrast], the Fiery-*Seraphim* angels are in the aspect of Upright-*Yosher*, as it states,<sup>356</sup> “*Seraphim* were standing.”

## 2.

Now, the difference between the Fiery-*Seraphim* [angels] and the Cycles-*Ophanim* [angels] is that the Fiery-*Seraphim* angels recite,<sup>357</sup> “Holy, Holy, Holy is *HaShem*, Master of Legions-*HaShem Tzva’ot* יהוה צבאוֹת, the whole earth is filled with His glory.” The meaning of “Holy-*Kadosh*-קדוש” is “separately transcendent,” meaning that they grasp how the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, is Holy-*Kadosh*-קדוש and separately transcendent from them.

That is, since they are limited creations, even what they indeed grasp is limited etc., except that they know that “the whole earth is filled with His glory-*Kavod* כבוד.” The word “glory-*Kavod* כבוד” has the numerical value of 32-ל”ב,<sup>358</sup>

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<sup>354</sup> Also see the discourse entitled “*Lehavin Inyan Tlat Go Tlat*” 5723, translated in The Teachings of The Rebbe 5723, Discourse 21.

<sup>355</sup> Ezekiel 1:16

<sup>356</sup> Isaiah 6:2

<sup>357</sup> Isaiah 6:4

<sup>358</sup> Zohar III 33a (Ra’aya Mehemna); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).



referring<sup>359</sup> to the matter of the Thirty-Two Pathways of the Wisdom<sup>360</sup> of Torah, through which a drawing down to the earth below is caused etc.

However, the Cycles-*Ophanim*, who are called “The Cycles of Holiness-*Ophanei HaKodesh*-שְׁפָנֵי הַקֹּדֶשׁ,”<sup>361</sup> wherein “Holiness-*Kodesh*-שְׁפָנֵי הַקֹּדֶשׁ” is loftier than “Holy-*Kadosh*-שְׁפָנֵי הַקֹּדֶשׁ,”<sup>362</sup> recite,<sup>363</sup> “Blessed is the glory of *HaShem*-הַשֵּׁם from His place.” That is, they recite “Blessed-*Baruch*-בְּרוּךְ” rather than “Holy-*Kadosh*-שְׁפָנֵי הַקֹּדֶשׁ,” in that He is not separately transcendent from them, and they say that He should be blessed and that the glory of *HaShem*-הַשֵּׁם should be drawn down from His place, meaning, from His essential place (as He is Holy and separately transcendent).

However, we must better understand this. For, as known, the Fiery-*Seraphim* [angels] are in the world of Creation-*Briyah*, whereas the Cycles-*Ophanim* angels are in the world of Action-*Asiyah*.<sup>364</sup> This being so, the Fiery-*Seraphim* angels are higher than the Cycles-*Ophanim* angels.<sup>365</sup>

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<sup>359</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) *ibid.*; Also see *Pardes Rimonim*, Shaar 23 (Shaar Erchei HaKinuyim), Ch. 20, section on “*Kavod*-כְּבוֹד.”

<sup>360</sup> See *Sefer Yetzirah* 1:1; *Zohar* II 174a; *Zohar* III 290a (*Idra Zuta*); Ginat Egoz *ibid.*; *Pardes Rimonim*, Shaar 12 (Shaar HaNetivot); Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 32.

<sup>361</sup> In the “*E'l Adon*” hymn recited in the morning Shabbat liturgy.

<sup>362</sup> See *Zohar* III 93b; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 26.

<sup>363</sup> *Ezekiel* 3:12

<sup>364</sup> *Pri Etz Chayim*, Shaar HaKriyat Shema, Ch. 2 and elsewhere.

<sup>365</sup> This concludes the portion of the discourse that we have available to us. However, see the discourse entitled “*Lehavin Inyan Tlat Go Tlat*” 5723, translated in *The Teachings of The Rebbe 5723*, Discourse 21 (*Sefer HaMaamarim 5723* p. 133 and on), in which the above-mentioned discourse of the Alter Rebbe entitled “*Lehavin Inyan Iggulim v'Yosher*” is cited and explained.



## Discourse 10

“*v’Yitein Lecha Elohi*”*m* *MiTal HaShamayim* -  
*May God give you of the dew of the heavens*”

Delivered on Shabbat Parshat Toldot,  
Shabbat Mevarchim and Erev Rosh Chodesh Kislev, 5724  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>366</sup> “And may God-*Elohi*”*m* אלהי”*m* give you of the dew of the heavens and of the fat of the earth etc.” The question about the precise wording of this verse is well known.<sup>367</sup> Namely, why does the verse state, “And may God-*Elohi*”*m* אלהי”*m* give you etc.,” specifying *HaShem*’s יהו”ה title God-*Elohi*”*m* אלהי”*m*? That is, the general matter of blessings is specifically drawn from His Name *HaShem*-יהו”ה, as it states in the Priestly blessing,<sup>368</sup> “May *HaShem*-יהו”ה bless you etc.” This is because the Name *HaShem*-יהו”ה is the source of all the blessings.<sup>369</sup> This being so, it should have mentioned the Name *HaShem*-יהו”ה here too, and therefore why does the

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<sup>366</sup> Genesis 27:28

<sup>367</sup> See the discourse entitled “*v’Yitein Lecha*” in *Torat Chayim*, Toldot 8a; *Ohr HaTorah*, Toldot 161b; Discourse by this title of the year 5654 (*Sefer HaMaamarim* 5654 p. 65); 5666 (*Hemshech* 5666 p. 85); 5684 (*Sefer HaMaamarim* 5684 p. 103); 5702 (*Sefer HaMaamarim* 5702 p. 66), and elsewhere.

<sup>368</sup> Numbers 6:24-26

<sup>369</sup> See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

verse specifically state, “And may God-*Elohi*”*m-אלהי*” give you etc.”?

Now, it states in Midrash,<sup>370</sup> “‘The dew of the heavens (*Tal HaShamayim*-טל השמים)’ – this is the Written Torah (*Mikra*); ‘The fat of the earth (*Shmanei HaAretz*-שמני הארץ)’ – this is Mishnah; grain (*Dagan*-דגן) – this is Talmud etc.” In other words, the matter of these blessings is that he blessed him with the Torah.

With this in mind, we can explain why the verse states, “And may God-*Elohi*”*m-אלהי*” give you etc.,” specifying His title “God-*Elohi*”*m-אלהי*.” This is because, in regard to the giving of the Torah it also is written,<sup>371</sup> “God-*Elohi*”*m-אלהי*” spoke all these statements saying etc.,” using His title “God-*Elohi*”*m-אלהי*.”

However, even according to the explanation that the matter of the blessings refers to the Torah, in this itself we still must understand why about the [blessings of] Torah it specifically mention’s His title “God-*Elohi*”*m-אלהי*,” just as it does in the giving of the Torah.<sup>372</sup>

Additionally, we must understand the general matter [of this explanation] that these blessings refer to the Torah. For, at first glance, how does it relate to say that he blessed him with the Torah. For, was not the Torah only given to the Jewish people later, at the giving of the Torah? This being so, what effect is there in these blessings in relation to the matter of Torah?<sup>373</sup>

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<sup>370</sup> Midrash Bereishit Rabba 66:3

<sup>371</sup> Exodus 20:1

<sup>372</sup> See Sefer HaMaamarim 5679 p. 448; 5688 p. 127

<sup>373</sup> Also see the beginning of the discourse by this title of the year 5666 *ibid*.

Moreover,<sup>374</sup> even the matter of Torah as it was before the Torah was given, (meaning, that it was not in a way of being given from Above, as it was at the giving of the Torah, but was rather through man's service of *HaShem*-יהו"ה, blessed is He, [from below to Above]), was already present before Yitzchak blessed Yaakov. This is as our sages, of blessed memory, stated,<sup>375</sup> "Our forefather Avraham was an elder sage and sat and studied in Yeshivah... Our forefather Yitzchak was an elder sage and sat and studied in Yeshivah... [our forefather Yaakov was an elder sage and sat and studied in Yeshivah] etc."

From this it is understood that even our forefather Yaakov sat and studied in Yeshivah before receiving Yitzchak's blessings. This being so, what was added and newly introduced by the blessing, "And may God-*Elohi*"m-אלהי"ם give you etc.," in that he blessed him with the Torah?

However, this matter of Yitzchak blessing him with the Torah is the explanation of the Midrash, whereas "a verse does not depart from its simple meaning,"<sup>376</sup> and the simple meaning is that the blessings relate to physical matters, such as "the dew of the heavens, the fat of the earth, and abundant grain and wine" as understood literally. This being so, we must understand why the verse states, "And may God-*Elohi*"m-אלהי"ם give you," specifically using His title "God-*Elohi*"m-אלהי"ם," even though the drawing down and revelation of all blessings is specifically from the Name *HaShem*-יהו"ה, as said above.

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<sup>374</sup> Also see *Torat Menachem*, *Sefer HaMaamarim Cheshvan* p. 344.

<sup>375</sup> *Talmud Bavli*, *Yoma* 28b

<sup>376</sup> *Talmud Bavli*, *Shabbat* 63a

2.

This may be understood by prefacing with the explanation in the discourse of the Alter Rebbe, (this year being the 150<sup>th</sup> year from the date of his passing and Hilulah) in the booklet [of manuscripts] of discourses in the handwriting of his son and successor, the Mittler Rebbe, that includes additional glosses from the Tzemach Tzedek, in the discourse entitled “v’Yitei Lecha HaElohi”m etc.”<sup>377</sup> (As mentioned above) in it he specifies that we must understand why these blessings use *HaShem*’s יהוה title God-*Elohi*”m-אלהים, which as known, relates to the matter of constriction (*Tzimtzum*).

[He says that] we also must understand why Yaakov did not receive the blessing from Yitzchak, except when his arms were hairy like Esav’s arms, as the verse states,<sup>378</sup> “He did not recognize him because his arms were hairy, like the arms of his brother Esav, (and it specifically was then that the verse continues) so he blessed him.” Elsewhere,<sup>379</sup> it adds that for Yaakov to receive the blessings, he also had to don the garments of his brother Esav, as the verse states,<sup>380</sup> “He smelled the fragrance of his garments and he blessed him.”

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<sup>377</sup> Of the year 5562 (subsequently printed in Maamarei Admor HaZaken 5562, Vol. 1, p. 95 and on, and its continuation in the discourse entitled “*Lehavin Shorsho Shel Kol HaDevarim HaNa”L*” (p. 99 and on); Also see Admor HaEmtza’ee, Bereishit p. 236); Also see Maamarei Admor HaEmtza’ee, Bereishit p. 236 and on.) Also see the Sichah talk that followed this discourse, (Torat Menachem Vol. 38 p. 230 and on).

<sup>378</sup> Genesis 27:23

<sup>379</sup> Torat Chayim ibid.

<sup>380</sup> Genesis 27:27

He continues the discourse, stating that it is written,<sup>381</sup> “How beautiful and pleasant you are, befitting of love of delights (*Ahavah b’Taanugim*-אהבה בתענוגים).” Now, we must understand how it is applicable to use the word “delights-*Taanugim*-תענוגים,” in the plural, in relation to Above. For, even though physical pleasure (*Taanug*) divides into many kinds and ways, such as the pleasure in sweet food and its scent, or the sound of a delightful voice, or seeing a beautiful painting, and the like, all this is only after the pleasure has been separated from its source in the world of Emanation (*Atzilut*) and has descended into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are separate [worlds].

In contrast, the world of Emanation (*Atzilut*) is the aspect of actual Godliness, in which there is the simple oneness (*Achdut Pashut*) of *HaShem*-יהו"ה, blessed is He, and in which it is inapplicable for there to be a division into many kinds and ways of pleasure. This being so, what is the meaning of “(love of) delights-*Taanugim*-תענוגים” in the plural?

However, the explanation is that what is meant is not many [different] delights, but that the general matter of pleasure (*Taanug*) is in two ways. The first way is pleasure (*Taanug*) in the aspect of an inner manifest light (*Ohr Pnimi*), which can come to be settled in the vessel of one’s mind and heart. An example is the pleasure in the sweetness of food, or a delightful voice, or a beautiful painting, and even the pleasure in hearing good tidings according to the order of normal conduct etc.

The second is the pleasure in the aspect of the transcendent encompassing light (*Ohr Makif*), such as the

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<sup>381</sup> Song of Songs 7:7

pleasure in suddenly hearing wondrously good tidings etc., that cannot be contained in one's mind and heart, being that he becomes so tremendously excited, in which case the pleasure hovers above him and is only in an encompassing and transcendent state (*Makif*).

This likewise is the difference between the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*). That is, pleasure (*Taanug*) in the aspect of inner manifest light (*Ohr Pnimi*) that can manifest in the vessels of the mind and heart in a settled way, comes in a way of a direct light (*Ohr Yashar*). [In contrast], pleasure (*Taanug*) in the aspect of the encompassing light (*Ohr Makif*), which cannot be contained in the mind and heart, comes in a way of a rebounding light (*Ohr Chozer*). That is, to a certain degree, the pleasure (*Taanug*) enters, but not at all in a settled way, and it therefore withdraws and returns to its source, to the point that [it can cause] one's soul to expire etc.

These two ways are the aspects of the powers of Kindness-*Chassadim* and the powers of Might-*Gevurot* of the pleasure (*Taanug*). That is, pleasure (*Taanug*) that comes in a state of inner manifest light (*Ohr Pnimi*), in a way of direct light (*Ohr Yashar*), is the aspect of the powers of Kindness-*Chassadim* of the pleasure (*Taanug*), which descends, is drawn down, and rests within the vessel (*Kli*). Moreover, this pleasure (*Taanug*) settles tranquilly in the mind and heart.

[In contrast], pleasure (*Taanug*) in the aspect of the transcendent encompassing light (*Ohr Makif*), which comes in a way of a rebounding light (*Ohr Chozer*), is the aspect of the powers of Might-*Gevurot* of the pleasure (*Taanug*), and is



analogous to a flame that constantly ascends and descends etc. In the same way, in regard to a wondrously great pleasure (*Taanug*), it ascends and descends in the mind and heart etc.

Now, the two above mentioned ways are in regard to the matter of pleasure (*Taanug*). However, the wording of the verse, “How beautiful and pleasant you are, befitting of love of delights (*Ahavah b'Taanugim*-אהבה בתענוגים),” seem to indicate that in love (*Ahavah*-אהבה), there also are these two above-mentioned ways.

The explanation is that the emotion of love (*Ahavah*) is born from the intellect, (like all emotions (*Midot*), which are born from the intellect), and intellect (*Sechel*) is born from the pleasure (*Taanug*). Therefore, in love (*Ahavah*) that is [felt] in the heart, there also is a small illumination of the radiance of pleasure (*Taanug*). This is because a person does not love anything unless he has pleasure and delight in it. Therefore, the yearning thirst and desire coming from the dominance of love (*Ahavah*) is for the pleasure (*Taanug*) of it, in that he delights in this thing, and from this [pleasure] the intellect (*Sechel*) is born, through which the love (*Ahavah*) is born.

From this it is understood that from the aspect of the powers of Kindness-*Chassadim* of the pleasure (*Taanug*), which is the pleasure (*Taanug*) that is in the aspect of the inner manifest light (*Ohr Pnimi*) that comes in a way of a direct light (*Ohr Yashar*) that is settled in the vessel of the mind, an intellect (*Sechel*) is born, through which a love (*Ahavah*) is also born in a way that is settled and tranquil. This love (*Ahavah*) is compared to water, in that it is in a way of being drawn down from above to below.

[In contrast], from the aspect of the powers of Might-*Gevurot* of the pleasure (*Taanug*), which is pleasure (*Taanug*) in the aspect of the transcendent encompassing light (*Makif*) that comes in a way of a rebounding light (*Ohr Chozer*) that is not settled in the vessel of the mind, an intellect (*Sechel*) is born, and through it, there thereby also is a love (*Ahavah*) that is born, in a way of excited arousal etc., this being a love (*Ahavah*) like flames of fire, in a way of ascent from below to above.

These likewise are the matter and levels of Avraham and Yitzchak. This is because, “our forefathers themselves are the Supernal Chariot (*Merkavah*).”<sup>382</sup> In other words, Avraham and Yitzchak are the aspect of the Supernal Chariot (*Merkavah*) for the emotional qualities of Kindness-*Chessed* and Might-*Gevurah* of the world of Emanation (*Atzilut*).<sup>383</sup> However, the root of the emotional qualities (*Midot*) of the world of Emanation (*Atzilut*) is in the aspect of the pleasure (*Taanug*) of the Ancient One-*Atik*.

From this it is understood that Avraham, who is the aspect of Kindness-*Chessed* of the world of Emanation (*Atzilut*), this being the matter of the love (*Ahavah*) that is compared to water, as it states,<sup>384</sup> “Remember the forefather [Avraham] who was drawn after You like water,” is rooted in the aspect of Kindness-*Chessed* of the Ancient One-*Atik*.

Yitzchak, who is the aspect of Might-*Gevurah* of the world of Emanation (*Atzilut*), which is the matter of love (*Ahavah*) like flames of fire, is rooted in the aspect of Might-

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<sup>382</sup> Midrash Bereishit Rabba 47:6; 82:6

<sup>383</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and elsewhere.

<sup>384</sup> In the liturgy of the prayer for rain (*Tefilat Geshem*).

*Gevurah* of the Ancient One-*Atik*, which is a higher level, in that the way it is drawn down is specifically by way of the rebounding light (*Ohr Chozer*).

3.

Based on this, it is understood why the verse states,<sup>385</sup> “And may God-*Elohi*”*m*-אלהי”*m* give you etc.,” specifically specifying *HaShem*’s יהו”ה title “God-*Elohi*”*m*-אלהי”*m*,” this being the aspect of the powers of *Might-Gevurot*. For, this aspect of *Might-Gevurah* is the aspect of *Might-Gevurah* of the Ancient One-*Atik*, from where there is a drawing down of bestowal with much greater abundance of light, in a way of the dominance of vitality.

This is similar to the explanation in the preceding discourses<sup>386</sup> about the matter of “the might of the rains (*Gevurot Geshamim*-גבורות גשמים).”<sup>387</sup> That is, the abundance of bestowal specifically comes from the aspect of the powers of *Might-Gevurot*.<sup>388</sup> This is because the powers of *Kindness-Chassadim* are in a way of coldness, whereas the nature of the powers of *Might-Gevurot* is that they are warm [and passionate], and it specifically is through the warmth that an abundance of vitality is caused etc. About this the verse also states,<sup>389</sup> “I multiplied his seed and gave him *Yitzchak*.” That

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<sup>385</sup> Genesis 27:28

<sup>386</sup> See the discourse entitled “*Lehavin Inyan Masheev HaRu’ach* – To understand the matter of ‘He causes the wind to blow’” of the day of Simchat Torah of earlier this year, 5724, Discourse 6 (Sefer HaMaamarim 5724, p. 36 and on).

<sup>387</sup> Mishnah Taanit 1:1

<sup>388</sup> Also see *Biurei HaZohar* of the Mittler Rebbe 12b and elsewhere.

<sup>389</sup> Joshua 24:3

is, specifically through the aspect of Yitzchak, which is the aspect of the powers of Might-*Gevurot*, the [matter of] “I multiplied his seed” is caused.

This is also the general matter of serving *HaShem*-יהו"ה, blessed is He, by sounding of the Shofar on Rosh HaShanah, which is the matter of sweetening the powers of the Might-*Gevurot* of Yitzchak. For, since on Rosh HaShanah there is a drawing down of new bestowal of life and vitality to the entire chaining down of the worlds (*Seder Hishtalshelut*), as it states,<sup>390</sup> “This day is the beginning of Your works, a remembrance of the first day,” it therefore is specifically necessary to sweeten the powers of Might-*Gevurot* of Yitzchak. For, through this there is a drawing down of bestowal with much greater abundance of light and vitality, than bestowal drawn from the aspect of the Kindnesses-*Chassadim*.

This is as explained in the Chassidic teachings about Rosh HaShanah in the Siddur,<sup>391</sup> and as it concludes there, this is why we find that the primary root and source of all blessings in the world were specifically drawn down by Yitzchak, with the blessing of “And may God-*Elohi*”מ"ם אלהי"ם give you etc.,” which is from the aspect of Might-*Gevurah* of the Ancient One-*Atik*.

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<sup>390</sup> In the Musaf liturgy of Rosh HaShanah; Also see Talmud Bavli, Rosh HaShanah 27a.

<sup>391</sup> Siddur Im Da"Ch, p. 247b

#### 4.

However, to receive the blessing from the aspect of Might-*Gevurah* of the Ancient One-*Atik*, it specifically was necessary for the arms of Yaakov to be hairy, like the arms of Esav. This may be understood by prefacing with an explanation of the matter of the “hairs” (*Sa’arot*-שערות). These are analogous to hair as it is in man, in that they derive their vitality from that which is drawn to them from the excess of the brains (*Motrot Mochin*), through the separation of the bone of the skull (*Gulgolet*), this being a very constricted vitality.<sup>392</sup> This aspect is the “vegetative” category (*Tzome’ach*) of the intellect (*Sechel*), which is lower than the “animal” category (*Chai*) of the intellect.

To explain, the intellect of a human being (who is in the category of the “speaker” (*Medaber*)), also includes the three classes of living animal (*Chai*), vegetation (*Tzome’ach*) and inanimate (*Domem*). That is, even though intellect (*Sechel*) is very spiritual, nonetheless, it also has the being of a life and body. This is because it is alive with a certain vitality, without which it could not exist at all, except that this vitality is unlike the physical vitality of the flesh and blood, but is a very refined vitality. Nonetheless, it indeed is the aspect of actual vitality and life (*Chai*).

Likewise, the intellect (*Sechel*) also has the aspect of the vegetative (*Tzome’ach*), similar to the physical growth of the

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<sup>392</sup> See Likkutei Torah, Emor 31d and on; Sefer HaMitzvot of the Tzemach Tzeddek 104b and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and elsewhere.

grasses and the trees. For, being that the human body sprouts and grows, this likewise is so of his power of intellect, which grows with it. However, the growth of the intellect (*Sechel*) is unlike the growth of the body etc.

Likewise, within the intellect there even is the aspect of the inanimate (*Domem*) etc. However, these aspects of the inanimate (*Domem*), vegetative (*Tzome'ach*), and living animal (*Chai*) are included in the intellect (*Sechel*) in a concealed way, whereas what is revealed, is the intellect (*Sechel*) itself.

Now, the primary matter of the aspect of the living animal (*Chai*) within the intellect (*Sechel*) is the actual vitality of the limbs, which comes from the vitality of the intellect (*Sechel*), which is their source. This is why the intellect is capable of influencing the movements of the hands and feet in whatever way one wishes.

That is, when the thought arises [in one's mind] to do a certain action with his hands or feet, they instantaneously move, in and of themselves. In contrast, this is not so of the hair (*Sa'arot*). For, even though there is vitality from the brains (*Mochin*) in them, which is why if one's hair is pulled, this causes him pain, nonetheless, they do not at all move because of a thought to move them or [a thought] to do something with them, or the like. This is because they are a separate existence unto themselves, and have no relation to intellect and thought. The reason is because the vitality they suckle is only of the vegetative growth (*Tzome'ach*) of the intellect, which is below the aspect of the living animal (*Chai*) of the intellect.

Now, the primary reason for the descent of vegetative aspect (*Tzome'ach*) of the hairs (*Sa'arot*), compared to the level

of the living animal (*Chai*), such as the power to walk in the feet, is because the hairs (*Sa'arot*) only derive their vitality from the aspect of the excess of the brains (*Motrot Mochin*).

From this, we can also understand this matter as it relates to the aspect of “hairs” (*Sa'arot*) Above. That is, they indicate a very constricted derivation of vitality, solely from the excess of the brains (*Motrot Mochin*) of the aspect of the Hidden Wisdom (*Chochmah Stima'ah*).<sup>393</sup> Moreover, the root of the existence of the hairs comes about specifically through the rebounding light (*Ohr Chozer*), because once the light withdraws, nothing but the excess (*Motrot*) returns from it.

It thus is because of this that to receive the blessing of Yitzchak, the arms of Yaakov had to be hairy like the arms of Esav. This is because the blessing of Yitzchak is a drawing down from the aspect of Might-*Gevurah* of the Ancient One-*Atik*, which is in a way of rebounding light (*Ohr Chozer*) (as explained in chapter two).

Therefore, a drawing down is not possible except specifically by way of the “hairs” (*Sa'arot*). For though they only are the “excess of the intellect” (*Motrot Mochin*) because of the great elevation of the light (*Ohr*) from the aspect of the Might-*Gevurah* of the Ancient One-*Atik*, nonetheless, even from the aspect of the excess (*Motrot*), there is a drawing down and bestowal of greater vitality.

The explanation is that Yaakov said,<sup>394</sup> “I am a smooth-skinned man.” That is, the quality of Yaakov, which is the

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<sup>393</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 *ibid*.

<sup>394</sup> Genesis 27:11

quality of Splendor-*Tiferet*, is in the middle line (*Kav HaEmtz'ee*), which is “the center beam that extends from [one end] to the [other] end.”<sup>395</sup> We thus find that from the angle of his root, he is higher than both Avraham and Yitzchak, meaning, higher than the aspects of Kindness-*Chessed* and Might-*Gevurah* of the [Supernal] Pleasure (*Taanug*), and higher than the distinctions between the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*).

That is, this is the aspect of the essential bestowal as it is in the Bestower, before it has been drawn down below, to the point that it also is drawn into the excess of the bestowal, through the aspect of the “hairs” (*Sa'arot*). This is what is meant that Yaakov was “a smooth-skinned man,” without the hairs (*Sa'arot*) through which the excess bestowal is drawn forth etc.

Nevertheless, this is from the angle of the root of Yaakov. However, for there to also be a drawing down to the level of Yaakov, as he is in the qualities of the world of Emanation (*Atzilut*), from the aspect of the powers of Might-*Gevurot* of Yitzchak, which is the Might-*Gevurah* of the Ancient One-*Atik*, in a way of the rebounding light (*Ohr Chozer*), this being a much loftier bestowal than the aspect of Kindness-*Chessed* of the Ancient One-*Atik* that is drawn down in a way of a direct light (*Ohr Yashar*) - the arms of Yaakov had to be “hairy” like the arms of Esav. This is because the drawing down in a way of a rebounding light (*Ohr Chozer*) is in a way

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<sup>395</sup> See Exodus 26:28; 36:33; Also see Zohar II 175b; Shaaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, and elsewhere.



that it only is drawn from the aspect of the excess of the brains (*Motrot Mochin*), as explained above.

5.

The explanation as it relates to our service of *HaShem*-יהו"ה, blessed is He, (since all matters must be brought into our service of Him), is that the general difference between the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*) is the difference between the service of *HaShem*-יהו"ה of the Righteous (*Tzaddikim*) and the service of *HaShem*-יהו"ה of the Repentant (*Baalei Teshuvah*).

To explain, about the superiority of the Repentant (*Baalei Teshuvah*), over and above the Righteous (*Tzaddikim*),<sup>396</sup> the Zohar states,<sup>397</sup> “They draw themselves to the Holy One, blessed is He, with even greater strength and intensity.” That is, the service of *HaShem*-יהו"ה of the Righteous (*Tzaddikim*) is in a way that the Godly pleasure is settled in their intellect (*Sechel*) and emotions (*Midot*). This is pleasure in the aspect of the direct light (*Ohr Yashar*), which comes in a limited way, according to the limitations of the vessel.

In contrast, this is not so of the Repentant (*Baal Teshuvah*), for being that at first he was entrenched in darkness and evil etc., when he then returns with all his heart and soul, and his soul craves to delight and adhere to *HaShem*-יהו"ה, blessed is He, this pleasure is then the aspect of the rebounding

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<sup>396</sup> See Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

<sup>397</sup> Zohar I 129b; Tanya, Iggeret HaTeshuvah, Ch. 8

light (*Ohr Chozer*), which is not settled in his soul and his manifest powers, until he literally comes to the point of his soul expiring.

This is the meaning of [the statement in Zohar], “They draw themselves to [the Holy One, blessed is He, with even greater strength and intensity].” That is, the power of desire (*Ratzon*) and pleasure (*Taanug*) dominates to a much greater degree, to the point that his soul is unsettled in his vessel (*Kli*), and completely departs with his soul expiring. Through this they reach the [higher] aspect of the supernal pleasure (*Taanug*), which is in the aspect of the rebounding light (*Ohr Chozer*) and is the *Might-Gevurah* of the Ancient One-*Atik*. This transcends the upper pleasure of the aspect of the supernal pleasure, which is in the aspect of the direct light (*Ohr Chozer*).

This is also why Yitzchak specifically desired to bless Esav. For, at first glance, it is not understood,<sup>398</sup> being that Yitzchak recognized and knew what Esav was. This is as Rashi explained on the verse,<sup>399</sup> “Come close, if you please, so that I can feel you, my son etc.,” in that, “Yitzchak said to himself, ‘It is not Esav’s way to mention the name of Heaven so readily, yet this one said,<sup>400</sup> ‘Because *HaShem*-יהוה your God arranged it for me.’” This being so, why did Yitzchak want to bless Esav?

However, the explanation is that Yitzchak saw very lofty sparks of holiness in Esav, which is the meaning of the

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<sup>398</sup> Also see Torah Ohr, Toldot 20b and on; Ohr HaTorah, Toldot 144a and on; Also see the beginning of the discourse entitled “*v’Yitein Lecha*” 5654, 5684, 5702 and elsewhere.

<sup>399</sup> Genesis 27:21 and Rashi there.

<sup>400</sup> Genesis 27:20

verse,<sup>401</sup> “Game was in his mouth.” This is why he wanted to bless him, meaning that he wanted to draw down a supernal light upon him, by which to refine the sparks of holiness in him. This is the general matter of the toil of repentance and return (*Teshuvah*), which is in a way of a rebounding light (*Ohr Chozer*), through which there thereby is caused to be a much greater elevation than through the toil of the righteous (*Tzaddikim*), which is in a way of direct light (*Ohr Yashar*).

However, in truth, it was Yaakov who had to receive the blessings. This is because the toil of repentance and return (*Teshuvah*) must specifically be present in Yaakov. That is, he must have both the service of *HaShem*-יהו"ה of the Righteous (*Tzaddikim*), as well as the service of the Repentant (*Baalei Teshuvah*). In other words, this is not in a way that the blessings of Yaakov only relate to the land of Yisroel,<sup>402</sup> which is the general matter of toil in matters of holiness (the service of *HaShem*-יהו"ה of the Righteous-*Tzaddikim*). It rather also includes the refinement of all other lands, outside the land of Yisroel, this being the matter of refining the side opposite holiness, which is the service of *HaShem*-יהו"ה, blessed is He, of the Repentant (*Baalei Teshuvah*), which also must specifically be through Yaakov.

This then, is why to receive the blessings, Yaakov had to don the garments of his brother Esav, as the verse states,<sup>403</sup> “He smelled the fragrance of his garments-*Begadav*-בגדיו,” in which the word “his garments-*Begadav*-בגדיו” is similar to “his

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<sup>401</sup> Genesis 25:28

<sup>402</sup> Also see *Torat Chayim*, Toldot 12b

<sup>403</sup> Genesis 27:27

traitors-*Bogdav*-בוגדיו-”<sup>404</sup> refers to the Repentant (*Baalei Teshuvah*).<sup>405</sup> Through this, [the verse continues], “and he blessed him.” That is, he then gave him the blessing, “And may God-*Elohi*”*m*-אלהי”*m* give you etc.,” specifically using *HaShem*’s יהו”ה title “God-*Elohi*”*m*-אלהי”*m*,” this being the matter of concealment and hiddenness etc.<sup>406</sup> The intention is that through this, there will be a drawing down of the revelation of an even higher light, by way of the rebounding light (*Ohr Chozer*).

## 6.

With the above in mind, we can also understand the teaching in Midrash that, “‘The dew of the heavens (*Tal HaShamayim*-טל השמים)’ – this is the Written Torah (*Mikra*); ‘The fat of the earth (*Shmanei HaAretz*-שמןי הארץ)’ – this is Mishnah; grain (*Dagan*-דגן) – this is Talmud etc.” That is, the blessing, “And may God-*Elohi*”*m*-אלהי”*m* give you etc.,” refers to the matter of Torah.

The explanation is that toil in Torah itself, must not just be in the way of the direct light (*Ohr Yashar*), which is the service of *HaShem*-יהו”ה, blessed is He, of the Righteous (*Tzaddikim*), but must also be in a way of the rebounding light

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<sup>404</sup> Talmud Bavli, Sanhedrin 37a – “Do not read ‘his garments-*Begadav*-בגדיו-’ but rather read ‘his traitors-*Bogdav*-בוגדיו-’” [in that “even those who are empty amongst you, are full of *mitzvot* as a pomegranate is full with seeds”].

<sup>405</sup> See Bereishit Rabba 65:32; Torah Ohr Toldot 20d; Ohr HaTorah Toldot 147b.

<sup>406</sup> Also see the end of the discourse entitled “*v’Yitein Lecha*” 5684 (Sefer HaMaamarim 5684 p. 113).

(*Ohr Chozer*), like the service of *HaShem*-יהו"ה of the Repentant (*Baalei Teshuvah*).

This then, is what was newly introduced in the matter of Torah by the blessing of Yitzchak. That is, the general matter of service of *HaShem*-יהו"ה, blessed is He, through Torah and *mitzvot*, must specifically be in a way of toil and by accepting the yoke (*Kabbalat Ol*).<sup>407</sup> This applies both to the study of Torah, in which one's study must specifically be in a way of strenuous toil, which is why one must study more than he is accustomed to etc.,<sup>408</sup> as well as in fulfilling the *mitzvot*.

For example, in regard to the *mitzvah* of giving charity (*Tzedakah*), (which generally includes all the *mitzvot*), it specifically must be by way of force, this being the matter of "we are permitted to **compel** (*Ma'asin*-מעשיך) a person to give charity,"<sup>409</sup> this being a term of force.<sup>410</sup> This is as the verse states,<sup>411</sup> "You have done justice (*Mishpat*-משפט) and righteousness (*Tzedakah*-צדקה) in Yaakov." That is, charity (*Tzedakah*-צדקה) must be done in a way of justice (*Mishpat*-משפט), in that one judges within himself, to know what his personal needs are, and then gives the remainder to charity.<sup>412</sup> That is, generally, one's service of *HaShem*-יהו"ה, blessed is He,

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<sup>407</sup> Also see Torat Menachem, Sefer HaMaamarim Cheshvan p. 342 and the citations there.

<sup>408</sup> See Talmud Bavli, Chagigaah 9b; Tanya, Likkutei Amarim, Ch. 15.

<sup>409</sup> Beit Yosef to Tur, Yoreh De'ah 248

<sup>410</sup> See Sefer HaMaamarim 5678 p. 121; 5699 p. 191, and elsewhere.

<sup>411</sup> Psalms 99:4

<sup>412</sup> Also see the discourse entitled "v'Yitein Lecha" 5684 (Sefer HaMaamarim 5684 p. 106); See Sefer HaMaamarim 5689 p. 133 and the citations there.

must be in a way of breaking his nature (in accordance to Torah).<sup>413</sup>

This also is the matter of “the fragrance of his garments,” in which the word “his garments-*Begadav*-בגדיו” is similar to “his traitors-*Bogdav*-בוגדיו.” That is, one must be a traitor-*Boged*-בוגד against the nature of the world and break it, (and obviously he should not become disconcerted or anxious by this etc.).

This is comparable to serving *HaShem*-יהו"ה, blessed is He, in repentance and return to Him (*Teshuvah*), by which we draw down a much greater revelation of *HaShem*'s-יהו"ה title God-*Elohi*"מ-אלהי"ם, as it is in its root, in the aspect of the Might-*Gevurah* of the Ancient One-*Atik*, the drawing down of which is specifically by way of the rebounding light (*Ohr Chozer*).

It is in this regard that in the coming future, there will be the fulfillment of the blessing that Yitzchak blessed Yaakov. [This is as our sages, of blessed memory, stated,<sup>414</sup> that the blessings by which Yitzchak blessed Esav, were immediately given to him in this world, whereas the blessings that Yitzchak blessed Yaakov with, will be fulfilled in the coming future.]

For, there then will be the perfection of our service of *HaShem*-יהו"ה, blessed is He, both in the toil of the Righteous (*Tzaddikim*), as well as in the toil of the Repentant (*Baalei*

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<sup>413</sup> Also see the end of the discourse entitled “*v'Yitein Lecha*” 5684 (Sefer HaMaamarim 5684 p. 113).

<sup>414</sup> See Aggadat Bereishit 42:3

*Teshuvah*), as in the teaching,<sup>415</sup> “[Moshiach is destined] to return the righteous (*Tzaddikim*) in repentance-*Teshuvah*.”<sup>416</sup>

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<sup>415</sup> See Likkutei Torah, Drushei Shemini Atzeret 92b; Shir HaShirim 50b; Also see Zohar III 153b

<sup>416</sup> The ending of this discourse is missing.





# Discourse 11

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

Delivered on the 19<sup>th</sup> of Kislev, 5724  
By the grace of *HaShem*, blessed is He,

## 1.

The verse states,<sup>417</sup> “I have been diminished by all the kindnesses [and all the truth that You have done for Your servant] etc.” With this verse the Alter Rebbe, whose joyous day of liberation we are celebrating, begins his holy letter<sup>418</sup> upon arriving from [imprisonment in] Petersburg.<sup>419</sup> [In it], he explains that each and every kindness that the Holy One, blessed is He, does for a person should cause him to be extremely humble. This is because Kindness-*Chessed* is the aspect of closeness to God, and whoever is closer to *HaShem*-יהו"ה, blessed is He, should be even more humble of spirit etc. About this Yaakov said, “I have been diminished by all the kindnesses,” since in his own eyes he was very small because of all the **kindnesses-*Chassadim***.

Nevertheless, at the beginning of the letter (which starts with the words “I have been diminished by all the kindnesses”) he adds, “and all etc.,” which comes to hint at the remainder of

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<sup>417</sup> Genesis 32:11

<sup>418</sup> Tanya, Iggeret HaKodesh, Epistle 2

<sup>419</sup> As it states in the heading of the letter.

this verse, “I have been diminished by all the kindnesses,” which [continues and] states, “and all **the truth-*HaEmet-האמת***.” Now, [from the fact that] in many places he customarily employed the style of “not just this, but also this,”<sup>420</sup> it is understood that the explanation of the verse is that “I have been diminished by all the kindnesses,” and beyond that, (and it goes without saying), “and all the truth,” due to which the matter of “I have been diminished” is caused to be to even deeper.

This is also understood from the teaching of our sages, of blessed memory, in Tractate Sanhedrin,<sup>421</sup> on the verse,<sup>422</sup> “Moshe hastened to bow to the ground and prostrate.” They stated, “What did Moshe see? He saw Truth (*Emet-אמת*).” Now, though it is true that before the matter of Truth (*Emet-אמת*), the matter of Kindness (*Chessed-חסד*) is already discussed, ([in the verse,<sup>423</sup> “Abundant in Kindness and Truth”) he did not fall on his face until he specifically saw Truth (*Emet-אמת*).

We therefore must understand what these two matters, Kindnesses (*Chassadim-חסדיים*) and Truth (*Emet-אמת*), which bring about the matter of “I have been diminished” are. In this itself, the primary matter of “I have been diminished” is not just what comes about from the Kindnesses (*Chassadim-חסדיים*), but also what comes about from the Truth (*Emet-אמת*).

The explanation is that the general difference between Kindness (*Chessed-חסד*) and Truth (*Emet-אמת*), is like the difference between prayer and Torah. This is because prayer is the matter of love [of *HaShem-יהו"ה*, blessed is He], as in the

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<sup>420</sup> See, for example, Talmud Bavli, Eruvin 75a

<sup>421</sup> Talmud Bavli, Sanhedrin 111a

<sup>422</sup> Exodus 34:8

<sup>423</sup> Exodus 34:6

teaching,<sup>424</sup> “There is no labor like the labor of love,” in that the inner aspect (*Pnimityut*) Kindness-*Chessed* is love (*Ahavah*).<sup>425</sup> This is also the meaning of the explanation in *Torat Chayim*,<sup>426</sup> that [the verse] “I have been diminished by all the kindnesses” refers to the powers of the Kindnesses-*Chassadim* of Avraham, being that Avraham was the first one to teach the world about the matter of prayer (*Tefillah*).

[On the other hand] Truth (*Emet*-אמת) refers to the matter of Torah, as the verse states,<sup>427</sup> “The Torah of Truth (*Torat Emet*-אמת תורה) was in his mouth.” This also aligns with the explanation in *Torat Chayim*,<sup>428</sup> that [the continuing words], “and all the truth,” refer to the powers of the Might-*Gevurot* of Yitzchak. This is because Yitzchak relates to Torah, for as known,<sup>429</sup> the holiday that is connected to Yitzchak is the time when the Torah was given.

This is why the giving of the Torah (the Ten Commandments) begins with the words,<sup>430</sup> “God-*Elohi*”מ-אלהי spoke all these statements, saying etc.,” specifically using *HaShem*’s-יהוה title “God-*Elohi*”מ-אלהי,” which is the matter of the powers of Might-*Gevurot* (this being the quality of Yitzchak) Above.<sup>431</sup> However, this is the matter of the powers of Might-*Gevurot* of the Ancient One-*Atik*, [about

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<sup>424</sup> See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shelach 42c

<sup>425</sup> See Tanya, Iggeret HaKodesh, Epistle 15 (123a)

<sup>426</sup> *Torat Chayim*, Vayishlach 184c; 195b

<sup>427</sup> Malachi 2:6; See Likkutei Torah, Matot 83c and elsewhere.

<sup>428</sup> *Torat Chayim*, Vayishlach 184c; 195b *ibid*.

<sup>429</sup> See Zohar III 257b; Tur Orach Chayim 417 and elsewhere.

<sup>430</sup> Exodus 20:1

<sup>431</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Six (*Gevurah*), and elsewhere.

which it states],<sup>432</sup> “There is no left [side] in this Holy Ancient One-*Atik*.”

Now, the matter of the power of Might-*Gevurah* is that it is the dominance of the thing, which is why the matter of constrictions (*Tzimtzumim*) is necessary. An example is “the might of the rains (*Gevurot Geshamim*-גבורות גשמים),”<sup>433</sup> about which our sages, of blessed memory, stated in Tractate Bava Batra,<sup>434</sup> that each drop has a [separate] channel unto itself etc., as explained in the preceding discourses.<sup>435</sup>

Now, based on what we stated, that Kindness (*Chessed*-חסד) is the matter of prayer (*Tefillah*), whereas Truth (*Emet*-אמת) is the matter of Torah, it is understood that the matter of “I have been diminished,” which stems from Truth (*Emet*-אמת), is greater than the matter of “I have been diminished” which stems from the Kindnesses-*Chassadim*.

## 2.

This may be understood by prefacing with the discourse of the Alter Rebbe in the booklet of [manuscripts] of discourses in the holy handwriting of the Mittler Rebbe, that include the glosses of the Tzemach Tzedek<sup>436</sup> (which is currently in print,

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<sup>432</sup> Zohar III 129a, and also see 289a there.

<sup>433</sup> Mishnah Taanit 1:1

<sup>434</sup> Talmud Bavli, Bava Batra 16a

<sup>435</sup> See the earlier discourses of this year, 5724, entitled “*Masheev HaRu'ach* – Who makes the wind blow,” Discourse 6, and the discourse entitled “*v'Yitein Lecha* – May God give you of the dew of the heavens,” Discourse 10, Ch. 3.

<sup>436</sup> The discourse entitled “*v'Neishev BaGal*” in Maamarei Admor HaZaken 5562 p. 88 and on (first printed around the year 5724); This discourse is found with additional glosses also printed in Ohr HaTorah, Va'etchana p. 144 and on; Also see at length in Maamarei Admor HaEmtza'ee, Va'etchanan p. 150 and on.

and is also in print elsewhere),<sup>437</sup> which cites the statement in Talmud Yerushalmi, Tractate Brachot,<sup>438</sup> (cited in Tosefot),<sup>439</sup> “Rabbi Chiyya the Great said: In all my days I never managed to pray with intent (meaning that he did not have devotional intent during the Amidah prayer) except for once etc.”

Now, at first glance, one should be greatly astonished by this. Moreover, there is additional astonishment in this [statement], for we find in Talmud<sup>440</sup> that when Rabbi asked Eliyahu [the Prophet] whether there is anyone comparable to them (our forefathers) in the effectiveness of their prayers on this world,<sup>441</sup> Eliyahu answered, “There is Rabbi Chiyya and his sons.”

As related there, [Rabbi decreed a fast and brought Rabbi Chiyya and his sons down (to the pulpit), and when Rabbi Chiyya] “said the words, ‘Who makes the wind blow’ the wind started blowing. When he said, ‘Who makes the rain fall’ the rain started to fall,” (and as it continues there, “When he was about to say ‘Who revives the dead, the world trembled’ etc.”

In other words, Rabbi Chiyya was in such a state and standing that through his service of *HaShem*-יהוה, blessed is He, in prayer, he affected that these matters were drawn all the way down, immediately when he prayed for them. This being so, how could it be that he did not have intent (*Kavanah*) in his prayers etc.?

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<sup>437</sup> Maamarei Admor HaZaken, Et’halech Liozhna p. 258 and on.

<sup>438</sup> Talmud Yerushalmi, Brachot 2:4

<sup>439</sup> Talmud Bavli, Rosh HaShanah 16b, Tosefot entitled “v’Iyun”

<sup>440</sup> Talmud Bavli, Bava Metziya 85b

<sup>441</sup> See Rashi to Bava Metziya 85b ibid.

### 3.

He begins by explaining the matter of the revelation of the powers of the soul within man, the order of which, from above to below, is the power of thought (*Ko'ach HaMachshavah*), the power of speech (*Ko'ach HaDibur*), and the power of action (*Ko'ach HaMa'aseh*). Above, the likeness to this is the order of the chaining down of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which correspond to thought, speech, and action (*Machshavah, Dibur, Ma'aseh*), as explained elsewhere at length.<sup>442</sup>

However, there is a difference between the manner of the revelation of the powers within man, and the manner of the chaining down (*Hishtalshelut*) Above in *HaShem's* יהו"ה's Godliness. For, in man below, even though all three powers are solely the revelation of the soul, and the manner of the revelation is that the highest power is thought (*Ko'ach HaMachshavah*), and the power of speech (*Ko'ach HaDibur*) is lower, and the power of action (*Ko'ach HaMa'aseh*) is lower, nonetheless, it is not imperative for the power of action (*Ko'ach HaMa'aseh*) to receive from the power of speech (*Ko'ach HaDibur*).

This is because it is possible for the power of movement of walking with one's feet, to stem from the feelings of the heart, (and before this, from the desire (*Ratzon*) of the brain) as it is drawn through the breath of the heart, in which case, the power of action (*Ko'ach HaMa'aseh*) does not at all receive from the power of speech (*Ko'ach HaDibur*).

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<sup>442</sup> See Likkutei Torah, Chukat 67a and on, and elsewhere.

The same applies in regard to speech (*Dibur*) and thought (*Machshavah*). That is, it is not imperative for speech (*Dibur*) to receive from thought (*Machshavah*). For, even though speech is ordered in a way that one first thinks what he will say, and moreover, even in disordered speech (in which he does not think what he is saying), he can speak those words that were once in his thought (as explained in Tanya).<sup>443</sup> Nevertheless, from the very fact that right now (while he is speaking) he does not think what he is saying, this means that the speech is not drawn through the letters of thought (*Machshavah*).

That is, it is not in a way of the chaining down of cause and effect. For, it then would be necessary for the letters [of speech] to first be drawn down in thought, and only through this, the letters of thought would then be drawn into letters of speech. Rather, this is in a way that the power of speech (*Ko'ach HaDibur*) is drawn from the breath of the chest (in a more refined way than how the breath of the chest is drawn to the power of action), without the letters of thought.

However, about the order of the chaining down of the worlds (*Seder Hishtalshelut*) as it is Above in *HaShem*'s יהו"ה's Godliness, this cannot possibly be said. This is also understood from the fact that it is called, "the order of the chaining down" (*Seder Hishtalshelut*) and is compared to a physical chain (*Shalsholet*),<sup>444</sup> in which the lowest ring of the chain is only connected to the ring that is one level above it, and that ring is

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<sup>443</sup> Tanya, Iggeret HaKodesh, end of Epistle 19.

<sup>444</sup> Also see Torah Ohr, Beshalach 64b; Likkutei Torah, Zot HaBrachah 95b and elsewhere.

only connected to the ring above it etc., in which it does not apply for the lowest part of the chain to receive from the highest part of the chain by way of a skip.

Moreover, in addition to what is understood from the term “chaining down” (*Hishtalshelut*), this also is understood from the content of these matters. That is, the Godly light that is drawn and chains down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) below it, cannot possibly be received in the world of Formation (*Yetzirah*) except by first being vested in the world of Creation (*Briyah*), through which the light becomes constricted, causing it to be measured and limited, until it can be received in the world of Formation (*Yetzirah*) in a way that the world of Formation (*Yetzirah*) does not become nullified of its existence. The same is so in regard to the drawing of the light from the world of Formation (*Yetzirah*) to the world of Action (*Asiyah*).

In other words, in the order of the chaining down of the worlds (*Seder Hishtalshelut*) Above in *HaShem*'s יהו"ה Godliness it is like the chaining down of cause and effect, in which the effect only knows of its direct cause, but not the cause of its cause etc. This is unlike thought, speech, and action as they are in man below, in which the power of action and the power of speech can receive directly from the highest level (the breath of the heart) not by way of the intermediary level immediately juxtaposed to them, (the power of speech and the power of action).

However, based on what was stated, that the chaining down of the worlds (*Seder Hishtalshelut*) Above in *HaShem*'s-



יהו"ה Godliness, is in a way of cause and effect, even though the effect only knows of its [direct] cause (as mentioned above), nevertheless, the cause is in a way that "one-hundred dinars is included in two hundred."<sup>445</sup>

This being so, it must be said that the highest cause includes all the effects below it. An example is the sweetness or bitterness of fruits in this lowest world, which must be included in the *Sefirah* of Wisdom-*Chochmah*. For, since from the *Sefirah* of Wisdom-*Chochmah* there was a chaining down to below of the matter of intellect (*Sechel*), within which there are leanings toward [a judgment of] guilt or innocence, from which there was a chaining down of the difference between guilt and innocence in the emotions, to the point that from this, there was a chaining down of the matter of sweetness and bitterness in the fruits. This being so, it must be that the sweetness of the apple was included in the Supernal intellect (*Sechel*). However, we see that in actuality, the sweetness of the apple is an existence unto itself, which is not included in the intellect, which itself is [also] an existence unto itself.

Now, to understand this, we first must preface with an understanding of the general matter of how the matter of division into particulars is caused in the general totality of the chaining down of the worlds (*Seder Hishtalshelut*), such as the division of thought, speech and action, as they are in the (three) worlds (of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)), until they are drawn down below, and similarly, the divisions into the particulars in all other matters. For, at first glance, since existence is brought forth from the world of

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<sup>445</sup> See Talmud Bavli, Bava Kamma 74a; Bava Batra 41b

Emanation (*Atzilut*), which is the world of Oneness (*Olam HaAhdut*),<sup>446</sup> where do they derive their division one from the other, of upper levels and lower levels etc.?

4.

This may be understood by prefacing with an explanation of the verse,<sup>447</sup> “Let there be a firmament in the midst of the waters, and let it separate between waters and waters... between the waters that were above the firmament and the waters that were beneath the firmament.” Now, the matter of water is that “it causes the growth of all kinds of pleasurable things.”<sup>448</sup>

However, in this itself there are the waters that are above the firmament, [called] “the upper waters,” from which Supernal and spiritual pleasures come, and there are the waters beneath the firmament, [called] “the lower waters,” from which the lower pleasures come, down to and including physical pleasures, and the firmament (*Rakiya*-רקיע) separates between them. In the terminology of the Zohar, [the firmament] is called the “space (*Parsa*) that separates.”<sup>449</sup> This is analogous to the diaphragm (*Chatzer HaKaved*) which separates between the respiratory system and the digestive system.

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<sup>446</sup> See Likkutei HaShas of the Arizal, beginning of Tractate Brachot, and elsewhere.

<sup>447</sup> Genesis 1:6-7

<sup>448</sup> Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness., Part One, Gate Two; Tanya, Likkutei Amarim, Ch. 1

<sup>449</sup> See Ohr HaTorah *ibid.* p. 146, “This is the matter of the ‘space-*Parsa*-פֶּרְסָא’ that is mentioned in Zohar III 32b.”

To explain, the function of the digestive system, which generally consists of the innards, is to separate the food that comes into them, (through the food being nullified and subject to them), and they divide and separate between the inner and choicest aspects within it and the external and the lowest aspects within it, up to and including the waste product. The choicest elements in it become the sustenance and vitality of the higher organs, whereas the lesser elements become the sustenance and vitality of the lesser organs, until the waste product of the food, which is not fit to be the sustenance and vitality of even the lowest limbs, is excreted out.

However, for this function of the innards to divide and separate the various parts of the food to be, there must be the separation of the diaphragm (*Chatzer HaKaved*), which separates between the digestive system below it and the respiratory system above it. For, without the diaphragm separating, just as the [organs of the] respiratory system have no relation to the refinement of physical foods, (but on the contrary, this would be dangerous to them), so likewise, the organs below them would be incapable of refining the physical foods.

However, through the separation and cessation caused by the diaphragm (*Chatzer HaKaved*), the organs below them descend in level from them, until they can receive the food, and after the food is nullified to them, they can affect the above-mentioned refinement of it, dividing and separating between the choicer elements and the lesser elements of the food, and its waste matter, apportioning it to the various organs of the body, and excreting the waste matter out. In other words, the

diaphragm (*Chatzer HaKaved*) is above the digestive system, called the innards, and it separates between it and the respiratory system.

Above, in *HaShem*'s יהו"ה-s Godliness, the likeness to this is as the verse states,<sup>450</sup> "All my innards (*Kravay*-קרבי) [bless] His Holy Name." Now, in books of Kabbalah<sup>451</sup> it is explained that this refers to the angels called "innards-*Kirvayim*-קרביים" ("my innards-*Kravay*-קרבי") which refine and apportion the beneficence coming from "the upper waters" (the supernal pleasures) to be drawn down to become the sustenance and vitality for all the worlds, including the lofty spiritual worlds, as well as the worlds below them, down to and including this lowly world, of which there is no lowlier world, [providing] for each world according to its capacity. (This is similar to the function of the innards in man, which apportion the food and vitality between the organs of the body, each organ according to its capacity.)

This is similar to the verse,<sup>452</sup> "Man ate the bread of the mighty (*Abeereem*-אבירימ)," which "referring to the bread that the ministering angels eat."<sup>453</sup> In other words, the "bread that the ministering angels eat," this being the sustenance and vitality of the ministering angels, is drawn down and descends to be the food and vitality below, which is the meaning of "Man ate the bread of the ministering angels-*Abeereem*-אבירימ."

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<sup>450</sup> Psalms 103:1

<sup>451</sup> See Zohar I 87a; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) Ch. 19 section on this title; Likkutei Torah, Shelach 41d, 46d, and elsewhere.

<sup>452</sup> Psalms 78:25

<sup>453</sup> Talmud Bavli, Yoma 75b

[The word “Man-*Ish*” here refers to Moshe.<sup>454</sup> [However], the same applies to all Jews, even those who are on a low level, about whom the verse states,<sup>455</sup> “[they] would pound it in a mortar.” In other words, their bread was refined through the Supernal “innards” (*Kirvayim*), that divide and separate it to be the sustenance and vitality of the ministering angels, (similar to the sustenance and vitality drawn to the higher organs), until the [bestowal of] sustenance and vitality below, to those who are on the lower level, (similar to the sustenance and vitality drawn to the lower organs).

Now, this division and separation that is done by the angels called “innards-*Kirvayim*” because they are below the firmament (*Rakiya*) that separates between the “upper waters” and the “lower waters” (just as the innards [in man] are below the diaphragm (*Chatzer HaKaved*), which separates between them and the respiratory system).

About this the verse states,<sup>456</sup> “Above the heads of the living animal-*Chayot* [angels] was a firmament (*Rakiya*) like the awesome ice etc.” In other words, the firmament (*Rakiya*) is above them, so much so, that in relation to them it is “like the awesome ice.” This separating firmament (*Rakiya*) affects the angels called “innards-*Kirvayim*” (below it) to be capable of performing their function of separating the

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<sup>454</sup> Otzar Midrashim (Eizenstein) Vol. 2, p. 373

<sup>455</sup> Numbers 11:8; See Talmud Bavli, Yoma 75a – “For the righteous (*Tzaddikim*) it [the Manna] fell at the opening of their homes... as baked bread... for the wicked (*Resha'im*) they had to go out further... and grind it in a mill or pound it in a mortar.”

<sup>456</sup> Ezekiel 1:22

bestowal according to the capacity of the divisions of upper levels and lower levels etc.

With the above in mind, we also have answered [the question] about the order of the chaining down of the worlds (*Seder Hishtalshelut*) from cause to effect, and how it is **not** in a way of “one-hundred dinars is included in two hundred,” (mentioned in chapter three). This is because the drawing down to below comes through the externality (*Chitzoniyut*) being separated from the internality (*Pnimityut*), so that the externality (*Chitzoniyut*) remains alone, (without the internality-*Pnimityut*). In contrast, before this, the externality (*Chitzoniyut*) was not recognizable in and of itself, (meaning, as the existence of the lower in the upper), but was nullified to the internality (*Pnimityut*).

## 5.

However, we still must understand the matter of the waste product which is excreted out, (besides the function of the “innards-*Kirvayim*-קרבבים” to apportion the bestowal commensurate to the capacity of the levels of upper and lower), as it is in the order of the chaining down of the worlds (*Seder Hishtalshelut*) Above in *HaShem*’s יהו"ה Godliness.

Now, to understand this we must preface with the statement in the Torah portion of Nitzavim,<sup>457</sup> “See, I have placed before you [today] the life and the good and the death and the evil.” That is, the verse separates “death” (*Mavet*-מות) unto itself and “evil” (*Ra*-רע) unto itself. From the statement

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<sup>457</sup> Deuteronomy 30:15

before this, “the life (*Chayim*-חיים) and the good (*Tov*-טוב),” it is understood that “good” (*Tov*-טוב) is higher than “life” (*Chayim*-חיים), as the verse states,<sup>458</sup> “Your kindness is better (*Tov*-טוב) than life (*Chayim*-חיים).” It thus is also understood that this likewise is so in regard to the continuation of the verse, “the death (*Mavet*-מות) and the evil (*Ra*-רע),” that “the evil (*Ra*-רע)” is lower than “the death (*Mavet*-מות).” This is because death is only the negation of life, whereas the evil is the matter of damage and destruction itself etc.

The explanation is that through the refinements affected by the “innards-*Kirvayim*-קרבנים,” there is a chaining down of beneficence in all worlds, [each] according to its capacities, until there also is a drawing down that reaches the seventy ministering angels [of the nations] called “other gods-*elohim acheirim*-אלהים אחרים.”<sup>459</sup> They are called this because their vitality is derived from the aspect of the “backside-*Achorayim*-אחוריים” of holiness.<sup>460</sup> This is because there is no matter of self-nullification (*Bittul*) in them, and they therefore only receive vitality from the aspect of the “backside-*Achorayim*-אחוריים.”<sup>461</sup>

Now, the vitality they derive from there is very constricted, so much so, that it is compared to the withdrawal of life [from the body], which is why it is called “death” (*Mavet*-מות). This is similar to the fact that upon the soul withdrawing [from the body], a constricted [glimmer of] vitality remains in

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<sup>458</sup> Psalms 63:4

<sup>459</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*); Torah Ohr, Hosafot 109d

<sup>460</sup> Tanya, Likkutei Amarim, Ch. 22

<sup>461</sup> Tanya, Likkutei Amarim, Ch. 6

it, (similar to the “impression of life” (*Kista d’Chayuta*)),<sup>462</sup> which is called “the breath of the limbs” (*Havla d’Garmeih*).<sup>463</sup> As a result, the existence of the body remains intact, even after the [soul of] life has withdrawn from it.

This is similar to the existence of an inanimate (*Domem*) stone. Even though it does not have the vitality of a speaking being (*Medaber*) in it, nor even [the vitality] of living animal (*Chai*), nor even the vitality of vegetation (*Tzome’ach*), which is why it is called “silent” and “inanimate” (*Domem*) because of the absence of life, nonetheless, it cannot be said that it has no vitality at all. For, if that was so, it could not be sustained in existence at all. Thus, from the very fact that the inanimate (*Domem*) exists, this proves something within it brings it into being, enlivens it, and sustains its existence,<sup>464</sup> except that the vitality is very constricted and diminished, so much so, that it is called “the absence of life” (“death”).

This matter is similar to the waste matter in man below, (who is called “man-*Adam*-אדם” because “I am likened-*Adameh*-אדמה to the Supernal One”).<sup>465</sup> That is, after the innards refine the food, so that vitality can be apportioned from it to all the organs, (not only the respiratory organs above the diaphragm, but even the organs below the diaphragm, all the way to the heels of the feet, which are called “the angel of

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<sup>462</sup> See Zohar 83a; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30.

<sup>463</sup> See Zohar III 169a; 170a; *Etz Chayim*, Shaar 5 (Shaar TaNT”A) Ch. 5; Shaar 18 (Shaar RaPa”Ch Nitzotzin) Ch. 1.

<sup>464</sup> Also see Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 1.

<sup>465</sup> *Sefer Asarah Maamarot*, Maamar Eim Kol Chai, Part 2, Ch. 33; *Shnei Luchot HaBrit* 3a, 20b, and elsewhere.



death” as it is in man,<sup>466</sup> being that the vitality in [the heels] is the most constricted of all), the waste product is then excreted out.

Nonetheless, there is a creature in the world that is sustained by human waste product<sup>467</sup>, through which its vitality is strengthened. This proves that even in the waste product, which is the very opposite of the existence of a living man, so much so, that even the “angel of death” within man (which is the heel of the foot) is incapable of bearing it, which is why it is excreted outside, nonetheless, there is some matter of constricted vitality within it, and it therefore has the power to enliven the existence of a creature in the world, the vitality of which is strengthened by it etc.

Now, in addition to the matter of death (*Mavet*-מורת), this being the waste matter drawn to the seventy ministering angels [of the nations], in which there only is a very constricted vitality that is like the withdrawal of life, there also is the matter of evil (*Ra*-רע), which is even lower than death (*Mavet*-מורת). This is when, from the constricted vitality drawn to the seventy ministering angels [of the nations], there is a chaining down to become a matter of damage and destruction, which is the opposite of goodness and opposes holiness. This is why it is called “evil” (*Ra*-רע), which is even worse than “death” (*Mavet*-מורת).

The explanation is that when an existence that is sustained by the vitality drawn to the seventy ministers, considers the source of its vitality (not just as the waste product

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<sup>466</sup> Avot d’Rabbi Nathan, end of Ch. 31

<sup>467</sup> The Dung Beetle

of that which is higher than it, which is why it is called “death” (*Mavet*-מות) in relation to the “life” (*Chayim*-חיים) and the “good” (*Tov*-טוב), but) as an independent existence and something unto itself, such that he makes it into the primary matter, this gives room for an existence that is sustained by that waste product (which is the matter of death) to be the existence of evil (*Ra*-רע), (which lower than death-*Mavet*-מות).

This is also what we find in regard to the “other gods-*elohim acherim*-אלהים אחרים,” this being the matter of the seventy ministering angels [of the nations], that there is a drawing down of the matter of evil (*Ra*-רע) from them. This refers to the existence of the external husks (*Kelipot*) [of evil], within which there is a difference between the external husk (*Kelipah*) of Pharaoh-פרעה, and the external husk of Peor-פעור.

Now, the time of Pharaoh, was the beginning of the matter of exile, and at the end of the exile (before they entered the land) there was the idolatry of Peor-פעור. The explanation is that the matter of the external husk of Pharaoh-פרעה, which corresponds to the world of Creation (*Briyah*),<sup>468</sup> is the beginning of the revelation of ego and the sense of self (*Yesh*). This is the matter of Pharaoh-פרעה, which is of the same root as, “the revelation-*Itparee*’oo-אתפריעו of all the lights,” (as stated in Zohar),<sup>469</sup> meaning that the “something-*Yesh*” (that is, the sense of self and ego) is revealed, and one becomes a being who senses himself etc. This further descends until the lowest level of the external husks (*Kelipot*), which is the external husk of

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<sup>468</sup> See Torah Ohr, Hosafot 105b

<sup>469</sup> Zohar I 210a

Pe'or-פְּעוֹר, [who they worshiped] by defecating before him.<sup>470</sup> In other words, the excrement became the primary matter for them etc.

About this the Jewish people are commanded,<sup>471</sup> “and you shall choose life (*Chayim*-חַיִּים).” In other words, through there not being a choice in death [*Mavet*-מָוֶת] there will not be a choice in the evil (*Ra*-רָע), but rather, [the choice should be] in the matter of life (*Chayim*-חַיִּים). That is, even though a person is sustained by physical food and drink, he nevertheless knows that this only is the waste product of the supernal pleasures (from the “upper waters” above the firmament), which are processed and bestowed below through the upper “innards-*Kirvayim*-קִרְבָּיִם.” This refers to all worldly matters of this lowly world below, of which there is no lower world, all of which is waste matter, excrement, and is secondary relative to the primary matter, this being the matter of Supernal life (*Chayim Elyonim*-חַיִּים עֲלִיוֹנִים).

About this the verse states,<sup>472</sup> “The Righteous (*Tzaddik*) shall live by his faith (*Emunah*).” That is, even though he has no understanding or comprehension of the essential being of the Supernal life (*Chayim Elyonim*-חַיִּים עֲלִיוֹנִים), which is why the Source of the Supernal life is called “The Concealed of all concealed,”<sup>473</sup> meaning that not only is the Source of the life concealed from him, but even the Supernal life drawn from there is called “concealed” for him, since he has no grasp of the essential being of the Supernal life (*Chayim Elyonim*),

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<sup>470</sup> Talmud Bavli, Sanhedrin 64a

<sup>471</sup> Deuteronomy 30:19

<sup>472</sup> Habakkuk 2:4

<sup>473</sup> See Tanya, Likkutei Amarim Ch. 52 (72a); Torah Ohr, Hosafot 102b

nonetheless, he has faith (*Emunah*) that his life, (meaning, his eating, drinking, and [physical] needs) are only waste product, excrement, and secondary relative to True Life (“he shall live through his faith”), which is “*HaShem*-יהו"ה your God.” This is as stated,<sup>474</sup> “*HaShem*-יהו"ה your God... He is your life.”

This is to such an extent that he comes to have a love of “*HaShem*-יהו"ה your God... for He is your life.” That is, he comes to have feelings of love with his physical heart of flesh, (which is the primary seat of the emotions) for *HaShem*-יהו"ה your God. This is because he knows that the vitality he receives through eating and drinking etc., are a matter of excrement and waste in relation to the Supernal pleasures (*Taanugim Elyonim*), which for him, are in a state of concealment (since he has no grasp of them), and are drawn from “The Concealed of all concealed,” which is the matter of *HaShem*-יהו"ה, blessed is He.

## 6.

Now, about this the verse states,<sup>475</sup> “So we settled in the valley opposite Beit Pe’or.” In other words, the matter that is opposite of “The House of Pe’or-*Beit Pe’or*-בית פעור,” this being the advice to negate the matter of Pe’or-פעור, is the matter of settling (“we settled”) “in the valley-*BaGai*-בגיא.”

The explanation is that a “valley-*Gai*-גיא” is the opposite of a mountain (*Har*-הר). That is, a mountain is high and seen by all, so much so, that even something small that is on top of a mountain can be seen from a distance. In contrast, a valley

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<sup>474</sup> Deuteronomy 30:20

<sup>475</sup> Deuteronomy 3:29

(*Gai*-גיא) is the exact opposite, in that even when something very big is in a deep valley, it is hidden and concealed. That is, a valley (*Gai*-גיא) is analogous to the aspect of “The Concealed of all concealed,” in that even though He is very great etc., He nonetheless is hidden and concealed, to the point of being called “nothing-*Ayin*-אין.”

To further explain, the verse states,<sup>476</sup> “*HaShem*-יהוה is a God of knowledges,” in which the word “knowledges-*De’ot*-דעות” [is plural] referring to two knowledges (as stated in *Tikkunei Zohar*).<sup>477</sup> [That is, there is] the upper knowledge (*Da’at Elyon*), which is from Above to below and is from the perspective of the Bestower, and [there is] the lower knowledge (*Da’at Tachton*), which is from below to Above and is from the perspective of the recipient.<sup>478</sup>

In other words, from the perspective of the Bestower, He knows that what is drawn to the recipient is just a very constricted glimmer, so much so, that it is called “waste” and “dross.” Therefore, the matter of true “somethingness” and Existence is as it is found Above, in the Bestower. In contrast, from the perspective of the recipient, the very opposite is true, in that being that what he grasps and understands is commensurate to his capacities and is within the parameters of his existence, he calls it “something” (*Yesh*), whereas the Source that brings it into being and enlivens and sustains it, is called “nothing” (*Ayin*) for him.

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<sup>476</sup> Samuel I 2:3

<sup>477</sup> *Tikkunei Zohar*, beginning of Tikkun 69

<sup>478</sup> Also see Torah Ohr, Yitro 68a; *Likkutei Torah*, Re’eh 23d; *Shemini Atzeret* 83a and elsewhere.

This is why the totality of the matter of creation and the chaining down of the worlds (*Hishtalshelut*) is called [the coming into being] from nothing (*Ayin*) to something (*Yesh*). In other words, below is the “something” (*Yesh*), whereas the Source [above] is called “nothing,” being that it is not grasped, since it is the aspect of the concealed, to the point of being “The Concealed of all concealed.”

Now, as long as a person’s service of *HaShem*-יהו"ה, blessed is He, stems from the aspect of the lower knowledge (*Da'at Tachton*), since he senses his own existence, (and on the contrary, the Source which brings him into being is the aspect of “nothingness” (*Ayin*) and is concealed to the point of being [called] “The Concealed of all concealed,”), he then is unable to nullify, sever, and uproot (bring about the ultimate nullification of) the external husk (*Kelipah*) of Pe’or-פְעוֹר. This is because the general bestowal bestowed to the lower beings is the matter of existence and “somethingness” (*Yesh*), and from this there is a drawing down [to the point that] the dross and waste also comes forth in a way of cause and effect, through the refinement of the upper “innards” (*Kirvayim*-קִרְבַּיִם).

Thus, for there to be the severing and uprooting of the external husk (*Kelipah*) of Pe’or-פְעוֹר, so that there is the “opposite of Beit Pe’or,” this is specifically brought about through “we settled in the valley.” That is, there must be a dwelling and settling (“we settled-*VaNeishev*-וְנִשְׁבַּע”) in the aspect of the “nothingness” (*Ayin*-אֵיִן), (which is hidden and concealed in the depth of the “valley-*Gai*-גַּי”). In other words, man below must understand and comprehend with his intellect, (this being the matter of dwelling and settling) that the truth is

(not like the lower knowledge (*Da'at Tachton*) stemming from the perspective of the recipient, but is rather) like the upper knowledge (*Da'at Elyon*), that Above is “something” (*Yesh*).

In other words, he should come to sense the matter that “*HaShem*-יהו"ה your God... for He is your life.” Through this he is caused to be “opposite Beit Pe’or,” such that he nullifies, severs and uproots the matter of Pe’or-פְעוּר, and does not make the waste-product primary. This is to such an extent that he also severs and uproots the matter of death (*Mavet*-מוֹת) and causes there to only be the matter of life (*Chayim*-חַיִּים), which is the matter of “*HaShem*-יהו"ה your God... for He is your life.”

## 7.

Now, the explanation of the difference between the two above-mentioned “knowledges-*De'ot*-דַּעוֹת,” as they are in our service of *HaShem*-יהו"ה, blessed is He, is the general difference between the two modes of serving Him in the recital of *Shema* and the Amidah prayer.

This may be understood by prefacing with an astonishing matter that we find in regard to the recital of *Shema* and the Amidah prayer, which are two opposites. That is, although the recital of *Shema* is a Torah law, whereas the Amidah prayer is Rabbinic, (in the opinion of most Torah authorities,<sup>479</sup> including the Alter Rebbe in his *Shulchan Aruch*),<sup>480</sup> nonetheless, the Amidah prayer must specifically be

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<sup>479</sup> See Magen Avraham to *Shulchan Aruch*, Orach Chayim 106, section 102; *Sefer HaMitzvot* of the Tzemach Tzedek, *Shores* Mitzvat HaTefillah 115a and elsewhere.

<sup>480</sup> Alter Rebbe’s *Shulchan Aruch*, Orach Chayim 106:2

done while standing, and there must be bowing and prostration in it (“one bows upon reciting the word ‘Blessed-*Baruch*-ברוך’ etc.”),<sup>481</sup> whereas in the recital of the *Shema* there is neither bowing nor prostration, nor is there any obligation to recite it while standing. Rather, each person recites it as he is, as the verse states,<sup>482</sup> “While you walk on the way.”<sup>483</sup>

Moreover, one whose sole occupation is the study of Torah must pause [from his studies] to recite the *Shema*, but must not do so for the Amidah prayer.<sup>484</sup> In other words, the *Shema* recital is more strict than the Amidah prayer, and nevertheless, the matter of bowing and prostrating is not present in the recital of *Shema*, but specifically only in the Amidah prayer.

This may be understood according to what was explained (in chapter six) about the [the verse], “*HaShem*-יהו"ה is a God of knowledges,” meaning, two knowledges (*De'ot*-דעות), the lower knowledge (*Da'at Tachton*) and the upper knowledge (*Da'at Elyon*), which are the two ways of serving *HaShem*-יהו"ה, blessed is He; that of reciting the *Shema* and that of the Amidah prayer.

To explain, the recital of *Shema* is the matter of union (*Yichud*), [including both] the upper union (*Yichuda Ila'ah*) and the lower union (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is

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<sup>481</sup> Talmud Bavli, Brachot 12a; Mishneh Torah, Hilchot Tefillah 5:10

<sup>482</sup> Deuteronomy 6:7

<sup>483</sup> Talmud Bavli, Brachot 10b (in the Mishnah).

<sup>484</sup> Tur and Shulchan Aruch, Orach Chayim 106:2; Shulchan Aruch of the Alter Rebbe, Orach Chayim 106:4.



He.<sup>485</sup> Now, even though there is the firmament (*Rakiya*) that separates between the “upper waters” and the “lower waters,” to the point that there is a drawing down of the existence of a “something” (*Yesh*) below, the toil in serving *HaShem*-יהוה, blessed is He, during the recital of *Shema* is to unify the “something” (*Yesh*) below to its Source and root, (both in the way of the lower unity (*Yichuda Tata’ah*), and ultimately, in the way of the upper unity (*Yichuda Ila’ah*)), as it was before the separation and division of the externality (*Chitzoniyut*) from the internality (*Pnimityut*), brought about by the upper “innards” (*Kirvayim*-קרביים).

However, the nullification of the lower “something” (*Yesh*) to be unified with its root and source, even as it is in the way of the upper unity (*Yichuda Ila’ah*), is not in a way of the complete nullification of its existence (*Bittul b’Metziyut*). Rather, it is in a way that there is the presence of the existence of the “something” (*Yesh*), as it is from the perspective of the lower knowledge (*Da’at Tachton*). It only is that it becomes united with its root and Source, through which there is caused to be the nullification of the externality (*Chitzoniyut*) to the internality (*Pnimityut*), as it was before becoming separated from the internality (*Pnimityut*). There then was also the existence of the externality (*Chitzoniyut*), except that it was unified with the internality (*Pnimityut*) and was not recognizable in and of itself.

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<sup>485</sup> See Zohar I 18b; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 7; Introduction and Opening Gateway to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, and elsewhere.

The example for this is as food is before being refined through the innards (*Kirvayim*) (under the diaphragm, which is similar to the firmament (*Rakiya*) that causes the separation). At that time, there also was the inner aspect (*Pnimityut*) of the food and the external aspect (*Chitzonyut*) of the food, except that they were intermingled with each other. The effect of the innards (*Kirvayim*) is to separate the externality (*Chitzonyut*) from the internality (*Pnimityut*), so that the inner aspect (*Pnimityut*) remains alone, and the external aspect (*Chitzonyut*) remains alone. In contrast, this was not so before the refinement through the innards (*Kirvayim*), at which time the externality (*Chitzonyut*) was nullified to the internality (*Pnimityut*).

Now, since the toil in serving *HaShem*-יהו"ה, blessed is He, during the recital of *Shema* is not in a way of the complete nullification of independent existence (*Bittul b'Metziyut*), but is only to affect that the lower "something" (*Yesh*) becomes nullified and unified to its root and Source, like the nullification and unity of the externality (*Chitzonyut*) relative to the internality (*Pnimityut*), therefore, there is no [obligation to] stand during the recital of *Shema*, nor is there bowing and prostrating.

This is because the matter of prostration is in a way of the complete nullification of independent existence (*Bittul b'Metziyut*), such as when one bows and prostrates with his body to the earth before the feet of a great king etc. In contrast, the service of *HaShem*-יהו"ה, blessed is He, during the recital of *Shema* is not in a way of complete nullification of independent existence (*Bittul b'Metziyut*), but only is the act of nullifying

the existence of the “something” (*Yesh*) as it is from the perspective of the lower knowledge (*Da’at Tachton*).

However, after the toil in serving *HaShem*-יהוה, blessed is He, during the *Shema* recital, one comes to service of Him during the Amidah prayer, which is in the world of Emanation (*Atzilut*), (as stated in Pri Etz Chayim).<sup>486</sup> [The world of Emanation (*Atzilut*)] is the “World of Oneness” (*Olam HaAchdut*), in which there is an open revelation and sense of the matter of “*HaShem*-יהוה your God... He is your life.” That is, this is not the lower knowledge (*Da’at Tachton*) from the perspective of the recipient, but is the upper knowledge (*Da’at Elyon*) from the perspective of the Bestower. In other words, the Bestower is primary, whereas that which is drawn to the recipient is merely secondary, so much so, that it is not considered to be an existence at all, and therefore is called “nothing” (*Ayin*).

In other words, the drawing down in the blessing of the years and blessing of healing the sick (and all the other supplications in the Amidah prayer) are in a way that even as the lower one is the existence of a “something,” he should have a drawing down of the sense of the Upper Something (*Yesh HaElyon*) (as He is from the perspective of the upper knowledge (*Da’at Elyon*), in which the Upper Being is the [True] Something (*Yesh*)).

This then, is the matter of “we settled in the valley,” wherein the “nothing” (*Ayin*) of the “something” (*Yesh*) which is concealed and hidden (this being the matter of a “valley-*Gai-אגיא*”) comes in a way of being settled, such that it is grasped and

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<sup>486</sup> Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 5

understood that “*HaShem*-יהו"ה your God... He is your life.” That is, [it is sensed and grasped] that the primary being [and reality] is the Upper Something (*Yesh HaElyon*), whereas the lower one is completely nullified of its independent existence (*Bittul b'Metziyut*) and is called “nothing” (*Ayin*).

This is why the service of *HaShem*-יהו"ה, blessed is He, during the Amidah prayer, is in a way of standing, indicating the pausing and restraint of one's own existence, to the point of bowing and prostrating, this being the matter of the complete nullification of his existence (*Bittul b'Metziyut*).

Now, even though there is a greater superiority to the service of *HaShem*-יהו"ה, blessed is He, of the Amidah prayer, in comparison to service of Him in the recital of *Shema*, nonetheless, a person whose study of Torah is his sole occupation, must only pause [from his studies] for reciting the *Shema* recital, but not for the Amidah prayer.

This may be understood by prefacing with an explanation of the superiority of being occupied in the study of Torah, (“Torah study is his vocation”).<sup>487</sup> In man below, this is comparable to the superiority of Wisdom-*Chochmah*, which is loftier beyond all comparison than heartfelt emotions (*Midot*). This is so much so, that even the emotions (*Midot*) of Wisdom-*Chochmah* are much loftier than the [heartfelt] emotions (*Midot*), (including the intellect (*Sechel*) of the emotions). This is because even the intellectual leanings toward either innocence or guilt are **intellectual** matters, called Kindness-*Chessed* within Wisdom-*Chochmah* or Might-*Gevurah* within Wisdom-*Chochmah*.

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<sup>487</sup> Talmud Bavli, Shabbat 11a

In contrast, once these leanings are drawn down to the emotions that are felt in the heart, (to Kindness-*Chessed* or Might-*Gevurah*), even though the inner aspect (*Pnimitiyut*) may indeed be a matter of intellect, nevertheless, the true and primary matter of the emotions (*Midot*) is that of a natural [response]. An example is the emotions (*Midot*) of a non-intellectual creature, such as the emotions (*Midot*) of an animal. It too has emotions of Kindness-*Chessed* and compassion for its young etc., (and likewise the opposite emotional quality). This is something that is of no relative comparison to Wisdom-*Chochmah*.

Thus, from the perspective of the superiority of Wisdom-*Chochmah*, which is beyond comparison to the emotions (*Midot*), we see that the matter of Wisdom-*Chochmah* is in a state of wholeness and perfection, (and is a complete stature), even without bestowing to another. For example, in a wise sage, even when he is not bestowing his intellect to another, meaning that he is in a state and movement of exaltedness and aloofness from his fellow, he nonetheless is a wise sage who is in a state of perfection and wholeness, and within himself he understands and grasps deep wisdoms.

In contrast, this is not so of the emotions (*Midot*), in which there necessarily must be bestowal to another. For example, if a person who is naturally kind does not bestow kindness to his fellow, he cannot at all be called kind, but on the contrary, he is be called cruel.

Now, in regard to a person whose study of Torah is his sole occupation, meaning that his toil in serving *HaShem*-יהו"ה, blessed is He, is in the matter of Wisdom-*Chochmah* as it is in

the Bestower while He is in a state of exaltedness and separation unto Himself, without bestowing to another, he nevertheless must pause [from his studies] to recite the *Shema*.

This is because he also must engage in working with the “something” (*Yesh*) as he is in his own existence, thus affecting nullification (*Bittul*) and union (*Yichud*) to *HaShem*-יהו"ה in it, [both] in the lower unity (*Yichuda Tata'ah*) and the upper unity (*Yichuda Ila'ah*), as it was in its Source and root, before the separation of the externality (*Chitzoniyut*) from the internality (*Pnimiyyut*) brought about by the upper “innards” (*Kirvayim*).

However, even so, a person whose Torah study is his sole occupation does not need to pause for the Amidah prayer. For, in regard to the toil in serving *HaShem*-יהו"ה, blessed is He, to bring about that even below there will be a drawing down and revelation of the Upper Something (*Yesh HaElyon*), this matter itself is brought about through studying Torah (“Torah study is his vocation”), [and is done] in a much loftier way than that which comes about through the Amidah prayer.

This is because the Amidah prayer only causes a drawing down from the aspect of the emotions (*Midot*), whereas through the study of Torah in a way the “Torah study is his vocation,” the aspect of the Wisdom-*Chochmah* itself is drawn down, so much so, that it is drawn all the way below. This is why he does not pause for the Amidah prayer, being that “one-hundred dinars is included in two hundred.”<sup>488</sup> That is, by serving *HaShem*-יהו"ה, blessed is He, in a way that “Torah study is his vocation,” he automatically fulfills and satisfies matters

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<sup>488</sup> See Talmud Bavli, Bava Kamma 74a; Bava Batra 41b

that generally require the toil of the Amidah prayer to bring them about.

Thus, it is about this Rabbi Chiyya said, “In all my days I never managed to pray with intent [except for once].” For, since Rabbi Chiyya was a person whose Torah study was his sole occupation, he therefore was not used to having devotional intentions (*Kavanah*) during prayer, being that this was below his level, such that to have devotional intentions (*Kavanah*), he would have to lower himself from the aspect of Wisdom-*Chochmah* for there to be a drawing down from the emotions (*Midot*) (including the intellect (*Sechel*) of the emotions (*Midot*)). This only was in a time that, in any case, he had a matter that caused him to descend from his level. This should suffice for the understanding.

## 8.

Now, in the above-mentioned booklet [of manuscripts],<sup>489</sup> the Tzemach Tzedek added two notes in his holy handwriting. The first is in regard to the elevated level of the service of *HaShem*-יהוה, blessed is He, of one whose “Torah study is his vocation.” Namely, that this is why Wisdom-*Chochmah* (the Torah) is called “Holy-Kodesh-שקד,”<sup>490</sup> which is “a thing unto itself.”<sup>491</sup> About this our sages,

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<sup>489</sup> Printed in Maamarei Admor HaZaken ibid. p. 93.

<sup>490</sup> See Torah Ohr, Yitro 70c; Likkutei Torah, Masei 93a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

<sup>491</sup> See Zohar III 94b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26 ibid.

of blessed memory, said,<sup>492</sup> “Torah preceded the world by two thousand years,” and “Torah is eternal life (*Chayei Olam*),”<sup>493</sup> through which there is a drawing down of Wisdom-*Chochmah* into the emotions (*Midot*), the emotions being the matter of the order of time (*Seder Zemanim*),<sup>494</sup> from which there is a drawing down to temporal life (*Chayei Sha’ah*), this being the matter of Kingship-*Malchut*, which is called “time” (*Sha’ah*-שעה).<sup>495</sup> This is why a person whose study of Torah is his sole occupation is exempt from prayer (*Tefillah*), similar to women, who are exempt from action *mitzvot* that are time-bound.<sup>496</sup> This is because she is sublimated to her husband<sup>497</sup> and the *mitzvah* is done by her husband, referring to the aspect of *Zeir Anpin*.

Similarly, a person whose study of Torah is his sole occupation affects the drawing down of eternal life (*Chayei Olam*), meaning that he causes a drawing down of vitality into the order of time (*Seder Zemanim*), which is the matter of the emotions (*Midot*), and thereby automatically causes the drawing down of all matters that are brought about through prayer (*Tefillah*), the matter of which is temporal life (*Chayei Sha’ah*).<sup>498</sup>

The second note is about the service of *HaShem*-יהו"ה, blessed is He, in the recital of *Shema*, the matter of which is to

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<sup>492</sup> See Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a

<sup>493</sup> Talmud Bavli, Shabbat 10a

<sup>494</sup> See Midrash Bereishit Rabba 3:7 and elsewhere.

<sup>495</sup> See Ohr HaTorah, Bo p. 349 and on.

<sup>496</sup> Talmud Bavli, Kiddushin 29a (in the Mishnah)

<sup>497</sup> See Ohr HaTorah *ibid*. Also see Sefer HaMaamarim 5635 Vol. 2 p. 449.

<sup>498</sup> Talmud Bavli, Shabbat 10a *ibid*.



unify the “something” (*Yesh*) to its root and Source, so that the externality (*Chitzoniyut*) becomes subsumed and included in the internality (*Pnimiyut*), as it was before the refinement brought about by the “innards” (*Kirvayim*).

He explains that there are two matters in this. The first matter is that from the outset, all matters were in a state of nullification (*Bittul*) to the internality (*Pnimiyut*), like the nullification of bad waters in good waters. The second matter is in a loftier way, that initially they were not evil at all. That is, as the externality (*Chitzoniyut*) is subsumed and included in the internality (*Pnimiyut*), it is unlike the externality (*Chitzoniyut*) as it is after being separated from the internality (*Pnimiyut*), but it rather is loftier.

To explain, besides the separation of the externality (*Chitzoniyut*) from the internality (*Pnimiyut*) there is the descent of the externality (*Chitzoniyut*) from its level. For example, as it is in the firmament (*Rakiya*) which separates between the “upper waters” and the “lower waters,” before the separation, the “lower waters” were also spiritual, and through the firmament (*Rakiya*) separating between them, they descended from their spiritual level and became physical.

This is similar to what we find, that though below, there was caused to be a state in which “he set his eyes against the first Holy Temple... and the second Holy Temple, and destroyed them,”<sup>499</sup> nevertheless, as this matter is in its root and source Above, it is in a way that, “the intention of Satan and

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<sup>499</sup> Talmud Bavli, Sukkah 52a

Peninnah was for the sake of Heaven.”<sup>500</sup> That is, on the one hand, he is still called Satan, but on the other hand, his intention was for the sake of Heaven.

From this we can understand the great superiority of serving *HaShem*-יהוה, blessed is He, in the recital of *Shema*. That is, the elevation of the “something” (*Yesh*) to its root and source, is not just in a way that the externality (*Chitzoniyut*) becomes subsumed and included in the internality (*Pnimiyut*), but it also is in a much loftier manner.

## 9.

With the above in mind, we can understand the matter of [the verse], “I have been diminished by all the kindnesses and all the truth.” For, in regard to the general matter of “I have been diminished etc.,” the Alter Rebbe explains that “to the degree that something is before Him, to that degree it is as naught, nothingness, and zero.” The same is so of the matter of “we settled in the valley,” that to be a receptacle for the aspect of “the Concealed of all concealed,” (the concealment and hiddenness, which is the matter of “a valley-*Gai*-גיא”), for there be a drawing down and revelation in a settled way (“we settled-*VaNeishev*-ונשב”) the ultimate state of self-nullification (*Bittul b’Tachlit*) is necessary.

In other words, this is not merely the negation of sense of self (*Yeshut*) and independent existence, as it is with the seventy ministering angels, that because of the lack of

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<sup>500</sup> Talmud Bavli, Bava Batra 16a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

nullification (*Bittul*) in them, they only receive the most constricted and diminutive vitality, but beyond that, there also must be the negation of the existence of the something (*Yesh*), even as it is while engaging in the service of *HaShem*-יהו"ה, blessed is He, of reciting the *Shema*, which is unlike the bowing and prostrating of Amidah prayer.

For, in order for there to be a drawing down of the Upper Something (*Yesh HaElyon*) in the existence of the lower one, (so that it is sensed in him that “*HaShem*-יהו"ה your God... He is your life,” meaning that the true reality of existence is *HaShem*-יהו"ה your God - the Upper Something), this is specifically when the lower one is completely nullified of its existence (*Bittul b'Metziyut*), this being the matter of the bowing and prostrating of the Amidah prayer.

However, based on what we explained before, that studying Torah in a way of “Torah study is his vocation” is an even loftier matter than the bowing and prostrating of the Amidah prayer, which is that a person whose study of Torah is his sole occupation does not pause for the Amidah prayer, and this is to such an extent that Rabbi Chiyya said about himself, “In all my days I never managed to pray with intent, except for once,” being that “Torah study is his vocation,” and relative to it, the intention (*Kavanah*) in prayer is a matter of lowering.

It thus is understood that through serving *HaShem*-יהו"ה, blessed is He, in a way of “Torah study is his vocation,” causes the matter of “we settled in the valley,” (in which the lower one senses the Upper Something) in a much loftier way, and therefore the self-nullification (*Bittul*) is automatically much deeper.

This then, is the meaning of “I have been diminished by all the kindnesses and all the truth.” That is, in addition to the self-nullification (*Bittul*) (“I have been diminished”) in that “whoever is closer to *HaShem*-יהו"ה, blessed is He, due to the kindnesses,” which is the matter of prayer (*Tefillah*) that is [called] “a labor of love,” (in that love (*Ahavah*) is the inner aspect of the kindnesses-*Chassadim*), there also is a loftier matter, [which is] “and all the Truth-*Emet*-אמת,” this being the matter of Torah, [as the verse states] ,<sup>501</sup> “The Torah of Truth (*Torat Emet*-תורת אמת) was in his mouth,” through which the matter of “The eternal Truth of *HaShem*-יהו"ה is caused [to be drawn down] to the world.”<sup>502</sup>

In other words, even though [the Torah] precedes the world, (as mentioned before in the note of the Tzemach Tzedek) it is drawn down in a way that “it is not in the Heavens,”<sup>503</sup> but is specifically below in this lowly earth. This causes the matter of “we settled in the valley” in a much loftier way than that which comes about through prayer, (and on the contrary, in a more particularly, prayer is the matter of ascent from below to above). It therefore automatically causes the self-nullification (*Bittul*) to be much deeper, in that this is the level of self-nullification (*Bittul*) that we find in Rabbi Shimon Bar Yochai.<sup>504</sup> (For, the matter of “his study of Torah is his vocation” was [specifically] expressed in Talmud<sup>505</sup> about Rabbi Shimon Bar Yochai and his companions.)

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<sup>501</sup> Malachi 2:6; See Likkutei Torah, Matot 83c and elsewhere.

<sup>502</sup> Psalms 117:2

<sup>503</sup> Deuteronomy 30:12; Bava Metziya 59b

<sup>504</sup> See Zohar I 225a; Zohar III 288a, 292a

<sup>505</sup> Talmud Bavli, Shabbat 11a

The same is so of the one whose joyous day and redemption we are celebrating. As our Rebbes and leaders stated about him, that he was a soul of the world of Emanation (*Atzilut*),<sup>506</sup> so much so, that his conduct below was automatically aligned with the conduct of the world of Emanation (*Atzilut*), without needing to direct his limbs intentionally.<sup>507</sup> (This is a much loftier matter than self-nullification (*Bittul*) through the bowing and prostrating of the Amidah prayer.)

It is for this reason that the drawing down to below was likewise in a manner that “*HaShem*-יהו"ה, blessed is He, has acted wondrously and magnanimously with us,” as the Alter Rebbe writes in his well-known holy letter,<sup>508</sup> in which he repeats the matter three times,<sup>509</sup> in a way this this matter is also established and drawn forth also in the generations that followed after him, all the way until the final day,<sup>510</sup> until the generation of “the footsteps of Moshiach,” so that through the service of *HaShem*-יהו"ה, blessed is He, in studying Torah and serving Him in prayer, and more generally, through the general service of “engaging in the study of Torah, doing acts of loving-kindness, and praying with the congregation,” we bring about the matter of “He redeemed my soul in peace,”<sup>511</sup> so that [*HaShem*-יהו"ה says] it is “as though he has redeemed Me, (first in a way that is “as though he has redeemed Me,” and then in a

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<sup>506</sup> Sefer HaSichot, Torat Shalom p. 166; Sefer HaSichot 5691 p. 175, and elsewhere.

<sup>507</sup> See Sefer HaSichot, Torat Shalom p. 13.

<sup>508</sup> Igrot Kodesh of the Alter Rebbe, p. 230 and on.

<sup>509</sup> See Likkutei Sichot, Vol. 15, p. 285, note 39.

<sup>510</sup> See Sifrei and Rashi to Deuteronomy 34:2.

<sup>511</sup> Psalms 55:19

way of actually redeeming Me), “Me and My children from amongst the nations of the world,”<sup>512</sup> through our righteous Moshiach, [may he come] in the near future, in the most literal sense!

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<sup>512</sup> Talmud Bavli, Brachot 8a

## Discourse 12

“*Lehavin Inyan HaChalomot... -  
To understand the matter of dreams...*”

Delivered on Shabbat Parshat Vayeishev,

21<sup>st</sup> of Kislev, 5724

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

### 1.

To understand the matter of dreams, as explained in the short discourse of the Alter Rebbe entitled “*Inyan HaChalomot*.”<sup>513</sup> (Though the date of this discourse is not written on it) [it appears] to relate to the Torah portion of Vayeishev (or Mikeitz) in which the matter of dreams is discussed, which also are discussed in the Chassidic teachings in Torah Ohr, Torat Chayim, and Ohr HaTorah<sup>514</sup> [on this Torah portion] where the matter of dreams is explained].

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<sup>513</sup> In the booklet of [the manuscripts] of discourses that are in the writing of the Mittler Rebbe and include the glosses of the Tzemach Tzedek, which follows after the discourse entitled “*Vaneishev BaGaï*” which was previously explained (in the discourse entitled “*Katonti – I have been diminished*” of the 19<sup>th</sup> of Kislev [Discourse 11 of this year, 5724]). There are two short discourses there. The first is entitled “*Mah Enosh Ki Tizkerenu*” and the second is entitled “*Inyan HaChalomot*.” (These were subsequently printed in Maamarei Admor HaZaken 5562 Vol. 1, p. 94 and on.)

<sup>514</sup> See the discourse entitled “*Shir HaMaalot b’Shuv... Hayinu K’Cholmim*” in Torah Ohr, Vayeishev 28c and on; Also see the second discourse entitled “*Vayehi Mikeitz*” in Torat Chayim, Mikeitz 215b and on; Discourse entitled “*Lehavin Inyan HaChalomot*” in Ohr HaTorah, Mikeitz (Vol. 6), p. 1,100 and on; Also see the discourse entitled “*Shir HaMaalot*” 5727 (Sefer HaMaamarim 5727 p. 15 and on).

That is, the philosophers had difficulty in grasping the matter of dreams and what they are. For, though it can be said [that dreams come from] the power of imagination (*Ko'ach HaDimyon*) [which is the power of the mind to find similitude-*Dimyon* between one thing and another] etc., we nonetheless find that a person can dream about something he never saw or thought about, in addition to the fact that dreams consist of matters that are true and [matters that are] false etc. Rather, it is impossible for human intellect to grasp what a dream is.

Now, a dream is something that is the opposite of the natural order. For example, it is like a miracle in which water ignites instead of oil, once the combinations of the letters of oil (*Shemen*-שמן) are transformed to water (*Mayim*-מים), (as in the teaching,<sup>515</sup> “Let He who told the oil to burn [tell the water to burn].”)

He continues and explains that this is the aspect of small [intellect] (*Katnut*) within expanded [intellect] (*Gadlut*). For, the matter of the miracle itself, brought about through the reversal of the combinations [of letters], comes about through the revelation of radiance from the concealed world (*Alma d'Itkasiya*) stemming from the aspect of expanded intellect (*Gadlut HaMochin*).

However, the fact that human intellect is amazed by the miracle is the aspect of small [intellect] (*Katnut*) within expanded [intellect] (*Gadlut*). This is because human intellect cannot grasp how water can burn instead of oil (once the combinations are reversed). On the contrary, when one beholds

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<sup>515</sup> Talmud Bavli, Taaanit 25a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 50.



with his eyes that the water ignites the wick, he will be astounded by this, and this astonishment is from a small glimmer of radiance of the concealed world (*Alma d'Itkasiya*).

(That is, the expanded [intellect] (*Gadlut*) in this, comes from the astonishment and excitement stemming from beholding such a lofty matter. On the other hand, since his astonishment and excitement is not because he grasps the lofty matter, it therefore is called small [intellect] (*Katnut*) within expanded [intellect] (*Gadlut*.) In contrast, someone who did not see the miracle will not be astonished altogether, and there will be no radiance from the natural order overturning in him altogether, this being actual small [intellect] (*Katnut*).

The same likewise applies to the matter of dreams, in that they are a reversal of the natural order, and there are matters in them that are concealed from the eye of the intellect, and that which is grasped of them by human intellect, is only the aspect of small [intellect] (*Katnut*) within expanded [intellect] (*Gadlut*).<sup>516</sup>

## 2.

However, this must be understood. For, about the matter of dreams, there is an additional explanation beyond the explanation in the Alter Rebbe's discourse,<sup>517</sup> as well as the [discourse of] the Rebbe Rashab,<sup>518</sup> whose soul is in Eden (as

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<sup>516</sup> This concludes the substance of the Alter Rebbe's discourse.

<sup>517</sup> See Maamarei Admor HaZaken, Ketuvoin Vol. 1, p. 37 and on; Maamarei RaZa"l p. 316; Ohr HaTorah, Vayechi Vol. 5, p. 1,009a and on.

<sup>518</sup> See the discourse entitled "Osree LaGefen" 5678 (Sefer HaMaamarim 5678 p. 129 and on).

explained previously).<sup>519</sup> Namely, that the purpose of dreams is to repair the letters of thought (*Machshavah*) and speech (*Dibur*) which took place throughout the day. This includes undesirable letters [of thought] which must be pushed away and nullified, as well as letters [of thought] about permissible matters, which must be refined, clarified, and elevated, all of which comes about through dreams. In contrast, here it is explained that the matters of dreams is the opposite of the natural order, which is a matter that transcends the intellect (*Sechel*).

Moreover, we must understand the explanation here that the dreamer can also dream about something that he never saw and never thought about. However, it states in Talmud,<sup>520</sup> “[In a dream] a person is only shown the thoughts of his heart,” (but not what he is not accustomed to see or never thought about).<sup>521</sup>

### 3.

Now, we first must explain the above-mentioned teaching of the Talmud that, “[In a dream] a person is only shown the thoughts of his heart.” For, at first glance, we also find dreams that are a matter of prophecy, as the verse states,<sup>522</sup> “If there shall be a prophet amongst you... I speak to him in a dream.” (This applies to all prophets<sup>523</sup> other than our teacher

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<sup>519</sup> In the discourse entitled “*Patach Rabbi Shimon v’Amar* – Rabbi Shimon began and said,” of the year 5722, translated in *The Teachings of The Rebbe 5722*, Vol. 1, Discourse 12, Ch. 6 and on (*Sefer HaMaamarim 5722* p. 87 and on).

<sup>520</sup> Talmud Bavli, Brachot 55b

<sup>521</sup> See Rashi to Talmud Bavli, Brachot 55b *ibid*.

<sup>522</sup> Numbers 12:6

<sup>523</sup> See *Mishneh Torah*, *Hilchot Yesodei HaTorah* 7:2

Moshe, as the verse continues,<sup>524</sup> “Not so is My servant Moshe etc.”)

For example, about Avraham the verse states,<sup>525</sup> “A deep sleep fell upon Avram... and He said to Avram etc.” Likewise, about Yaakov the verse states,<sup>526</sup> “And he dreamt, and behold! A ladder was set earthward etc.,” and another verse similarly states,<sup>527</sup> “God spoke to Yisroel in night visions... Have no fear of descending to Egypt etc.” This then, is the matter of prophecy, which comes from Above, and at first glance, has no connection to the thoughts of one’s heart.<sup>528</sup>

This may be understood by prefacing with an explanation of the teaching of our sages, of blessed memory,<sup>529</sup> “No two prophets prophecy in the same style.” However, at first glance, this is not understood, because prophecy is in a way that,<sup>530</sup> “The spirit of *HaShem*-יהוה spoke within me; His word is upon my tongue.” This being so, why is it that two prophets cannot prophecy in the same style?

However, the explanation<sup>531</sup> is that even though the content of the prophecy comes from Above, it nonetheless must

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<sup>524</sup> Numbers 12:7; Mishneh Torah, Hilchot Yesodei HaTorah 7:6 *ibid*.

<sup>525</sup> Genesis 15:12-13

<sup>526</sup> Genesis 28:12

<sup>527</sup> Genesis 46:2-3

<sup>528</sup> Though we do also find that matters of prophecy that occur in a dream are also bound with the thoughts of the heart. For example, in regard to Yaakov the verse (Genesis 31:10-11), “I saw in a dream – Behold! The he goats... were ringed, speckled and splotched... and an angel of God said to me in the dream etc.” This is a dream that related to the thoughts of his heart throughout the day during his work with Lavan’s sheep.

<sup>529</sup> Talmud Bavli, Sanhedrin 89a

<sup>530</sup> Samuel II 23:2

<sup>531</sup> Also see the discourse entitled “*Padah b’Shalom*” 5680; 5687 (Sefer HaMaamarim 5680 p. 184 and on; 5687) Discourse by the same title 5713, translated in The Teachings of The Rebbe 5713, Discourse 6 (5713, p. 51).

manifest in the vessels (*Keilim*) of the prophet, these being his letters (*Otiyot*) and style. This is similar to the explanation in the teaching of Chassidus<sup>532</sup> about the different styles of the Rif,<sup>533</sup> the Rosh,<sup>534</sup> and the Ran,<sup>535</sup> that though all three express the same Torah law, each one expresses it in his own letters and style, according to the whatness of his soul. For, as known,<sup>536</sup> the letters (*Otiyot*) are rooted in the essential self of the [human] soul [called the speaking soul]. In other words, though they all are stating a matter of Torah law, which is the Torah of Truth,<sup>537</sup> it nevertheless must manifest in their [own] letters (*Otiyot*). This is so in the matter of prophecy as well, for even though it is the word of *HaShem*-יהוה, blessed is He, coming from Above, it necessarily must manifest in the letters (*Otiyot*) of the prophet.

To further explain, prophecy is in a manner of the divestment of one's physicality.<sup>538</sup> (This is as the Alter Rebbe stated in *Shulchan Aruch*<sup>539</sup> about the conduct of the [ancient] Chassidim during their prayers, that they would seclude themselves and have devotional intentions (*Kavanot*) in their prayers, until they became divested of physicality etc., to a point that "is close to the level of prophecy") in a way of shedding

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<sup>532</sup> See *Sefer HaMaamarim* 5692 p. 38 and the notes of the Rebbe there; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 39.

<sup>533</sup> Rabbi Yitzchak Alfasi

<sup>534</sup> Rabbeinu Asher ben Yechiel

<sup>535</sup> Rabbeinu Nissim of Gerona

<sup>536</sup> See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 38 (135b); *Sefer HaSichot*, *Torat Shalom* p. 245.

<sup>537</sup> Malachi 2:6

<sup>538</sup> See the discourse entitled "*Bati LeGani*" 5710, Ch. 5 and the citations in the note of the Rebbe there.

<sup>539</sup> *Shulchan Aruch*, *Orach Chayim* 98:1; *Hilchot Talmud Torah* 4:5

their garments (*Levushim*),<sup>540</sup> not only their outer garments (*Levushim*), but also their inner garments (*Levushim Pnimiyyim*).

However, this only refers to garments that are inner (*Pnimiyyim*) in relation to actual outer (*Chitzoniyim*) [garments], but not to the actual inner garments (*Levushim Pnimiyyim*), these being the matter of the letters (*Otiyot*), being that [the letters] are required for the prophecy to manifest within them. This is particularly so, considering that the true matter of the letters (*Otiyot*) is not just that they are garments (*Levushim*). This is because they are rooted in the essential self of the [human] soul [called the speaking soul], as mentioned above.

With the above in mind, we can also understand this as it relates to prophetic dreams. That is, even though the prophecy itself comes from Above, nonetheless, since it specifically must manifest in his letters (*Otiyot*), it therefore is also bound to the thoughts of his heart.

However, there is an even loftier kind of prophetic dream, in which one dreams about something that he never saw nor thought about. This is much higher than prophetic revelation that comes according to the style of the prophet, (about which the sages stated, “No two prophets prophecy in the same style”). This is because this is a revelation of light that transcends his receptacles, which is why the letters (*Otiyot*) of the thoughts of his heart are not relevant in this.

Based on this, when our sages, of blessed memory, stated in Talmud that “[In a dream] a person is only shown the thoughts of his heart,” this is because Torah speaks about the

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<sup>540</sup> Samuel I 19:24; See Ohr HaTorah, Sukkot p. 1,715 and on.

majority of cases,<sup>541</sup> and for most people, their dreams come from the thoughts of their heart during the day. This is as explained above, that the purpose of this is to repair the letters (*Otiyot*) etc., or if it is in a loftier manner, it is for the vessels (*Keilim*) of the prophecy as it is drawn and revealed in the style of the prophet, and therefore is bound to the thoughts of his heart, as mentioned above.

However, even so, there also is the matter of a dream that is outside the general rule, this matter being a revelation of light that transcends his own vessels (*Keilim*). This is as explained above in the [Alter Rebbe's] discourse, that it is like a miracle that transcends the natural order. In other words, being that *HaShem*-יהו"ה, blessed is He, is capable of the impossible,<sup>542</sup> it therefore is possible for there to be an illumination in him of a revelation of light that is beyond his own vessels (*Keilim*). This also is why, in dreams there are true matters and false matters, which also stems from the fact that *HaShem*-יהו"ה is capable of the impossible.<sup>543</sup>

#### 4.

We therefore must further explain the matter of a dream that is in a way of revelation of light that transcends the vessels (*Keilim*). To do so, we must preface with the explanation in the above-mentioned booklet [of manuscripts], in an earlier

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<sup>541</sup> See *Moreh Nevuchim*, Part 3, Ch. 34.

<sup>542</sup> See *Shaalot uTeshuvot HaRashba* Vol. 1, Section 418.

<sup>543</sup> A small portion of the discourse that is missing at this juncture.

discourse,<sup>544</sup> on the verse,<sup>545</sup> “What is man that You should make mention of him?” This verse was said by the ministering angels [to the Holy One, blessed is He, in arguing] that the Torah should not be given to the Jewish people.<sup>546</sup> The Holy One, blessed is He, “stretched His little finger between them and burned them.”<sup>547</sup> Now, at first glance, this is not understood. That is, how does (stretching His little finger between them and burning them) answer their argument etc.?

[The Alter Rebbe] therefore begins by explaining that, as known, every created being has both lights (*Orot*) and vessels (*Keilim*). The same is so of our service of *HaShem*-יהו"ה, blessed is He. That is, the vessel is the aspect of *NeHi"Y*,<sup>548</sup> which is the matter of serving Him in action (*Ma'aseh*) etc., whereas the light (*Ohr*) is the aspect of *ChaBa"D*,<sup>549</sup> which is the intellectual grasp by which one comes to be roused and moved etc.

However, since it is not possible for one's service and arousal to actually be commensurate to his grasp, in that according to what he actually grasps in the depth of his comprehension, his arousal should be doubled and quadrupled from what it actually is, therefore, in his own eyes, his service of *HaShem*-יהו"ה is comparable to sin and transgression relative

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<sup>544</sup> In the discourse entitled “*Mah Enosh Ki Tizkerenu*.” See the first note of this discourse.

<sup>545</sup> Psalms 8:5

<sup>546</sup> See Talmud Bavli, Shabbat 88a

<sup>547</sup> See Talmud Bavli, Sanhedrin 38b

<sup>548</sup> An acronym for Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*

<sup>549</sup> An acronym for Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*.

to the level of perfection that his service should be according to the comprehension of his mind.

This is analogous to a very great minister, whose servant recognizes his greatness and serves him etc. In the eyes of the minister, the service of the servant is comparable to sin and transgression, being that the servant's knowledge of his master's greatness is greater than his service of him etc. (Now, it can be said that what is meant here, is that even in the eyes of the servant himself, he considers his service to be like a sin and transgression in comparison to his own knowledge of his master's greatness.) Thus, the greater the grasp of the light (*Ohr*), the more humble one will be, in that he recognizes the lowliness of his service etc.

An example of this is the angels. Because of their grasp of the light (*Ohr*), even in their own eyes their service [of *HaShem*-יהוה, blessed is He] is unbecoming, and they thus have greater humility than human beings etc. This is as Sifrei states on the verse,<sup>550</sup> "Now, the man Moshe was exceedingly humble." "Is it possible that he was more [humble] than the ministering angels? The verse therefore continues, 'more than any **man** upon the surface of the earth,' meaning, more than any other human being, but not more than the ministering angels."

This then, is the meaning of, "The Holy One, blessed is He, stretched His little finger between them and burned them." That is, he revealed more than what was revealed to them at first, and they were burned [and consumed] by it, meaning that they became nullified of their vessels (*Keilim*). This is because their grasp of the limitless light of the Unlimited One, *HaShem*-

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<sup>550</sup> Numbers 12:3



יהו"ה, blessed is He, was increased, to the point that their vessels (*Keilim*), which limit the light (*Ohr*), could not withstand it, and they thus were nullified of their existence.

This then, is the meaning of “His little finger,” which is His quality of Kingship-*Malchut*, and is the power of the Actor on the acted upon, which [generally] conceals and diminishes the light, but He stretch this finger out more than at first and burned them. That is, their vessels were [consumed and] nullified.

Through doing so, He demonstrated the response to their argument, “what is man that You should make mention of him,” meaning that because of the limitations of his vessels (*Keilim*), man’s deeds are not according to his comprehension etc., which is why it is not possible for him grasp the level of the light (*Ohr*). [His response was], “You too have the matter of a vessel (*Keilim*) for your [limited] light (*Ohr*) etc.”<sup>551</sup>

In other words, the matter of “He stretched His little finger between them and burned them” was not a punishment, Heaven forbid to think so. Rather, He revealed a higher light to them, which brought them to a higher level of existence. Through doing so, the Holy One, blessed is He, responded to the argument of the angels, “What is man that You should make mention of him.”

That is, man’s shortcomings are due solely to the smallness and limitation of his vessels (*Keilim*), this being the aspect of *NeHi”Y*, which is not commensurate to the aspect of *ChaBa”D*. However, when a revelation of higher light is drawn

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<sup>551</sup> This concludes the substance of the above-mentioned discourse of the Alter Rebbe.

down, the limitations of the vessels (*Keilim*) are nullified, just as what happened to the angels when the Holy One, blessed is He, stretched His little finger between them.

Based on this, that we can understand why Torah tells us about the argument of the angels etc. For, at first glance, we find that the Torah does not speak disparagingly even of the impure animals.<sup>552</sup> How much more so is this certainly so of the angels, especially once He was victorious over them etc. This being so, why was it necessary to relate their initial argument etc.?

However, the explanation is that, in general, this incident of the angels arguing [against giving the Torah to the Jewish people] and the response of the Holy One, blessed is He, by “stretching His finger etc.,” is instructive in regard to the general matter of serving *HaShem*-יהו"ה, blessed is He, after the giving of the Torah, (which took place after this dialogue with the angels).

That is, it sometimes is possible and [even] necessary to begin with a revelation of light (*Ohr*) that transcends the limitation of the vessels (*Keilim*). (This is like the matter of the giving of the Torah in general, about which the verse states,<sup>553</sup> “*HaShem*-יהו"ה descended upon Mount Sinai etc.” That is, even though the Torah transcends the chaining down of the worlds (*Hishtalshelut*) etc., it nevertheless descended to below and became manifest in the physical etc.) This revelation of the light (*Ohr*) itself, refines the vessel (*Kli*) and causes it to be

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<sup>552</sup> See Talmud Bavli, Bava Batra 123a

<sup>553</sup> Excodus 19:20

nullified of its limitation and become a receptacle for a much higher light etc.<sup>554</sup>

Now, from the above, we also can understand this as it relates to the matter of a dream, as it is in a way of the revelation of a light (*Ohr*) that transcends the vessels (*Keilim*). That is, even though it transcends one's own vessels (*Keilim*), it nevertheless is drawn to him and internalized in him (*b'Pnimiyut*).

\ That is, in addition to the matter of the dream being similar to a miracle which transcends the natural order, and because *HaShem*-יהו"ה, blessed is He, is capable of the impossible, an illumination is possible within him, even though from the angle of his vessels (*Keilim*) he is unbecoming for this, however beyond this, the revelation of light (*Ohr*) that transcends his vessels (*Keilim*) affects the refinement of the vessel (*Kli*) etc., as explained above.

## 5.

Now, as this matter relates to our service of *HaShem*-יהו"ה, blessed is He, is explained in the discourse entitled "*Shir HaMaalot... Hayinu k'Cholmim*" in Torah Ohr, on the Torah portion of Vayeishev,<sup>555</sup> in regard to the matter of a dream in which two opposites bond. That is, the same is so during the time of exile, that the spark of Godliness within the soul of man

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<sup>554</sup> Also see the discourse entitled "*v'Hoo Omeid Aleihem*" 5663 (Sefer HaMaamarim 5663 Vol. 1 p. 57); 5713 (translated in The Teachings of The Rebbe, 5713, Discourse 4), Ch. 8 (Sefer HaMaamarim 5713, p. 36 and on); Likkutei Sichot Vol. 10 p. 52, note 28.

<sup>555</sup> Torah Ohr, Vayeishev 28c and on.

is in a state of sleep, and the intellectual aspects are withdrawn. It therefore is possible for two complete opposites to bond. That is, even though one's prayer arouses love of *HaShem*-יהוה in him etc., nonetheless, once he concludes the prayer, this love dissipates, he reverts to loving his body etc.

However, even after all these words of truth, a person should not allow his heart to fall within him, and think about himself, that the arousal of his heart during prayer is not true, but is merely like the imaginations of a dream etc. This is because, in truth, the aspect of this dream is rooted above and its foundation is in the mountains of Supernal holiness, from the aspect of the *Circles-Iggulim*, in which there are no divisions whatsoever. There, all things that separate below, are unified and included as one. In the coming future, ("When *HaShem*-יהוה will return the captivity of Tziyon"),<sup>556</sup> there will be a revelation of this level and aspect of the dream etc.

Now, at first glance, this is not understood. What consolation is there in this, at the very same time that throughout one's toil in serving *HaShem*-יהוה, blessed is He, he is in a state and standing of deep slumber, without knowing what is happening to him, in that one moment he is in one state and another moment he is in the opposite state.

However, the explanation is as explained above, that the matter of a dream is like a miracle that transcends the natural order, in that a revelation that transcends his own vessels (*Keilim*) illuminates in him. This is also why in dreams there are matters that are true and matters that are false. In other words, even though it is true that because of the limitations of

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<sup>556</sup> Psalms 126:1

his vessels (*Keilim*) he is in a state that there are matters of falseness in him, nonetheless, there simultaneously are true matters in him etc. Moreover, when there is revelation of light (*Ohr*) that transcends his vessel (*Kli*), at the end of it all, this also affects the refinement of the vessel (*Kli*), as explained above about the matter of “the Holy One, blessed is He stretched His little finger between them and burned them,” meaning, that the limitations of their vessel (*Kli*) was nullified etc.

## 6.

From this we also can understand the matter as it relates to miracles that are present even during the time of the exile, (about which the verse states “we were like dreamers”). In other words, there not only are concealed miracles (which in reality are from a much higher level,<sup>557</sup> about which the verse states,<sup>558</sup> “To Him who **alone** performs great wonders.” That is, the greatness of these wonders is known to *HaShem*-יהוה alone, blessed is He),<sup>559</sup> but there even are miracles that are openly revealed, such as the miracle of the 19<sup>th</sup> of Kislev.<sup>560</sup>

That is, the revelation of light (*Ohr*) in the matter of this miracle, (in addition to the general matter of the revelation of light which is revealed in the teachings of Chassidus), causes

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<sup>557</sup> See *Ohr HaTorah to Tehillim* (Yahal Ohr), p. 154 and on; Discourse entitled “*Kiyemei Tzeitcha*” 5712 (translated in *The Teachings of The Rebbe* 5712, Discourse 14), and 5738 (*Torat Menachem, Sefer HaMaamarim Nissan* p. 162 and on, p. 197 and on).

<sup>558</sup> Psalms 136:4

<sup>559</sup> See *Talmud Bavli, Niddah* 31a

<sup>560</sup> See *Igrot Kodesh of the Alter Rebbe*, Vol. 1, p. 98.

the refinement and nullification of the vessel (*Kli*) through the fact that one sees the miracle, (not just that he thinks that this miracle happened over 160 years ago, but rather like a miracle which is happening right now) and his astonishment of it rouses and excites him etc., as explained in the discourse.

Nonetheless, all the above is still the aspect of small [intellect] (*Katnut*) within expansive [intellect] (*Gadlut*) (as explained there). However, from this we then come to a much higher revelation, which is the aspect of expanded [intellect] (*Gadlut*) within expanded [intellect] (*Gadlut*), as will be revealed in the coming future.

## 7.

May it be desirable before *HaShem*-יהו"ה, blessed is He, that from the matter of the dreams [related] in the Torah portion of Vayeishev, we will come to [the verse],<sup>561</sup> “It happened at the end of two years-*Mikeitz Shnatayim Yamim*-מקץ שנתיים ימים,” (which is in the Torah portion that we begin reading on the Minchah of [this] Shabbat). This refers to the matter of “the end of days-*Keitz HaYamim*-קץ הימים,”<sup>562</sup> and “the end [in which] the right<sup>563</sup> [will reign]-*Keitz HaYamin*-קץ הימין,”<sup>564</sup> and immediately to [the matter expressed in the verse],<sup>565</sup> “Yehudah approached him.” This refers to the approach of Yehudah to

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<sup>561</sup> See the beginning of Parshat Mikeitz, Genesis 41:1

<sup>562</sup> See Ohr HaTorah, Mikeitz

<sup>563</sup> This refers to the Kingdom of Kindness-*Malchut D'Chessed*, which will take place in the coming redemption. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, the beginning of chapter 10.

<sup>564</sup> See Daniel 12:13; Ohr HaTorah, Mikeitz *ibid*.

<sup>565</sup> See the beginning of Parshat Vayigash, Genesis 44:18

Yosef in a manner that the “One-*Echad*-*אחד* touches the One-*Echad*-*אחד*, [in that even air (*Ruach*) cannot come between them].”<sup>566</sup> As known,<sup>567</sup> this refers to the matter of the juxtaposition of redemption (*Geulah*) to prayer (*Tefillah*),<sup>568</sup> in that we cause no separation between them, even for matters of holiness. In other words, from prayer (*Tefillah*) we immediately come to redemption (*Geulah*), through “My servant David [who] will be king over them forever.”<sup>569</sup>

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<sup>566</sup> Job 41:8; Also see Torah Ohr, Vayigash 44b

<sup>567</sup> See Zohar I 205b; Discourse entitled “*Inyan Hagashat Yehudah L’Yosef*” in Sefer HaMaamarim 5629 p. 16, p. 27.

<sup>568</sup> Foundation-*Yesod* and Kingship-*Malchut* – See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

<sup>569</sup> Ezekiel 37:25; See Torah Ohr *ibid.* 44a and on.





## Discourse 13

“*Ner Chanukah... Heicha Manach Leih... -  
The Chanukah lamp... where is it to be placed...*”

Delivered on Shabbat Parshat Mikeitz,  
Shabbat Chanukah, 5724  
By the grace of *HaShem*, blessed is He,

### 1.

It states in Talmud,<sup>570</sup> “[It is a *mitzvah* to place] the Chanukah lamp [within the handsbreadth adjacent to the entrance]. Where is he to place it...? The *halachah* is to place it on the left, so that the Chanukah lamp is on the left and the Mezuzah is on the right.” From this it is understood that the Chanukah lamp and the Mezuzah are related to each other, except that one is on the left and the other is on the right. Their relationship to each other is such that their matter is one and the same. This is why if (for whatever reason) there is no Mezuzah on the entrance of one’s house, he places the Chanukah lamp on the right.<sup>571</sup>

Now, Maharil writes<sup>572</sup> that the Mezuzah is [placed to] the right, the Chanukah lamp is [be placed to] the left, and the householder wearing a Tallit with fringes is in the center. This

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<sup>570</sup> Talmud Bavli, Shabbat 22a

<sup>571</sup> Shulchan Aruch, Orach Chayim 761:7; Also see the discourse entitled “*Ner Chanukah*” of Shabbat Parshat Mikeitz 5746.

<sup>572</sup> Shaalot uTeshuvot Maharil, Siman 40.

is to fulfill the verse,<sup>573</sup> “A three-ply cord is not easily severed.” The matter of a three-ply cord is that all three strands are one matter.

Now, we must understand how it is that though they are related to each other, so much so that they are one and the same matter, they nonetheless are also two opposites, in that one is on the left and the other is on the right, in that left and right are two opposite lines and modes.

## 2.

This may be understood from what we find regarding the lamps in the Tabernacle (*Mishkan*), about which the verse states,<sup>574</sup> “You shall command the children of Israel and they shall take for you pure pressed olive oil for illumination, to kindle a continual flame... Aharon and his sons shall arrange it from evening until morning.” In other words, even though the kindling of the lamps was done by Aharon, nevertheless, the oil was specifically brought to Moshe, as it specifically states, “they shall take for you-*Eilecha*-אֵלֶיךָ.”

About this it is explained<sup>575</sup> that our teacher Moshe is the “agent of the King” (*Shoshveena d’Malka*), whose matter is to draw down *HaShem*’s-יהוה Godliness from Above to below, and in contrast, Aharon is the “agent of the Queen” (*Shoshveena*

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<sup>573</sup> Ecclesiastes 4:12

<sup>574</sup> Exodus 27:20-21; Leviticus 24:1-3

<sup>575</sup> Torah Ohr, Tetzaveh 81a and on; Hosafot 110a; Torat Chayim, Shemot 106a; Maamarei Admor HaEmtza’ee, Shemot Vol. 2, p. 315 and on; Sefer HaMaamarim 5679 p. 245 and on.

*d'Matronita*),<sup>576</sup> whose matter is that of ascent and elevation ([in that the word “to kindle-*Le'ha'alot*-להעלות” also means] “to uplift”) from below to Above.

In other words, the lamps of the Tabernacle (*Mishkan*) have two opposite matters, that of drawing down (*Hamshachah*) and that of ascending up (*Ha'ala'ah*). Moreover, there were two opposite matters in the lamps of the Tabernacle (*Mishkan*), evening and morning, as the verse states, “from evening until morning.”

The similarity to this in the Chanukah lights is that they too have the two opposite modes of right and left, (the Mezuzah on the right and the Chanukah lights on the left), these being similar morning and evening, or drawing down (*Hamshachah*) and ascending up (*Ha'ala'ah*).

### 3.

This may be understood according to the explanation in the discourse of the Alter Rebbe, (this year being 150<sup>th</sup> years from his passing and Hilulah) in the booklet of [manuscripts of his discourses] in the handwriting of the Mittler Rebbe and includes the glosses of the Tzemach Tzedek, [in the discourse entitled] “*v'Atah Tetzaveh*.”<sup>577</sup>

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<sup>576</sup> Zohar I 266b; Zohar II 49b; Zohar III 20a (Ra'aya Mehemna) 53b, 275b (Ra'aya Mehemna)

<sup>577</sup> This was subsequently printed in Maaamarei Admor HaZaken 5562 Vol. 1, p. 163 and on; See at length in the discourse entitled “*v'Atah Tetzaveh*” in Torat Chayim, Shemot 464b and on (cited later in this discourse, in chapter six).

That is, our sages, of blessed memory, stated,<sup>578</sup> “613 *mitzvot* were given to the Jewish people. Chabakkuk came and founded them upon one, as the verse states,<sup>579</sup> ‘The Righteous shall live by his faith (*Emunah*).’” He continues the discourse stating that it is written,<sup>580</sup> “And there was evening and there was morning, one day,”<sup>581</sup> and that there is no “day-*Yom*-יום” that does not consist both of “night” and “day” etc. Now, we must explain the continuation of the matter in the discourse, that evening (*Erev*) and morning (*Boker*) (night and day), are two opposite matters, but even so, “one day-*Yom Echad*-יום אחד” is made from them.

The same is so in regard to the *mitzvot*, that the 613 *mitzvot* are generally divided into two categories, positive action *mitzvot* and negative prohibitive *mitzvot*, (“turn away from evil and do good,”<sup>582</sup> these being the left line and mode and the right line and mode, similar to the two matters, “evening” and “morning,” which are the matter of ascent (*Ha’ala’ah*) and the matter of drawing down (*Hamshachah*)).<sup>583</sup> Even so, they are one matter, this being the matter of “Chabakkuk came and founded them upon one.”

Now, in the discourse he explains that just as the general totality of creation is in a way of “evening” and “morning” (night and day), this likewise is so of each particular creation. This refers to the matter of small [intellect] (*Katnut*) (this being

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<sup>578</sup> Talmud Bavli, Makkot 24a

<sup>579</sup> Habakkuk 2:4

<sup>580</sup> Genesis 1:5

<sup>581</sup> See Zohar I 46a and elsewhere.

<sup>582</sup> Psalms 34:15

<sup>583</sup> Also see *Hemshech* 5672 Vol. 2, p. 999 and on; *Sefer HaMaamarim* 5704 p. 223 and on.

evening and night), and expansive [intellect] (*Gadlut*) (this being morning and day). That is, at times a person can be in a state of great lowliness in the whole of his being, in his intellect (*Sechel*) and emotions (*Midot*) etc., whereas at other times, he can be in a state of expansive intellect (*Gadlut HaMochin*) and expansive emotions (*Gadlut HaMidot*) etc.

The same is so of one's the service of *HaShem*-יהו"ה, blessed is He, during prayer (*Tefillah*). That is, sometimes a person prays with expansive intellect (*Gadlut HaMochin*), with depth of grasp, expansive emotions (*Gadlut HaMidot*) and great passion and joy etc. However, at other times his prayer is in a state of diminished intellect (*Katnut HaMochin*) and lowliness of the emotions (*Shiflut HaMidot*) etc. At such a time, the primary mode of his service of *HaShem*-יהו"ה, blessed is He, during prayer, is with bitterness and with a broken and contrite heart over his distance from *HaShem*-יהו"ה, blessed is He, etc.

He continues the discourse and states that the root of the matter of “evening” and “morning” (night and day) as they are in the creatures below, is the matter of “running” (*Ratzo*) and “returning” (*Shov*) Above in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) (which is the root of the created beings). That is, it has a state of small [intellect] (*Katnut*), (this being “evening”), and a state of expansive [intellect] (*Gadlut*), (this being “morning”).

In other words, when Kingship-*Malchut* is in a state of “running” (*Ratzo*) to ascend and become subsumed and included in the *Sefirot* above it, all the way to the aspect of Wisdom-*Chochmah*, it then is in a state of expansive [intellect] (*Gadlut*), this being the matter of “morning” (*Boker*). However,

when it is in a state of “returning” (*Shov*), to descend below and “enliven the spirit of the lowly”<sup>584</sup> in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it is in a state of small [intellect] (*Katnut*), this being the matter of “evening” (*Erev*).

About this [latter aspect] the verse states,<sup>585</sup> “She rises while it is yet night and gives food to her household.” For, as known,<sup>586</sup> it is at “night” when Kingship-*Malchut* descends to affect refinements (*Birurim*) etc. Now, since that which comes about is similar to that which caused it, we likewise find the matters of evening and morning (night and day) in the creations, this being the matter of small [intellect] (*Katnut*) or expansive [intellect] (*Gadlut*).

This then, is the general matter of “evening” and “morning” as it is in all the aspects of World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*). World (*Olam*) refers to the essential being of the creations. Year (*Shanah*) refers to the matter of time. Soul (*Nefesh*) refers to the vitality that enlivens them from nothing (*Ayin*) to something (*Yesh*). In all of them there is the matter of “evening” (*Erev*) and “morning” (*Boker*).

In the Soul (*Nefesh*), this the matter of drawing down vitality (*Chayut*) in a way of “running” (*Ratzo*) and “returning” (*Shov*). In the Year (*Shanah*) this is the matter of the twelve hours of night and the twelve hours of day (evening and morning in the literal sense). In the World (*Olam*) this is the

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<sup>584</sup> Isaiah 57:15

<sup>585</sup> Proverbs 31:15

<sup>586</sup> See Ohr HaTorah, Na”Ch to Proverbs 31:15 (Vol. 1, p. 645 and on).

matter of small [intellect] (*Katnut*) and expansive [intellect] (*Gadlut*).

The root of all this is that in the Torah, which preceded the world,<sup>587</sup> there also are the aspects of “evening” (*Erev*) and “morning” (*Boker*). This is the matter of the two categories of *mitzvot*, in which the matter of the positive *mitzvot* is that of drawing down and revelation, “morning” (*Boker*), whereas the matter of the negative *mitzvot* is that of withholding the drawing down of bestowal, “evening” (*Erev*).

However, the general matter of “running” (*Ratzo*) and “returning” (*Shov*) (evening and morning) as they are below, is unlike how they are Above in *HaShem*’s יהוה Godliness. The explanation is that below, it is not possible for the “running” (*Ratzo*) and “returning” (*Shov*) to be simultaneous. That is, when a person is in a motion of “running” (*Ratzo*), he cannot be in a motion of “returning” (*Shov*). Similarly, when he is in a motion of “returning” (*Shov*), he cannot be a motion of “running” (*Ratzo*). In contrast, Above in *HaShem*’s יהוה Godliness, the “running” (*Ratzo*) and “returning” (*Shov*) is in such a way that the ascent of “running” (*Ratzo*) is not separate from the descent of “returning” (*Shov*). Rather, when the animal-*Chayot* [angels] run, they return immediately, similar to the ascent and descent of a flame.

From this it is understood that this likewise is so in the root of the matters of “evening” and “morning,” as they are in the Torah which precedes the world, that the two matters of “evening” and “morning” (the positive *mitzvot* and negative *mitzvot*) are one matter.

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<sup>587</sup> Midrash Bereishit Rabba 1:4, and elsewhere.

4.

This may be understood with the known preface about the matter of the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*). That is, the power of the actor (*Ko'ach HaPo'el*), as it is in man below, in something that he actualizes (*Nifal*), cannot compare to the Godly power of the Actor (*Ko'ach HaPo'el*) in the creatures that He actualizes (*Nifal*).

This is because in man below, the power of the actor (*Ko'ach HaPo'el*) as it manifests in that which he actualizes (*Nifal*), is by way of actually drawing his bodily power to that which is actualized (*Nifal*), at which time the power of his body becomes diminished. [For example], during the act [of lifting an object, his strength diminishes] until he unable to lift that which is in his strength to lift when he is not acting, and when he concludes the act [of lifting] his strength returns as it was, and he then is again able to lift, and there are other examples similar to this. In other words, the act contains [and limits] him.

There also is a change [in him] from before the act and during the act, being that “all movers are themselves moved.”<sup>588</sup> For example, when he writes his fingers move, and the like. All this does not apply to the Godly power that manifests in the created beings actualized by Him, since<sup>589</sup> “I *HaShem*-יהוה” have not changed.” That is, from before the creation of the worlds to after the creation of the worlds, there is no change in Him whatsoever, neither in the matter of drawing forth actual power, nor in the matter of motion or movement etc.

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<sup>588</sup> See Moreh Nevuchim, Introductions to Part 2, Introduction 9.

<sup>589</sup> Malachi 3:6



The reason is because the existence and vitality of the worlds is only from the aspect of a Name-*Shem*-שם. This is analogous to a king who reigns over his country, in that all the people of the country and everything within it, are called by the name, “The Kingdom of “so-and-so.” That is, they have no relation to him other than being called by his name, and his name is [extended and] called upon them.

Now, in the analogue, this relates to the matter of Kingship-*Malchut* as it is Above, about which the verse states,<sup>590</sup> “Your Kingship is the Kingship over all worlds.” That is, through His Name being called upon them, He enlivens and [brings them into being] from nothing to something.

Now, this analogy is more aligned [with the truth of the matter] than the analogy of a light and ray in relation to its luminary. This is because a light and ray has some element of relationship to its luminary, whereas a body and His Name, blessed is He, have no relation or comparison to each other whatsoever.

With the above in mind, we can understand the verse,<sup>591</sup> “Praise *HaShem*-יהו"ה from the heavens... and the waters that are above the heavens... Let them praise the Name *HaShem*-יהו"ה, for He commanded and they were created... praise *HaShem*-יהו"ה from the earth... let them praise the Name *HaShem*-יהו"ה.” In other words, all the particular creations of the heavens, the waters that are above the heavens, and the earth, [and as known, “the heavens” refers to the chambers (*Heichalot*) of the world of Creation (*Briyah*), “the waters

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<sup>590</sup> Psalms 145:13

<sup>591</sup> Psalms 148:1 and on.

above the heavens” refers to the aspect of the upper waters above the firmament (*Rakiya*) which are in the upper Garden of Eden (*Gan Eden HaElyon*), and “the earth” refers to the chambers (*Heichalot*) of the world of Action (*Asiyah*), along with the aspect of the lower waters etc.] They all receive solely from the aspect of a **Name-*Shem*-שם**, this being the quality of His Kingship-*Malchut*, blessed is He, in that His Name is called upon them, as explained above.

Additionally, the continuation of the verse is,<sup>592</sup> “[Let them praise the Name *HaShem*-יהוה] for His Name alone is exalted; His glory is above earth and heaven.” That is, even in regard to His Name, it cannot be said that His Name itself is the Godly power that acts to enliven the acted upon, in that even “His Name is alone exalted,” and it only is “His glory (*Hodo-*הודו) that is above earth and heaven.” In other words, only the glory and radiance of the aspect of His Name is the actual Godly power that acts in the acted upon.

We thus find that there are three levels: The lowest level is the Godly power of the Actor in the acted upon (*Ko’ach HaPo’el BaNifal*), which only is a ray and radiance of the aspect of His Name. Higher than this is the aspect of His Name itself, blessed is He, in that His Name is called upon them. Higher than this is the essential self of the King Himself, who even transcends the aspect of His Name being called upon them.

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<sup>592</sup> Psalms 148:13; Also see Torah Ohr, Mishpatim 79a and elsewhere.

## 5.

Now, in regard to the Godly power of the Actor that is actually in the acted upon (*Ko'ach HaPo'el BaNifal*) to enliven it, being that it only is a ray and radiance from the aspect of His Name, it therefore is in a way of utter concealment and hiddenness. That is, the physicality of the created beings completely conceals and hides the Godly power within them. This is to such an extent, that a state of rebellion is possible, Heaven forbid etc.

This is why there also must be a drawing down of the aspect of His Name itself, literally (that transcends the ray and radiance, which is the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*)), to the point of actually drawing down the essential self of the King Himself, who even transcends the aspect of His Name. Through this, it also is possible for there to be a grasp and recognition of the Godly power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) in an openly revealed way.

This matter comes about through the toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, by fulfilling His *mitzvot*. To explain, in the blessings recited over the *mitzvot*, we say, "Blessed are You *HaShem*-יהו"ה our God, King of the world etc." Now, there are three levels of Names in this statement, "*HaShem*-יהו"ה," "our God-*Elo'heinu*," and "King of the world-*Melech HaOlam*-מלך העולם."

The words "King of the world-*Melech HaOlam*-מלך העולם" refer to His title of Lordship-*Adona'*-אדני," in that His Name is called Lord-*Adon*-אדון upon them. However, the

essential self of the King, [such as] His intellect (*Sechel*) and emotions (*Midot*) (which transcends the aspect of His Name being called upon them) is called *HaShem*-יהו"ה, ("I *HaShem*-יהו"ה have not changed"). The power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*), which is the aspect of His glory and the ray of His Name that is called upon them, is called "our God-*Elo*"*heinu*-אלהינו."

This is also the meaning of the verse,<sup>593</sup> "I am the first and I am the last, and besides Me there is no God-*Elohi*"*m*-אלהי"ם." The word "besides me-*MiBaladai*-מבלעדי" means an "intermediary-*b'Emtza'eeta*-באמצעיתא."<sup>594</sup> In other words, there is the aspect of an intermediary (*Emtza'eet*-אמצעית) between the essential self of the King - which is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surround and transcends all worlds (*Sovev Kol Almin*), this being "I am first" even before His Name being called upon them - and the aspect of "God-*Elohi*"*m*-אלהי"ם," which is the aspect of the Power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) (which is the ray and radiance of the aspect of His Name). This intermediate aspect ("besides me-*MiBaladai*-מבלעדי") is the matter of "King of the world-*Melech HaOlam*-מלך העולם," which is the matter of His Name being called upon them.

Now, the aspect of the Power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*), which is the aspect of "God-*Elohi*"*m*-אלהי"ם," is called in the blessing over the *mitzvot* by the name "our God-*Elo*"*heinu*-אלהינו," specifying that He is

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<sup>593</sup> Isaiah 44:6

<sup>594</sup> See Tikkunei Zohar, Tikkun 70 (120a)

“our God-Elo” *heinu* אלהינוי”<sup>595</sup> meaning that He only is united to Jewish people, being that this [aspect] is specifically actualized through their fulfilling the *mitzvot* in action, by which there thereby is caused to be a drawing down from the aspect of *HaShem* יהוה, the essential self of the King, who even transcends the matter of His Name being called upon them.

The explanation is that the *mitzvot* are called “the limbs of the King.”<sup>596</sup> This is because, when the *mitzvot* are done they draw down the aspect of “the limbs of the King.” For example, by doing acts of charity and lovingkindness, this awakens the aspect of the Supernal Kindness-*Chessed*, which is analogous to “the right arm.”<sup>597</sup> In this, there also is the inclusion of the inner aspect (*Pnimityut*) of the limbs, this being the matter of the vitality of the soul, which is present in all the limbs equally. For, from the angle of the limbs themselves, there is a difference between the hand and the foot etc. In contrast, from the angle of the soul there altogether is no difference between them.

The same is so of the *mitzvot*, that there is a specific matter in each *mitzvah*, but in addition, there also is the general matter which is equally present in all the *mitzvot*. This is also why every *mitzvah* includes all the *mitzvot*, which is why our sages, of blessed memory, stated,<sup>598</sup> “a person who is engaged in doing [one *mitzvah*] is exempt from doing a different *mitzvah*.” In other words, through fulfilling the *mitzvot* we thereby draw down the inner aspect (*Pnimityut*) of “the limbs of

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<sup>595</sup> See Likkutei Torah, Va’etchanan 12c and elsewhere.

<sup>596</sup> See Tikkunei Zohar, Tikkun 30 (74a); Tanya, Likkutei Amarim, Ch. 23.

<sup>597</sup> See Introduction to Tikkunei Zohar, 17a

<sup>598</sup> Talmud Bavli, Sukkah 25a; Also see the citations in Likkutei Sichot, Vol. 26 p. 237, note 64.

the King,” this being the aspect of the Essential Self of the King, who is higher than the aspect of His Name being called upon them.

6.

The discourse continues and adds that through the *mitzvot*, which are the inner aspect (*Pnimityut*) of the “limbs of the King,” the matter of returning to a relationship of “face to face” (*Panim b’Panim*) with *HaShem*-יהו"ה is caused, even if the Jewish people are in a state of a “back to back” (*Achor b’Achor*) in their relationship with Him. Now, to understand this, we must preface by explaining the matter of “face to face” (*Panim b’Panim*) and the matter of “back to back” (*Achor b’Achor*). This concludes what is available of the discourse in the above-mentioned booklet [of manuscripts].<sup>599</sup>

However, the continuation of the matter, may be understood based on the explanation in *Torat Chayim*, in the discourse entitled “*v’Atah Tetzaveh*.”<sup>600</sup> That is, it is analogous to two people who are standing back to back. Now, though their bodies are not far from each other, and on the contrary, it could be that the [back and] shoulders of the one are literally next to the back and shoulders of the other one, and are very close, as if they were face to face, nonetheless, there is no greater distance than when a person turns his back to his friend and

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<sup>599</sup> Later on, the **entirety** of this discourse was found preserved with minor variations, and is printed in *Maamarei Admor HaZaken* 5562 p. 346 and on.

<sup>600</sup> *Torat Chayim* *ibid.* 495a and on.

stands back to back in relation to him. This stems from his lack of his love for him in the innerness of his heart etc.

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, this is as the verse states,<sup>601</sup> "To Me they turned their backs, and not their faces." The simple meaning of this verse is that it refers to the time when they completely cast off the yoke of Heaven and worshipped idolatry, such as in the time of the first Holy Temple, when their sin was openly exposed, in that that they sinned with idolatry etc.<sup>602</sup> At that time they turned backward,<sup>603</sup> literally casting off the yoke, in a way of distance, comparable to two people who hate each other, Heaven forbid.

However, all this was not at all applicable in the time of the second Holy Temple, at which time their sin was not openly revealed, in that they were occupied in fulfilling Torah and *mitzvot* etc.<sup>604</sup> The same is so in our current exile, that the Jewish people indeed fulfill Torah and *mitzvot*, as in the teaching of our sages, of blessed memory,<sup>605</sup> "Even the sinners of Israel are full of *mitzvot* like a pomegranate [is full of seeds]."

Moreover, for the sake of fulfilling Torah and *mitzvot* they literally will even sacrifice their lives in actuality. Even so, their minds and hearts are bound to the vanities of this world,<sup>606</sup> whereas their service of *HaShem*-יהו"ה in prayer, is not in a way of bonding [to Him] with their minds and hearts, but

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<sup>601</sup> Jeremiah 2:27

<sup>602</sup> Talmud Bavli, Yoma 9b

<sup>603</sup> See Isaiah 42:17

<sup>604</sup> Talmud Bavli, Yoma 9b *ibid.*

<sup>605</sup> Talmud Bavli, Chagigah

<sup>606</sup> See Tanya, Likkutei Amarim, Ch. 18

only in a way of externality (*Chitzoniyut*). It therefore applies to say about this that, “To Me they turned their backs, and not their faces.”

In other words, though it is true that they literally turn to Him, (“To Me they turned”), being that they indeed actually and literally fulfill the *mitzvot*, nonetheless, this turning is only with the aspect of “the back” (“To Me they turned their backs”), meaning, only with the externality of their desire (*Chitzoniyut HaRatzon*) and not with the inner aspect of their desire (*Pnimityut HaRatzon*), (“not their faces”).

However, even when service of *HaShem*-יהו"ה, blessed is He, is in a way of, “To Me they turned their backs, and not their faces,” in that it does not stem from the inner aspect of the desire (*Pnimityut HaRatzon*), but only from the externality of the desire (*Chitzoniyut HaRatzon*), nonetheless, “action is primary”<sup>607</sup> and in action the *mitzvot* indeed are being done, and being that the *mitzvot* are “the limbs of the King,” therefore the innerness (*Pnimityut*) and essential self of the King is in them.

Moreover, through fulfilling the *mitzvot* in actual deed, we ultimately come to the complete and perfect manner of serving *HaShem*-יהו"ה, blessed is He, in a way that is “face to face” (*Panim b'Panim*), with the inner aspect of the desire (*Pnimityut HaRatzon*) etc. That is, even when service of *HaShem*-יהו"ה, blessed is He, in fulfilling the *mitzvot* is only with the externality of the desire (*Chitzoniyut HaRatzon*), through this, he who fulfills the *mitzvot* **comes close** to the Holy One, blessed is He, and unites with Him, like the example of two people who are standing **in close proximity** to each other.

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<sup>607</sup> Mishnah Avot 1:17



Even though their proximity is presently in a way of “back to back” (*Achor b’Achor*), nonetheless, since there is already the matter of closeness and proximity (in whatever way it may be), it therefore is easier to come to a whole and perfect service of *HaShem*-יהו"ה, blessed is He, in which the closeness is in a way of “face to face” (*Panim b’Panim*).

7.

With the above in mind, we can explain the teaching of our sages, of blessed memory, that,<sup>608</sup> “613 *mitzvot* were given to the Jewish people. Chabakkuk came and founded them on one, as the verse states,<sup>609</sup> ‘The Righteous shall live by his faith (*Emunah*).’” This refers to simple faith (*Emunah Peshutah*) in the innerness and essential self of the King, who is manifest in the deeds of the *mitzvot*, even when a person does not sense this in the innerness of his soul etc. This matter transcends the divisions of the 613 *mitzvot*, even including the divisions into the two lines and modes of right and left, which are the positive *mitzvot* and negative *mitzvot*. This is because the innerness and essential self of the King is present in all the *mitzvot* equally, and there, both aspects come as one.

8.

This then, is also the matter of the bond between the two lines and modes of right and left in regard to the Chanukah

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<sup>608</sup> Talmud Bavli, Makkot 24a

<sup>609</sup> Habakkuk 2:4

lights, in that the Mezuzah is on the right and the Chanukah lights are on the left. This is because the kindling of the Chanukah lights is in remembrance of the miracle, that they found one cruse of oil that still had the seal of the High Priest upon it, which only contained enough oil in it to kindle [the Temple menorah] for one day, but a miracle was done and they kindled [the menorah] with it for eight days.<sup>610</sup>

The explanation<sup>611</sup> is that the single cruse of oil that still had the seal of the High Priest, indicates the matter of faith (*Emunah*) and the power of self-sacrifice (*Mesirat Nefesh*) present in each and every Jew. This is drawn down and illuminates in all matters of service of *HaShem*-יהו"ה, blessed is He, which divide into the two lines and modes of right and left, as explained above about the matter of “[Chabakkuk came] and founded them on one.”

Thus, since the Chanukah lights are bound to the revelation of the power of faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, and self-sacrifice (*Mesirut Nefesh*), therefore in the Chanukah lights there is an emphasis of the union of the two lines and modes of right and left, such that “the Mezuzah is on the right and the Chanukah lights are on the left.”<sup>612</sup>

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<sup>610</sup> Talmud Bavli, Shabbat 21b

<sup>611</sup> See Sefer HaMaamarim 5658 p. 58; 5660 p. 75, and elsewhere.

<sup>612</sup> The ending of this discourse is missing.

## Discourse 14

*“Va’era el Avraham... -  
I appeared to Avraham...”*

Delivered on Shabbat Parshat Va’era,  
Shabbat Mevarchim Shevat, 5724  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>613</sup> “I appeared to Avraham, to Yitzchak, and to Yaakov as *E’l Shadday*-א"ל שד"י, but with My Name *HaShem*-יהו"ה I did not make Myself known through them.”<sup>614</sup> In his discourse by this title, in the booklet of [manuscripts] written in the holy handwriting of the Mittler Rebbe,<sup>615</sup> the Alter Rebbe (whose Hilulah was on the 24<sup>th</sup> of Tevet, which fell out three days before Shabbat, these being the days [of the week] that relate to Shabbat),<sup>616</sup> he explains what our sages, of blessed memory, stated,<sup>617</sup> “One may only call three people ‘the forefathers-*Avot*-אבות,” which is not so of [the twelve sons of Yaakov], Reuven, Shimon etc. That is, even though they are closer to the following generations than the

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<sup>613</sup> Exodus 6:3

<sup>614</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

<sup>615</sup> Subsequently printed in *Maamarei Admor HaZaken* 5562 Vol. 1 p. 134 and on, and in its explanation p. 137 and on; Also see *Torah Ohr*, beginning of Va’era; *Torat Chayim*, Va’era 95b and on (66a and on in the new edition); Also see *Ohr HaTorah*, Va’era p. 139 and on; Vol. 7 p. 2,589 and on.

<sup>616</sup> See *Talmud Bavli*, *Pesachim* 106a

<sup>617</sup> *Talmud Bavli*, *Brachot* 16b

forefathers, they nevertheless are not called “forefathers-*Avot*-אבות.” The reason is because every single Godly spark within every single Jew, has the three levels of the forefathers (*Avot*) within it, these being Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

He continues and explains that, as known, the general Name *HaShem*-יהו"ה of the world of Emanation (*Atzilut*) is specifically in the three emotional qualities (*Midot*) of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.<sup>618</sup> In contrast, the [twelve] tribes are from the aspect of the particular lights (*Orot*) of the world of Emanation (*Atzilut*), which divide into four banners (*Degalim*), corresponding to the four camps of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.<sup>619</sup>

For example, the banner (*Degel*) of the camp of Reuven is in the south and corresponds to the camp of [the angel] Michael, which is in the right line and mode, this being the aspect of Kindness-*Chessed*, until they are divided into twelve tribes, like the branches of a tree, all of which separate from one root.

However, in general, the general Name *HaShem*-יהו"ה of the world of Emanation (*Atzilut*) only dwells in the forefathers (*Avot*), who are the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. About this the verse states, “I appeared to Avraham, to Yitzchak, and to Yaakov etc.” That is, the forefathers indeed had the revelation of the

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<sup>618</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

<sup>619</sup> See Zohar 118b

general Name *HaShem*-יהו"ה of the world of Emanation (*Atzilut*).

2.

He continues the discourse and explains that the word “I appeared-*Va'era*-וארא,” which is a term indicating the revelation of the concealed, has two meanings, one being in the past tense, that He already was revealed, and the second being in the future tense, that He is destined to be revealed [“I will appear-*Va'era*-וארא”].

Now, to understand this, we first must understand what we find, that the exile is called “gestation” (*Ibbur*), whereas the redemption is called “birth” (*Leidah*). This is like the prophecy of Yechezkel<sup>620</sup> in which the entire matter of the redemption from Egypt is compared to the birth of an infant etc. In other words, the destined revelation is compared to birth (*Leidah*), whereas what already has been revealed is compared to the gestation of a fetus (*Ibbur*), being that even then, the fetus already exists and its limbs and organs are growing etc.

The explanation is as our sages, of blessed memory, stated,<sup>621</sup> “The fetus in the womb of its mother is folded over, with its head between its knees; its mouth is closed, its umbilicus is open, and it eats from what its mother eats and drinks from what its mother drinks etc. When it emerges into the air of the world, the closed [mouth] opens etc.”

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<sup>620</sup> Ezekiel, Ch. 16

<sup>621</sup> Talmud Bavli, Niddah 30b

Now, as known, when the baby is born, he immediately starts wailing and crying. (This is as stated in Talmud,<sup>622</sup> that the sign of birth is when one hears the baby chirping.) We therefore must understand the reason for the crying, being that the matter of crying is bitterness (*Merirut*). Thus, at first glance, it should be more appropriate for him to be joyous that his eyes and mouth have opened etc., not as he was in his mother's womb, when he did not see and did not hear etc.

However, the explanation is that the crying is not because to any diminishment or lessening, but on the contrary, is from the great joy, and is analogous to a person who has just been freed from prison. However, there also is an element of sorrow in this crying, over what has befallen him, in that he did not see the lights etc. Moreover, as the Mittler Rebbe adds,<sup>623</sup> when he departs from his mother's womb, it is with the great pushing and pressure etc., (this being the birth pangs of birth).

However, after crying he is given milk to suckle, which comforts him from the sorrow of his cries, and brings him joy over what he just underwent, as the verse states,<sup>624</sup> "Like a man whose mother consoled him etc." In other words, when a mother wants to bring delight to her infant, she gives him milk to suckle.

We therefore must understand all the above as it relates to the matter of the exile and redemption of the Jewish people, which are compared to the [periods of] gestation (*Ibbur*) and birth (*Leidah*).

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<sup>622</sup> Talmud Bavli, Niddah 42b

<sup>623</sup> Torat Chayim Va'era ibid. p. 97a (66d in the new edition).

<sup>624</sup> Isaiah 66:13

### 3.

The discourse continues that to understand this, we must preface with the known explanation about the difference between [the word] “Singular-*Yachid*” and the [the word] “One-*Echad*.”<sup>625</sup> That which unifies with another is called “One-*Echad*,” whereas that which does not unify with another, because He is singular and there is no other to unify with Him, is called “Singular-*Yachid*.”

That is, the adjective “Singular-*Yachid*” inherently negates anything in addition to it. An example is Yitzchak, who is called, “Your only son-*Ben Yechidcha*.”<sup>626</sup> In contrast, the word “One-*Echad*” does not negate something in addition to it, in that a numeric one (*Echad*) implies a second (*Sheini*). This is why the verse [necessarily] states,<sup>627</sup> “There is one (*Echad*) who has no second (*Sheini*).” It only is that if there is something additional, it becomes one with him.

The explanation is that as the essential self of the Emanator, *HaShem*, blessed is He, is before emanating any light at all, He is called “Singular-*Yachid*.” However, after this, the light (*Ohr*) is drawn down into the Supernal emotional qualities (*Midot*), these being the six spiritual directions, (the true source of the six physical directions, up, down, and the four directions, [east, west, north, and south] ).

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<sup>625</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

<sup>626</sup> Genesis 22:2; 22:12; 22:16

<sup>627</sup> Ecclesiastes 4:8

This is as the verse states,<sup>628</sup> “Yours *HaShem*-יהו"ה is the Greatness-*Gedulah*, and the Might-*Gevurah*... for all that is in the heavens and the earth [is Yours].”

That is, they are in a way of division one from the other, so much so, that there are emotional qualities (*Midot*) that are opposites of each other. Relative to the simplicity of *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*) this is a matter of descent etc. He then is called “One-*Echad*-אחד,” as in the teaching of our sages, of blessed memory,<sup>629</sup> “You have crowned Him above and below and in the four directions,” this being the matter of the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He. In other words, this refers to the drawing down of nullification (*Bittul*) [to *HaShem*-יהו"ה, blessed is He] in the Supernal emotional qualities (*Midot*), so that the union of two opposites is possible.

This is like the known analogy of two students who are in dispute about a matter that they heard from their teacher, and they come to ask their teacher. [In the presence of their teacher] they both are nullified of their original grasp, and therefore, when they hear the teacher’s explanation anew, there will have no dispute between them. However, after they leave the presence of their teacher and each one grasps it according to his own intellect, their dispute returns etc.

However, it is written,<sup>630</sup> “On that day *HaShem*-יהו"ה will be One (*Echad*-אחד) and His Name will be One (*Echad*-אחד).” The Talmud’s question on this is well known,<sup>631</sup> “Is this

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<sup>628</sup> Chronicles I 29:11

<sup>629</sup> Talmud Bavli, Brachot 13b

<sup>630</sup> Zachariah 14:9

<sup>631</sup> Talmud Bavli, Pesachim 50a



to say that now He is not one etc.!?” The explanation is that during the time of exile, which is compared to the gestation of the fetus (*Ibbur*), the drawing down from the aspect of Singular-*Yachid*-יחיד to the aspect of One-*Echad*-אחד is in a state of concealment. For, about the time of exile the verse states,<sup>632</sup> “We have not seen our signs (*Ototeinu*-אוֹתוֹתֵינוּ etc.),” and it appears that the world exists independently unto itself, and that the aspect of the Singular-*Yachid*-יחיד is unto Himself, in a state of withdrawal in His Essential Self. However, in the coming redemption, which is compared to birth (*Leidah*), it then will be that “*HaShem* is One-*HaShem Echad*-יהו"ה אחד,” which will come about through the revelation of the aspect of the Singular-*Yachid*-יחיד.<sup>633</sup>

#### 4.

We now must explain the entire matter of the analogy of gestation (*Ibbur*) and birth (*Leidah*) as it relates to the matter of the exile and redemption. For, the matter of the analogy of the fetus whose head is between its knees etc., is that during the general service of the Jewish people throughout the time of exile (which is compared to gestation-*Ibbur*) only the aspect of *NeHi"Y*<sup>634</sup> of their souls is present. This refers to the matter of action (*Asiyah*), (meaning, the deed of the *mitzvot*), as they are alone, without the understanding and comprehension of the

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<sup>632</sup> Psalms 74:9

<sup>633</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11 *ibid*.

<sup>634</sup> An acronym for *Victory-Netzach*, *Majesty-Hod*, and *Foundation-Yesod*.

mind (*ChaBa”D*)<sup>635</sup> and the emotions of the heart (*ChaGa”T*).<sup>636</sup>

This is the meaning of his head being between his knees, that is, there only is the revelation of the aspect of the knees within him, which is called “three within three.”<sup>637</sup> That is, the aspect of *ChaBa”D* is concealed within *ChaGa”T*, and the aspect of *ChaGa”T* is concealed within *NeHi”Y*. In other words, the matters of comprehension, and love and fear of *HaShem*-יהוה, blessed is He, are only [present] in a state of smallness and immaturity (*Katnut*), meaning that they only relates to action. Moreover, even this is in a state of great concealment, and only the aspect of action (*Ma’aseh*) is revealed.

On a deeper level, this may be understood from the difference between the [time of] gestation (*Ibbur*) and [the time of] birth (*Leidah*) as they relate to the matter of eating. For, in the mother’s womb the fetus “eats what its mother eats.” In other words, it receives sustenance by way of its umbilicus, not by way of its mouth, as it does after birth.

Now, the primary difference between receiving food by way of the umbilicus and receiving the food by way of eating

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<sup>635</sup> An acronym for Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

<sup>636</sup> An acronym for Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

<sup>637</sup> See Zohar II 50a (Tosefta); Etz Chayim, Shaar HaKlallim ,Ch. 3; Also see Maamarei Admor HaZaken 5562 Vol. 1, p. 48; Maamarei Admor HaEmtz’ae, Kuntreisim p. 435; Discourse entitled “*Lehavin Inyan d’Tlat Kleelan Go Tlat – To understand the matter of three included in the three*” 5723, Translated in The Teachings of The Rebbe 5723, Discourse 21 (Sefer HaMaamarim 5723, p. 133 and on); Discourse entitled “*Lehavin Inyan Iggulim v’Yosher – To understand the matter of Iggulim and Yosher*” of this year 5724, Discourse 9 (Sefer HaMaamarim 5724, p. 47 and on); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 (and the notes and citations there).

with the mouth, is that in eating, the matter [indicated by the verse],<sup>638</sup> “The palate tastes food,” is present. This refers to the matter of pleasure (*Taanug*), so much so, that the pleasure of the palate is bound to the pleasure (*Taanug*) in Wisdom-*Chochmah*. For, as known, the lowering of the Wisdom-*Chochmah* and Understanding-*Binah* of the brain and mind, is in the palate and throat, these being the intermediaries between the heart (*Lev*) and the brain (*Mo'ach*).

There also must be the processing and refinement (*Birur*) of the food with the teeth, which grind the food so it can be digested in the innards, as explained about the matter of [the verse],<sup>639</sup> “White-toothed from milk.” More specifically, the grinding of the food is done with the thirty-two teeth, which are the matter of the thirty-two pathways of Wisdom-*Chochmah*.<sup>640</sup> [This is as stated],<sup>641</sup> “They are clarified with Wisdom-*Chochmah*.”

For example, in regard to a matter of intellect (*Sechel*) and Wisdom-*Chochmah*, when one reviews it two or three times, he separates it into its various particulars, so that each particular is grasped in his intellect, through which the intellectual matter becomes clarified for him, thus establishing himself on its truth and removing the dross etc. This is called “surface study” (*Girsa*-אסרר) which precedes “in-depth study”

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<sup>638</sup> Job 12:11

<sup>639</sup> Genesis 49:12; See Torah Ohr, Vayechi 47d

<sup>640</sup> See Etz Chayim, Shaar 28 (Shaar HaIbburim) Ch. 5.

<sup>641</sup> See Zohar II 254b (Heichalot); Etz Chayim, Shaar 8 (Shaaar Drushei Nekudot) Ch. 6; Tanya, Iggeret HaKodesh, Epistle 20 (144b), and Epistle 28; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 and the notes and citations there.

(*Iyyun*-עיון).<sup>642</sup> This is like fava beans which are crushed (*Grusot*-גרסות) into many tiny particles through grinding etc., as in the verse,<sup>643</sup> “My soul is crushed (*Garsah*-גרסה).” After this, whatever enters the stomach is the physicality of the food.

However, when the [fetus] receives food by way of the umbilicus, the food enters directly into its innards as it is, without first being processed so that its flavor will go to the brain etc. Rather, its flavor is concealed in the physicality of the food within the innards, and only afterwards is there an ascent of the flavor to the brain in the head, which is positioned between the knees of the fetus etc., through which there thereby, in a concealed way, there is some drawing forth of [vitality and] strengthening to the brain etc.

The substance of this, as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that when one eats for the sake of Heaven, there is a refinement of the power of intellect in the food that fell in the shattering of the vessels (*Shevirat HaKeilim*). He thereby is caused to have additional [strengthening] in his brain and mind in having a grasp of *HaShem*'s יהו"ה Godliness etc. However, when a person eats only to satisfy his appetite and fill his belly, the drawing forth of beneficence from the food is only to his belly and innards, rather than his brain etc.

The same is understood about the general matter of serving *HaShem*-יהו"ה, blessed is He, which is compared to eating. This is why the Ingathering of the Souls of the Jewish

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<sup>642</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

<sup>643</sup> Psalms 119:20

people (*Knesset Yisroel*) is called,<sup>644</sup> “My shepherd-*Ra’ayati*-רעייתי,” meaning,<sup>645</sup> “My benefactor-*Parnassati*-פרנסתי,” in that “They sustain their Father in Heaven,”<sup>646</sup> in which “sustenance-*Parnassah*-פרנסה” refers to the matter of “food” (*Mazon*-מזון). This refers to Torah and *mitzvot*, as the verse states,<sup>647</sup> “Go and eat of My bread.”

That is, during the time of exile the primary service of *HaShem*-יהו"ה, blessed is He, is only with the aspects of *NeHi"Y*, similar to a fetus in its mother’s womb, that receives the food by way of the umbilicus, which only enters its innards. Nonetheless, through this there also is a small measure of the strengthening of the intellect (*Mochin*) and emotions (*Midot*) in a concealed way that only relates to action (*Ma’aseh*), as explained above.

Nevertheless, through the matter of gestation (*Ibbur*), which takes place during the time of the exile, a very great refinement and clarification (*Birur*) comes about. This is the matter of “the blood that spoils and becomes milk.”<sup>648</sup> That is, during the time of gestation (*Ibbur*) the blood spoils and becomes milk after the birth, from which the infant suckles.

In other words, the deeds of the *mitzvot* done during the time of exile become refined, similar to the food that the mother eats, which is transformed into blood, and from this blood, light and vitality is drawn to the souls of the Jewish people and

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<sup>644</sup> Song of Songs 1:9

<sup>645</sup> As stated in Midrash Shir HaShirim Rabbah 1:9

<sup>646</sup> See Zohar III 7b; Midrash Shir HaShirim Rabba 1:9 *ibid*.

<sup>647</sup> Proverbs 9:5; See Talmud Bavli, Brachot 57a

<sup>648</sup> Talmud Bavli, Niddah 9a; See Torah Ohr, Va’era 55c and on; Torat Chayim *ibid*. 97a and on (64d and on in the new edition).

illuminates within them in the coming future, in an aspect of intellect, grasp, and sight of *HaShem*'s-יהו"ה Godliness.

This is like an infant who suckles his mother's milk with his mouth, which enters his innards and strengthens his brains. This is known as "the Intellect of Suckling" (*Mochin d'Yenika*), until we reach the [aspect of] mature expansive intellect (*Mochin d'Galut*).<sup>649</sup> All this comes about through the refinements and clarifications (*Birurim*) during the time of the exile, which is compared to the time of gestation (*Ibbur*), this being the matter of the "the blood that spoils and becomes milk," as explained above.

This also explains why at birth there is the matter of crying, due to the great joy upon the revelation at birth, and also due to the sorrow and concealment during the gestation (*Ibbur*), (as explained above). That is, this sorrow is similar to the matter of the blood spoiling. Therefore, commensurate to the matter of sorrow due to the gestation (*Ibbur*), will be the gladness and joy upon birth (*Leidah*) and upon suckling the mother's milk, caused by the spoiling of the blood during gestation (*Ibbur*).

## 5.

With the above in mind, we can understand the two meanings of the word "I appeared-*Va'era*-וארא," in the past tense and in the future tense, and their relationship to the matters of gestation (*Ibbur*) and birth (*Leidah*). That is, there is that

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<sup>649</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 and the introductions and notes there.

which already was revealed to (the forefathers and to) the general ingathering of the souls of the Jewish people, which include the three forefathers, as they are in exile in the state of gestation (*Ibbur*).

At such a time, only an illumination of the aspects of *NeHi"Y* is revealed, whereas the emotions (*Midot*) (*ChaGa"t*, which is the level of the forefathers) and the intellect (*Mochin*), are in a diminished and immature state (*Katnut*), in which they are concealed, (this being the matter of "his head is between his knees," as explained above). There then is that which will be revealed in the coming future, at the time of redemption, this being the aspect of birth (*Leidah*), at which time the emotions (*Midot*) and the intellect (*Mochin*) will be revealed.

More specifically, through the revelation revealed in the souls of the Jewish people during the state of gestation (*Ibbur*), benefit is caused in the aspect of birth (*Leidah*). This refers to the matter of the blood spoiling during the gestation (*Ibbur*), which at birth (*Leidah*) transforms into milk.

Now, as this relates to our service of *HaShem*-יהוה, blessed is He, the spoiling of the blood is the matter of the embitterment and sorrow over the concealment and hiddenness during gestation (*Ibbur*), meaning during the time of exile, this being matter of Yitzchak, who is the aspect of *Might-Gevurah*. However, through this, the revelation and birth (*Leidah*) of redemption will be caused. This is why in the coming future the Jewish people will say to Yitzchak, "For you are our father."<sup>650</sup> This is because the bitterness causes the arousal of compassion (*Rachmanut*), which is the quality of Yaakov, as

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<sup>650</sup> Isaiah 63:15; See Talmud Bavli, Shabbat 89b

the verse states,<sup>651</sup> “He raised his voice and wept.” Through this there thereby is caused to be the joy and gladness upon suckling the milk, which causes the growth and maturation of the emotions (*Midot*) and the intellect (*Mochin*), first with “the Intellect of Suckling” (*Mochin d’Yenika*), and then with mature expansive Intellect (*Mochin d’Galut*).<sup>652</sup>

6.

This then, is the meaning of the verse,<sup>653</sup> “I appeared to Avraham, to Yitzchak, and to Yaakov as *E”l Shadday*-א”ל שד”י, but with My Name *HaShem*-יהו”ה I did not make Myself known through them.” This refers to the revelations that already existed when the Jewish people were in exile in a state of gestation (*Ibbur*) and that which was destined to be revealed through the birth (*Leidah*) of the exodus from Egypt.

About this verse states, “I appeared... as *E”l Shadday*-א”ל שד”י, but with My Name *HaShem*-יהו”ה I did not make Myself known through them.” For, even though, as explained above (in chapter one), the forefathers indeed had a revelation of the general Name *HaShem*-יהו”ה of the world of Emanation (*Atzilut*), this only was as the Name *HaShem*-יהו”ה is drawn down and revealed through His title *E”l Shadday*-א”ל שד”י.<sup>654</sup> However, this was not yet the revelation of the ultimate truth of

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<sup>651</sup> Genesis 29:11; See Tanya, Likkutei Amarim, Ch. 45

<sup>652</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 *ibid.*, and the introductions and notes there.

<sup>653</sup> Exodus 6:3

<sup>654</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of The Name (*Shaar HaShem*); Also see Torat Chayim, Va’era 91b (63c in the new edition).



the Name *HaShem*-יהו"ה, blessed is He, as revealed through our teacher Moshe upon the exodus from Egypt, and especially at the giving of the Torah.

The explanation is that upon the exodus from Egypt there was the matter of birth (*Leidah*), after which the matter of suckling (*Yenikah*) began, causing the growth and maturation of the emotions (*Midot*) and intellect (*Mochin*). However, more specifically, suckling (*Yenikah*) only brings about the physical growth of the limbs, as well as the growth and maturation of the emotions (*Midot*). This is because the limbs are connected to the emotions (*Midot*), as hinted by the fact that the 248-רמ"ח limbs correspond to the emotions (*Midot*), which are nine times nine-81, (being that *Zeir Anpin* has nine *Sefirot*, all of which include one another), times three (corresponding to the inner, middle, and outer [aspects of the vessels]) and the addition of the five kindnesses (*Chassadim*), which spawn the growth [totaling 248].<sup>655</sup> However, the brains and intellect (*Mochin*) are still in a diminished and immature state (*Katnut*), this being the matter of the “Intellect of Suckling” (*Mochin d’Yenikah*). In contrast, the mature and expansive intellect (*Mochin d’Gadlut*) was specifically brought about at the giving of the Torah.<sup>656</sup>

This then, is the true matter of the Name *HaShem*-יהו"ה, blessed is He, as [indicated by the word] “Singular-*Yachid*-יחיד” which transcends the aspect [indicated by the word] “One-

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<sup>655</sup> See *Etz Chayim*, Shaar 24 (Shaar Pirkei HaTzelem) Ch. 6; *Torah Ohr* 37d, 52a, 68c; *Likkutei Torah*, Beshalach 2d; *Bamidbar* 7a, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 27.

<sup>656</sup> See *Torat Chayim*, 448b (in the new edition); *Sefer HaMitzvot* of the Tzemach Tzedek, p. 25a.

*Echad-אחד*,” and was drawn down through Moshe who said,<sup>657</sup> “and what-*Ma”H-מה* are we.” This refers to the Power of What-*Ko’ach Ma”H-מה* כח of Wisdom-*Chochmah-חכמה*, this being the aspect of the nullification of independent existence (*Bittul b’Metziyut*), in that there is not even the nullification of the emotions, such that they should be unified, (this being the matter indicated by the word “One-*Echad-אחד*,” as explained in chapter three).

This likewise is the superiority of studying Torah, over and above fulfilling the action *mitzvot*, (even after the giving of the Torah, at which time there is the superiority of “Greater is one who is commanded and does”).<sup>658</sup> That is, the deeds of fulfilling the *mitzvot* is the aspect of the toil of a servant who obeys his Master’s voice and fulfills what He commands him etc. Nonetheless, he still has his own independent existence by which he fulfills the word of the King.

In contrast, Torah study is the aspect of the nullification of independent existence, in that in and of himself, he is nothing, nor does he do anything. Rather, he is solely like the King’s emissary, who proclaims the word of the King, causing it to be heard without adding anything of his own. Rather, he only commands and speaks the words of the King.

This is as our sages, of blessed memory, said<sup>659</sup> about Moshe, that “the *Shechinah* spoke from his throat.” This is especially so of the speech of [words of] Torah, that there is an

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<sup>657</sup> Exodus 16:7-8

<sup>658</sup> Talmud Bavli, Kiddushin 31a

<sup>659</sup> See Zohar III 232a (Ra’aya Mehemna), 7a, 265a; Midrash Shemot Rabba 3:15; Vayikra Rabba 2:3; Mechilta Yitro (Exodus) 18:19; Likkutei Sichot Vol. 4 p. 1,087.

emphasis in this of the bond of the person, (not so much to the intellect of the King, but) to the desire of the King, which becomes revealed in the speech and command of the King, being that “the word of the King rules,”<sup>660</sup> so that below, there is a drawing and revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, as He is Singular-*Yachid*-יהיד.

Now, even though at the giving of the Torah the truth of the Name *HaShem*-יהו"ה was revealed, nevertheless, there are various levels of the Name *HaShem*-יהו"ה itself.<sup>661</sup> Moreover, there is the Name *HaShem*-יהו"ה that no letters (*Otiyot*),<sup>662</sup> nor crowns (*Tagin*) nor vowels (*Nekudot*),<sup>663</sup> until the level of the Name *HaShem*-יהו"ה about which it states,<sup>664</sup> “Before the creation of the world there was Him and His Name alone,” (as cited by ShaLa”H).<sup>665</sup>

However, to come to the revelation of the highest level of the Name *HaShem*-יהו"ה, even after the birth (*Leidah*) of the

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<sup>660</sup> Ecclesiastes 8:4

<sup>661</sup> See Ohr HaTorah, Va’era p. 126 and on; Also see the discourse entitled “*Shiviti HaShem* – I have set *HaShem* before me always,” 5720, translated in The Teachings of The Rebbe 5720, Discourse 21 (Sefer HaMaamarim 5721 p. 160 and on).

<sup>662</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) (4a and on), cited in *Shnei Luchot HaBrit* 5a; *Hemshech* 5666 p. 431 and on, and elsewhere. Also see the continuum of the discourses of the 12<sup>th</sup> of Tammuz 5717, entitled “*HaShem Lee b’Ozrai*,” “*Se’u Yedeichem Kodesh*” and “*Baruch HaGomel*,” translated in The Teachings of The Rebbe 5717, Vol. 2, Discourse 28, 29 and 30, and elsewhere.

<sup>663</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4, The Vowels of Creation; Also see his Sefer HaNikkud translated as The Book of Vowels; Also see Ohr HaTorah, Va’etchana p. 384.

<sup>664</sup> *Pirkei d’Rabbi Eliezer*, Ch. 3; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) *ibid*.

<sup>665</sup> *Shnei Luchot HaBrit* 5a *ibid*.

exodus from Egypt and after the expanded intellect (*Mochin d'Gadlut*) of the giving of the Torah, there is yet another matter of gestation (*Ibbur*) and birth (*Leidah*),<sup>666</sup> this being the general matter of our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of exile.<sup>667</sup> Through this we come to the birth (*Leidah*) that will take place with the true and complete redemption, through our righteous Moshiach.

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<sup>666</sup> Also see Ohr HaTorah, Re'eh Vol. 7 p. 2,588.

<sup>667</sup> Tanya, Likkutei Amarim, Ch. 37

## Discourse 15

*“Bati LeGani -  
I have come to My Garden”*

Delivered on the eve Shabbat Parshat Beshalach, 11<sup>th</sup> of Shevat, 5724  
By the grace of *HaShem*, blessed is He,

This discourse has not been located or published as of  
the date of this publication.<sup>668</sup>

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<sup>668</sup> However, a second discourse by this title was said at the conclusion of Shabbat, and the variations between this discourse and that discourse are incorporated in the notes there.



# Discourse 16

## “*Tzidkat Peerzono b’Yisroel - The righteous deeds for His open cities in Israel*”

Delivered on the Shabbat Parshat Beshalach, 11<sup>th</sup> of Shevat, 5724  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>669</sup> “The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel,” (before which it states, “Louder than the sound of the archers amongst the water drawers etc.”). About this, his honorable holiness, my father-in-law, the Rebbe, whose Hilulah we are celebrating today,<sup>670</sup> cites what our sages, of blessed memory, stated,<sup>671</sup> “Rabbi Oshiya (whose name is of the same root as “Salvation-*Yeshuah*-ישועה,”<sup>672</sup> the essence of which is redemption) said: What is the meaning of the verse,<sup>673</sup> ‘The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel?’ The Holy One, blessed is He, did an act of charity (*Tzedakah*-צדקה)<sup>674</sup> for Israel by scattering them (*Pizran*-פזרן) amongst the nations,” about which Rashi

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<sup>669</sup> Judges 5:11

<sup>670</sup> In the discourse entitled “*Tzidkat Peerzono*” 5689 (Sefer HaMaamarim, Kuntreisim Vol. 1, 32b and on; 5689 p. 160 and on).

<sup>671</sup> Talmud Bavli, Pesachim 87b

<sup>672</sup> See Likkutei Levi Yitzchak, Igrot Kodesh, p. 346; Also see Likkutei Sichot, Vol. 18, p. 343 and on.

<sup>673</sup> Judges 5:11

<sup>674</sup> The word for “righteous deeds-*Tzidkat*-צדקת” and the word for “charitable deed-*Tzedakah*-צדקה” are of the same root.

comments,<sup>675</sup> “So that they cannot be extinguished [all together] as one.”

Now, the essential being of the Jewish people is in studying *HaShem* יהוה-ה' Torah and fulfilling His *mitzvot*. This is so much so, that even mundane permissible things that they do are done in a way of [the verse],<sup>676</sup> “Know Him in all your ways.” Thus, the one whose Hilulah we are celebrating today, explains that the meaning of the words “so that they cannot be extinguished [all together] at one,” (in essence) is referring to Torah and *mitzvot* (this being the essential existence and being of the Jewish people, as explained above).

In other words, because the Jewish people are scattered in many countries etc., even if one country oppresses them, by forbidding them from studying Torah and fulfilling the *mitzvot*, besides the fact that in other countries there indeed are Jewish people who **are** occupied in studying Torah and fulfilling the *mitzvot*, besides this, through them studying Torah and fulfilling the *mitzvot* they also strengthen the resolve (*Ko'ach v'Oz*) of those Jews who dwell under the evil decree - may the Merciful One save us - to be unmoved by all the obstacles and impediments, and to study Torah and fulfill the *mitzvot* with the full force of self-sacrifice (*Mesirat Nefesh*).

Through this, not only is it that the decrees of the nations of the world are incapable of extinguishing the Jewish people, Heaven forbid, but beyond this, they fulfill Torah and *mitzvot* with greater strength than ever, so much so, that it transcends

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<sup>675</sup> Rashi to Talmud Bavli, Pesachim 87b *ibid*.

<sup>676</sup> Proverbs 3:6; See Mishneh Torah, Hilchot De'ot Ch. 3



all measure and limitation, in a way of, “You shall burst forth-  
*u’Faratzta*-ופרצת.”<sup>677</sup>

This is because they then [fulfill Torah and *mitzvot*] in a way of self-sacrifice (*Mesirat Nefesh*) that transcends the chaining down (*Hishtalshelut*) as it is in man. For, as known, the beginning of the chaining down (*Hishtalshelut*) (in Man) is the power of intellect (*Ko’ach HaSechel*). In contrast, desire (*Ratzon*) transcends the chaining down (*Hishtalshelut*), and self-sacrifice (*Mesirat Nefesh*) stems from the force of the desire (*Tokef HaRatzon*) which transcends the intellect (*Sechel*).

This likewise is the meaning of his words at the conclusion of his discourse,<sup>678</sup> that through self-sacrifice (*Mesirat Nefesh*) for the Torah, “there is a drawing down of abundant goodness-*Toov*-טוב for the House of Israel,”<sup>679</sup> in which the word “goodness-*Toov*-טוב” is spelled with the *Meloofam* vowel, which [in a way] is loftier than the word “good-*Tov*-טוב” with the *Cholem* vowel,<sup>680</sup> in that it is “the [inner] goodness, that is, the choicest of the good,”<sup>681</sup> (and is

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<sup>677</sup> Genesis 28:14

<sup>678</sup> Sefer HaMaamarim, Kuntreisim Vol. 1 38a; 5678 p. 176.

<sup>679</sup> See Isaiah 63:7

<sup>680</sup> The word *Meloofam*-מלוּפּוּם means “The mouth makes an oo sound.” In contrast the *Cholem* vowel is called *Malefum*-מלאפּוּם, meaning “a full mouth,” in that the letter *Chet*-ח of the *Cholem* is of the first letters that emerge from the throat (אחה"ע), its letter *Lamed*-ל is of the letters of the tongue in the middle (לטלנ"ת), and its *Mem*-מ is of the letters of the lips (ברמ"פ), at the end. See Sefer HaNikud of Rabbi Yosef Gikatilla, translated as “The Book of Vowels,” section on the *Cholem* vowel.

<sup>681</sup> Shnei Luchot HaBrit, Mesechet Shavuot 190b; Also see Shnei Luchot HaBrit, Va’etchanan 368b (Torah SheB’Khtav); Likkutei Torah, Shir HaShirim 10d; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 131; Sefer HaMaamarim 5696 p. 23; 5703 p. 70.

the root of the good). This aspect transcends the chaining down of the worlds (*Hishtalshelut*), [and in this itself, is the aspect of “abundant goodness-*Rav Toov*-רב טוב”].

In other words, since the self-sacrifice (*Mesirat Nefesh*) transcends the chaining down (*Hishtalshelut*) as it is in man, it therefore reaches that which transcends the chaining down of the worlds (*Seder Hishtalshelut*) as it is Above, in *HaShem*’s-יהוה Godliness. Thus, self-sacrifice (*Mesirat Nefesh*) for Torah causes the drawing down of “abundant goodness-*Toov*-רב טוב to the House of Israel,” below ten hands-breadths, with openly revealed and clearly apparent goodness, both spiritually and physically.

## 2.

Now, this also is the meaning of, “The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel.” For, at first glance, according to the explanation of our sages, of blessed memory, that “He performed a charitable deed (*Tzedakah*-צדקה) toward Israel, in that He scattered them (*Pizran*-פזרן),” the verse should have used the word “His scattering-*Peezrono*-פזרונו,” [rather than His open cities-*Peerzono*-פרזונו].

However, the explanation is that the charitable deed (*Tzedakah*) that the Holy One, blessed is He, did in scattering (*Pizran*-פזרן) them etc., (“His scattering-*Peezrono*-פזרונו”), is the same matter as, “His open cities-*Peerzono*-פרזונו.” This refers to the matter of having self-sacrifice (*Mesirat Nefesh*), which transcends measure and limitation, that through this, there also is caused to be a drawing down from Above of the

aspect of “abundant goodness-*Rav Toov* רב טוב” that transcends measure and limitation. This is similar to the verse,<sup>682</sup> “Yerushalayim will be settled beyond its walls-*Prazot* פרוזות,” which Rashi explains means that it will be “without limit or measure.”

The explanation<sup>683</sup> is that, as known, Yerushalayim-ירושלים means “perfect fear-*Yirah Shalem* שלם-יראה,”<sup>684</sup> meaning, the perfection and wholeness (*Shleimut* שלימות) of fear (*Yirah* יראה) of *HaShem*-יהו"ה, blessed is He.<sup>685</sup> This is the essential point of fear of Heaven, which transcends intellect and is the aspect of the “treasury of fear of Heaven.”<sup>686</sup> This fear (*Yirah* יראה) stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, “Who is not hinted in any letter, any thorn or any stroke of a letter.”<sup>687</sup>

To explain, as known,<sup>688</sup> there are several levels of fear (*Yirah*) of Heaven; there is fear of punishment (*Yirat HaOnesh* היראת העונש), there is fear of sin (*Yirat Cheit* חטא-יראת) and there is fear of His exaltedness (*Yirat HaRommumut* הרוממות-יראת) etc. There also is fear of God (*Yirat Elohi* י"ה-יראת אלהי"ם) and fear of *HaShem* (*Yirat HaShem* יהו"ה-יראת).

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<sup>682</sup> Zachariah 2:8

<sup>683</sup> See the discourse entitled “*Tzidkat Peerzono*” *ibid.*, Ch. 5 and on (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 35a and on; 5689 p. 167 and on).

<sup>684</sup> Midrash Bereishit Rabba 56:10; Tosefot entitled “*Har*” in Talmud Bavli, Taanit 16a.

<sup>685</sup> Likkutei Torah, Drushei Rosh HaShanah 60b; Shir HaShirim 6c, and elsewhere.

<sup>686</sup> Talmud Bavli, Brachot 33b

<sup>687</sup> Likkutei Torah, Pinchas 80b; See Zohar III 257b

<sup>688</sup> See the introduction to *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*, and 13c and on, and elsewhere.

Now, in fear of *HaShem*-יהו"ה itself, there are several aspects, corresponding to the four letters of the [lower] Name *HaShem*-יהו"ה, all the way up to the aspect of fear (*Yirah*) of *HaShem*-יהו"ה stemming from the aspect of the thorn of the letter *Yod*-י of His Name. This is because all these aspects have some form and measure.

However, the **very essence** of fear of Heaven, is that its essential point is fear of Heaven that transcends intellect, stemming from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, "Who is not hinted in any letter or any thorn or any stroke of a letter."<sup>689</sup>

Now, the very essence of fear of Heaven, is specifically revealed through opposition, as our sages, of blessed memory, stated,<sup>690</sup> "[The word] 'and the Victory-*v'HaNetzach*-וְהַנְצָח'<sup>691</sup> refers to the building of Yerushalayim-יְרוּשָׁלַיִם." For it is specifically when there are obstacles and impediments against Torah and *mitzvot*, that the force of the desire (*Tokef HaRatzon*) for self-sacrifice (*Mesirat Nefesh*) which transcends intellect is awakened, this being the treasury of fear of Heaven.

This is why the verse states, "The righteous deeds for His open cities-*Peerzono*-פְּרִזוֹנוֹ in Israel," rather than, "His scattering-*Peezrono*-פְּזִרוֹנוֹ." For, the act of charity that the Holy One, blessed is He, did for the Jewish people by scattering them amongst the nations, is the matter of "His open cities-*Peerzono*-פְּרִזוֹנוֹ," which transcends measure and limitation, this being the

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<sup>689</sup> See Ginat Egoz, of the Godly Rabbi Yosef Gikatilla, translated under the title "HaShem is One" Volume One.

<sup>690</sup> Talmud Bavli, Brachot 58a

<sup>691</sup> Chronicles I 29:11

aspect of, “Yerushalayim will be settled **beyond** its walls-*Prazot*-פרזות.”

In other words, it is through the obstacles and impediments etc., of the time of the exile, [at which time there is the matter of “He scattered them amongst the nations” for the purpose of toiling in affecting refinements and clarifications (*Birurim*), because the refinement (*Birur*) of the sparks [of holiness] cannot happen as it did in the time of Shlomo, when the sparks became included automatically, like the flame of a candle in a large torch.<sup>692</sup>

In contrast, during exile the Jewish people must go to where the sparks of holiness are and refine them in their place.] It specifically is this that causes an arousal and revelation of the aspect of (Yerushalayim-ירושלים, meaning) the treasury of fear of Heaven present in every single Jew because of the essential self of his soul, which transcends measure and limitation.

There thereby is also caused to be a drawing down from Above of the aspect of the treasury of goodness that transcends the chaining down of the worlds (*Hishtalshelut*). This is as the verse states,<sup>693</sup> “*HaShem*-יהו"ה shall open His treasury of good for you,” so that there is a drawing down of abundant goodness-*Toov*-טוב for the House of Israel.”

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<sup>692</sup> See Torah Ohr, Bereishit 6a; Likkutei Torah, Bamidbar 4a, and elsewhere.

<sup>693</sup> Deuteronomy 28:12

### 3.

This is as explained in the discourse<sup>694</sup> based on what we observe with a king of flesh and blood. Namely, that the king has precious treasuries that he never uses, even for the greatest need, so much so, that they remain hidden from the eyes of all beholders. However, even so, in a time of war, the king will expend all his treasuries for the sake of victory over his enemies and all those who oppose him.

The likeness to this Above, is that the aspect of the Supernal treasury transcends light and revelation. (That is, it is a hidden treasury, meaning that it transcends the aspect of revelation.) The same is so of the soul. The aspect of the treasury of fear of Heaven of the soul is the matter of the essential point of fear of Heaven in the hidden recesses of the heart, stemming from the essential self of the soul, which is higher than the aspect of revelations.

In other words, essential point of fear of Heaven not only transcends the intellect, (which is the beginning of the inner manifest powers of the soul), but even transcends the general matter of the revelations of the soul, even the encompassing lights of the *Chayah* and *Yechidah* levels of the soul.

That is, even the *Yechidah* level of the soul is only the aspect of a name (and revelation), as our sages, of blessed memory, stated,<sup>695</sup> “They called her [the soul] by five names,

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<sup>694</sup> See the discourse entitled “*Tzidkat Peerzono*” *ibid.*, Ch. 6 and on (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 36b and on; 5689 p. 171 and on).

<sup>695</sup> See Midrash Bereishit Rabba 14:9; Devarim Rabba 2:37, and elsewhere with various different orderings. However, this is the order as it is in Etz Chayim,

*Nefesh, Ru'ach, Neshamah, Chayah, and Yechidah.*” That is, even the *Yechidah* level of the soul is only a name (*Shem*-שם) (a revelation) and is not the essential self of the soul.<sup>696</sup> However, the essential point the fear of Heaven stems from the essential self of the soul.

This then, is why this fear (*Yirah*-יראה) reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, as mentioned above (in chapter two), this fear (*Yirah*) stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, “Who is not hinted in any letter or in any thorn or any stroke of a letter.”

For, being that this fear stems from the essential self of the soul, which transcends the five names, *Nefesh, Ru'ach, Neshamah, Chayah, and Yechidah*, it therefore reaches higher than the four letters of the [lower] Name *HaShem*-יהו"ה, blessed is He, including even the thorn of the letter *Yod*-י. In other words, it reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, this aspect is revealed for the sake of the victory (*Nitzachon*). This refers to serving *HaShem*-יהו"ה, blessed is He, with actual self-sacrifice (*Mesirat Nefesh b'Po'el*), by which we achieve victory in the war. This is the empowerment granted to each and every Jew, as our sages, of blessed memory, stated,<sup>697</sup> that the Holy One, blessed is He, [Himself] assists

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Shaar 42 (Shaar Drushei ABY" A), Ch. 1; Also see the beginning of Shaar HaGilgulim, and elsewhere.

<sup>696</sup> See Sefer HaMaamarim 5696 p. 56.

<sup>697</sup> Talmud Bavli, Sukkah 52b; See Tanya, Likkutei Amarim, Ch. 13

him. Through this he can be victorious in the war, in serving *HaShem*-יהו"ה, blessed is He, every day, (except for Shabbat, being that on the contrary, the day of Shabbat is not a time of war).<sup>698</sup>

In other words, the power of self-sacrifice (*Mesirat Nefesh*), which transcends measure and limitation and therefore transcends all calculations etc., is similar to squandering the treasuries. That is, when it comes to the matter of self-sacrifice (*Mesirat Nefesh*), it does not apply to make calculations as to whether to spend the treasuries [or not] etc.

The discourse [continues] and explains that just as in the physical conquest of war, there are experts who are wise in the strategies of war, and there are regular soldiers, who have no knowledge of the wisdom of war strategies, but serve with simple faith and self-sacrifice, and the victory primarily comes through the soldiers, who battle with self-sacrifice, and they are the ones who bring victory, the same is so in a spiritual war, that the ones who are victorious in war are those soldiers that have been touched in their heart with the fear of *HaShem*-יהו"ה, blessed is He,<sup>699</sup> as he explains there at length.

Now, when he states that victory in the war is specifically brought about by the soldiers, this is not to negate the higher officers, who are occupied in war strategies, Heaven forbid. Rather, even the service of the higher officers must (not stem from intellect, nor even from revelations that transcend intellect, but must also be) with self-sacrifice (*Mesirat Nefesh*),

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<sup>698</sup> See Sefer HaMaamarim 5632 Vol. 1, p. 58; Torat Menachem, Sefer HaMaamarim Av p. 307, and elsewhere.

<sup>699</sup> See Sefer HaMaamarim 5689 p. 174 and the citations there, note 120.



like the simple soldiers. Through this, their service also stems from the essential self of the soul, which transcends the aspect of revelations, and they too are then included in the category of “those soldiers who have been touched in their heart by the fear of *HaShem*-יהו"ה, blessed is He.”

Now, the reason he specifies, “have been touched in the heart,” is because the aspect of the essential self of the soul, which transcends revelations, is specifically in the heart, rather than the brain. To explain, just as in an earthly kingdom, to be victorious in war, the king squanders his treasures and gives them to the soldiers, the same is so of the Heavenly Kingdom, that to be victorious in the war, they open the Supernal treasures, which transcend the aspect of revelation, and give them to the Jewish people, through which the treasury of the fear of Heaven is revealed in them.

The same is so in the reverse (from below to Above), that through the Jewish people standing steadfastly with self-sacrifice (*Mesirat Nefesh*), they thereby awaken the treasury of fear of Heaven within themselves, and “a spirit awakens a spirit etc.,”<sup>700</sup> in that they therefore open the Supernal treasury for them, [as the verse states],<sup>701</sup> “*HaShem*-יהו"ה shall open His treasury of good for you.”

This assists them in their service of *HaShem*-יהו"ה, blessed is He, to win the war, until it also is drawn down physically, in that “abundant goodness-*Rav Toov*-רב טוב is

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<sup>700</sup> See Zohar II 162b; Also see the Mittler Rebbe’s introduction to *Imrei Binah*, translated as *The Gateway to Understanding*, and elsewhere.

<sup>701</sup> Deuteronomy 28:12

drawn down for the House of Israel,” below ten hands-breadths, with openly revealed and clearly apparent goodness.

This may be understood in greater detail by prefacing with the explanation in the discourse given for the day of the Hilulah, “I have come to My garden, My sister, My bride...”<sup>702</sup>

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<sup>702</sup> This concludes the portion of this discourse that has been located and published. See, however, the next discourse entitled “*Bati LeGani*,” Discourse 17.

# Discourse 17

## “*Bati LeGani* - *I have come to My garden*”

Delivered upon the conclusion of Shabbat Parshat Beshalach,  
11<sup>th</sup> of Shevat, 5724

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

### 1.

The<sup>703</sup> verse states,<sup>704</sup> “I have come to My garden, My sister My bride.” In the discourse that he gave for the day of his Hilulah, the Rebbe, whose Hilulah we are celebrating today, explains that in Midrash it states<sup>705</sup> “I have come to My garden-*Gani*-גני,” meaning, “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.

For, at first, (before the sin), the *Shechinah* was below, in the Garden of Eden (*Gan Eden*). Afterwards, because of the

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<sup>703</sup> The preceding two discourses entitled “*Bati LeGani*” which was said on the eve of Shabbat, and the discourse entitled “*Tzidkat Peerzono*”<sup>\*</sup> of the day of Shabbat, were not fully preserved, but the variations between the first discourse and the second discourse are included in the notes of this discourse. [\*The first part of the discourse entitled “*Tzidkat Peerzono*” until the explanation of the discourse “*Bati LeGani*” was preserved, printed, and is adapted into English in Discourse 16 of this year.] This discourse is primarily founded upon the fourteenth chapter of the discourse entitled “*Bati LeGani*” 5710. [The fourteenth chapter is the chapter that corresponds to this year, 5724. See *Torat Menachim*, *Sefer HaMaamarim Bati LeGani* Vol. 1, p. V (5).]

<sup>704</sup> Song of Songs 5:1

<sup>705</sup> Midrash Shir HaShirim Rabba to Song of Songs 5:1

sin of the tree the knowledge of good and evil, and the sins that followed [in the generations] after it, they caused the *Shechinah* to withdraw from below to Above, until the seventh firmament.

Then, seven righteous *Tzaddikim* came and drew down the *Shechinah*, causing it to descend from Above to below. Each one did this through his service of *HaShem*-יהו"ה, blessed is He, until our teacher Moshe came, who is the seventh [generation from our forefather Avraham] and "all sevens are beloved,"<sup>706</sup> and drew down the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, from the (first) firmament to the earth, this being the primary aspect of the toil of serving *HaShem*-יהו"ה, blessed is He.

This is the meaning of the verse,<sup>707</sup> "The righteous shall inherit the earth, and dwell (וַיִּשְׁכְּנוּ-*Yishkenu*) upon it forever." That is, the righteous *Tzaddikim*<sup>A</sup> draw down the aspect of "He who dwells forever (*Shochein Ad*-שׁוֹכֵן עַד), who is exalted and holy,"<sup>708</sup> to be revealed below. This is brought about through their toil in serving *HaShem*-יהו"ה, blessed is He, with self-restraint (*Itkafiya*), and from self-restraint (*Itkafiya*) they then come to self-transformation (*It'hapcha*), through which "the glory of the Holy One, blessed is He, is elevated (*Istalek*) in all

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<sup>706</sup> Midrash Vayikra Rabba 29:11

<sup>707</sup> Psalms 37:29

<sup>A</sup> In addition to the righteous *Tzaddikim* of the early generations, mentioned above, this also includes the righteous *Tzaddikim* of each and every generation, to the point that (Isaiah 60:21; Sanhedrin 10:1 (90a)) states, "Your nation are all righteous-*Tzaddikim*."

<sup>708</sup> See the liturgy of the morning prayers of Shabbat and the holidays; Midrash Shir HaShirim Rabba *ibid.*, cites (Isaiah 57:15), "He who dwells forever and Whose Name is exalted and holy."

the worlds,”<sup>709</sup> specifying “elevated-*Istalek*-אסתלק,” this being the matter of the loftiest revelation.<sup>710</sup>

This then, is the general matter of [the verse],<sup>711</sup> “I will dwell within them (*v’Shachanti b’Tocham*-בְּתוֹכָם).” Now, in this there are two matters (explanations). [The first is] that “I will dwell” (*v’Shachanti*-וְשָׁכַנְתִּי) refers to the Tabernacle (*Mishkan*-מִשְׁכָּן) and the Holy Temple. This is because, once the Tabernacle (*Mishkan*) and the Holy Temple were constructed, the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lower worlds.

[The second is that the verse states], “within **them**-*b’Tocham*-בְּתוֹכָם,” (rather than “within it-*b’Tocho*-בְּתוֹכוֹ,” meaning within each and every Jew.<sup>712</sup> That is, through serving *HaShem*-יהו"ה, blessed is He, the *Shechinah* comes to dwell **within him**, (will “dwell (*v’Yishkenu*-וְיִשְׁכְּנוּ) forever”). This is in addition to the fact that through the general service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, they cause the matter of “I will dwell” (*v’Shachanti*-וְשָׁכַנְתִּי) in the literal sense, within the Tabernacle (*Mishkan*-מִשְׁכָּן) and the Holy Temple.

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<sup>709</sup> Tanya, Likkutei Amarim, Ch. 27 (34a); Likkutei Torah, Pekudei cites Zohar II 128b (and also cites to Zohar II 67b. Also see Zohar II 184a); Also see Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c.

<sup>710</sup> See Torah Ohr, Vayakhel *ibid.* (89d).

<sup>711</sup> Exodus 25:8

<sup>712</sup> 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.

This also is why one of the primary forms of service in the Tabernacle (*Mishkan*) was the matter of sacrificial offerings. This is because the meaning of the [word] “offering-*Korban*” is “coming close-*Kiruv*” which happens between the one below and the One Above, (as Rabbeinu Bachaye<sup>713</sup> states citing Zohar).<sup>714</sup>

The discourse continues,<sup>715</sup> stating that the general matter of the Tabernacle (*Mishkan*) is as the verse states<sup>716</sup> “And you shall make the boards for the Tabernacle of acacia-wood (*Shitim*-שטיים) standing up,” in which the term “acacia-wood-*Shitim*” is of the same root as “folly-*Shtut*.” This is because, the word “*Sheeta*” means to lean or veer, as in “to veer off-*Setiyah*” the straight path, stemming from the “folly-*Shtut*” of the side opposite holiness. This is as our sages, of blessed memory, stated,<sup>717</sup> “A person only commits a transgression if a spirit of folly (*Ru'ach Shtut*-רוח שטות) has entered him.” The toil is to transform this, and make it into the “boards-*Kerashim*” for the Tabernacle (*Mishkan*).

This likewise is why [the verse] specifically uses the word “boards-*Kerashim*,” because the word “board-*Keresh*” shares the same letters as “falsehood-*Sheker*”

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<sup>713</sup> Rabbeinu Bachaye to Leviticus 1:9

<sup>714</sup> Zohar III 5a, cited in Shnei Luchot HaBrit 211b; Sefer HaBahir, Section 46 (109), cited in Rekanati to Genesis 4:3, Exodus 28:18; Also see Shnei Luchot HaBrit ibid.

<sup>715</sup> In the third chapter.

<sup>716</sup> Exodus 26:15

<sup>717</sup> Talmud Bavli, Sotah 3a

שקר,” this being the opposite of “the eternal Truth (*Emet*-אמת) of *HaShem*-יהו"ה.”<sup>718</sup>

In other words, one must transform the “falsehood-*Sheker*-שקר” of the world, and turn it into a “board-*Keresh*-קריש” for the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*). (“The Tabernacle (*Mishkan*) is called the Holy Temple (*Mikdash*) and the Holy Temple (*Mikdash*) is called the Tabernacle (*Mishkan*)”).<sup>719</sup> Through this there is caused to be a Tabernacle (*Mishkan*-משכן) for the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, to dwell in (“I will dwell-*v'Shachanti*-ישכנתי”).

Now, since the toil is to affect the repair of the folly (*Shtut*-שטות), which is lower than intellect (*Sechel*), therefore the toil must be done in a way that is appropriate to what must be repaired. It therefore is understood that for this, it is not enough for one’s service of *HaShem*-יהו"ה, blessed is He, to accord to intellect (*Sechel*), but it must rather be service of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect.

This is similar to what Rambam writes in *Hilchot De’ot*,<sup>720</sup> that although the straightforward path is the middle path, nonetheless, if a person is swayed in the direction of one extreme, it is not enough for him to go on the middle path, but he rather must distance himself to the opposite extreme.

How much more is this so in regard to the folly (*Shtut*-שטות) of the side opposite holiness and the falseness (*Sheker*-

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<sup>718</sup> Psalms 117:2

<sup>719</sup> Talmud Bavli, Eruvin 2a

<sup>720</sup> Mishneh Torah, *Hilchot De’ot* 2:2

שקר) of the world. That is, to make it into a dwelling place (*Mishkan*) for *HaShem*-יהו"ה, blessed is He, this comes about specifically through serving Him in a way that transcends reason and intellect, and even transcends reason and intellect of the side of holiness. About this our sages, of blessed memory, stated in Tractate Ketubot,<sup>721</sup> “His folly (*Shuteih*-יה) was effective for the old man.”

From this it also is understood that those who can actualize this form of service of *HaShem*-יהו"ה, blessed is He, are called,<sup>722</sup> “The Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה.”<sup>B</sup> The matter of the soldiers of the army (*Tzava*-צבא)<sup>C</sup> is that to be victorious in the war they go with self-sacrifice (*Mesirat Nefesh*) (that is, service that transcends reason and intellect).

That is, victory cannot be achieved in any other way, but only when they go to war for the sake [being victorious] by giving up their souls (*Mesirat Nefesh*). This itself is the matter of each and every Jew, which is why [the Torah] calls them, “The Legions of *HaShem-Tzivot HaShem*-יהו"ה,” as stated in Tanya,<sup>723</sup> that even the most worthless of the worthless is prepared to sacrifice his life for the sanctification of the Name *HaShem*-יהו"ה.

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<sup>721</sup> Talmud Bavli, Ketubot 17a

<sup>722</sup> Exodus 12:41

<sup>B</sup> This is the name that the Jewish people were called during the exodus from Egypt, which was preparatory to the giving of the Torah, at which time they were given instruction in all matters of serving *HaShem*-יהו"ה, blessed is He, the general whole of which is the making of the Dwelling (*Mishkan*).

<sup>C</sup> According to all three explanations of the term “*Tzava*-צבא.” [See Ch. 11 of “*Bati LeGaani*” 5710, p. 131 and on.]

<sup>723</sup> Tanya, Likkutei Amarim, Ch. 18



He continues and explains that for the sake of victory in the war, the matter of the treasury is granted from Above. This is likened to the matter of war as it is with a king of flesh and blood. That is, even those treasuries that until now he never touched, not only his own treasuries, but even the treasuries that were amassed by his ancestors, which are so precious to him that he never displays them, however for the sake of victory in the war,<sup>D</sup> he will even place his own life on the line and squander all of his treasuries, as well as the treasuries amassed by his ancestors, and through doing so he is victorious in the war.

The explanation is that the matter of victory stems from the quality of *Victory-Netzach*, which reaches the very depth of the soul. Therefore, to the degree that a person grows in level and elevation, to that degree he will have greater depth in his quality of being victorious (*Nitzachon*). This is similar to what our sages, of blessed memory, stated,<sup>724</sup> “Any Torah scholar who does not avenge and carry enmity like a snake, is not a Torah scholar.”

This refers to the superior quality present in the matter of being victorious (*Nitzachon*), (only that the matter of vengeance and carrying enmity must accord to the conditions explained in Talmud and the legal authorities).<sup>725</sup> How much more is this the case in regard to a king, the matter of whom is

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<sup>D</sup> Which is the ultimate intent and desire of the king, and which is a matter that reaches even higher than his intellect, for which reason he does things that are not in accordance with the intellect, such as spending all the treasuries etc.

<sup>724</sup> Talmud Bavli, Yoma 22b and on

<sup>725</sup> See Talmud Bavli, Yoma 23a there; Also see Mishneh Torah, Hilchot Talmud Torah 7:13, and the Kessef Mishneh and Lechem Mishneh there.

that “from his shoulders and up, he is higher than the entire nation,”<sup>726</sup> including the ministers, that in him the quality of victoriousness (*Nitzachon*) is in full strength.

Because of this quality of victoriousness (*Nitzachon*) even in regard to those treasuries that he never would allow the eyes of man to see, not only does he open them up and give them, but he squanders them, and distributes them to the ministers, who are the officers over the soldiers. His intention in doing so is for the sake of the common soldiers, being that it is specifically they who actualize the victory. That is, even though the officers are the ones who are expert and knowledgeable in the wisdom of war strategy, nonetheless, the ones who actually bring the victory, are the common soldiers who actually sacrifice their own lives, (as also explained at the end of the Hilullah discourse).<sup>727</sup>

From this it is understood that for the Jewish people to be victorious in the war and transform the “falsehood-*Sheker*-שקר” of the world into the “boards-*Kersashim*-ים-קרשים” for the Tabernacle (*Mishkan*-משכן), within which the matter of “I will dwell” (*v'Shachanti*-ושכנתי) will take place, they not only are granted those matters that are in the category of revelation, but even those matters that below, are likened to the matter of a treasury,<sup>E</sup> which is hidden and concealed from the eyes of all

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<sup>726</sup> Samuel I 9:2; Explained in Ohr HaTorah, Vayera Vol. 4, p. 764b; Shir HaShirim, Vol. 2, p. 414 and on.

<sup>727</sup> In chapter nineteen (p. 154).

<sup>E</sup> The order in this is that there is first a drawing down in the way of a point (*Nekudah*), which is the matter of self-sacrifice (*Mesirat Nefesh*), and afterwards it is drawn down in a way of “The righteous deeds for His open cities (*Peerzonot*-פרוזנות),” which is the matter of “beyond its walls-*Prazot*,” (as explained before [in the preceding discourse [16] entitled “*Tzidkat Peerzono*,” in the manner expressed

beholders, except for the king himself. That is, this refers to a matter that transcends the entire matter of revelation (*Gilyu*), including the revelation at the loftiest levels.<sup>F</sup>

Now, in the matter of revelation (*Gilyu*), the loftiest level is revelation that has no end and conclusion. About this,

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[in the verse] (Genesis 28:14), “You shall burst forth (*uFaratzta*-ופרצת) to the east, and to the west, and to the north and to the south.”

<sup>F</sup> From this it is understood that even when there is service of *HaShem*-יהוה, blessed is He, in a way that there are all the revelations of his soul, in a way of no end and no limit, this is not yet sufficient, since it all is still a matter of light and revelation. However, since there is a drawing down from Above of a matter that transcends light and revelation, this must likewise be so below, since “the righteous *Tzaddikim* are similar to their Creator” (Bereishit Rabba 67:8; Bamidbar Rabba 10:5). The explanation is that even in all the levels of the righteous *Tzaddikim*, when service of *HaShem*-יהוה, blessed is He, is according to reason and intellect, then it takes on his own form, which is the matter of light (*Ohr*). Therefore, it is not sufficient for there to [only] be love of *HaShem*-יהוה, blessed is He, “with all your heart and with all your soul,” but there also must be the love of Him, “with all your more-*Bechol Me’odecha*-בכל מאדך” (Deuteronomy 6:5). (It specifically is this form of service that is called “actualizing the will of the Ever Present One” (See Chiddushei Aggadot of the Maharsha to Talmud Bavli, Brachot 35b; Ohr Torah of the Rav, the Maggid of Mezhritch, Section 166; Likkutei Torah, Shlach 42c).) This refers to the matter of self-sacrifice (*Mesirat Nefesh*). Additionally, this matter is not just something that is considered to be a stringency or a beautification, but it rather relates to and is crucial to victory over the side opposite of holiness, such that without it, the matter of the side opposite holiness is possible in the lowest levels. This is as explained in the discourse (in chapter thirteen), that it is possible for a person to use the power of Torah, to make a *Halachic* ruling that is the opposite of Torah, Heaven forbid, (this being the matter of the opposite of “the sound of the archers” (Judges 5:11) [the archers] referring to those who correctly] say that the impure is impure and that the pure is pure,” (Tanna d’Bei Eliyahu Rabba, Ch. 10; See the discourse entitled “*Amar Rabbi Oshiya*” 5689 Ch. 3 [Sefer HaMaamarim 5689 p. 163 and on]). The test of this is whether there is the matter of “amongst the water drawers” (see Tanna D’Bei Eliyahu Rabba, Ch. 10 *ibid.*), which is that he draws to others). For, since for him, the study is solely a matter of intellect, it is possible for him to come up with intellectual inferences using his own intellect, that are the opposite of the Torah. The victory over this, is solely by way of serving *HaShem*-יהוה, blessed is He, in a way that transcends the intellect, which is the matter of self-sacrifice (*Mesirat Nefesh*).

in the discourse<sup>728</sup> he brings the teaching of Tikkunei Zohar,<sup>729</sup> “The limitless light of the Unlimited One (*Ohr Ein Sof*) is above to no end and below to no conclusion.” That is, from the fact that it is called “light-*Ohr* אור,” it is understood that it is a matter of revelation (*Giluy*), being that the definition of light (*Ohr* אור) is revelation (*Giluy*). However, this is not a regular light (or revelation), but rather is a “light-*Ohr* אור” that is called “endless-*Ein Sof* אין סוף,” which transcends the matters of “above to no end and below to conclusion.”

He then explains the greatness of this matter, by first explaining the matter of “below to no conclusion,”<sup>G</sup> meaning, until the lowest of all levels in the order of the chaining down of the worlds (*Seder Hishtalshelut*) in this lowly world, which is the world of Action (*Asiyah*), and moreover, in the world of Action (*Asiyah*) itself, not only in matters of holiness or permissible matters within it, but even in the matter of the external husks (*Kelipot*), which also are bound to the world of Action (*Asiyah*).

Beyond this, it even refers to matters that are below the external husks (*Kelipah*). For, as explained in Tanya,<sup>730</sup> when a person sins and transgresses the will of *HaShem*-יהו"ה, blessed

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<sup>728</sup> In chapter twelve (p. 132).

<sup>729</sup> The end of Tikkun 57; Zohar Chaddash Yitro 34c; Also see Tikkunei Zohar, Tikkun 19.

<sup>G</sup> That is, even though the language of the Zohar is that [it first states] “above to no end” (and afterwards) “below to no conclusion,” nevertheless, he first explains the matter of “below to no end,” since this is a matter that has greater relation to man’s service of *HaShem*-יהו"ה, blessed is He. Additionally, it is from the explanation of “below to no conclusion” that we better understand the elevated level of the matter of “above to no end.” From this it is understood by way deduction, the greatness of the level of the treasury, which transcends the matter of the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*).

<sup>730</sup> Tanya, Likkutei Amarim, Ch. 25

is He, he even is worse and lesser than the side opposite holiness and the external husks (*Kelipah*), as in the teaching,<sup>731</sup> “The gnat preceded you.”

This is because the external husks (*Kelipah*) fulfill the purpose for which they were created. This is not only so of the matter of the external husks and peel (*Kelipah*) that protect the fruit,<sup>732</sup> but even of the matter of the external husks (*Kelipah*) as they seduce and entice a person to transgress the will of *HaShem*-יהו"ה, blessed is He, like the example of the prostitute who was hired by the king to attempt to seduce the prince,<sup>733</sup> by which she fulfills the command of the king. In contrast, this is not so of a person who sins and transgresses the will of *HaShem*-יהו"ה, blessed is He, in that he even is lower than this.

In this itself, there is a way that one sins and transgresses either in matters of the side opposite holiness or in permissible matters. However, there is even a lower matter than this. This is when a person uses matters of holiness to do the opposite of *HaShem*'s-יהו"ה Supernal will, blessed is He,<sup>H</sup> which is analogous to “one who seizes the king’s head, drags it down and dips his face into etc.,” (as [the Alter Rebbe] concludes in Tanya there).<sup>734</sup> This refers to what the discourse states,<sup>735</sup> that he uses the power of Torah to make *halachic* rulings that are the opposite of Torah. This too is included in the matter of “far

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<sup>731</sup> Talmud Bavli, Sanhedrin 38a

<sup>732</sup> *Shnei Luchot HaBrit* 19b, cited in *Ohr HaTorah Na"Ch* Vol. 2, p. 834 and on; *Sefer HaMaamarim* 5659 p. 176; 5704 p. 139 and on, and elsewhere.

<sup>733</sup> *Zohar* II 163a; Tanya, *Likkutei Amarim*, Ch. 9, Ch. 29.

<sup>H</sup> Similar to the matter of an idol being placed in the Sanctuary of the Holy Temple.

<sup>734</sup> See Tanya, *Likkutei Amarim*, Ch. 24 *ibid*.

<sup>735</sup> In chapter thirteen (p. 134)

below.” (This concludes the explanation in the first thirteen chapters [of the Hilullah discourse].

## 2.

Now, in the fourteenth<sup>1</sup> chapter he continues [and states], “With all the above, we can understand the verse that states,<sup>736</sup> “You enliven them all,” that this is the radiance of the light of *HaShem*’s יהוה Godliness that is drawn down to bring all novel beings into existence from nothing to something, and to enliven them.

This is as stated in *Iggeret HaKodesh*, Epistle 20, that there is a radiance of a radiance of a radiance present within all the created, formed, and actualized etc. This refers to the Godly light and vitality that is drawn down in all novel creations, as in the teaching,<sup>737</sup> “He provides livelihood and sustains [the entire world], from the horns of wild oxen to the eggs of lice.” That is, the light and vitality is even drawn down to illuminate to the lowest of lowliest levels. This is as the verse states,<sup>738</sup> “If I ascend to heaven, You are there; if I make my bed in the lowest depths [of hell], behold, You are there.” (This concludes the quote of his words.)

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<sup>1</sup> To elucidate, the number 14 relates to the level of the moon which is already “positioned in a state of wholeness” (*Zohar* I 150a, 225b). For, a lunar month is not 30 complete days, but is rather (*Beit Yosef*, *Orach Chayim* 426) 29 days, 12 hours, and 793 *chalakim*. We therefore find that the wholeness and perfection of the moon is between the 14<sup>th</sup> and the 15<sup>th</sup>.

<sup>736</sup> *Nehemiah* 9:6

<sup>737</sup> See *Talmud Bavli*, *Avodah Zarah* 3b

<sup>738</sup> *Psalms* 139:8

In other words, even though there are matters that are far below, and as explained before, there are many levels in this, all the way far below, nonetheless, even those matters are included in in the verse, “You enliven them all,” specifying, “them all-*Kulam*-כולם.” This even includes those matters that are far below to the furthest extent, even including the external husks (*Kelipot*), and even including those matters that are below the external husks (*Kelipot*), referring to a person who transgresses the will of *HaShem*-יהו"ה, blessed is He, (as will be [further] explained in chapters four and five).

### 3.

The explanation is that when the verse states, “and You enliven etc.,” what is meant is not actually the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is as the Alter Rebbe stated in *Shaar HaYichud VeHaEmunah*,<sup>739</sup> that the word “You-*Atah*-אתה” refers to the letters from *Aleph*-א through *Tav*-ת and the five-*Hey*-ה sources of speech [the throat, palate, tongue, teeth and lips] which are the sources from which the letters (*Otiyot*) emerge.<sup>740</sup>

However, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He,

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<sup>739</sup> Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 2.

<sup>740</sup> Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (*The Vowels of Creation*).

transcends the matter of the letters (*Otiyot*),<sup>741</sup> and “is not hinted in any letter or in any thorn or any stroke of a letter.”<sup>742</sup> Even though no other matter enlivens, except for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, Heaven forbid to think so, as in the teaching of our sages, of blessed memory, “[The word], ‘To Him-*Eilav*-אליי’ means ‘To Him and not to His attributes,’”<sup>743</sup> nevertheless, the vitality can be as He is in His Essential Self, blessed is He, or as it arose in the Supernal desire of His Essential Self, to hide and conceal Himself in the Supernal light that, “before Him is darkness.”<sup>744</sup>

This then, is what the Alter Rebbe meant by stating that the word “You-*Atah*-אתה” refers to the letters (*Otiyot*) etc. In other words, the drawing down of vitality in all novel creations is through the manifestation of His Essential Self, blessed is He, in concealing and hiding Himself through the letters (*Otiyot*).<sup>J</sup>

In the discourse he adds and states, “[This] is the radiance of the light of *HaShem*’s-יהו"ה Godliness that is drawn down to **bring all novel beings into existence** from nothing to something, and to enliven them.” In other words, even though the verse states “You **enliven** (*Mechayeh*-מחיה) them all,” this is similar to what the Alter Rebbe explains in Shaar HaYichud

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<sup>741</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

<sup>742</sup> Likkutei Torah, Pinchas 80b; See Zohar III 257b

<sup>743</sup> Sifrei cited in Pardes Rimonim, Shaar 32 (*Shaar HaKavanah*) Ch. 2

<sup>744</sup> See Tikkunei Zohar, Tikkun 70 toward the end (135b)

<sup>J</sup> It is with the above in mind that it is understood why it is necessary to bring a proof from the verse that states, “And You enliven them all,” even though it is a simple thing to understand that “there is nothing besides Him” (Deuteronomy 4:35). For, the intention is to the matter of the light (*Ohr*), (which is the radiance of the Godly light) that is drawn down to below to no conclusion etc.



VeHaEmunah,<sup>745</sup> “Do not just read it as ‘enliven-*Mechayeh*-מחיה,’ but read it as, ‘bring into being-*Mehaveh*-מהוה,’<sup>746</sup> meaning, from nothing to something.”

This is as he cites earlier from the teaching of the Baal Shem Tov [in Shaar HaYichud VeHaEmunah],<sup>747</sup> on the verse,<sup>748</sup> “Forever, *HaShem*-יהו"ה, Your word stands in the heavens,” that the letters (*Otiyot*) of speech (*Dibur*) from *Aleph*-א to *Tav*-ת in the ten utterances [of creation]<sup>749</sup> stand continuously, as indicated by the word “standing-*Nitzav*-נצב,” (as in the verse,<sup>750</sup> “You are standing-*Nitzavim*-נצבים,” and,<sup>751</sup> “A commissioner-*Nitzav*-נצב reigned”), indicating the absence of change, [and that this is] within all novel creations, to bring them into being and sustain them. This is as he continues in the discourse, that “the light of *HaShem*’s-יהו"ה Godliness is drawn down to bring all novel beings into existence,” and continues, “to enliven them.”

The explanation is that in regard to the matter of coming into being (*Hithavut*-התהוות) and the matter of having vitality (*Chayut*-חיות),<sup>K</sup> there is a difference in their **revelation**, as

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<sup>745</sup> Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2 *ibid*.

<sup>746</sup> See Pardes Rimonim, Shaar 6 (Shaar Seder Amidatan) Ch. 8.

<sup>747</sup> Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

<sup>748</sup> Psalms 119:89

<sup>749</sup> Mishnah Avot 5:1

<sup>750</sup> Deuteronomy 29:9

<sup>751</sup> Kings I 22:48; Ohr HaTorah, Nitzavim p. 1,201 and on.

<sup>K</sup> In another style of expressing this: There is the essence of the thing, meaning the very essence of its existence, which stems from the matter of its coming into being (*Hithavut*-התהוות), and then there is the [nature] of its existence, meaning, its natural qualities and makeup etc., which stem from the matter of vitality (*Chayut*-חיות).

explained elsewhere at length.<sup>752</sup> Namely, in regard to the coming into being of novel creations, their Creator, the Holy One, blessed is He, willed that their coming into being would be in a way that He conceals Himself from them. Furthermore, this is so much so, that according to the senses of the novel creature, he senses himself as having no cause or source giving him existence, but instead senses himself as a true existent being (a something-*Yesh*). Moreover, this also is how he appears in the eyes of others.

In contrast, in regard to the matter of vitality (*Chayut*), if a person deeply contemplates how it is that he lives, he will come to the point of understanding, that he senses that there is a source which enlivens him, (even though the understanding and sense of this in a diminished and constrained state).

For example, in the utterance,<sup>753</sup> “Let the earth sprout vegetation,” there are two matters. There is the coming into being of the vegetation, and there are the particular ways by which the vegetation is sustained and enlivened. That is, some require much rain, and some require little rain. The same applies to the amount of heat required by each kind. If a person contemplates all this, he will come to know and understanding that there is One who supervises every single particular of everything necessary and appropriate to each kind of grass and vegetation, so that it can live. Moreover, through knowing and understanding the matter of “You enliven,” he then will come to understanding that there necessarily must be One who brings

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<sup>752</sup> See Sefer HaSichot, Torat Shalom p. 121 and on.

<sup>753</sup> Genesis 1:11

everything into being, since the “something” did not bring itself into being.

This then, is why the word that is **revealed** in the verse is “You **enliven** (*Mechayeh*-מְחַיֶּה) them all,” and from this it then is derived and learned, “Do not just read it as ‘enliven-*Mechayeh*-מְחַיֶּה,’ but read it as, ‘bring into being-*Mehaveh*-מְהַוֶּה.” As known,<sup>754</sup> the [method of] “do not read, [but rather read],” never comes to negate [the simple meaning of the text], but comes to include an additional matter. In other words, from the matter of “[You] enliven-*Mechayeh*-מְחַיֶּה” we then come to recognize the matter of “[You] bring into being-*Mehaveh*-מְהַוֶּה.” Both matters are included in the same verse and in the same word, “And You **enliven-*Mechayeh***-מְחַיֶּה them all,” this being “the radiance of the light of *HaShem*’s-יְהוָה Godliness (the limitless light of the Unlimited One – *Ohr Ein Sof*) that is drawn down to bring all novel beings into existence, and enliven them.”

#### 4.

Now, in regard to the fact that the verse states, “And You enliven **them all** (*Kulam*-כֻּלָּם),” this not only includes the worlds, matters of holiness, and matters that are permissible. (As we find in various places that the word “all-*Kol*-כֻּל” sometimes only means “most is like all,” but does not actually mean all.)<sup>755</sup> Rather, [here, the word all] even includes matters of the external husks (*Kelipot*). This because in regard to

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<sup>754</sup> Halichot Eili, Section 3; Likkutei Sichot Vol. 21 p. 24, note 27.

<sup>755</sup> See Turei Zahav to Orach Chayim 582, Se’if Katan 3

everything that exists in the world, (not just “most is like all”), including the existence of the external husks (*Kelipot*), the general principle is that “the something (*Yesh*) does not make itself.” It must therefore be said that even that existence is included in the words, “and You enliven them all.”

About this he brings the teaching of our sages,<sup>756</sup> that “the Holy One, blessed is He, provides livelihood and sustains [the entire world], from the horns of wild oxen to the eggs of lice.” To explain, “the horns of wild oxen” (*Karnei Re'emim*-קרני ראמים) refers to the greatest and largest creatures, whereas the “eggs of lice” (*Beitzei Kinim*-ביצי כנים) refers to the smallest creatures.

This is how it physically is, and it likewise is so of their spiritual counterparts, (being that the physical chains down from the spiritual). This is as stated in the book *Tur Bareket*<sup>757</sup> (from one of the students of the Arizal), that the “horns of wild oxen” (*Karnei Re'emim*-קרני ראמים) refers to the secret of the ten horns,<sup>758</sup> these being the ten *Sefirot* of the Crown-*Keter*. (That is, the matter of the wild ox (*Re'em*-ראם) is very lofty, which in the *Sefirot* are the *Sefirot* of the Crown-*Keter*, and “the horns of wild oxen” (*Karnei Re'emim*-קרני ראמים) refers to the highest level in the Crown-*Keter* itself.) [In other words], this refers to the ultimate spiritual [level].

In contrast, the “eggs of lice” (*Beitzei Kinim*-ביצי כנים) refers to the smallest of creatures, even spiritually, in that the Godliness in it is small, this being the matter of the external

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<sup>756</sup> See Talmud Bavli, Avodah Zarah 3b

<sup>757</sup> See Ohr HaTorah, Chayei Sarah 124b and on; Vol. 2, p. 444a and on.

<sup>758</sup> Daniel 7:7

husks (*Kelipah*). This is as explained in Pri Etz Chayim<sup>759</sup> about the spiritual matter of “lice-Kinim-כנימים.” That is, the word “lice-Kinim-כנימים” has the numerical value of 120-קכ”כ, hinting at the 120-קכ”כ permutations (*Tzirufim*) of *HaShem*’s-יהו”ה title God-*Elohi*”m-אלהי”ם. Now, His title “God-*Elohi*”m-אלהי”ם-86” (which has the same numerical value as “the natural order-*HaTeva*-הטבע-86”)<sup>760</sup> is called “the shield-*Magen*-מגן” which [covers] over His Name *HaShem*-יהו”ה.<sup>761</sup> This is why it is called “lice-Kinim-כנימים-120,” which is of the same root as the word “Title-*Kinuy*-כנויי-86,” in that the “title-*Kinuy*-כנויי-86” comes in place of the Name and is the loss of the Name, (as brought in the responsa of Maharik).<sup>762</sup>

This is similar to the explanation of the Rav, the Maggid of Mezhritch,<sup>763</sup> on [the Mishnah],<sup>764</sup> “He who seeks to make his name great, loses his name,” that in order to “make His Name great,” as in the teaching of our sages, of blessed memory,<sup>765</sup> “The Holy One, blessed is He, went a distance of five-hundred years (all the way to the lower worlds) in order to acquire a name for Himself.” This comes about through “the

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<sup>759</sup> Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 7

<sup>760</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Pardes Rimmonim, Shaar 12 (*Shaar HaNetivot*), 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; Likkutei Torah, Re’eh 22c.

<sup>761</sup> Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 4; Ohr HaTorah (Yahal Ohr) to Psalms there.

<sup>762</sup> Shaalot u’Teshuvot Maharik (Rabbi Yosef Kolon), Shoresh 162.

<sup>763</sup> Likkutei Amarim, Section 202; Ohr Torah Section 390

<sup>764</sup> Mishnah Avot 1:13

<sup>765</sup> Midrash Kohelet Rabba 7:1 (2)

loss of His name,” so that all that remains is His title-*Kinuy*-כנוי-86. We thus find that the (eggs of) lice-*Kinim*-כנים-120 indicates the matter of the external husks (*Kelipot*),<sup>L</sup> and that there too, there is a drawing down of Godly light and vitality. This is similar to the teaching of our sages, of blessed memory,<sup>766</sup> “[The verse states],<sup>767</sup> ‘there is nothing besides Him’ – even sorcery.”<sup>768</sup>

## 5.

Now, as explained above, the drawing down to far below also includes matters that are even lower than the external husks (*Kelipot*), which refers to a person who transgresses the will of the Creator. About this he continues in the discourse, stating: “This is as stated,<sup>769</sup> ‘If I ascend to heaven, You are there; if I make my bed in the lowest depths [of hell] (*She’ol*-שאול), behold, You are there.” “The lowest depths [of hell]” (*She’ol*-שאול) is the matter of the punishment for those who transgress His will.<sup>M</sup> About this the verse states,

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<sup>L</sup> This is why, in Egypt there was the plague of lice-*Kinim*-כנים, being that “the handle of the axe comes from the forest itself,” (Talmud Bavli, Sanhedrin 39b, cited in Tanya, Ch. 31), and through this, the exodus from Egypt (*Mitzrayim*-מצרים) was thereby possible, this being the matter of the leaving constraints (*Meitzarim*-מיצרים) and limitations.

<sup>766</sup> Talmud Bavli, Chullin 7b

<sup>767</sup> Deuteronomy 4:34

<sup>768</sup> See Rashi to Chullin 7b *ibid.* – “Even sorcery is not beside Him, meaning to say, without His will. For, if there is no decree upon a person from before Him, evil cannot be done to him.”

<sup>769</sup> Psalms 139:8

<sup>M</sup> It is for this reason that the lowest depths [of hell] – *She’ol*-שאול – was created on the second day, on the day that dispute was created (Bereishit Rabba 4:6). This was not the case on the first day which is called “one day-*Yom Echad*-יום אחד” (Genesis 1:5), since “the Holy One, blessed is He, was Singular-*Yachid*-יחיד in His

“If I make my bed in the lowest depths [of hell] (*She'ol*-שאוֹל), behold, You are there.” That is, there too the limitless light of the Unlimited One (*Ohr Ein Sof*) is present.

In Shaar HaTzitzit of the Mittler Rebbe,<sup>770</sup> he explains why the words “If I ascend to heaven” and the words “If I make my bed in the lowest depths [of hell]” are said together. That is, just as “if I ascend to heaven, You are there,” so likewise, “if I make my bed in the lowest depths [of hell], behold, You are there,” meaning **literally You**, just as He is in heaven.<sup>N</sup>

As he explains at length,<sup>771</sup> “God made one opposite the other,” and therefore, just as in the ultimate level of elevation on the side of holiness (this being the spiritual aspect of “the horns of wild oxen” (*Karnei Re'emim*-קַרְנֵי רֵאמִים)), the matter of the Supernal “hairs” (*Sa'arot*-שְׁעוֹרֹת) of the beard is present,<sup>772</sup> as it states,<sup>773</sup> “The Ancient of Days (*Atik Yomin*) sat, His garment was white as snow and the hair of His head like clean wool,” (referring to the Tallit and its Tzitzit-fringes),<sup>774</sup> indicating the greatest and loftiest light above, (this being “the

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world” (Rashi to Genesis 1:5, citing Bereishit Rabba 3:8). This is also the substance matter of Yom HaKippurim, as our sages, of blessed memory, stated (Bereishit Rabba ibid.), “One day-*Yom Echad*-יּוֹם אֶחָד – This refers to Yom HaKippurim,” since on Yom HaKippurim the Satan has no dominion (Talmud Bavli, Yoma 20a).

<sup>770</sup> Imrei Binah, Shaar HaTzitzit, Ch. 22-23

<sup>N</sup> In other words, just as “the limitless light of the Unlimited One (*Ohr Ein Sof*) is above to no end and below to no conclusion,” the same is likewise so in man’s service of *HaShem*-ה'שׁוּמָה, blessed is He. That is, there is a state and standing in which “if I ascend to heaven, You are there,” (similar to “above to no end”), and there is a state and standing in which “if I make my bed in the lowest depths [of hell], behold, You are there,” (similar to “below to no conclusion”).

<sup>771</sup> Ecclesiastes 7:14

<sup>772</sup> See Likkutei Torah, Emor 31d and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25; Sefer HaMitzvot of the Tzemach Tzedek 104b and on, and elsewhere.

<sup>773</sup> Daniel 7:9

<sup>774</sup> Also see Likkutei Torah, beginning of the Torah portion of Korach.

depth of the height (*Omek Rom*)”),<sup>775</sup> [which] because to its greatness, is not in [man’s] power to receive, except through constrictions (*Tzimtzumim*), this being the constriction (*Tzimtzum*) caused by the separation of the skull (*Gulgolet*), after which the hairs (*Sa’arot*) are caused to grow - the same is so on the side opposite holiness, [as it states],<sup>776</sup> “They adhere to the hairs.”

In other words, [the side opposite holiness adheres] to where the drawing down of *HaShem*’s יהוה Godliness is in a state of constriction (*Tzimtzum*), and when there then is additional constriction (*Tzimtzum*), this being the matter of the hairs (*Sa’arot*), the side opposite holiness has a hold there and derives vitality.

This is as we find [that it states],<sup>777</sup> “The hair of a woman is considered to be nakedness.” In contrast, about the Nazirite the verse states,<sup>778</sup> “He shall be holy, the growth of hair on his head shall grow.” This is because the hairs (*Sa’arot*) of the Nazirite are from the aspect of “hairs” (*Sa’arot*) as they are on the side of holiness. In contrast, when the “hairs” (*Sa’arot*) are in a place of constrictions (*Tzimtzumim*) and judgments (*Dinim*), there is a drawing of vitality from them to the side opposite holiness, (which is “the depth of the abyss” (*Omek Tachat*),<sup>779</sup> which is the lowest depth of hell (*She’ol*-שאוּל)).<sup>780</sup>

<sup>775</sup> Sefer Yetzirah 1:5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

<sup>776</sup> Zohar III 60b

<sup>777</sup> Talmud Bavli, Brachot 24a

<sup>778</sup> Numbers 6:5

<sup>779</sup> See Sefer Yetzirah 1:5 *ibid.*

<sup>780</sup> 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 כפר”ת correspond to the seven chambers of purgatory-*Gehinnom*-גיהנום.”



However, about this the verse states, “If I make my bed in the lowest depths [of hell], behold, You are there.” This is as Yonah said,<sup>781</sup> “From the belly of the grave (*She’ol*-שאול) I cried out.” In other words, even in the lowest depth of hell (*She’ol*-שאול) he recognizes (and senses) the Godliness.<sup>o</sup>

Now, beyond even this, the verse states,<sup>782</sup> “He lowers to the grave (*She’ol*-שאול) and raises up.” As explained there, this descent is for the purpose of ascent, and the ascent (“and raises up”) is commensurate to the descent (“He lowers”). In other words, from the punishment of “He lowers to the grave (*She’ol*-שאול)” itself, we can understand the great elevation brought about through it. For, as known,<sup>783</sup> the punishments of Torah are not just for the sake of punishing, Heaven forbid to think so, for the Torah is the “Torah of Kindness,”<sup>784</sup> and this being so, even its punishments are a matter of kindness-*Chessed*. That is, the ultimate purpose of [the punishment] is to repair the person and return him to goodness. This is so much so, that he comes to such elevation that even the matter of “He lowers to the grave (*She’ol*-שאול)” is worthwhile (which even is

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<sup>781</sup> Jonah 2:3

<sup>o</sup> However, [it should be pointed out that] for Yonah, the matter of “the lowest depth of hell-*She’ol*-שאול” was not an undesirable matter that was brought about by his own hand. On the contrary, this matter was brought about because *HaShem*-יהוה, blessed is He, commanded the fish to swallow him so that he does not drown in the sea (Metzudat David to Jonah 2:1). Therefore, it is not such a great wonder and novelty that even in the lowest depth of hell (*She’ol*-שאול) he recognized *HaShem*'s-יהוה Godliness. The primary novelty and wonder is that even “if I make my bed in the lowest depth of hell (*She’ol*-שאול),” meaning that when man himself descends to the lowest depth of hell (*She’ol*-שאול) due to [his own] sins etc., nevertheless, “behold, You are there.”

<sup>782</sup> Samuel I 2:6

<sup>783</sup> See Likkutei Sichot, Vol. 22 p. 71 and elsewhere.

<sup>784</sup> Proverbs 31:26

lower than the external husks (*Kelipah*), as mentioned above). This is as our sages, of blessed memory, stated,<sup>785</sup> “It is better for him to be judged and be brought into the Coming World.” Thus, since this is the harshest judgment, we can understand the commensurate level of pleasure and goodness that comes to them from it.

From all the above we can understand that even in the lowest of the lowest levels, even a person who sins willfully, with sins that are the ultimate rebelliousness, such that he uses the power of Torah to arrive at a matter of Torah law (*Halachah*) which is the opposite of Torah, (meaning that he uses matters of holiness themselves, and thereby empowers the side opposite holiness), there too the limitless light of the Unlimited One (*Ohr Ein Sof*) is drawn down “below to no conclusion.”

## 6.

The discourse continues: All this is because the light (*Ohr*-אור-207) is in essence limitless (*Ein Sof*-אין סוף-207) and it therefore is also limitless (*Ein Sof*) in its spreading forth, with many levels and chainings down (*Hishtalshelut*), all the way below, literally etc. Moreover, wherever it is drawn and spreads forth it remains unaffected and undergoes no change whatsoever. That is, it is unlike the relationship of the soul with the body, being that the soul is moved by the occurrences of the body. In contrast, the Godly light that enlivens and brings into

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<sup>785</sup> Talmud Bavli, Chagigah 15b

being, is not moved, nor does it undergo any change whatsoever.

Now, the fact that changes are possible in the light (*Ohr*) through investment and manifestation (*Hitlabshut*), in that the manifestation (*Hitlabshut*) causes some change, is only in regard to the vitality (*Chayut*) that is in a state of [potential] power (*Ko'ach*), and as known, vitality (*Chayut*) that is in a state of [potential] power (*Ko'ach*) comes from the vessels (*Keilim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in that the vessels (*Keilim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are in a state of actual [tangible] existence.

This is as stated in the above-mentioned Iggeret HaKodesh, that the beginning of “somethingness” (*Yesh*) is in the vessels (*Keilim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and due to this, changes and movement are applicable in them. In contrast, when it comes to the light (*Ohr*-אור) that enlivens, there is no change or movement in it whatsoever etc. (This concludes the quote of his words.)

This is explained at length by the Tzemach Tzedek in the discourse known as “*Drush Gimmel Shitot* – The teaching of the three views,”<sup>786</sup> (about the second view). Namely, that even in regard to the vessels (*Keilim*) of the world of Emanation (*Atzilut*), though they are called “vessels” (*Keilim*), no matter of change applies to them. About this he explains,<sup>787</sup> founding

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<sup>786</sup> Printed in *Ohr HaTorah*, Inyanim p. 258 and on.

<sup>787</sup> *Ohr HaTorah* *ibid.*, Ch. 10 and on (p. 273 and on).

himself on the explanation of the Mittler Rebbe<sup>788</sup> on the teaching of Zohar in the Torah portion of Vayetztei,<sup>789</sup> that the Holy One, blessed is He said [to King Dovid], “I will not use My vessels, but will rather use your vessels.”

The word “*Maneen*-מאנין” [in the Zohar] means “vessels-*Keilim*-כלים,” and “My vessels” refers to the aspect of the vessels (*Keilim*) of the world of Emanation (*Atzilut*). They are called “**M**y vessels” because “He and His life force and organs are one.”<sup>790</sup> In contrast, “your vessels” refers to the vessels (*Keilim*) of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

He continues there and explains, (and this likewise is the explanation in [the discourse of the Alter Rebbe entitled] “*v’Shavtah*” of the year 5562<sup>791</sup> (which is in the handwriting of the Mittler Rebbe and includes the glosses of the Tzemach Tzedek)), that the matter of the vessel (*Kli*) is the aspect of limitation (*Gvul*) and constraint (*Tzimtzum*), which limits and constricts the light (*Ohr*). However, above in the world of Emanation (*Atzilut*) it does not apply to say that the vessel (*Kli*) actually limits the light (*Ohr*), being that there, everything is an aspect of *HaShem*’s יהו"ה Godliness. This being so, it cannot be said that the vessels (*Keilim*) themselves are actually in a state of limitation (*Gvul*). Heaven forbid to say such a thing about *HaShem*’s יהו"ה Godliness.

Rather, the explanation is that for a matter of limitation to be possible, that is, to limit something outside of the world

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<sup>788</sup> Biurei HaZohar 134d and on.

<sup>789</sup> Zohar I 148b

<sup>790</sup> Introduction to Tikkunei Zohar, 3b.

<sup>791</sup> Printed in Maamarei Admor HaZaken 5562 Vol. 1, p. 188 and on.

of Emanation (*Atzilut*), this is brought about through (the general matter of the ten *Sefirot* of the world of Emanation (*Atzilut*), and more specifically through) the vessels (*Keilim*) of the world of Emanation (*Atzilut*), (which are called “*Maneen-קמאני*” [in the the Zohar]). Nonetheless, the vessels (*Keilim*) of the world of Emanation (*Atzilut*) themselves are unlimited (*Bli Gvul*).<sup>792</sup>

The likeness to this in man (*Adam-אדם*) below, (who is [called man-*Adam-אדם* because] “I am likened-*Adameh-אדםה* to the Supernal One”),<sup>793</sup> is that when the power to write in the hand is drawn down through his separate fingers to write a one letter, even though he is writing one letter, he has the power to write many letters, except that right now, he limits himself to this, and what comes out in ink on the paper is a single letter.

However, he explains that it is not so remote to say that this also is so of the world of Emanation (*Atzilut*), (even though, at first glance, how could a matter of limitation (*Gvul*) be applicable in the world of Emanation (*Atzilut*), even to limit something that is outside of Himself). This is understood a priori, from the view of Rambam that, “He and His wisdom are one; He is the Knower, He is the Known, and He is the Knowledge itself.”<sup>794</sup> Now, if the Rambam says this about the Essential Self of the Creator, then at the very least, it would be

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<sup>792</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 29.

<sup>793</sup> Isaiah 14:14; Sefer Asarah Maamarot, Maamar Eim Kol Chai, Part 2, Ch. 33; Shnei Luchot HaBrit 3a, 20b, and elsewhere.

<sup>794</sup> Mishneh Torah, Hilchot Yesodei HaTorah 2:10; Hilchot Teshuvah 5:5; Also see the end of Shemonah Perakim of the Rambam.

applicable to say so of the ten *Sefirot* of the world of Emanation (*Atzilut*).

However, we still must understand how the matter of limitation could be caused in “My vessels.” For, it makes sense that in man, even though the essence of his soul transcends all limitation, nonetheless, limitation in the power of writing is possible, being that it passes through the hand and the fingers of the hand. However, above in the world of Emanation (*Atzilut*) it does not apply to say this, since “He has no body, nor any likeness of a body.”<sup>795</sup>

The explanation is that *HaShem*-יהוה, blessed is He, is all capable (*Kol Yachol*) and therefore also has the power of limitation (*Ko'ach HaGvul*).<sup>P</sup> He therefore can bring the matter of limitation (*Gvul*) about, even without vessels (*Keilim*) that are outside the world of Emanation (*Atzilut*).

Based on this, the Rebbe Maharash explains<sup>796</sup> the existence of evil. This is as the verse states,<sup>797</sup> “[He] creates evil,” even though about the world of Emanation (*Atzilut*) the verse states,<sup>798</sup> “Evil shall not dwell with You.” For, being that although *HaShem*-יהוה, blessed is He, is limitless (*Ein Sof*), He also is capable of illuminating and bestowing in a limited way

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<sup>795</sup> See the liturgical hymn “*Yigdal*,” which is based upon the Rambam’s commentary to Mishnah, Sanhedrin, Perak Chelek (Ch. 10), in the third fundamental principle.

<sup>P</sup> This is as stated in *Avodat HaKodesh* [Part 1, Ch. 8], that if one was to say that He only possesses the power of limitlessness (*Ko'ach HaBli Gvul*) but does not possess the power of limitation (*Ko'ach HaGvul*) then he would be limiting His perfection, blessed is He.

<sup>796</sup> In the discourse entitled “*Chayav Adam Levarach*” 5638, Ch. 30-31 (*Sefer HaMaamarim* 5638 p. 167 and on).

<sup>797</sup> Isaiah 45:7

<sup>798</sup> Psalms 5:5; *Likkutei Torah*, Bamidbar 3c and on; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 54

(*Gvul*), this being so, from here there also is a drawing forth of, “[He] creates evil,” and it is one and the same, in that the source of evil stems from measure, limitation, and constriction.

From all the above it is understood that even in the vessels (*Keilim*) of the world of Emanation (*Atzilut*), no change or movement is applicable, since they are “My vessels,” and transcend limitation, except that this is the power to limit that which is outside the world of Emanation (*Atzilut*).

7.

It should be added that this matter, that change and movement is inapplicable in the world of Emanation (*Atzilut*), is also found in relation to actual conduct. That is, the difference between Yosef and the other tribes is well-known.<sup>799</sup> That is, about Yosef it is written,<sup>800</sup> “He came home to do his work,” [which Targum translates],<sup>801</sup> “To examine the accounting ledgers,” and he subsequently became second to the king,<sup>802</sup> to the point [that the verse states],<sup>803</sup> “Without you no man may lift up his hand or foot in all the land of Egypt.” However, even so, he remained in the same state and standing in his service of *HaShem*-יהו"ה, blessed is He, which was the level of service of the world of Emanation (*Atzilut*).

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<sup>799</sup> See Maamarei Admor HaZaken 5565 Vol. 1, p. 192 and on; Torat Chayim, Vayechi, p. 243b and on; Ohr HaTorah, Mikeitz Vol. 6, p. 1,102a and on; Sefer HaMaamarim 5633 Vol. 1 p. 63 and on; 5677 p. 103 and on; 5688 p. 23 and on.

<sup>800</sup> Genesis 39:11

<sup>801</sup> Targum Onkelus to Genesis 39:11

<sup>802</sup> See Genesis 41:40, 41:43; Pirkei d'Rabbi Eliezer, Ch. 11.

<sup>803</sup> Genesis 41:44

In contrast, about the tribes the verse states,<sup>804</sup> “They did not recognize him.” This is because the state and standing of the tribes in their service of the Creator, was such that [they said about themselves],<sup>805</sup> “Your servants are shepherds,” in that they secluded themselves outside the city, so that the matters of city [life] would not distract them from their service of the Creator, and they thus had no recognition of Yosef’s way of serving *HaShem*-יהוה, blessed is He. That is, at the very same time that his state and standing was such that by his hand all the affairs of the land of Egypt were carried out, [the land of Egypt being] “the nakedness of the earth,”<sup>806</sup> at the very same time, his service of *HaShem*-יהוה, blessed is He, was the way of service of the world of Emanation (*Atzilut*).

This is because the level of the tribes was in the world of Creation (*Briyah*), whereas the level of Yosef was in the world of Emanation (*Atzilut*), (as explained at length in Torah Ohr).<sup>807</sup> It is about this that Yosef told his brothers,<sup>808</sup> “Am I under God-*Elohi*”מ-אלהי?” That is, he was saying, “I am higher than *HaShem*’s-יהוה title (*Kinuy*-כנוי-86) ‘God-*Elohi*”מ-אלהי-86,’ which is [the aspect of] Kingship-*Malchut* of the world of Emanation (*Atzilut*) (and is the source of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*)). I am not under His title ‘God-*Elohi*”מ-אלהי’ as you are.” Thus, since Yosef was from the aspect of the world of Emanation (*Atzilut*), therefore, worldly thoughts caused no

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<sup>804</sup> Genesis 42:8

<sup>805</sup> Genesis 47:3

<sup>806</sup> Genesis 42:9, 42:12; See Midrash Kohelet Rabba 1:4

<sup>807</sup> Torah Ohr 103a and on.

<sup>808</sup> Genesis 50:19



distraction in him whatsoever, as the Rebbe Maharash explained.<sup>809</sup>

With this, he also explains<sup>810</sup> the words of our sages, of blessed memory,<sup>811</sup> “It is revealed and is known before the One who spoke and the world was,” specifying “is known-*Yadu'a-ידוע*.” That is, “it is known” automatically, not in a way of being invested and manifest (*Hitlabshut*) in the aspect of thought (*Machshavah*). He explains that this is the meaning of Rambam’s statement, “He is the Knower, He is the Known, and He is the Knowledge itself.”<sup>812</sup>

To explain, in the matter of knowledge (*Da'at*), as it is Above in *HaShem's* יהו"ה-יה Godliness, there are two matters. There is the lower knowledge (*Da'at Tachton*) and there is the upper knowledge (*Da'at Elyon*). The lower knowledge (*Da'at Tachton*) is in a way that “He is the Knower,” in a way of inner manifestation (*Hitlabshut*), so to speak, due to which there is a change between before the knowledge, during the knowledge and after the knowledge. However, the upper knowledge (*Da'at Elyon*) is in way of “He is the Known,” meaning that “before Him it is known” automatically, not by way of inner manifestation (*Hitlabshut*).

Nevertheless, even in the aspect of the upper knowledge (*Da'at Elyon*), all the particulars are known to Him. This is as our sages, of blessed memory, stated,<sup>813</sup> “On Rosh HaShanah

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<sup>809</sup> Sefer HaMaamarim 5627 (Kehot 5760) p. 323.

<sup>810</sup> Sefer HaMaamarim 5627 *ibid.* (Kehot 5760) p. 322.

<sup>811</sup> Talmud Bavli, Tractate Eruvin 13b

<sup>812</sup> Mishneh Torah, Hilchot Yesodei HaTorah 2:10; Hilchot Teshuvah 5:5; Also see the end of Shemonah Perakim of the Rambam.

<sup>813</sup> Talmud Bavli, Rosh HaShanah 18a

all creatures pass before Him like a flock of sheep (who are counted one by one), and all are glanced upon with a single glance,” (even though they pass one after the other).<sup>814</sup> This refers to the matter of *HaShem*'s יהו"ה's particular supervision over every single particular found below. This is to such an extent that our sages, of blessed memory, stated,<sup>815</sup> “Even before a thought forms in a person’s heart, it already is revealed and known before Him, blessed is He,” except that it is in a way that “it is revealed and known before Him,” not that He manifests within that knowledge, only that it is known automatically, in and of itself.

With this, the Alter Rebbe<sup>816</sup> answers [the question], that at first glance, above in *HaShem*'s יהו"ה's Godliness, the knowledge by which He understands and knows the creations, is like the matter of extraneous thoughts (*Machshavot Zarot*) and idle matters. However, this is not in a way of being manifest and invested (*Hitlabshut*) in the thought at all, but rather in a way of being openly revealed and known automatically, similar to how it was for Yosef, that thoughts of worldly matters caused him no distraction.

He adds that we also find this in the leaders of the Jewish people in later generations, and that this was affected by the Baal Shem Tov, of righteous memory. That is, even though the Baal Shem Tov was in the physical world below, for him it was no contradiction at all to also be in the upper worlds. This is as

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<sup>814</sup> See Rashi to Rosh HaShanah 18a ibid.

<sup>815</sup> Midrash Bereishit Rabba 9:3

<sup>816</sup> Maamarei Admor HaZaken 5565 Vol. 1, p. 192 and on ibid. Also see Torat Chayim and Ohr HaTorah ibid.

the Mittler Rebbe explains,<sup>817</sup> that the Baal Shem Tov prayed many prayers to be able to respond to an inquirer, even while in a state of the ascent of his soul etc. In other words, even though to be capable of responding to questions asked about worldly matters, the response must be according to the particulars of the question and the questioner, nonetheless, at the very same time, he remained in his service of *HaShem*-יהו"ה, blessed is He, on his own level, as he was in the upper world.

He concludes there and states that on the evening of Shabbat, the Baal Shem Tov was two thirds in the upper world and one third below, whereas on the mundane days of the week he was in the opposite state of being, (that is, one third above, and two thirds below). In other words, this elevation, that mundane matters did not distract him from his service of *HaShem*-יהו"ה, blessed is He, was not due to the elevation of Shabbat, but stemmed from himself.

This is why he concludes that this similarly was so during the mundane days of the week, just as in relation to Yosef, in that thoughts of worldly matters did not distract him. In other words, this is similar to what is openly revealed and known. The same is so in regard to the righteous *Tzaddikim*, who are similar to their Creator,<sup>818</sup> which is why even when they respond according to the particulars of the petitioner, they are unmoved and unchanged etc.

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<sup>817</sup> Torat Chayim ibid. p. 249c; Also see Maamarei Admor HaZaken and Ohr HaTorah ibid.

<sup>818</sup> Midrash Bereishit Rabba 67:8; Bamidbar Rabba 10:5

The discourse continues that the reason the enlivening light undergoes no change or movement whatsoever, is because “it does not become intermingled.” The explanation is that the distance of relative comparison and relation between the limitless light of the Unlimited One (*Ohr Ein Sof*) and [the level] of far below, is not sufficient reason for not being moved or undergoing change.

Proof for this is the manifestation of the soul within the body. That is, even though, being that they are opposites, there is a distance of relative comparison between them, and their bond [one with the other] is solely by virtue of “He who does wonders,” (as Rama writes in *Shulchan Aruch*),<sup>819</sup> nonetheless, once it manifests [in the body] the soul indeed become moved by the occurrences of the body. In contrast, the light of *HaShem*’s יהו"ה Godliness, which brings into being and enlivens, is unmoved and undergoes no change. This is because it does not become intermingled.

As he continues [to explain] in the discourse: This is as the verse states,<sup>820</sup> “There is none holy like *HaShem*-יהו"ה.” About this the *Zohar* states,<sup>821</sup> “There are various [levels of] holiness, but ‘there is none holy like *HaShem*-יהו"ה.” This is because the holiness of *HaShem*-יהו"ה, blessed is He, is unlike the various levels of holiness in the chaining down of the worlds (*Hishtalshelut*). This is because the levels of holiness in the

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<sup>819</sup> *Shulchan Aruch* 6:1

<sup>820</sup> *Samuel I* 2:2

<sup>821</sup> *Zohar III* 44a

chaining down of the worlds (*Hishtalshelut*) refer to those aspects that are holy and separately transcendent, and do not come to be manifest.

However, when they do become manifest, they come to the aspect of being grasped, and it is the grasp that effects the change. In contrast, this is not so of the holiness of *HaShem*-יהו"ה, which is the aspect of the light (*Ohr*), to which the levels of holiness in the chaining down of the worlds (*Hishtalshelut*) cannot compare. This refers to the fact that He is not manifest, and even when He is manifest, He does not come to a state of being grasped, being that He does not become intermingled.

This can be compared to light as it is below, in that it illuminates, but does not become intermingled. By way of example, there can be light illuminating through glass, and the glass could be red, green, or white, [and<sup>822</sup> what is grasped is red, green, or white. It could be said that this is because they are the three lines and modes (which generally include the totality of the chaining down (*Hishtalshelut*)).

That is, red (refers to judgment-*Din*) and is the line and mode to the left. Green refers to the middle line and mode. White refers to the line and mode of kindness-*Chessed* [to the right] That is, there are differences in their appearances. However, the light itself is simple, and there is no appearance in it whatsoever stemming from the tint of the glass, in that it only appears this way [as it passes] through them.

Even when the light illuminates through them by way of investment and manifestation (*Hitlabshut*), [in that once the light passes through the glass it no longer appears to be simple,

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<sup>822</sup> See the note of the Rebbe to the discourse “*Bati LeGani*” 5710 (Ch. 14).

but is red or green etc., meaning that it comes through in a way that has some measure of relation to the glass, which in the analogue is the matter of the manifestation of light that brings into being and enlivens], nonetheless, the light itself is not grasped, since it does not become intermingled.

By way of this example, the same may be understood about the Godly light and vitality that enlivens. That is, the light [itself] undergoes no change, in that there is no change or movement in it whatsoever. All this is because the light (*Ohr-אור*-207) is essentially limitless (*Ein Sof*-אין סוף-207). Therefore, even as it spreads forth, it is in a state of limitlessness (*Ein Sof*) and is drawn down to all the levels, even the most final and lowest level. Moreover, wherever it is drawn down it is unmoved and undergoes no change, but remains in the state of the simplicity of the Essential Self of *HaShem*-יהו"ה, blessed is He. (This concludes the quote of his words.)

This is explained at great length by the Rebbe Rashab, whose soul is in Eden,<sup>823</sup> about the difference between a light (*Ohr-אור*) and a power (*Ko'ach*-כח). That is, even when it comes to the loftiest matter in man, this being the intellect, which is the beginning of the revelation of the essential self of the soul, it is not in a way of simple light (*Ohr Pashut*), but is in a way of a power (*Ko'ach*), the matter of which is that change and movement is applicable to it.

This is also why there are different levels in intellect, such as inner intellect, and external intellect, deep intellect, and shallow intellect. This matter not only stems from the

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<sup>823</sup> See the discourse entitled "*Ein Omdin*" 5667 (*Hemshech* 5666 p. 477 and on).

differences and changes in the refinement and clarification of the brain of the one who conceptualizes, in that a person who more greatly refines and clarifies the vessel of his brain will be capable of receiving deeper intellect, without which he only will be capable of receiving external or shallow intellect.<sup>Q</sup>

For, if we were to say that this only stems from the refinement and clarification of the vessel of one's brain, there could not be a person who first grasps the inner intellect and only then grasps the external intellect. For, if this matter [only] stems from the refinement and clarification of the brain, the order of things should be that to the degree that a person works with the vessel of his brain and conceptualizes to a greater degree, he should receive more light. Therefore, a reversed order, in which one first grasps the inner intellect and only then grasps the shallow and external intellect, would be inapplicable.

Now, it cannot be said that the reason a person can grasp the inner intellect first and then grasp the external intellect, is because he currently is occupied in a Tractate that relates to the inner intellect, rather than a Tractate that relates to the outer external intellect. For, we observe that sometimes, even in the very same matter of intellect, a person can grasp the particulars of the inner aspect first, and grasp the external particulars later, even in the same matter of intellect.

This being so, it must be said that the difference and change in receiving the intellect does not stem from the refinement and clarification of the brain, but there also are

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<sup>Q</sup> To elucidate based upon what it states in *Hemshech* 5666 (p. 477 and on *ibid.*): Even though it is possible to presume that this is so, the truth is that it is not so etc.

changes in the intellect itself. This is why it is called the “power” of the intellect (*Ko’ach HaSechel*) rather than the “light” of the intellect (*Ohr HaSechel*).

In contrast, this is not so of the matter of light. For, even though there are differences between the light of the sun, the light of the moon, and the light of a candle and torch, this is unlike the changes between inner intellect and outer intellect. This is because the change is not in the light itself, but only because one light relates to the greater luminary, which the sun, and the other light relates to the lesser luminary, which is the moon, and another light relates to the candle and torch. Because of this, they are distinct and different from each other, but not because of a change in the light itself.

He continues and explains that the reason that the light of the sun does not illuminate below, to the same degree as it illuminates above, is because the sun also is a novel limited creation.<sup>R</sup> However, here we are discussing a light (*Ohr*-אור-207) that is essentially limitless (*Ein Sof*-אין סוף-207) and therefore, even when it is drawn down below, it’s drawn down in a way of no conclusion. This is because it does not intermingle, nor is it moved, nor does it undergo change.

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<sup>R</sup> Additionally, the reason that it does not illuminate to such a great extent below is not because of the light, but because of the opacity of the air as it is below. For, as known, due to the physicality of the beings that are below, there is caused to be a thickness and opacity in the air, and it is due to this that the light does not come through to such an extent.



The conclusion of the chapter is, “This is the meaning of ‘far below to no conclusion.’ This refers to the spreading forth and revelation to even the lowest of lowliest levels.” In the chapters that follow, he concludes by explaining the matter of “the limitless light of the Unlimited One (*Ohr Ein Sof*) is above to no end,” that even there it is in this way. That is, wherever it is found, it is in a way of “to no end.”

However, both matters (“high above to no end” and “far below to no conclusion”) are called “light” (*Ohr*), the matter of which is revelation (*Giluy*), even though it is in a way that transcends the creations. Therefore, even as it is drawn down below it does not become intermingled, nor does it undergo change. However, this is not yet the matter of the treasury (*Otzar*), the matter of which is “that which is concealed” (*Satum*), and is not at all a matter of revelation (*Giluy*).

Now, this treasury (*Otzar*) is given to the Jew, being that he is a part of the Legions of *HaShem-Tzivot HaShem*- צבאות יהוה. This is so that he can go forth to war with the world, beginning with the war against the foreign god within you, referring to the evil inclination,<sup>824</sup> in a way that, “[The word] ‘and the Victory-*v’HaNetzach*’<sup>825</sup> refers to (the building of) Yerushalayim-ירושלים,” (as stated in Talmud).<sup>826</sup>

In other words, he must construct the Yerushalayim-ירושלים within himself, referring to the “perfect fear-*Yirah*

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<sup>824</sup> Talmud Bavli, Shabbat 105b

<sup>825</sup> Chronicles I 29:11

<sup>826</sup> Talmud Bavli, Brachot 58a

*Shalem*-שלם יראה.”<sup>827</sup> This comes about through serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), which even transcends the power of the intellect, and even the highest level of intellect. This is the matter of the treasury of fear of Heaven<sup>828</sup> present in each and every Jew, stemming from the fact that he literally is “a part of God from on high.”<sup>829</sup> This refers to the aspect of the singular-*Yechidah*-יחידה level of the soul, which receives from the Singular One-*Yachid*-יחיד,<sup>830</sup> meaning, the Singular One of the world (*Yechido Shel Olam*).

When a Jew takes this treasury and squanders it in serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), he then is victorious in the war, and thereby affects that [from Above] they squander the Supernal treasuries,<sup>S</sup> and he is granted all precious matters, this being

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<sup>827</sup> Midrash Bereishit Rabba 56:10; Tosefot entitled “*Har*” in Talmud Bavli, Taanit 16a.

<sup>828</sup> See Talmud Bavli, Brachot 33b

<sup>829</sup> Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v'Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben Me'ah Shanah to Shefa Tal; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhrich; Da'at Tevunot of the Ramchal, Section 158; GR”A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

<sup>830</sup> Etz Chayim, Shaar 42, Ch. 1 *ibid.*; Also see Likkutei Torah, Re'eh 25a; Sefer HaMaamarim 5696 p. 57.

<sup>S</sup> It should be added that with respect to the treasuries Above in *HaShem*'s-יהו"ה Godliness, there is also the inclusion of the matter of the revelation of *HaShem*'s-יהו"ה Godliness through the righteous *Tzaddikim* (Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5). This is especially so of the leader of the generation, as it states (Talmud Bavli, Eruvin 41a), “The body follows after the head.” That is, even after he ascends in elevation after elevation, nevertheless, he does not leave his flock (See Iggeret HaKodesh of the Rebbe Rayatz, Vol. 1 p. 141), and “just as he stands and serves there, so too, he stand and serves

much higher than even the limitless light of the Unlimited One (*Ohr Ein Sof*) which is “high above to no end and far below to no conclusion.”

This is also the meaning of what our sages, of blessed memory, stated in Midrash [on the verse,<sup>831</sup> “My portion is *HaShem*-יהו"ה, says my soul].” They said,<sup>832</sup> “This is analogous to a king who entered a country accompanied by a duke, a prefect, and a commander. One person said, ‘I will choose the duke as my patron.’ Another said, ‘I will choose the prefect as my patron.’ And still another said, ‘I will choose the commander as my patron.’ Amongst them was a clever man who said, ‘I will choose the King.’”

We find this in the Alter Rebbe’s service of *HaShem*-יהו"ה, blessed is He, that he would say, “Who do I have in the heavens? And besides You I desire nothing on earth.<sup>833</sup> I do not want Your lower Garden of Eden! I do not want Your upper Garden of Eden! I want nothing but You alone!” (This is as related by the Tzemach Tzedek and also is publicized in the printed word).<sup>834</sup>

Now, this matter is demanded of each and every Jew, that he should desire the King, meaning that he should only

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here,” and he [continues] to draw forth all matters into revelation, with openly revealed and clearly apparent goodness, (and it obviously is without pain and suffering) to the point that we clearly see the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) in a manner in which “I will dwell (*v'Shachanti*-ושכנתי),” as it states (Isaiah 40:5), “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see etc.”

<sup>831</sup> Lamentations 3:24

<sup>832</sup> Midrash Eicha Rabba 3:8

<sup>833</sup> Psalms 73:25

<sup>834</sup> Sefer HaMitzvot of the Tzemach Tzedek, Shoresh Mitzvat HaTefillah, Ch. 40 (Derech Mitzvotecha 138a), copied in HaYom Yom 18<sup>th</sup> of Kislev

desire the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who even transcends the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*), which is “above to no end and below to no conclusion.”

This is actualized by a Jew in his service of *HaShem*-יהו"ה, blessed is He, when he is unmoved by the lies (*Sheker*-שקר) of the world, and on the contrary, through serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) and “holy folly” (*Shtut d’Kedushah*), he transforms it into a “board” (*Keresh*-קרש) for the Tabernacle (*Mishkan*-משכן) of the Holy One, blessed is He.

Through doing so, he actualizes the matter of “I will dwell within them” (*v’Shachanti b’Tocham*-ושכנתי בתוכם), this being “the dwelling place for the Holy One, blessed is He, in the lower worlds.”<sup>835</sup> The matter of a “dwelling place” (*Dirah*-דירה) [is that it is His home], meaning, that the Essential Self of the King is present there, as He is, and He is present there in open revelation. This is brought about through the matter of “I will dwell within them” (*v’Shachanti b’Tocham*-ושכנתי בתוכם), meaning, within each and every Jew.<sup>836</sup>

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<sup>835</sup> Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

<sup>836</sup> 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.

## Discourse 18

*“Vayedaber Elo”him et kol HaDevarim HaEileh -  
God spoke all these statements”*

Shabbat Parshat Yitro,

18<sup>th</sup> of Shevat, 5724

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

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The verse states,<sup>837</sup> “God spoke all these statements, saying.” About this the Alter Rebbe points out<sup>838</sup> that the word “saying-*Leimor*-לאמר” seems to be superfluous and is not understood, being that it is unlike other places in Torah where the word “saying-*Leimor*-לאמר” is found, in which it means that it should be said to another. In contrast, about the Ten Commandments, this cannot possibly be its meaning, being that all the Jewish people heard, as the verse states,<sup>839</sup> “Face to face did *HaShem*-יהוה speak to you.,” both “whoever is here, and whoever is not here etc.”<sup>840</sup>

He therefore explains<sup>841</sup> that the word “saying-*Leimor*-לאמר” here means to speak all the words of Torah that already were said to Moshe at Sinai. That is, when each Jew engages in the study of Torah, it literally is the word of *HaShem*-יהוה,

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<sup>837</sup> Exodus 20:1

<sup>838</sup> Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 40b

<sup>839</sup> Deuteronomy 5:4

<sup>840</sup> Deuteronomy 29:14

<sup>841</sup> Torah Ohr *ibid.*; Also see 68c there.

blessed is He, that was said to Moshe at Sinai. That is, just as Moshe received the Torah from Sinai<sup>842</sup> in a way that “the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, spoke through the throat of Moshe,”<sup>843</sup> the same is so of the study of Torah of each and every Jew.

That is, in addition to the fact that “whosoever reads and studies, the Holy One, blessed is He, reads and studies opposite him,”<sup>844</sup> in addition to this, even his own speech is solely as [the verse states],<sup>845</sup> “My tongue shall respond to Your word.” That is, the Torah is “Your word,” but “my tongue shall respond” like a person who repeats after the one who speaks.

However, we must understand the difference between Torah and *mitzvot*. That is, Torah study, even on the loftiest levels, such as when the *Shechinah* speaks through one’s throat, can take place at all times. However, this is not so of fulfilling the *mitzvot*. This is because only when the Holy Temple was standing were the *mitzvot* fulfilled in a state of wholeness and completion.

In contrast, after the destruction of the Holy Temple, most action *mitzvot* were nullified, such as [some] *mitzvot* that relate to the land, and all *mitzvot* that relate to the sacrificial offerings (*Korbanot*). This is unlike the study of Torah, in that

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<sup>842</sup> Mishnah Avot 1:1

<sup>843</sup> See Zohar III 232a (Ra’aya Mehemna) 7a, 265a; Midrash Shemot Rabba 3:15; Vayikra Rabba 2:3; Mechilta Yitro (Exodus) 18:19; Likkutei Sichot, Vol. 28, p. 11.

<sup>844</sup> See Tanna d’Bei Eliyahu Rabba, Ch. 18; Yalkut Shimoni, Eichah, Remez 1,034.

<sup>845</sup> Psalms 119:172

even nowadays, we study (not only the Mishnah of Nezikin,<sup>846</sup> but also) the Mishnah of Kodshim<sup>847</sup> and Taharot<sup>848</sup> etc.

What is even more wondrous is the fact that the matter of Torah study, in its entirety, is in such a way that “study is greater, since it leads to action,”<sup>849</sup> but, even so, the study of Torah is also of matters that are impossible for us to fulfill today.

Moreover, even in regard to those *mitzvah* that have survived (meaning that they can be fulfilled in our times), there nevertheless are those within the brotherhood of Jews, including very great individuals, who presently are in a state of difficulty and captivity,<sup>850</sup> in that they have obstacles, impediments, concealment and hiddenness, caused by those who deny the Giver of the Torah and the Commander of the commandments, and do not permit them to fulfill the *mitzvot*. This is so much so, that even according to Torah law, they are in a state in which “the Merciful One exempts a victim of circumstances that are beyond his control,”<sup>851</sup> and even so, they fulfill the *mitzvot* with complete self-sacrifice (*Mesirat Nefesh*).

What is even more wondrous is the statement in Talmud,<sup>852</sup> “Had they flogged Chananiah, Mishael and Azariah etc.,” (they would have been unable to withstand the test). Now, there [the Talmud] is talking about [some of] the greatest

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<sup>846</sup> Which primarily deals with civil law.

<sup>847</sup> Which primarily deals with the services in the Temple, Yerushalayim, Sacrificial offerings etc.

<sup>848</sup> Which primarily deals with ritual purity and impurity etc.

<sup>849</sup> Talmud Bavli, Kiddushin 40b

<sup>850</sup> The Rebbe cried numerous times while saying this discourse when discussing this subject.

<sup>851</sup> Talmud Bavli, Bava Kamma 28b

<sup>852</sup> Talmud Bavli, Ketubot 33b

people in the [history of the] world, and moreover, there it is in regard to the three cardinal sins, in which a person is obligated to be killed rather than transgress them.<sup>853</sup> However, here, even though over the course of a many years they have been obstructed from fulfilling the *mitzvot*, they nevertheless have withstood the test, and continue to withstand the test even now, and fulfill the *mitzvot* with self-sacrifice (*Mesirat Nefesh*) etc.

## 2.

This may be understood by prefacing with the explanation in a discourse of the Mittler Rebbe,<sup>854</sup> in connection to an edict to conscript soldiers from the Jewish people and oppress them and cause them to transgress the will of *HaShem*-יהו"ה, blessed is He.

To summarize the content of the discourse; one verse states,<sup>855</sup> “For *HaShem*-יהו"ה desires His people,” and another verse states,<sup>856</sup> “*HaShem*-יהו"ה desires those who fear Him,” which refers to the desire (*Ratzon*) of *HaShem*-יהו"ה, blessed is He, the most primary of which is the desire for Torah and *mitzvot*, this being a desire that transcends reason and intellect.

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<sup>853</sup> Talmud Bavli, Yoma 82a; Sanhedrin 74a; Mishneh Torah, Hilchot Yesodei HaTorah 5:2

<sup>854</sup> Subsequently printed in Maamarei Admor HaEmtza'ee, Kuntreisim p. 263 and on, (see the citations and notes there, p. 275 and on). At the heading of the discourse it states, “In the seven preceding years when I was at the grave of my father, the Rebbe, whose soul is in Eden, I saw a great prosecution against the young men (of those who hate) Israel... and it is regarding that [prosecution] upon which this teaching is founded.”

<sup>855</sup> Psalms 149:4

<sup>856</sup> Psalms 147:11



To preface, as known, there are two kinds of desire (*Ratzon*). There is desire (*Ratzon*) above reason and intellect, and there is a desire (*Ratzon*) below reason and intellect. A desire below reason and intellect is like a person who desires to love something because intellectually, he understands that it is a good thing which should be loved. The opposite can also be, that when a person intellectually understands that something can bring him to ruination, and that he should despise and distance himself from it, he comes to have a desire to hate it. This is because his desire entirely accords to reason and intellect.

However, a desire (*Ratzon*) that transcends reason and intellect is such that his desire to do, to love, or to hate something, is without reason, in a way of stubbornness. (On the contrary, according to reason and intellect he should have the opposite desire etc.) However, this matter of stubbornness only applies in man below, whereas above, in *HaShem's* יהו"ה Godliness, stubbornness does not apply, Heaven forbid to think so. Rather, Above in *HaShem's* יהו"ה Godliness it is in a way that the reason for His desire is a hidden reason that is not grasped in the intellect of created beings. This is the way of the general Supernal desire of *HaShem*-יהו"ה, blessed is He, for Torah and *mitzvot*.

Now, even though in the *mitzvot* themselves, there is a distinction between those *mitzvot* known as *Chukim* and those *mitzvot* known as *Mishpatim*, in that *Chukim* refer to statutes that are decrees of the King without reason, such as the Red Heifer (*Parah Adumah*) and [the forbidden] mixture of

*Shaatnez*, and as our sages, of blessed memory, stated,<sup>857</sup> “Satan and the nations of the world taunt the Jewish people, saying, ‘What is this commandment and what reason is there for it?’”

In contrast, those *mitzvot* known as *Mishpatim* have reason and sound judgment as to why they should be done. An example is the *mitzvah* of Sukkah, as the verse states,<sup>858</sup> “You shall dwell in Sukkot... so that your generations will know etc.” Similarly, this is so of the [prohibition of] the Geed HaNasheh, as the verse states,<sup>859</sup> “Therefore the children of Israel are not to eat the sinew on the hip-socket etc.”

There are other *mitzvot* such as these. However, these reasons are only to respond to Satan and the nations of the world, whereas the true reason that *HaShem*-יהו"ה, blessed is He, desired this *mitzvah*, (and this certainly applies to the particulars of the *mitzvot*),<sup>860</sup> is a hidden reason that is not grasped in the intellect of created beings.

This is as explained in Iggeret HaKodesh,<sup>861</sup> that the reasons for the *mitzvot* were not revealed and transcend intellect and understanding. Even though there are some places [in Torah] that reveal and explain a reason that we seemingly understand, this reason is not the sole and ultimate reason or its limits, but rather, within it is manifest inner recesses of hidden wisdom that transcend intellect and understanding.

This then is how the Jewish people fulfill the *mitzvot*, [in a way that transcends intellect and understanding] for they

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<sup>857</sup> Rashi to Numbers 19:2

<sup>858</sup> Leviticus 23:42-43

<sup>859</sup> Genesis 32:33

<sup>860</sup> See Moreh Nevuchim, Part 3, Ch. 26

<sup>861</sup> Tanya, Iggeret HaKodesh, Epistle 19 (128a)

know that there is a hidden reason that transcends their understanding and comprehension. By way of analogy, this is like a wise sage who says very deep things, and a simple person who cannot at all compare to him, hears and repeats the letters [of the words he spoke], though he has no understanding of the deep intellect contained in them, but only has faith that because they were said by the great sage, there indeed is deep intellect in them etc.

### 3.

However, we must understand this. That is, since the *mitzvot* are the will (*Ratzon*) of *HaShem*-יהו"ה, blessed is He, why is it that many *mitzvot* were nullified after the destruction of the Holy Temple, so that all that remains of the 248-רמ"ח positive action *mitzvot* are only 87-פ"ז *mitzvot*<sup>862</sup> (and only the 365-שס"ה prohibitive *mitzvot* remain complete and whole.)

Even though it true that “because of our sins we were exiled from our land etc.,”<sup>863</sup> it nonetheless is very astonishing to say that because they transgressed the will of *HaShem*-יהו"ה, blessed is He, by not fulfilling the *mitzvot*, the punishment should be that so many *mitzvot* would be lost and nullified. At first glance, it would be more appropriate to punish them through other matters, such as through their bodies or their money etc., so that they would repent and fulfill the *mitzvot*, and all the *mitzvot* would remain in complete and whole.

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<sup>862</sup> Also see Likkutei Torah, Shlach 43d; *Hemshech* “v’Kachah” 5637, Ch. 53 (Sefer HaMaamarim 5637 Vol. 2, p. 509 and on).

<sup>863</sup> See the Musaf liturgy of the holidays.

However, the explanation is that *HaShem*-יהו"ה, blessed is He, desires to bestow goodness to the Jewish people by their fulfilling His desire through Torah and *mitzvot*. This is analogous to someone who loves his friend, and want to bestow goodness to him etc. Now, just as in the analogy, if his friend does the opposite of his will, this causes the love and desire to bestow goodness upon him to dissipate, this likewise is so Above, that when the Jewish people transgressed *HaShem*'s-יהו"ה will, blessed is He, this caused His blessed desire and will to withdraw from them etc.

With the above in mind, it is understood that the reason some *mitzvot* were nullified after the destruction of the Holy Temple is not a matter punishment, but is the result of the withdrawal of the desire etc. [This is the inner reason for the warnings and chastisements of the prophets to the Jewish people about their lack of fulfilling Torah and *mitzvot*. Namely, it is not only because they thereby will be caused to lack physical bestowals etc., but because this causes the withdrawal of *HaShem*'s-יהו"ה desire, Heaven forbid.]

Even so, His desire (*Ratzon*) was not completely withdrawn, which is why 87-ז"פ *mitzvot*, by the world is sustained in its existence remain, as the verse states,<sup>864</sup> "If not for [the fulfilment of] my covenant [day and night, I would not have set the laws of heaven and earth.]"

However, all the above refers to the positive action *mitzvot*, whereas the prohibitive *mitzvot* remain whole and as long as there are still positive *mitzvot*, even if only a minority of them, the prohibitive *mitzvot* can never be nullified.

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<sup>864</sup> Jeremiah 33:25

Now, by way of analogy, this may be understood from a doctor who warns his patient not eat certain foods that are damaging to his health, and [also] gives him medicinal remedies by which to strengthen his body. Now, in regard to medicines, there are various medicines that differ from each other from one extreme to the other extreme, all of which are [administered] according to the condition of the patient. That is, he is administered the medicines according to his illness, whether in smaller quantities or greater quantities etc.

However, in regard to the doctor's warnings, regardless of whether the patient was given a great amount of medicine or a small amount of medicine, he must take care to follow all the instructions and warnings of the doctor. For, if he does not do so, in even a single matter, the medicines will be ineffective and of no benefit to him.

Now, from the above we can understand the difference between the positive action *mitzvot* and the negative prohibitive *mitzvot*. That is, the matter of the positive *mitzvot* is to affect a drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (similar to the medicines, which draw vitality down and strengthen the body). In this there are various levels, such as during the time of the Holy Temple and during the time of exile, all according to the condition of the Jewish people, [meaning], to the extent that they can draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in actuality.

However, in regard to the negative prohibitive *mitzvot*, since their purpose is to prevent any obstructions, so that he will a fitting receptacle for that which is drawn down etc., (similar

to the doctor's warnings to refrain from things that are harmful to one's health), in this there is no distinction between the condition of the Jewish people [in one period, and their condition in another period].

That is, even during the time of the exile and destruction of the Holy Temple, when it only is possible for them to fulfill a minority of the [positive] *mitzvot*, it nevertheless is necessary to guard against transgressing all 365-ה"ש negative prohibitive *mitzvot*. (On the contrary, just as in the analogy of a sick person, according to the severity of the illness, the need for greater care is even more necessary.) For, Heaven forbid, if they transgress even a single prohibition, the positive action *mitzvot* (the medicines) will be of no benefit until they repent etc.

#### 4.

Now, even after the destruction of the Holy Temple, whereupon all that survive of the positive *mitzvot* are 87-ז"פ *mitzvot*, nonetheless the quality of judgment-*Din* continues to prosecute against the Jewish people, saying that even the *mitzvot* that Jewish people indeed do, are done [by habit, like] “the commands of men done by rote,”<sup>865</sup> and lack love and fear of *HaShem*-ה"י, blessed is He, these being the two wings by which the *mitzvot* fly above.<sup>866</sup> Thus, the quality of judgment (*Din*) argues that the Holy One, blessed is He, should even withdraw His desire from the 87-ז"פ remaining positive *mitzvot* Heaven forbid.

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<sup>865</sup> Isaiah 29:13

<sup>866</sup> Tikkunei Zohar, Tikkun 10 (25b); Also see Tanya, Ch. 39.

However, to nullify this, the Holy One, blessed is He, set it in the hearts of the kings [and rulers] of the nations of the world to make decrees against some of the Jewish people, [and they too are but a small minority, similar to the verse,<sup>867</sup> “A multitude of them shall perish,” in that “whoever amongst them perishes, even a single individual, is considered before Me to be a multitude”],<sup>868</sup> causing them to be in a state of being incapable of fulfilling the *mitzvot*, until a person says, “Woe is me,”<sup>869</sup> “My God, my God, why have You forsaken me.”<sup>870</sup>

However, being that he is anguished over the fact that it is impossible for him to fulfill the *mitzvot*, and cries out about it, this indicates and reveals that his desire and pleasure is in fulfilling the *mitzvot*, meaning that it is not in a way of “the commands of men done by rote,” but is rather something that touches and moves him in the innermost depths of his soul etc.

This is why he cries out about his inability to fulfill them. (For, as known,<sup>871</sup> the pain is commensurate to the pleasure. In other words, to the degree that one delights over something, to that degree he will be pained over its absence.) When he then has the opportunity to fulfill a certain *mitzvah*, he will fulfill it with great enthusiasm, passion, and great pleasure, because until now, he was in a state of “a parched and thirsty land etc.”<sup>872</sup>

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<sup>867</sup> Exodus 19:21

<sup>868</sup> Rashi to Exodus 19:21 citing Mechilta there.

<sup>869</sup> Micah 7:1

<sup>870</sup> Psalms 22:2

<sup>871</sup> See Maamarei Admor HaZaken 5569 p. 271; Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, p. 54c-d; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

<sup>872</sup> Psalms 63:2

This then, removes the above-mentioned prosecution over the 87-י"ב remaining positive *mitzvot*, and beyond this, it causes the Holy One, blessed is He, to return to granting the Jewish people all the other *mitzvot* that were nullified with the destruction of the Holy Temple.

With the above in mind, we can understand that the fact that some Jews are in a state of being incapable of fulfilling Torah and *mitzvot*, is not a matter of punishment, Heaven forbid, but on the contrary, is a matter of kindness. [This is as explained in the previous discourses,<sup>873</sup> that Torah is the Torah of kindness<sup>874</sup> etc.]

That is, the intention in this is to nullify the accusation about the 87-י"ב remaining positive *mitzvot*, and to reveal that they are not fulfilled like “the commandments of men done by rote,” but are rather fulfilled out of desire and pleasure, to the extent that this nullifies the matter of the destruction of the Holy Temple in its entirety and brings about the building of the third Holy Temple etc., at which time the Jewish people will be able to fulfill **all** the *mitzvot* in their completeness.

## 5.

However, we must still better understand this. For, at first glance, to nullify the accusation against the 87-י"ב remaining *mitzvot* by way of revealing the desire and pleasure in Torah and *mitzvot*, which comes to be pronounced by virtue

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<sup>873</sup> See the preceding discourse of this year, 5724, entitled “*Bati LeGani – I have come to My garden*,” Discourse 17, Ch. 5.

<sup>874</sup> Proverbs 31:26



of the anguish caused by the inability to fulfill Torah and *mitzvot*, the pain of a single Jew (about whom it states,<sup>875</sup> “The entire world was created as companions (*Letzavot-לצוות*) of this one etc.,”) should be enough to nullify the accusation and affect that the 87-י"ז *mitzvot* will remain, by which the world would be sustained. This being so, why must many Jews be scattered by the Holy One, blessed is He, amongst the nations of the world, and be in a state of suffering from obstacles and obstructions etc.?

However, the explanation is that, as known, the totality of the Jewish people include six-hundred thousand souls, that are the general vitality of the world at large, which was created for their sake. Each one is a general inclusive soul that relates to one six-hundred thousandth of the world at large etc.<sup>876</sup>

Nonetheless, we still must understand this from another perspective. For, we see that as a result of being in a state in which the Jewish people are forbidden to fulfill Torah and *mitzvot*, there are some who become completely sunken etc., until they no longer even have the matter of anguish and crying etc.

However, the explanation is that the verse states,<sup>877</sup> “They will be elucidated and clarified and refined by many; the wicked will act wickedly [and not understand, but the wise will understand].” In other words, before Moshiach comes, it will be necessary to nullify the admixture of good and evil, which is

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<sup>875</sup> Talmud Bavli, Brachot 6b; See the introduction to Pirush HaMishnayot of the Rambam.

<sup>876</sup> The continuation of the explanation is missing. (See, however, Maamarei Admor HaEmtza'ee, Kuntreisim *ibid.*, p. 272).

<sup>877</sup> Daniel 12:10

compared to refining silver. That is, as long as the silver has not been clarified and refined of all the dross and waste, even the dross includes some silver in it. However, once the silver is refined until no dross is left in it, but only very pure and refined silver, there likewise is no remnant of silver in the dross.

The same is so in the analogue, that through the refinement and clarification, the wicked is recognized as being wicked and he then leaves the general whole of the Jewish people, and can no longer cause them ruination. However, this only is in a way that he leaves the general whole. However, generally it is the opposite, that when there is a state in which the Jewish people are not permitted to fulfill Torah and *mitzvot*, this arouses the anguish and cry in the Jewish people etc., through which the accusation is nullified etc., as explained above at length.

## 6.

Now, according to the above, we also should explain the teaching of our sages, of blessed memory,<sup>878</sup> “Avraham said before the Holy One, blessed is He: ‘Master of the world, perhaps the Jewish people will sin before You, Heaven forbid’, etc. [The Holy One, blessed is He] answered him: ‘Take for Me three heifers etc.’<sup>879</sup> (That is, the sacrificial offerings (*Korbanot*) will atone for them).<sup>880</sup> He said before Him: ‘This works out well when the Holy Temple is standing, but when the

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<sup>878</sup> Talmud Bavli, Megillah 31b

<sup>879</sup> Genesis 15:9

<sup>880</sup> See Rashi to Megillah 31b *ibid*.

Holy Temple is not standing what will be of them?’ [The Holy One, blessed is He] answered him: ‘I already have established the order of the offerings for them, and whenever they read these [portions], I will deem it as if they actually sacrificed an offering before Me, (as in the teaching of our sages, of blessed memory,<sup>881</sup> “Whosoever engages in studying the Torah about the burnt offering, it is considered as if he offered a burnt offering”) and I will pardon them of all their iniquities.’”

Now, at first glance, if the study of Torah has the power to atone as if he brought a sacrificial offering, why then is the study of Torah not also effective when the Holy Temple is standing, and it specifically is necessary to bring a sacrificial offering?

However, the explanation is that the importance of studying Torah in place of the sacrificial offerings, is because he is anguished over not being able to actually bring a sacrificial offering. Thus, being that his anguish indicates the pleasure he would have if he could [actually] bring the sacrificial offering, the anguish is therefore considered as being tantamount to pleasure, and in studying Torah, comes to to be the “wings that cause flight in ascending above.”<sup>882</sup> It thus is considered as if he brought the offering etc.

Now, about the precise wording “**as if**-*K’Eeloo*-כאילו he brought the offering,” the [prefix] letter *Khaf*-כ hints at the aspect of the Crown-*Keter* (pleasure and desire). That is, even though, in and of itself, Torah study is the aspect of Wisdom-

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<sup>881</sup> See Talmud Bavli, Menachot 110a; Likkutei Sichot Vol. 18, p. 413; Vol. 32 p. 37.

<sup>882</sup> Tikkunei Zohar, Tikkun 10 (25b); Also see Tanya, Ch. 39.

*Chochmah*, being that “the Torah came forth from Wisdom-*Chochmah*,”<sup>883</sup> nevertheless, through the anguish in studying the Torah, (that he cannot bring the actual sacrificial offering), this is considered as being tantamount to pleasure (*Taanug*) and thus ascends to the aspect of the Crown-*Keter* (pleasure and desire), the root of the *mitzvot*, in that the *mitzvot* are what *HaShem*-יהוה desires, blessed is He.

However, all this, that the anguish is considered as tantamount to pleasure, applies only when bringing the actual sacrificial offerings is impossible. However, when the Holy Temple is standing, the desire and pleasure must be expressed by actually bringing the sacrificial offering, and Torah study alone is insufficient by itself. This is because one must study Torah for the sake of doing, and if one does not do the Torah that he learns, about him the verse states,<sup>884</sup> “But to the wicked, God said, ‘What have you in recounting My decrees [and bearing My covenant upon your mouth.]’”<sup>885</sup>

## 7.

This then, is the meaning of the verse,<sup>886</sup> “God spoke all these statements, saying (*Leimor*-לאמר).” That is, this specifically refers to the superiority of Torah study, because this can be done at all times, even on the loftiest level, to the point

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<sup>883</sup> Zohar II 62a; 85a; 121a

<sup>884</sup> Psalms 50:16

<sup>885</sup> See, however, Hilchot Talmud Torah of the Alter Rebbe 4:3; Also see the discourse entitled “*Teekoo BaChodesh Shofar* – Blow the Shofar at the renewal of the moon,” 5718, translated in The Teachings of The Rebbe 5718, Vol. 2, Discourse 31, Ch. 3.

<sup>886</sup> Exodus 20:1

that it can be like “the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, speaking through his throat,” (as explained above).

In contrast, this is not so of the *mitzvot*, in which there are those who are in a state and standing of having obstacles and hindrances to fulfilling the *mitzvot*, as explained above. The intention in this is to ensure and challenge the Jewish people to reveal to what degree Torah and *mitzvot* are precious to them and touch the innermost depths of their souls.

Because of this they stand steadfastly with self-sacrifice (*Mesirat Nefesh*), not only in the well-known three cardinal sins, but in all matters of Torah and *mitzvot*, including the matter [expressed in the verse],<sup>887</sup> “make them known to your children and your children’s children – the day that you stood before *HaShem*-יהו"ה your God, at Chorev etc.” That is, they uphold generations upon generations of Jewish people who desire to study Torah and fulfill the *mitzvot*. Through this, they affect that there will be no accusation against the Jewish people etc., as explained above at length.

May it be desirable before *HaShem*-יהו"ה, blessed is He, that in the very near future, He will say “Enough!” to our troubles,<sup>888</sup> and will take us out of constraint into expansiveness, like all the particular matters that were explained about this by his honorable holiness, my father-in-law, the Rebbe,<sup>889</sup> in regard to the words of the Alter Rebbe.<sup>890</sup>

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<sup>887</sup> Deuteronomy 4:9-10

<sup>888</sup> See Zohar III 251b; Rashi to Genesis 43:14

<sup>889</sup> See the Sichah talk of the 19<sup>th</sup> of Kislev 5699 (Sefer HaSichot 5699 p. 315)

<sup>890</sup> The conclusion of this discourse is missing. However, it is also recalled that it was mentioned that the entire world is equally balanced and through a single

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deed one tips the scales of the entire world to toward merit. (See Mishneh Torah, Hilchot Teshuvah 3:4.)

## Discourse 19

“Zeh Yitnu... -  
*This shall they give...*”

Shabbat Parshat Mishpatim, Parshat Shekalim,  
Shabbat Mevarchim Adar, 5724  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>891</sup> “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*-יהוה.” The question about the wording of this verse is well known.<sup>892</sup> That is, at first glance, being that they only had to give a half *shekel*, of what relevance is the whole *shekel* here (“the *shekel* is twenty *geras*”)? The verse could simply have stated, “This shall they give, ten *gera*.”

Furthermore, the order of the verse is not understood. That is, verse first states that they must give the half *shekel*, it then explains amount of a whole *shekel*, and it then repeats that they must give a half *shekel*.

The essential point of the explanation<sup>893</sup> is that man’s general service of *HaShem*-יהוה, blessed is He, from below to Above, is with the number ten, meaning that one’s toil in

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<sup>891</sup> Exodus 30:13

<sup>892</sup> See the beginning of the discourse entitled “*Ki Tisa*” 5679 (Sefer HaMaamarim 5679 p. 267).

<sup>893</sup> See Sefer HaMaamarim 5679 *ibid.* p 278.

drawing down from Above is also with the number ten (which also includes assistance and the granting of empowerment to serve *HaShem*-יהו"ה, blessed is He, with the ten powers of the soul). It is from these two matters of the number ten that the sacred *shekel* is made, which is twenty *gera*.

Now, since the primary matter in serving *HaShem*-יהו"ה, blessed is He, is from below to Above, to the point that this also causes the drawing down from Above [to below], it therefore first states, "This shall they give... a half *shekel*." This refers to the general matter of serving *HaShem*-יהו"ה, blessed is He, from below to Above. It also explains the matter of drawing from Above to below etc.

## 2.

All this may be understood based on the discourse of the Alter Rebbe,<sup>894</sup> with the additional explanation in the discourse of the Mittler Rebbe,<sup>895</sup> on the verse,<sup>896</sup> "And these are the ordinances that you shall place before them." That is, we must ask why the verse states, "that you shall place **before** them," rather than using the more common language, "that you shall place **for** them." We also must understand why the verse specifically uses the word "you shall place-*Taseem*-תשים."<sup>897</sup>

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<sup>894</sup> See the discourse entitled "v'Eileh HaMishpatim" 5562 (subsequently printed in Sefer HaMaamarim 5562 p. 153 and on).

<sup>895</sup> See the discourse by the same title of the year 5586, subsequently printed in Torat Chayim, Mishpatim 286d and on.

<sup>896</sup> Exodus 21:1

<sup>897</sup> See Torah Ohr, Mishpatim 74d



He explains that the reason it specifically states “before them-*Lifneihem*-לפניהם,” is because this refers to the inner aspect (*Panim*-פנים) of the Ingathering of Israel (*Knesset Yisroel*). That is, the word “before them-*Lifneihem*-לפניהם” means “to their innerness-*L’Pnimiyutam*-לפנימיותם.”<sup>898</sup>

Now, it should be added that since the Torah portion of *Mishpatim* comes immediately after the giving of the Torah, and the giving of the Torah is the matter the revelation of the Upper innerness (*Pnimiyut*) within the innerness (*Pnimiyut*) of the Jewish people,<sup>899</sup> as it states,<sup>900</sup> “Face to face did *HaShem*-יהו"ה speak to you,” the verse therefore emphasizes, “These are the ordinances that you shall place before them-*Lifneihem*-לפניהם.” In other words, even after the giving of the Torah there specifically must be a drawing down in an inner way (*b’Pnimiyut*).

The discourse continues that to understand this we first must understand the matter of the forefathers, who are the Supernal Chariot (*Merkavah*).<sup>901</sup> They are the ones who are called “forefathers-*Avot*-אבות,” as our sages, of blessed memory, taught,<sup>902</sup> “One may only call three people ‘forefathers-*Avot*-אבות.’” In other words, the aspect of the “forefathers-*Avot*-אבות” is an inheritance to their children who follow after them in every generation. That is, they bequeathed the matter of their service of *HaShem*-יהו"ה, blessed is He, to each and every Jew, and therefore, in each and every Jew there

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<sup>898</sup> See Torah Ohr, *Mishpatim* ibid. 75c and on.

<sup>899</sup> See *Likkutei Torah*, Re’eh; *Sefer HaMaamarim* 5679 p. 580, p. 588 and on.

<sup>900</sup> Deuteronomy 5:4

<sup>901</sup> *Midrash Bereishit Rabba* 47:6; 82:6

<sup>902</sup> *Talmud Bavli*, *Brachot* 16b

is an aspect of the three levels of the forefathers. This is so much so, that our sages, of blessed memory, stated<sup>903</sup> that each and every Jew must say to himself, “When will my deeds reach that of my forefathers, Avraham, Yitzchak, and Yaakov.”

In contrast, this is not so of the levels of the tribes, [such as] Reuven, Shimon etc. That is, there are those amongst the Jewish people who have no aspect of their levels, but only have the levels of the forefathers, specifically.<sup>904</sup>

However, we must understand why each and every Jew does not also include the levels of the tribes. For, at first glance, since the levels of the forefathers are higher than the levels of the tribes, if it is so that every Jew is capable of attaining the level of the forefathers, it certainly should be within his ability to reach the level of the tribes, being that “one-hundred dinars is included in two hundred.”<sup>905</sup>

However, the explanation is that even though the tribes are lower than the forefathers, nevertheless, there is an element of superiority in them over and above the forefathers, so much so, that not everyone can merit their level. Proof for this is from the verse,<sup>906</sup> “Why, *HaShem*-יהו"ה, do You let us stray from Your paths, letting our heart to become hardened from fearing You? Return [to us] for the sake of Your servants, the tribes of Your heritage!”

To explain, “Your paths” refers to “the path of *HaShem*-יהו"ה,”<sup>907</sup> which is the path of Avraham, and is love (*Ahavah*) of

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<sup>903</sup> Tanna d’Bei Eliyahu Rabba, Ch. 25

<sup>904</sup> Also see Torah Ohr, beginning of Va’era.

<sup>905</sup> See Talmud Bavli, Bava Kamma 74a; Bava Batra 41b

<sup>906</sup> Isaiah 63:17

<sup>907</sup> Genesis 18:19

*HaShem*-יהו"ה, blessed is He. "From fearing You" refers to fear (*Yirah*) and dread (*Pachad*) of *HaShem*-יהו"ה, blessed is He, [this being the mode of] Yitzchak. About this the verse states, "do You let us stray from Your paths, letting our heart become hardened from fearing You." In other words, the levels of the forefathers are insufficient. Nevertheless, [the verse continues], "Return [to us] for the sake of Your servants, the **tribes** (*Shivtei*-שבטי) of Your heritage," referring to the matter of the tribes (*Shevatim*-שבטים). This proves that the tribes (*Shevatim*) have greater strength over and above the forefathers (*Avot*), and that specifically for their sake, He will return and be revealed to the Ingathering of Israel (*Knesset Yisroel*).

The general explanation is that "our forefathers are themselves the Supernal Chariot (*Merkavah*)." That is, [they are] the face of the lion, the face of the ox, and the face of the eagle.<sup>908</sup> The face of the lion is to the right,<sup>909</sup> this being the aspect of Kindness-*Chessed*, which is the matter of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, which is [the mode of] Avraham. The face of the ox is to the left,<sup>910</sup> this being the aspect of Might-*Gevurah*, which is the aspect of fear (*Yirah*) and dread (*Pachad*) of *HaShem*-יהו"ה, blessed is He, which is [the mode of] Yitzchak.<sup>911</sup> The face of the eagle, is the middle line (*Kav HaEmtza 'ee*) and is the aspect of Splendor-*Tiferet*,<sup>912</sup> which is the matter of compassion-*Rachamim*. (For, as

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<sup>908</sup> Ezekiel 1:10

<sup>909</sup> Ezekiel 1:10 *ibid*.

<sup>910</sup> Ezekiel 1:10 *ibid*.

<sup>911</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and Gate Six (*Gevurah*).

<sup>912</sup> See Ohr HaTorah, Ha'azinu p. 1,685.

known,<sup>913</sup> the eagle is compassionate.) This is the quality of Yaakov, (which includes both the Kindness-*Chessed* of Avraham and the Might-*Gevurah* of Yitzchak, as the verse states,<sup>914</sup> “Had not the God of my father – the God of Avraham and the dread of Yitzchak – been with me etc.”)<sup>915</sup>

However, the aspect of the face of the man (*Adam*-אדם) includes them all<sup>916</sup> and receives from the aspect of the Supernal Man upon the throne, and specifically this is the aspect of the twelve tribes, these being the four banners which include the four letters of the Name *HaShem*-יהוה.<sup>917</sup>

This is similar to the matter of reciting the *Shema*, which includes the three levels of love of *HaShem*-יהוה, blessed is He; “with all your heart, and with all your soul, and with all your being,”<sup>918</sup> these being the three levels of the forefathers, which in the Supernal Chariot (*Merkavah*) are the face of the lion, the face of the ox, and the face of the eagle. Nonetheless, they still are not the aspect of the face of the man (*Pnei Adam*-פני אדם), which comes about after prayer, specifically through the study of Torah, (as will be explained in chapter five).

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<sup>913</sup> See Talmud Yerushalmi, Pe’ah 1:1; Zohar II 80b

<sup>914</sup> Genesis 31:42

<sup>915</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid*.

<sup>916</sup> See Zohar II *ibid*. Zohar III 118b

<sup>917</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid*.

<sup>918</sup> Deuteronomy 6:5

### 3.

The explanation of the three [levels] of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, “with all your heart, and with all your soul, and with all your being,” these being the three levels of the forefathers, who are the Supernal Chariot (*Merkavah*) of the face of the ox, the face of the lion, and the face of the eagle, is as follows:

The order of serving *HaShem*-יהו"ה, blessed is He, from the easy to the difficult, is that first there is service of *HaShem*-יהו"ה, blessed is He, in the way indicated by the words, “with all your heart.” One then comes to serving Him in a way of, “with all your soul,” until he comes to the perfection of serving Him, in the way indicated by the words, “with all your being,” which is the matter of “actualizing the will of the Ever Present One.”<sup>919</sup>

The explanation is that the beginning of service of *HaShem*-יהו"ה, blessed is He, is in the way indicated by [the words], “with all your heart (*Bechol Levavecha*-בכל לבבך,” about which our sages, of blessed memory, stated,<sup>920</sup> “With both your inclinations.” In other words, even though ones evil inclination itself lusts for matters of this world etc., he nevertheless transforms it to love *HaShem*-יהו"ה, blessed is He.

However, though there indeed is a superiority to transforming the alien desires of the animalistic soul and directing them only to *HaShem*-יהו"ה, nonetheless, because of

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<sup>919</sup> See Talmud Bavli, Brachot 35b and Chiddushei Aggadot of the Maharsha there. Ohr Torah of the Rav, the Maggid of Mezhritch, Parshat Eikev, Section 166; Likkutei Torah, Shlach p. 42c and elsewhere.

<sup>920</sup> Talmud Bavli, Brachot 54a (in the Mishnah); Also see Rashi to Deuteronomy 6:5

the elevated root of the animalistic soul, which stems from the world of Chaos-*Tohu*, that precedes the world of Repair-*Tikkun*, as in [the explanation of] the verse,<sup>921</sup> “These are the kings who reigned in the land of Edom before a king reigned over the children of Israel,” therefore Esav is called “her older son,”<sup>922</sup> as known about “the delightful garments of Esav etc.”<sup>923</sup> Nonetheless, this only is like one who was distant and became close, like a proselyte who converted. That is, he first was in a state about which the verse states,<sup>924</sup> “I hated Esav,” and he then was transformed etc.

However, this cannot at all compare to the closeness of the love that a son has for his father and that a father has for his son, which is like the love indicated by [the words] “with all your soul.” This refers to the love of the Godly soul for *HaShem*-יהוה, being that it literally is “a part of God from on high.”<sup>925</sup>

To further explain, the two loves indicated by [the words] “with all your heart and with all your soul” are the two loves of Avraham (the face of the lion), and Yitzchak (the face of the ox). That is, love of *HaShem*-יהוה, blessed is He, “with

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<sup>921</sup> Genesis 36:31; See Likkutei Torah of the Arizal to Genesis 36:31; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

<sup>922</sup> Genesis 27:15; Torah Ohr, Beshalach 61b

<sup>923</sup> Genesis 27:15 *ibid*. See Torah Ohr, Beshalach Vol. 7, p. 2,659.

<sup>924</sup> Malachi 1:3

<sup>925</sup> Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v'Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben Me'ah Shanah to Shefa Tal; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhritch; Da'at Tevunot of the Ramchal, Section 158; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

all your heart,” meaning, “with both your inclinations,” is brought about through the flames of fire of the side of holiness, stemming from the dread of Yitzchak, (which is fear of becoming separated from *HaShem*-יהו"ה etc.), which causes a transformation of the passion and heat of the alien fire of the animalistic soul to be directed to *HaShem*-יהו"ה alone, blessed is He.

In contrast, the love of *HaShem*-יהו"ה, blessed is He, indicated by [the words] “with all your soul,” is the aspect of the love of Avraham, which is like the love of the Godly soul, as it is, in and of itself. However, both these loves are limited, because since they come about through contemplation, they therefore are limited commensurate to the contemplation.

However, higher than them is love of *HaShem*-יהו"ה, blessed is He, indicated by [the words] “with all your being” (*Bechol Me'odecha* בְּכֹל מְאֹדְךָ), referring to abundant love (*Ahavah Rabba*) for *HaShem*-יהו"ה, blessed is He, which is not at all limited by the limitations of the brain and heart. This comes about through an arousal of the abundant mercies of *HaShem*-יהו"ה, blessed is He, upon his soul, which descended and became manifested in his body, “from a high peak to a deep pit,”<sup>926</sup> to the point that even his service of *HaShem*-יהו"ה, blessed is He, with love of Him, is not as it should be etc.

This arousal of abundant mercies (*Rachamim Rabim*) causes the departure from limitation etc. This is the quality of Yaakov, which is through the arousal of abundant mercies and compassion (*Rachamim Rabim*), this being the aspect of the face of the eagle, by which a drawing down in a state of

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<sup>926</sup> See Talmud Bavli, Chagigah 5b

limitlessness (*Bli Gvul*) is caused, this being a “limitless heritage.”<sup>927</sup>

#### 4.

Now, corresponding to the three levels of the forefathers, who are the Supernal Chariot (*Merkavah*), the face of the ox, the face of the lion, and the face of the eagle, these being the three [levels of] love of *HaShem*-יהו"ה, blessed is He, “with all your heart, and with all your soul, and with all your being,” the angels recite three times “Holy, Holy, Holy is *HaShem* of Legions-*HaShem Tzva* 'ot-צבאות יהו"ה.”<sup>928</sup>

The explanation is that the word “Holy-*Kadosh*-קדוש” indicates separateness (*Havdalah*-הבדלה).<sup>929</sup> Nevertheless, there is a letter *Vav*-ו in the word “Holy-*Kadosh*-קדוש,” indicating a drawing down (*Hamshachah*),<sup>930</sup> and though it only is a narrow line (*Kav*), it nevertheless is a matter of drawing down (*Hamshachah*).

That is, the drawing down to the recipient is in a way of constriction (*Tzimtzum*). This is why even after the drawing down, the matter primarily remains in a state of encompassing transcendence (*Makif*), above the recipient and separate from him. Now, in this itself, there are three kinds of constrictions (*Tzimtzumim*), these being the matter of the three times that the word “Holy-*Kadosh*-קדוש” is mentioned.

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<sup>927</sup> Isaiah 58:13-14; Talmud Bavli, Shabbat 118a and on.

<sup>928</sup> Isaiah 6:3

<sup>929</sup> See Tanya, Likkutei Amarim, Ch. 46 and elsewhere.

<sup>930</sup> See Tanya, Iggeret HaTeshuvah, Ch. 4 (94b) and elsewhere.



By way of analogy, this may be understood from man below. That is, before the revelation of the letters of thought (*Machshavah*) there first must be the arousal of the desire of the heart, (which sometimes is called “the desire of the heart (*Re’uta d’Leeba*)”).<sup>931</sup> From the desire of the heart it then is drawn to the brain, to think and ruminate in letters of thought about what he yearns and lusts for in his heart, (as discussed in *Tanya*).<sup>932</sup>

That is, there is a drawing from the inner aspect (*Pnimityut*) of the breath of the heart into the letters of thought (*Machshavah*). This is the matter of “the inner unheard voice,”<sup>933</sup> (similar to the voice of speech (*Dibur*) drawn from the externality (*Chitzoniyut*) of the breath of the heart).<sup>934</sup> However, the drawing from the desire of the heart to the letters of thought (*Machshavah*) in the brain, is through a constriction (*Tzimtzum*). This is because the desire of the heart is a spiritual power that is without limit and therefore cannot manifest in letters of thought except by way of constriction (*Tzimtzum*).

Now, after the constriction (*Tzimtzum*) of the desire of the heart, which makes it possible for it to manifest in letters of thought (*Machshavah*), there is a second constriction (*Tzimtzum*). This matter is the constriction (*Tzimtzum*) of the letters of thought (*Machshavah*) to come into the externality (*Chitzoniyut*) of the breath of the heart, from which it is drawn

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<sup>931</sup> See Zohar I 100a

<sup>932</sup> *Tanya*, Likkutei Amarim, Ch. 20

<sup>933</sup> See Zohar I 50b, 210a; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 37.

<sup>934</sup> See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 37 *ibid*.

into speech (*Dibur*). This is because a person speaks what he thinks, and when he speaks there already is a descent of the thought (*Machshavah*) of the brain into the externality (*Chitzoniyut*) of the breath of the heart, through the windpipe (*Kaneh*-קנה).

The third constriction (*Tzimtzum*) is that which is drawn from the externality (*Chitzoniyut*) of the breath of the heart into the physical voice and speech (*Dibur*). This is called “the voice that is heard,” which is composed of physical fire, vapor, and water,<sup>935</sup> that are drawn from the spiritual aspects of fire, vapor, and water in the externality of the breath of the heart.<sup>936</sup>

From this analogy we can understand this as it is Above, in the aspect of the Supernal Man (*Adam HaElyon*), in which there [also] are three constrictions (*Tzimtzumim*), these being the three times that the word “Holy-Kadosh-קדוש” is mentioned, by which there is a drawing down of the aspect of “*HaShem* of Legions-*HaShem Tzva’ot* צבאות יהוה,” meaning, bringing about the existence of abundant Supernal legions and hosts (*Tzva’ot*-צבאות), (about which it states,<sup>937</sup> “He is a sign (*Ot*-אות) in His legion (*Tzva*-צבא”).

This comes about through the letters (*Otiyot*-אותיות) of speech (*Dibur*), as the verse states,<sup>938</sup> “By the word of *HaShem*-

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<sup>935</sup> See Zohar II 184b

<sup>936</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37 *ibid*.

<sup>937</sup> See Talmud Bavli, Chagigah 16a (Ein Yaakov); Chiddushei Aggadot of the Maharsha there; Likkutei Torah, Naso 28d; Shlach 47a; Ha’azinu 74c and on; Shir HaShirim 21b; Torat Chayim, Bo 114d; Ohr HaTorah, Bo p. 329; Sefer HaMaamarim 5680 p. 247 and on; Discourse entitled “*Bati LeGani*” 5740, Ch. 5 (Torat Menachem, Sefer HaMaamarim, Shvat p. 399 and on; *Bati LeGani* Vol. 1, p. 362 and on).

<sup>938</sup> Psalms 33:6

יהו"ה the heavens were made.” This refers to the letters (*Otiyot*) of the Ten Utterances,<sup>939</sup> the combinations of their letters (*Tzirufei Otiyot*), their exchanges and permutations (*Temurot*) and the exchanges of the exchanges and the permutations of the permutations etc.<sup>940</sup>

To this end, the first constriction (*Tzimtzum*) was necessary, so that there would be the drawing down from the inner aspect (*Pnimityut*) of the “heart” of Supernal Man to come into the letters of thought (*Machshavah*), and then the second constriction (*Tzimtzum*), which is the descent of the thought (*Machshavah*) to come to the externality of the breath of the “heart,” until the third constriction (*Tzimtzum*), so that there would be a drawing down from the externality (*Chitzoniyut*) of the breath of the heart into the Supernal voice (*Kol*) and speech (*Dibur*), by which all worlds are brought into being.

However, it is specifically through the third constriction (*Tzimtzum*) and the third mention of the word “Holy-Kadosh-שקדוש,” that there is a drawing down in the voice (*Kol*) and speech (*Dibur*), causing an elevation that is even greater than the first mention of the word “Holy-Kadosh-שקדוש.”

This may be understood by prefacing about the teaching of our sages, of blessed memory,<sup>941</sup> “Night consists of three watches, and over each watch the Holy One, blessed is He, sits and roars like a lion, as the verse states,<sup>942</sup> ‘*HaShem-יהו"ה* roars

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<sup>939</sup> Mishnah Avot 5:1

<sup>940</sup> See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

<sup>941</sup> Talmud Bavli, Brachot 3a

<sup>942</sup> Jeremiah 25:30

(*Yishag*-ישאג) from on high... He roars mightily (*Sha'og Yishag*-ישאג ישאג) over His dwelling place.”

The explanation is that “night” (*Laylah*-לילה) refers to the darkness, concealment, and hiddenness of the aspect of Kingship-*Malchut* (the Indwelling of Israel-*Knesset Yisroel*)<sup>943</sup> as she descends from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (through the screen and veil etc.), in order to bring about refinements (*Birurim*). This is as the verse states,<sup>944</sup> “She arises while it still is night and gives food to her household etc.” This is what causes the matter of the “roar,” meaning, the yearning and “running” (*Ratzo*) desire to ascend above, as in the teaching,<sup>945</sup> “The lower flame burns constantly for the upper flame and is not stilled etc.”

This then, is the meaning of [the teaching], “Night consists of three watches,” referring to the three constrictions (*Tzimtzumim*) by which she descends further down. [The teaching continues], “Over each and every watch the Holy One, blessed is He, sits and roars like a lion.” This refers to the matter of the yearning and “running” (*Ratzo*) desire to ascend above.

This also explains the specific use of the word “watch-*Mishmar*-משמר,” which also is [the word for] imprisonment, which also is called “*Mishmar*-משמר,”<sup>946</sup> because the prisoners

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<sup>943</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Knesset Yisroel*.”

<sup>944</sup> Proverbs 31:15

<sup>945</sup> See Zohar II 256b; 140a; Zohar I 178b, 77b, 86b

<sup>946</sup> Genesis 42:17; Also see Proverbs 4:23

are under watch there. This indicates the great descent to below, to the point that it is compared to a prison, as a result of which the “roar” is caused etc. From this it is understood that the greater the constriction (*Tzimtzum*) and descent to below, the greater will be the strength of the “roar” (this being the yearning to ascend Above).

Now, this “roar” causes the departure from limitation and constriction, including the first constriction (*Tzimtzum*), (which is the first mentioned of the word “Holy-Kadosh-שׁוֹדוֹשׁ”), through which there is a drawing from the desire of the heart to the letters of thought (*Machshavah*). About this the verse states,<sup>947</sup> “I roar from the groaning of my heart.” That is, the roar is in the inner point of the heart, called “the desire of the heart” (*Re’uta d’Leeba*), which not only transcends the aspects of the voice (*Kol*) and speech (*Dibur*), which are “the voice that is heard,” but even transcends “the inner unheard voice,” this being the letters of thought (*Machshavah*), so much so, that it is rooted in the simple desire (*Ratzon Pashut*) that even transcends the aspect of the concealed Wisdom (*Chochmah Stima’ah*).

Now, in regard to the words [of Talmud], “He roars like a lion,” or as in the words of the verse,<sup>948</sup> “Like a lion (*Aryeh*-אֲרִיָה) He will roar,” (specifying “a lion-*Aryeh*-אֲרִיָה”), this not only refers to the aspect of the face of the lion that is to the right, which is the aspect of love of *HaShem*-יְהוָה “with all your soul” (as explained in chapter three), but also refers to the aspect of the loving Him “with all your being” (*Bechol Me’odecha*-בְּכָל מְאֹדְךָ). For, as known about the matter of Kindness-*Chessed*,

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<sup>947</sup> Psalms 38:9

<sup>948</sup> Hosea 11:10

(which is the right line and mode), “there is [one] Kindness-*Chessed*, and there is [another] Kindness-*Chessed*.”<sup>949</sup>

That is, there is the Kindness-*Chessed* of the chaining down of the worlds (*Seder Hishtalshelut*), and there is the Kindness-*Chessed* that transcends the chaining down of the worlds (*Seder Hishtalshelut*). This refers to the two aspects, “He preserves kindness-*Notzer Chessed*-נוצר חסד,”<sup>950</sup> and “He is abundant in kindness-*Rav Chessed*-רב חסד.”<sup>951</sup>

The word “He preserves-*Notzer*” shares the same letters as the word “pipe-*Tzinor*”<sup>952</sup> indicating that this Kindness-*Chessed* is only drawn down by way of a “pipe-*Tzinor*” etc. Higher than this is the matter of “He is abundant in kindness-*Rav Chessed*,” which is Kindness-*Chessed* that transcends limitation, referring to the matter of abundant love (*Ahavah Rabba*) of *HaShem*”יהו”ה, blessed is He, indicated by [the words] “with all your being” (*Bechol Me’odecha*-בכל מאדך).

This then, is the matter of the word “lion-*Aryeh*” which shares the same letters as the word “seeing-*Re’iyah*”<sup>953</sup> In other words, the arousal of the heart not only stems from comprehension, which comes in a way of being settled in the vessels of the brain and heart, but stems from the matter of “seeing-*Re’iyah*.” [This is as the verse states,<sup>954</sup> “You

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<sup>949</sup> See Zohar III 140b

<sup>950</sup> Exodus 34:7

<sup>951</sup> Exodus 34:6

<sup>952</sup> Likkutei Torah and Sefer HaLikkutim of the Arizal, Toldot and Tisa; Pri Etz Chayim, Shaar HaSelichot, Ch. 8; Torah Ohr, Yitro 69b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25; Also see Igrot Kodesh, Vol. 2, p. 119.

<sup>953</sup> See Tikkunei Zohar, Tikkun 70, 122a.

<sup>954</sup> Deuteronomy 4:39

shall know this day and set it upon your heart,” meaning that from the aspect of knowledge and grasp in the brain, the matter becomes set in the heart, until the aspect of seeing (*Re'iyah*-ראיה) comes to be in the heart.]<sup>955</sup> It is then that roar that he roars is “from the groaning of the heart.” This is because the arousal is such that it cannot become settled in the vessels of the mind and heart.

This also is the matter of the face of the eagle drawn through the arousal of abundant mercies (*Rachamim Rabim*), (as mentioned in chapter three). Through this, there is a drawing down of the aspect that transcends measure and limitation. About this the verse states,<sup>956</sup> “He is like an eagle rousing His nest, hovering over His young,” whereas it sometimes is in a way that He “[spreads His wings and takes them], carrying them on His pinions.”

That is, an eagle is compassionate to his children. Thus, when he is in fear of wild animals and destructive forces, he then “hovers over his young,” and when he has fear of arrows being shot from below, he then carries them above on his wings. This is because of the great and abundant love (*Ahavah Rabba*) that transcends limitation, which is the matter of the love [indicated by the words], “with all your being” (*Bechol Me'odecha*-בכל מאדך).

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<sup>955</sup> See Zohar II 116b; Also see Listen Israel, a translation of Rabbi Hillel Paritcher's commentary to Shaar HaYichud of the Mittler Rebbe (translated as The Gate of Unity), Ch. 1.

<sup>956</sup> Deuteronomy 32:11 and Rashi there.

5.

However, all the above is the level of the forefathers, who are the Supernal Chariot (*Merkavah*), [and are] the aspects of the face of the ox, the face of the lion, and the face of the eagle, these only being the aspects of the emotional qualities (*Midot*). About this the verse states,<sup>957</sup> “Why, *HaShem*-יהוה, do You let us stray from Your paths, letting our heart become hardened from fearing You?” (That is, if the level of the forefathers (*Avot*) is insufficient, then) “Return [to us] for the sake of Your servants, the **tribes** of Your heritage!”

That is, there is a superiority to the level of the tribes (*Shevatim*), over and above the level of the forefathers, as the verse states,<sup>958</sup> “For there the tribes ascended, the tribes of *Ya”H*-יהי.” In other words, when the tribes are in a state of ascent (“the tribes ascended”), they then are in the aspect [indicated by the name] *Ya”H*-יהי, these being the aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*), which are the intellectual aspects (*Mochin*), that are higher than the forefathers (*Avot*) who are the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, which are emotional aspects (*Midot*).

Now, as this matter relates to our service of *HaShem*-יהוה, blessed is He, is that the general service of Him with the aspect of the emotions (*Midot*), this being the matter of loving Him “with all your heart, and with all your soul, and with all your being,” is in a way that one senses his own existence, such

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<sup>957</sup> Isaiah 63:17

<sup>958</sup> Psalms 122:4



that “there is one who loves.”<sup>959</sup> This is so much so, that even love of *HaShem*-יהוה, blessed is He, “with all your being” (*Bechol Me’odecha*-בכל מאדך), in a way of self-nullification (*Bittul*), is such that he senses his self-nullification (*Bittul*) in himself. This is similar to [the matter of],<sup>960</sup> “The name of his concubine was Reumah-רעומה,” [which divides into two words], “See *MaH-Re’u Ma’H*”-ראו מ”ה-ה,” meaning, “See that I am nullified.”<sup>961</sup>

However, true perfection in serving *HaShem*-יהוה, blessed is He, is through the study of Torah, which follows the three levels of loving Him “with all your heart, and with all your soul, and with all your being,” which are followed by the words,<sup>962</sup> “And these words that I command you today... you shall speak of them etc.”

This refers to the intellectual aspects (*Mochin*) that transcend the worlds, as our sages, of blessed memory, stated,<sup>963</sup> “The Torah preceded the world by two thousand years.” Through this, we reach the aspect of the face of the man, which transcends the face of the ox, the face of the lion, and the face of the eagle of the Supernal Chariot (*Merkavah*).

This matter was drawn down by our teacher Moshe, whose matter was that of ultimate nullification (*Bittul*

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<sup>959</sup> See Torah Ohr, Va’era 56a; Yitro 67c; Vayakhel 114d; Megillat Esther 123a; Likkutei Torah, Tazriya 20c

<sup>960</sup> Genesis 22:24

<sup>961</sup> See Likkutei Torah, Tazriya 23d; Behar 43a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54; Sefer HaMaamarim 5679 p. 92; p. 559, and elsewhere.

<sup>962</sup> Deuteronomy 6:6-7

<sup>963</sup> See Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a.

*b'Tachlit*) to *HaShem*-יהו"ה, blessed is He, as the verse states,<sup>964</sup> "And what are we (*v'Nachnu Ma"H*-מה אנחנו)." Thus, by his hand, there is a drawing down of the nullification (*Bittul*) brought about through Torah study, even below.

6.

This, then, is the meaning of the verse,<sup>965</sup> "And these are the ordinances that you shall place before them," specifying, "before them-*Lifneihem*-לפניהם." This refers to the aspect of "the face of man-*Pnei Adam*-פני אדם." In other words, after the service of *HaShem*-יהו"ה, blessed is He, in the three levels of the face of the ox, the face of the lion, and the face of the eagle of the Supernal Chariot (*Merkavah*), these being the matter of the emotions (*Midot*), which are the level of the forefathers (*Avot*), we then come to the aspect of "the face of the man-*Pnei Adam*-פני אדם," which is the matter of the intellect (*Mochin*). This is so much so, that through the arousal below of the aspect of the lower man, we then come to the aspect of the Supernal Man (*Adam HaElyon*) who is upon the throne, in a way that they become unified as one.

In other words, not only is there the lower unity of *HaShem*-יהו"ה, blessed is He (*Yichuda Tata'ah*) unto itself, and His upper unity (*Yicuda Ila'ah*) unto itself, but they rather become unified as one. This comes about through "the ordinances-*Mishpatim*-משפטים," this being the matter of Torah

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<sup>964</sup> Exodus 16:7-8

<sup>965</sup> Exodus 21:1

law (*Halachah*), as the verse states,<sup>966</sup> “As was the former practice-*KaMishpat HaRishon*-הראשון-כמשפט” which Targum translates as, “as the former law-*k’Hilcheta Kadma’ah*-כהלכתא קדמאה.”

More specifically, the word for Torah law – *Halachah*-הלכה – is of the same root as the word “travel-*Heelooch*-הילוך,” indicating two kinds of travel. That is, there is the travel of the Upper One to the lower one, from Above to below, and there is the travel of the lower one to the Upper One, from below to above. These are the two ways of the union of the Upper Unity (*Yichuda Ila’ah*) with the Lower Unity (*Yichuda Tata’ah*), (as mentioned above), in a way that the Upper Unity (*Yichuda Ila’ah*) is drawn down to the Lower Unity (*Yichuda Tata’ah*), and in a way that the Lower Unity (*Yichuda Tata’ah*) is drawn up to the Upper Unity (*Yichuda Ila’ah*).

This then, is also the meaning of the verse,<sup>967</sup> “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*-יהויה.” This is as explained before, that the giving of the half *shekel* is the general matter of serving *HaShem*-יהויה, blessed is He, by way of elevating the ten powers of one’s soul from below to Above. In addition, there is the drawing down from Above, in which there also is the inclusion of assistance and the granting of empowerment from Above etc. In other words, there also are the two ways of

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<sup>966</sup> Genesis 40:13

<sup>967</sup> Exodus 30:13

an ascent from below to Above and a drawing from Above to below in this.<sup>968</sup>

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<sup>968</sup> This is where the transcript of this discourse concludes.

## Discourse 20

*“Vayehi Omein et Hadassah, Hee Esther -  
And he had reared Hadassah, she is Esther”*

Purim, 5724

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

### 1.

The verse states,<sup>969</sup> “And he had reared Hadassah, she is Esther.” Now, because this name, Hadassah, is not mentioned in any other verses of the Megillah, nor anywhere else, we must understand why it is mentioned here, such that the verse must then add, “she is Esther.”

Now, in Talmud it states as follows,<sup>970</sup> “Her name is Esther. Why [then] was she called Hadassah-הדסה? Because of the righteous-*Tzaddikim* who are called myrtles-*Hadassim*-הדסים, (in that they have a good fragrance)<sup>971</sup> as the verse states,<sup>972</sup> ‘And he stood amongst the myrtles-*Hadassim*-הדסים.’” (That is, because of her righteousness she is called Hadassah-הדסה.)

However, elsewhere in Talmud it states,<sup>973</sup> “Where in Torah (the five books of Moshe) do we find Esther-אסתר

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<sup>969</sup> Esther 2:7

<sup>970</sup> Talmud Bavli, Megillah 13a

<sup>971</sup> See Midrash Vayikra Rabba 30:12

<sup>972</sup> Zachariah 1:8

<sup>973</sup> Talmud Bavli, Chullin 139b

mentioned? In the verse,<sup>974</sup> ‘And I shall surely hide-*Haster Asteer*-הסתר אסתיר My face on that day.’” From this it is understood that the name Esther-אסתר, [hinted in the verse] “I shall surely hide-*Haster Asteer*-הסתר אסתיר My face,” is the level opposite service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*), being that all matters of the righteous (*Tzaddikim*) are in a way that their arousal from below awakens arousal from Above, and the same is understood of the opposite etc., that when there is a state indicated by [the words], “I shall surely hide-*Haster Asteer*-הסתר אסתיר My face,” this causes the concealment of the “face” of the Godly soul. This is the opposite of the service of the righteous (*Tzaddikim*), who “walks securely on his way etc.”<sup>975</sup>

This being so, her primary name should have been Hadassah-הדסה rather than Esther-אסתר,” which indeed is the second view mentioned in Talmud,<sup>976</sup> “Why was she called Esther-אסתר? Her name was Hadassah-הדסה, [but] the nations of the world called her after Istahar-אסתהר,” (from the root “moon-*Seehara*-סיהרא”).<sup>977</sup> Even so, the verse itself states it the other way around that, “Hadassah-הדסה, she is Esther-אסתר.” That is, the name Hadassah-הדסה only appears once, at the beginning of the story, but from that point on, she is called Esther-אסתר.

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<sup>974</sup> Deuteronomy 31:18

<sup>975</sup> See Proverbs 3:23

<sup>976</sup> Talmud Bavli, Megillah 13a ibid.

<sup>977</sup> Rashi indicates that this is a reference to a moonlike planet, (the Gilyon HaShas points out that the moon is called Sihara in Targum). Others specify that this refers to Venus (*Kochav Nogah*). See Aruch, section on “Sahar-סחר,” cited in Chiddushei Aggadot of the Maharsha to Talmud Bavli, Megillah 13a ibid.

This was not only so at the time of the decree, at which point there was a state of “I shall surely hide-*Haster Asteer-*הסתר אסתיר My face,” but even once the decree was nullified and Mordechai the Jew and Esther queen were victorious, [the Megillah] still calls her Esther-אסתר, so much so, that as a whole, the Megillah is called “Megillat Esther” (not Megillat Hadassah), even though based on the above, her primary name was Hadassah.

We also must understand the relevance of this statement “he had reared Hadassah, she is Esther.” (That is, what is the relevance of the general statement, “he had reared-*Vayehi Omain-*ויהי אומן-” to the particulars, that “Hadassah, she is Esther”) as it relates to the general story of the Megillah?

## 2.

This may be understood<sup>978</sup> by prefacing with the explanation in books of Kabbalah,<sup>979</sup> that both Hadassah-הדסה and Esther-אסתר are names for the *Sefirah* of Kingship-*Malchut*. That is,<sup>980</sup> the *Sefirah* of Kingship-*Malchut* is called “Hadassah-הדסה” when she is connected to the “Myrtle-*Hadass-*הדס,” (similar to what Talmud states, that Esther is

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<sup>978</sup> See the discourse entitled “*Vayehi Omain*” 5679 (published as a solitary pamphlet for Purim of this year (5724) with additional notes from the Rebbe, (and subsequently printed in *Sefer HaMaamarim* 5679 p. 308 and on); See the discourse by this same title of the year 5713, translated in *The Teaching of The Rebbe* 5713, Discourse 11, (*Sefer HaMaamarim* 5713 p. 101 and on); Also see the discourse entitled “*Balayla HaHoo*” 5719, translated in *The Teaching of The Rebbe* 5719, Discourse 16 (*Sefer HaMaamarim* 5719 p. 136 and on).

<sup>979</sup> See *Pardes Rimonim*, Shaar 23 (*Shaar Erchei HaKinuyim*), section on “*Hadass-*הדס”; Also see *Me’orei Ohr*, *Ot Hey-*ה, Section 17.

<sup>980</sup> Also see *Ohr HaTorah*, *Megillat Esther*, p. 15 and on.

“called Hadassah-הדסה because of the righteous (*Tzaddikim*) who are called myrtles-*Hadassim*-הדסים”).

The “Myrtle-*Hadass*-הדס” is the “twigs of a plaited tree”<sup>981</sup> that has three leaves [coming out of one stem],<sup>982</sup> corresponding to Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, which in general, include [all] the *Sefirot* of *Zeir Anpin*. In other words, when Kingship-*Malchut* is bound to *Zeir Anpin*, (the primary aspects of which are *ChaGa”T*),<sup>983</sup> which are the “myrtle-*Hadass*-הדס”), she then is called “Hadassah-הדסה” [in the feminine].

Now, the *Sefirah* of Kingship-*Malchut* is also called Esther-אסתר, as in [the verse], “I shall surely hide-*Haster Asteer*-הסתיר אסתיר My face.” This is when she descends from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), at which time her state is in a way of “I shall surely hide-*Haster Asteer*-הסתיר אסתיר My face.”

About this the verse states, “Hadassah-הדסה, she is Esther-אסתר.” That is, even upon her descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), when she is in a state of “I shall surely hide-*Haster Asteer*-הסתיר אסתיר My face,” (Esther-אסתר), the aspect of Splendor-*Tiferet* also descends with her, this being the general matter of the *Hadass*-הדס, (Hadassah-הדסה).

Now, to understand this with greater clarity, we first must explain the matter of the “face-*Panim*-פנים” as it is in the

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<sup>981</sup> Leviticus 23:40

<sup>982</sup> Talmud Bavli, Sukkah 32b

<sup>983</sup> An acronym for Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.



limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (“**My** face-*Panai*-פני”) and from this we also will understand it as is in man below, in the lower man (*Adam HaTachton*-התחתון-אדם) who is called this because, “I am likened-*Adameh*-אדמה to the Supernal One.”<sup>984</sup>

In general, the explanation is that the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which does not manifest in the chaining down of the worlds (*Seder Hishtalshelut*), is called the “face-*Panim*-פנים.” This is because the general totality of the chaining down of the worlds (*Seder Hishtalshelut*) drawn down from the aspect of His Kingship-*Malchut*, blessed is He, is called “sitting-*Yeshivah*-ישיבה,” as it states,<sup>985</sup> “He seats kings upon the throne,” and,<sup>986</sup> “*HaShem*-יהו"ה sits enthroned as King forever,” in that “sitting” (*Yeshivah*) is [done] with the backside (*Achorayim*-אחוריים), (the opposite of the “face-*Panim*-פנים”). Therefore, the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), is higher than the aspect of “sitting” (*Yeshivah*) with the “backside” (*Achorayim*), and is thus called the “face-*Panim*-פנים.”

Now, it should be added that the chaining down of the worlds (*Seder Hishtalshelut*) is essentially from the aspect of the “backside” (*Achorayim*). For, since [the chaining down of

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<sup>984</sup> Isaiah 14:14; Sefer Asarah Maamarot, Maamar Eim Kol Chai, Part 2, Ch. 33; Shnei Luchot HaBrit 3a, 20b, 268b, 301b, 373a, 386b; Avodat HaKodesh, Part 1, Ch. 17 and on.

<sup>985</sup> Note of the Rebbe to the discourse in Sefer HaMaamarim 5679 *ibid.* p. 308: See Torah Ohr 85a and elsewhere; It seems the intention is to the verse Job 36:7, but requires analysis.

<sup>986</sup> Psalms 29:10

the worlds] comes from the externality (*Chitzoniyut*) of *HaShem's* יהו"ה desire (*Ratzon*), rather than His inner desire (*Pnimiyyut HaRatzon*) for the worlds, as understood from the teaching of our sages, of blessed memory,<sup>987</sup> on the verse,<sup>988</sup> “In the beginning God created,” that [the creation] is “**for the sake of etc.**”

That is, the totality of creation must have a reason to be. This reason is the innerness (*Pnimiyyut*) of *HaShem's* יהו"ה external desire (*Chitzoniyut HaRatzon*) for the totality of creation, (including the totality of the chaining down of the worlds – *Seder Hishtalshelut*). Therefore, the chaining down of the worlds (*Seder Hishtalshelut*), which only comes from His external desire (*Chitzoniyut HaRatzon*), is considered to be the “backside” (*Achorayim*) (and externality-*Chitzoniyut*). In contrast, His “face” transcends the chaining down of the worlds (*Seder Hishtalshelut*). This is the aspect of the “face” (*Panim*-פנים).

More specifically, in the chaining down of the worlds (*Seder Hishtalshelut*) itself, the difference between the aspect of the “face” (*Panim*) and the aspect of the “back” (*Achor*), is the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).<sup>989</sup> This is as stated by Ramaz on the Torah portion of Emor,<sup>990</sup> that the four levels of “front” (*Panim*-פנים), “back” (*Achor*-אחור), “right” (*Yemin*-ימין) and “left” (*Smol*-שמאל) refer

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<sup>987</sup> See Rashi to Genesis 1:1

<sup>988</sup> Genesis 1:1

<sup>989</sup> Also see Ohr HaTorah, Tisa p. 2,034 and on; Sefer HaMaamarim 5678 p. 216 and on; 5705 p. 59 and on.

<sup>990</sup> 93ב

to the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*).

That is, the “front” (face-*Panim*) refers to the world of Emanation (*Atzilut*), whereas the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), are the aspects of “right,” “left,” and “back,” which in general, are opposite the matter of the “front” and “face” (*Panim*-פנים).

The explanation is that what is drawn down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is the aspect of Kingship-*Malchut*. Now, the general matter of the *Sefirah* of Kingship-*Malchut*, meaning, the essential matter of Kingship-*Malchut*, is in a manner of “He seats kings upon the throne,” which is a matter of sitting (*Yeshivah*) and lowering,<sup>991</sup> and is the aspect of the “backside” (*Achorayim*).

It is for this reason that the *Sefirah* of Kingship-*Malchut* is called “behind (*Acharei*-אחרי) *HaShem*-יהו”<sup>992</sup> For, as known the [lower] Name *HaShem*-יהו refers to *Zeir Anpin*, and “behind (*Acharei*-אחרי) *HaShem*-יהו” refers to the *Sefirah* of Kingship-*Malchut*.<sup>993</sup> Therefore, the general matter of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), the existence of which is brought from the aspect of Kingship-*Malchut*, are the aspects of the “backside” (*Achor*-אחור).

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<sup>991</sup> See Torah Ohr *ibid*.

<sup>992</sup> Deuteronomy 13:5

<sup>993</sup> See Likkutei Torah, Re’eh 20c

3.

Now, just as there are the aspects of “face” (*Panim*-פנים) and “back” (*Achor*-אחור) as they are in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and as they are in the chaining down of the worlds (*Seder Hishtalshelut*), there also are the aspects of “face” (*Panim*-פנים) and “back” (*Achor*-אחור) in the souls of the Jewish people, as the verse states,<sup>994</sup> “Back and front You have formed me.”

The explanation<sup>995</sup> is as stated in Shaarei Kedushah of Rabbi Chayim Vital, of righteous memory,<sup>996</sup> about the aspect of Primordial Man (*Adam Kadmon*). He states that there is a light that is the source of the souls, which is a garment of the light that is the source of the *Sefirot*. This refers to the matter of the garments (*Levushim*) of Primordial Man (*Adam Kadmon*). This is as stated in the teaching [of the Zohar, known as], “Eliyahu began and said – *Patach Eliyahu*,”<sup>997</sup> “You made garments for them, from which souls issue forth to man.” In other words, the root of the souls is from the aspect of the garments (*Levushin*) of Primordial Man (*Adam Kadmon*), which is “the light of the source of the souls, and is the garment for the light that is the source of the *Sefirot*.” In other words, the souls are only a garment (*Levush*) for the *Sefirot*, like a garment (*Levush*) which is external (*Chitzoniyut*) (the backside-*Achorayim*) compared to the body.

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<sup>994</sup> Psalms 139:5

<sup>995</sup> Also see Sefer HaMaamarim 5678 p. 213 and on; 5705 p. 54 and on.

<sup>996</sup> Shaarei Kedushah, translated as Gates of Holiness, Part 3, Gate 2, cited in Likkutei Torah *ibid.* 27a.

<sup>997</sup> Introduction to Tikkunei Zohar 17a

The same is so of the soul itself, for it states in Etz Chayim<sup>998</sup> that “there is very small spark, which literally is Godliness drawn from the lowest level of the Creator, that manifests in the power of one created spark, called the *Yechidah*.” That is, the *Yechidah* [level of the soul], is only a garment (*Levush*) (the backside-*Achor*) for the small spark, which is the lowest level of the Creator.

This is also the meaning of the statement in Midrash,<sup>999</sup> “They called her [the soul] by five names, *Nefesh*, *Ru’ach*, *Neshamah*, *Chayah*, and *Yechidah*.” That is, even the aspect of *Yechidah* is in the category of **the names** (*Shemot*-שמות)<sup>1000</sup> of the soul.<sup>1001</sup> However, the essential self of the soul, which is the “small spark that is the lowest level of the Creator” (Panim-פנים) is much higher than even the aspect of the *Yechidah*. The garment (*Levush*) of this aspect, is the highest level of the soul, called the *Yechidah*.<sup>1002</sup>

#### 4.

Now, at first glance, it could be said that in the aspect of Primordial Man (*Adam Kadmon*) itself, even in regard to the

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<sup>998</sup> Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1, cited in Likkutei Torah ibid.

<sup>999</sup> See Midrash Bereishit Rabba 14:9; Devarim Rabba 2:37, and elsewhere with various different orderings. However, this is the order as it is in Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1; Also see the beginning of Shaar HaGilgulim, and elsewhere.

<sup>1000</sup> Meaning, it is within the category of the revelations (*Gilyu*) of the soul. See the preceding discourse of this year, 5724, entitled “*Tzidkat Peerzono b’Yisroel* – The righteous deeds for His open cities in Israel,” Discourse 16, Ch. 3, and elsewhere.

<sup>1001</sup> Also see Sefer HaMaamarim 5696 p. 56 and on.

<sup>1002</sup> Also see Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 272 and on.

aspect of the garments (*Levushim*) (the light that is the source of the souls, which is a **garment** for the light that is the source of the *Sefirot*) it is applicable to say that it is “the lowest level of the Creator.”

In other words, the “small spark that is the lowest level of the Creator” (is not from the aspect of the light that is the source of the *Sefirot*, but is rather) the aspect of “the light that is the source of the souls,” which is the aspect of the garments (*Levushim*) of Primordial Man (*Adam Kadmon*). For, the fact that they are called “garments” (*Levushim*) is only in relation to the lights (*Orot*) and vessels (*Keilim*) of Primordial Man (*Adam Kadmon*). However, in relation to “the souls that issue forth from them,” it is applicable to say about them that they are “the lowest level of the Creator.” This is because even the garments (*Levushim*) of the world of Emanation (*Atzilut*) are Godliness, and this certainly is all the more so in regard to the garments (*Levushim*) of Primordial Man (*Adam Kadmon*). It therefore is applicable to say about them that they are “the lowest level of the Creator” (the aspect of the “face-*Panim*-פנים”).

However, even though the garments (*Levushim*) of Primordial Man (*Adam Kadmon*) are also Godliness, (as derived a priori from the garments (*Levushim*) of the world of Emanation (*Atzilut*)), however, even so, they are called “garments” (*Levushim*), as explained elsewhere at length that the “garments” (*Levushim*) are solely the matter of the expression and spreading forth from the Self Essential of *HaShem*’s יהוה’s Godliness, but they themselves are not the essential being of Godliness. It thus is inappropriate to use this description, “the lowest level of the Creator,” in regard to them.

It therefore must be said that the innerness of the soul (the aspect of the “face-*Panim*-פנים”), which is “the small spark that is the lowest level of the Creator,” is (not from the aspect of the garments (*Levushim*) of Primordial Man (*Adam Kadmon*), which is the light of the source of the souls, but is rather) from the aspect of the light that is the source of the *Sefirot* within Primordial Man (*Adam Kadmon*). For, since in essence, the *Sefirot* are actual Godliness, it therefore is applicable to say that they are “the lowest level of the Creator.”

On a deeper level, as known, the externality of Primordial Man (*Adam Kadmon*) is the aspect of the Long Patient One-*Arich* of all the worlds, (as stated in Mishnat Chassidim).<sup>1003</sup> In contrast, in regard to the “small spark that is the lowest level of the Creator,” it is explained in Etz Chayim<sup>1004</sup> that this is like the aspect of the Ancient One-*Atik*.

This being so, it must be said that the above-mentioned “small spark” is from the innerness (*Pnimityut*) of Primordial Man (*Adam Kadmon*). That is, the aspect of the *Yechidah* is from the externality of Primordial Man (*Adam Kadmon*), whereas the Godly spark that transcends the aspect of the *Yechidah*, is from the innerness (*Pnimityut*) of Primordial Man (*Adam Kadmon*).

About this Etz Chayim states,<sup>1005</sup> that “there is a likeness to the Ancient One-*Atik* that transcends the ‘skull’ (*Galgalta*) of Primordial Man (*Adam Kadmon*), which is the last aspect of the world of Emanation (*Atzilut*) of the general

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<sup>1003</sup> Mishnat Chassidim, Mesechet Klallut HaOlamot, Ch. 2, Mishna 1

<sup>1004</sup> Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1 ibid.

<sup>1005</sup> Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6

worlds (*Olamot d'Klallut*).”<sup>1006</sup> This aspect is “the lowest level of the Creator,” and is the aspect of the “face-*Panim*-פנים” of the souls of the Jewish people.

## 5.

The explanation of the matter is that what is meant by the aspect of the “face-*Panim*-פנים” (that we are explaining here) is not to the inner aspect (*Pnimityut*) of the lights (*Orot*), for that aspect also relates to the lights (*Orot*) that are manifest in the vessels (*Keilim*). Thus, since they are in the category of manifesting in vessels (*Keilim*), this is not the true matter of the “face” (*Panim*-פנים).

This is as explained elsewhere<sup>1007</sup> about the matter of “He and His life force are one, He and His organs are one.”<sup>1008</sup> That is, from the aspect of Understanding-*Binah* and below, it is all the aspect of “His organs.” In other words, even the lights (*Orot*), and even the innerness of the lights (*Pnimityut HaOrot*), are the aspect of “His organs,” being that they manifest in vessels (*Keilim*).

This is what Ramaz wrote, that specifically the world of Emanation (*Atzilut*) is called the “front-*Panim*-פנים,” (as explained in chapter two). This is because “the Upper Father-*Abba* (Wisdom-*Chochmah*) dwells in the world of Emanation

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<sup>1006</sup> See Likkutei Torah, Masei 95b; Sefer HaMaamarim 5677 p. 132; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18.

<sup>1007</sup> See Likkutei Torah, Shir HaShirim 39c; Sefer HaMaamarim 5708 p. 161.

<sup>1008</sup> Introduction to Tikkunei Zohar 3b



(*Atzilut*),”<sup>1009</sup> and Wisdom-*Chochmah* is the aspect of “His life force,”<sup>1010</sup> which transcends manifestation in vessels (*Keilim*).

Now, just as this is so of the particular worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) that only the world of Emanation (*Atzilut*) is called the “face-*Panim*-פנים,” this likewise is so of the general worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), that only the world of Emanation (*Atzilut*) of the general worlds (*Olamot d’Klallut*) is the aspect of the “face-*Panim*-פנים.” Thus, since the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*) is called “Man of Creation (*Adam d’Briyah*)” of the general worlds (*Klallut*),<sup>1011</sup> it is not the true matter of the “face-*Panim*-פנים.”

Rather, the true matter of the “face-*Panim*-פנים” is the aspect of the world of Emanation (*Atzilut*) of the general worlds (*Klallut*), including the lowest aspect of the world of Emanation (*Atzilut*) of the general worlds (*Klallut*), this being the inner aspect (*Pnimityut*) of Primordial Man (*Adam Kadmon*) (the aspect of the Ancient One-*Atik* which transcends the “skull” (*Galgalta*) of Primordial Man (*Adam Kadmon*)), that becomes the aspect of the Ancient One-*Atik* of “the Man of Creation” (*Adam d’Briyah*) of the general worlds (*Klallut*). For, since it transcends manifestation in the vessels (*Keilim*) of Primordial Man (*Adam Kadmon*), it therefore is the true matter of the “face-*Panim*-פנים.”

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<sup>1009</sup> Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

<sup>1010</sup> Introduction to Tikkunei Zohar 3b

<sup>1011</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18 *ibid*.

From this we may also understand the matter as it relates to the world of Emanation (*Atzilut*) of the particular worlds (*Pratut*). That is, even the *Sefirah* of Kingship-*Malchut*, as it is in the world of Emanation (*Atzilut*), is the aspect of the “face-*Panim*-פנים.”

To explain, the world of Emanation (*Atzilut*) is called the “face-*Panim*-פנים” because “the Upper Father-*Abba* (Wisdom-*Chochmah*) dwells in the world of Emanation (*Atzilut*),” as mentioned above. Thus, since the Upper Father-*Abba* (Wisdom-*Chochmah*) dwells in **all** the world of Emanation (*Atzilut*), including its aspect of Kingship-*Malchut*, therefore Kingship-*Malchut* is also called the aspect of the “face-*Panim*-פנים.”

Furthermore, even in her descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), Kingship-*Malchut* is called the “face-*Panim*-פנים.” About this the verse states, “I shall surely hide-*Haster Asteer*-הסתר אסתיר My face (*Panai*-פני),” specifying, “My face-*Panai*-פני.” This is because it becomes the Ancient One-*Atik* of the world of Creation (*Briyah*), specifically the Ancient One-*Atik*.

This is similar to what we explained before, that the final aspect of the world of Emanation (*Atzilut*) of the general worlds (*Klallut*), (which is the lowest level of the Creator), becomes the Ancient One-*Atik* of the “Man of Creation” (*Adam d’Briyah*) of the general worlds, which is the true matter of the “face-*Panim*-פנים.”

## 6.

Now, in the soul, the two above-mentioned levels are the aspects of Yaakov-יעקב and Yisroel-ישראל.<sup>1012</sup> The name Yaakov-יעקב spells “the *Yod-* in the heel-*Eikev*,”<sup>1013</sup> referring to the aspect of the “foot” of the soul. The name Yisroel-ישראל spells “a head to Me-*Lee Rosh*”<sup>1014</sup> referring to the aspect of the “head” of the soul.

The explanation is that, as known,<sup>1015</sup> the entire soul does not manifest in the body. This is because the body is incapable of containing the whole soul. This matter is understood a priori from the angels, as our sages, of blessed memory, stated,<sup>1016</sup> “An angel stands in one third of the world.” This being so, how much more is this the case in regard to souls, who are loftier in level than the angels. Certainly, the body is too small to contain the entire soul. Rather, it only is the aspect of the “foot” of the soul, these being *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul, which are the aspects of Yaakov-יעקב, that manifest in the body.

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<sup>1012</sup> See Sefer HaMaamarim 5678 p. 214 and on; 5705 p. 57 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35.

<sup>1013</sup> Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “Yaakov-יעקב”; Etz Chayim, Shaar 3 (Shaar Sefer HaAtzilut), Ch. 2; Torah Ohr, Vayeitzei 21a; Likkutei Torah, Balak 70b, and elsewhere.

<sup>1014</sup> Shaar HaPesukim of the Arizal, Genesis (Vayishlach) 32:29; Sefer HaLikkutim of the Arizal, Genesis (Vayechi) 47:28, 48:2; Pri Etz Chayim, Shaar HaLulav Ch. 1; Erchei HaKinuyim (by the author of Seder HaDorot [Rabbi Yecheil ben Shlomo Halperin]), section on “Rosh-ראש”; Sefer HaMitzvot of the Tzemach Tzedek 15b, citing Zohar; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35.

<sup>1015</sup> Likkutei Torah, Shir HaShirim 16d and elsewhere.

<sup>1016</sup> See Talmud Bavli, Chullin 91b; Midrash Bereishit Rabba 68:12; Likkutei Torah *ibid.*; Sefer HaMaamarim 5708 p. 280 and the note there.

However, loftier than this is the aspect of Yisroel-ישראל, “a head to Me-*Lee Rosh* לִי ראש-,” this being the “head” of the soul. This refers to the matter of “the source of his upper flow (*Mazal*) sees,”<sup>1017</sup> referring to the innerness (*Pnimityut*-פנימיות) of the soul, which is the aspect of the “face-*Panim*-פנים.”

Now, the explanation of the two above-mentioned levels, as they relate to our service of *HaShem*-יהו"ה, blessed is He, is that the general service of Him is included in the verse,<sup>1018</sup> “And you shall love *HaShem*-יהו"ה your God with all your heart, and with all your soul, and with all your being.” This is divided into two types, [the first being] “with all your heart and with all your soul,” which also are mentioned in the second paragraph of the *Shema* recital (“with all your hearts and with all your souls”).<sup>1019</sup> Loftier than this is what the first paragraph of the *Shema* recital adds, “with all your being” (*Bechol Me'odecha*-בכל מאדך).<sup>1020</sup>

The explanation is that the love of *HaShem*-יהו"ה, blessed is He, [indicated by the words], “with all your heart and with all your soul,” comes about through contemplating the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that manifests within the worlds. This is not the aspect of the “face-*Panim*-פנים” as it is Above, but is rather the aspect of “behind (*Acharei*-אחרי) *HaShem*-יהו"ה.”

To explain, when a person contemplates that *HaShem*'s-יהו"ה Godliness is the vitality of the world, this is because when

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<sup>1017</sup> Talmud Bavli, Megillah 3a

<sup>1018</sup> Deuteronomy 6:5

<sup>1019</sup> Deuteronomy 11:13

<sup>1020</sup> See Chiddushei Aggadot of the Maharsha to Talmud Bavli, Brachot 35b; Ohr Torah of the Rav, the Maggid of Mezritch, 53d and elsewhere.

it comes to physical matters, even though to the eyes of flesh it appears that they are alive, the true reality of their existence is the opposite of life and goodness. The only reason they are not the opposite of life is due solely to the word of *HaShem*-יהו"ה, blessed is He, [within them], which is the soul that enlivens them.

Through this [contemplation] one comes to “love *HaShem*-יהו"ה your God... for (because) He is your life.”<sup>1021</sup> However, all this is the general contemplation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that enlivens the world, be it in the microcosm of the world, which is man,<sup>1022</sup> or the macrocosm of the world at large, which is the totality of the chaining down of the worlds (*Seder Hishtalshelut*). Through this, he is caused to have love of *HaShem*-יהו"ה, blessed is He, “with all your heart,” in that the love fills all the powers of his soul etc.

However, there is a much loftier level of service of *HaShem*-יהו"ה, blessed is He. This is when he contemplates the fact that the Godly vitality that enlivens him and the entire chaining down of the worlds (*Seder Hishtalshelut*) is nothing but a mere glimmer, as the verse states,<sup>1023</sup> “His glory is **above** earth and heaven.” Through this [contemplation] he comes to a much loftier level of astonishment and wonder, which is love of *HaShem*-יהו"ה, blessed is He, “with all your soul,” and is higher than love of Him indicated by “with all your heart.”

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<sup>1021</sup> Deuteronomy 30:20

<sup>1022</sup> Midrash Tanchuma Pekudei 3, and elsewhere.

<sup>1023</sup> Psalms 148:13; See Torah Ohr, Vayeitzei 22a and elsewhere.

However, all the above is only the contemplation (*Hitbonenut*) of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that manifests within the chaining down of the worlds (*Seder Hishtalshelut*) to bring it into being, enliven it, and sustain it, (all this being the aspect of “behind (*Acharei*-אחר-י-*HaShem*-יהו"ה”), whether it is the contemplation that “He is your life,” or whether it is the higher contemplation that all this is merely glimmer of His radiance etc.

However, there is an even loftier way in serving *HaShem*-יהו"ה, blessed is He. This is when one contemplates the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that transcends manifestation in the chaining down of the worlds (*Seder Hishtalshelut*), which is the aspect of the “face-*Panim*-פנים.” This is the matter of the lights (*Orot*) that transcend manifestation in vessels (*Keilim*).

Higher than this is the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that has no relation even to having to negate the matter of manifestation in vessels (*Keilim*), since it altogether transcends the matter of manifestation (*Hitlabshut*) in vessels (*Keilim*). This contemplation (*Hitbonenut*) of the aspect of His Godliness that transcends manifestation in vessels (*Keilim*) and altogether transcends the parameters of manifestation (*Hitlabshut*) within vessels (*Keilim*), causes a love of *HaShem*-יהו"ה, blessed is He, that is without measure and limitation, [as indicated by the words], “with all your being” (*Bechol Me'odecha*-בכל מאורך).

Now, in truth, in regard to this level, the matter of contemplating with understanding and comprehension is actually inapplicable. Rather, this [stems from] a matter of

recognition, due to the essential self of the soul. For, since this level even transcends manifestation in vessels (*Keilim*), or at the very least, transcends actual manifestation in vessels (*Keilim*), service that stems from the aspect of Yaakov-יעקב, which is the “foot” of the soul and manifests in the measures and limitations of the body, is not applicable here.

Rather, it solely applies to the “head” of the soul, which is the aspect of the “face-*Panim*-פנים” of the soul that transcends manifestation in the body, and is higher than the category of manifesting in the body. This matter is called “recognition-*Hakarah*-הכרה,” as explained elsewhere<sup>1024</sup> about [the teaching],<sup>1025</sup> “Avraham recognized his Creator at three years old,” specifying that he “recognized-*Heecker*-הכיר.”

This refers to the recognition of the essential self of the soul of the Essential Self of the One Above, blessed is He, coming from the aspect of the hidden Knowledge-*Da'at* of the soul. This recognition (*Hakarah*-הכרה) is given from Above, meaning, after a person attains perfection through his toil in contemplation (*Hitbonenut*) that brings to love of *HaShem*-יהוה, blessed is He, “with all your heart and with all your soul” to the ultimate perfection. He then is granted from Above love of *HaShem*-יהוה, blessed is He, “with all your being” (*Bechol Me'odecha*-בכל מאדך), which is the recognition of the essential self of the soul of the Essential Self of the One Above.

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<sup>1024</sup> See Sefer HaMaamarim 5670 p. 132; See Sefer HaMaamarim 5678 p. 216; 5705 p. 59.

<sup>1025</sup> Talmud Bavli, Nedarim 32a

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Now, all the above was so when the Holy Temple was standing, at which time the Godly light openly illuminated within the Jewish people in a revealed way. However, about the time of exile the verse states, “I shall surely hide-*Haster Asteer*-הסתר אסתיר My face (*Panai*-פני) on that day.” In other words, from above, the essential self of the soul is not granted recognition of the Essential Self of the one Above.

This is because the inner aspect (*Pnimityut*) of his soul is in a state of “I shall surely hide-*Haster Asteer*-הסתר אסתיר,” this being the matter of [the teaching],<sup>1026</sup> “They were exiled to Babylonia... and they were exiled to Eilam... and they were exiled to Edom,” referring to the descent into worldly matters, especially the lusts of this world, to the point this it takes hold of the whole essence of his soul.

All this is because, during the time of the exile, “we have not seen our signs (*Ototeinu*-אותותינו),”<sup>1027</sup> meaning that there is lack in the sight and comprehension of the soul that manifests in the body (the “foot” of the soul) to be in a state of having love of *HaShem*-יהו"ה, blessed is He, “with all your heart and with all your soul.”

Due to this, there also is caused to be the matter of “I shall surely hide My face (*Panai*-פני)” as it relates to the essential self of the soul. For, if his service of *HaShem*-יהו"ה, blessed is He, with the revealed powers of the soul (the aspect of the “foot”) would be whole and perfect, it would not be

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<sup>1026</sup> See Sifri, end of Masei; Talmud Bavli, Megillah 29a

<sup>1027</sup> Psalms 73:9



possible for there to be a state of “I shall surely conceal” regarding the essential self of the soul.

[In other words, even though the essential self of the soul cannot come into revelation like the aspect of the “foot” of the soul, but remains concealed, nonetheless, this concealment is as the essential self is unto itself, meaning that it is concealed in essence, but this is not a matter of hiddenness, and it is certainly not [in a way of] “I shall surely hide etc.”] Only when there is a lacking in service of *HaShem*-יהו"ה, blessed is He, from the aspect of the revealed powers of the soul, which is the matter of “we have not seen our signs,” is it then possible that the essential self of the soul can also come to be in a state and of “I shall surely hide My face (*Panai*-פני).”

## 8.

However, we still must understand this. For, as known and explained in various places,<sup>1028</sup> there is a great superiority to serving *HaShem*-יהו"ה, blessed is He, specifically during the time of the exile. This is similar to what we find about Dovid, that specifically when he was in the wilderness of Yehudah,<sup>1029</sup> “in a parched and thirsty land,”<sup>1030</sup> that he then had the matter of “My soul thirsts for You, my flesh longs for You.”<sup>1031</sup> This was to such an extent that about this he states,<sup>1032</sup> “Thus, to have

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<sup>1028</sup> See Sefer HaMaamarim 5648 p. 187 and on; 5685 p. 260 and on; 5689 p. 298 and on.

<sup>1029</sup> Psalms 63:1

<sup>1030</sup> Psalms 63:2

<sup>1031</sup> See Likkutei Torah, Va'etchanan 8a; Shemini Atzeret 92b; Discourse entitled “*Mizmor LeDovid... Tzama Lecha Nafshi*” of this year, 5724, Discourse 26.

<sup>1032</sup> Psalms 63:3

beheld You in the Sanctuary,” which according to the Baal Shem Tov means,<sup>1033</sup> “If only I had beheld You in the Sanctuary (at the time of the Holy Temple) in the same way that I beheld you during my service of You in the time of the exile.”

Similarly, in the Midrashic teachings of our sages, of blessed memory, it states,<sup>1034</sup> “Even when ‘I am asleep,’<sup>1035</sup> in exile, nevertheless, ‘my heart is awake,’”<sup>1036</sup> and “the heart” refers to the innerness of the soul.<sup>1037</sup> This being so, how does this align with the explanation above, that about the time of exile the verse states, “I will surely hide My face (*Panai*-פני),” in that the innerness (*Pnimityut*-פנימיות) of the soul is in a state of doubled concealment (*Haster Asteer*-הסתתר אסתיר)?

However, the explanation is that in the innerness (*Pnimityut*) of the soul itself, there is the **light** (*Ohr*) of the soul. That is, the innerness (*Pnimityut*) of the soul is in a way of light (*Ohr*) and revelation. There then is the **potential power** (*Ko'ach*) of the soul, meaning that the innerness (*Pnimityut*) of the soul is in a state of potential power (*Ko'ach*). The general matter of a potential power (*Ko'ach*) is that it can come to manifest in various ways etc. However, here we are discussing the potential power (*Ko'ach*) of the essential self of the soul.

The explanation of the matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that when the light (*Ohr*) of the innerness (*Pnimityut*) of the soul is in a state of revelation,

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64. <sup>1033</sup> Sefer HaMaamarim 5689 ibid. Also see Keter Shem Tov, Hosafot, Section

<sup>1034</sup> Zohar III 95a

<sup>1035</sup> Song of Songs 5:2

<sup>1036</sup> Song of Songs 5:2 ibid.

<sup>1037</sup> See Torah Ohr, Tetzaveh 85b

the service of *HaShem*-יהו"ה, blessed is He, is then in a way of "with all your being" (*Bechol Me'odecha*-בכל מאדך), meaning without measure and limitation. Moreover, this love is drawn to and comes forth in all the powers of his soul, including thought, speech, and action, in a way of light (*Ohr*) and revelation (*Giluy*). This applies at the time that the Holy Temple is standing. However, this is not so during the time of the exile, during which "I am asleep" from all the above-mentioned matters.

Nevertheless, "my heart is awake," which is the aspect of the potential power (*Ko'ach*) of the soul, this being the matter of self-sacrifice (*Mesirat Nefesh*), which is not during a state and standing in which the light of the soul illuminates in open revelation in all the powers of one's soul. However, even so, he has an absolute decision to give up his soul for the sanctification of the Name *HaShem*-יהו"ה, blessed is He (*Mesirat Nefesh Al Kiddush HaShem*), without any consideration whatsoever over the fact that he himself is in a state of concealment and hiddenness, with questions and contradictions to this.

This matter, (the potential power (*Ko'ach*) of the soul, which is the power for self-sacrifice (*Ko'ach HaMesirut Nefesh*), is present during the time of exile to a greater degree than during the time of the Holy Temple. In other words, during the time of the Holy Temple, there was the revelation of the lights (*Orot*) within the vessels (*Keilim*), the general substance of which is the matter of intellect (*Mochin*) and emotions (*Midot*). Thus, there was not so much of a sense of the power of self-sacrifice (*Ko'ach HaMesirut Nefesh*).

In contrast, this is not so during the time of exile, “in a parched and thirsty land,” when the power of the intellect (*Sechel*), as well as the emotions (*Midot*) (which are the byproduct of the intellect), are in a state of concealment. The power of self-sacrifice (*Mesirat Nefesh*) is then revealed to an even greater degree than how it was during the time of the Holy Temple, to the point that we say, “Thus, to have beheld You in the Sanctuary,” meaning, “We wish that, if only in the Sanctuary (during the time of the Holy Temple) we had beheld You in the same way of serving You with self-sacrifice as during the time of the exile.”

The general difference between service of *HaShem*-יהוה, blessed is He, during the time of the Holy Temple, and service of Him during the time of exile, is the difference between the toil of affecting refinements (*Avodat HaBirurim*) and the toil of withstanding tests (*Avodat HaNisyonot*). To explain,<sup>1038</sup> the toil of affecting refinements (*Avodat HaBirurim*) occurs in the thing being refined, which has a spark of Godliness within it that must be refined. It is through this, that even the thing that becomes refined (which itself assists the Godly spark that is within it) ascends to holiness.

In contrast, the toil of withstanding tests (*Avodat HaNisyonot*) is not an ascent of the thing. For, the thing itself has no existence whatsoever. In other words, it has no spark of

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<sup>1038</sup> See the discourse entitled “*Acharei HaShem Elo'heichem*” in Likkutei Torah, Re'eh 19b and on; Discourse by the same title and its explanation in Sefer HaMitzvot of the Tzemach Tzedek 185b and on; Sefer HaMaamarim 5698 p. 274 and on; Discourse entitled “*Natata L'Yereiyecha*” 5693 (Sefer HaMaamarim 5693 p. 532; 5711, p. 289 (translated in The Teachings of The Rebbe 5711, Discourse 13); Sefer HaMaamarim 5708 p. 102 and on.

holiness within it like permissible things, but only in a way about which the verse states,<sup>1039</sup> “The flame of the wicked shall die out.” [For, the existence of the test (*Nisayon*) is not possible unless there is a spark of holiness within it, this being the matter of the “flame,” only that the spark of holiness is in a manner of “dying out.”]<sup>1040</sup> Rather, the toil is entirely in the **person**, in that he must affect himself to withstand the test and be unmoved by it. Through doing so, he nullifies the existence of the thing he is tested by (*Nisayon*).

The power to withstand the test (*Nisayon*) stems from the strength of the essential self of the soul, which is the **potential power (Ko'ach)** of the soul to stand steadfastly with self-sacrifice (*Mesirut Nefesh*). Additionally, through doing so there also is caused to be a revelation of the **light (Ohr)** of the soul. This is the meaning of the verse,<sup>1041</sup> “*HaShem*-יהוה” your God is testing you to know,” specifying “to know-*LaDa'at*-לדעת,” meaning that specifically through this, we come to the aspect of the hidden Knowledge-*Da'at* mentioned above (in chapter six).

Thus, the general matter of the toil of withstanding tests (*Avodat HaNisyonot*), stemming from the **potential power (Ko'ach)** of the soul, is specifically during the time of the exile. Thus, about this the verse states, “To have beheld You in the Sanctuary,” meaning, “If only I had beheld You in the Sanctuary,” (as explained above).

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<sup>1039</sup> Proverbs 13:9

<sup>1040</sup> See Sefer HaMaamarim 5670 p. 102 and on; *Hemshech* 5672 Vol. 2, p. 770 and p. 681.

<sup>1041</sup> Deuteronomy 13:4

This then, is the meaning of “Hadassah-הדסה, she is Esther-אסתר.” For, in explanation of the verse,<sup>1042</sup> “And he stood amongst the myrtles-*Hadassim*-הדסים,” (which refers to the righteous *Tzaddikim*, after whom Esther is called Hadassah-הדסה), it states in Talmud<sup>1043</sup> that “myrtles-*Hadassim*-הדסים” refers to Chananiah, Misha’el and Azariyah, who faced the test of actual self-sacrifice (*Mesirat Nefesh*). This comes from the potential power (*Ko’ach*) of the soul. However, for them, it was (not just the potential power (*Ko’ach*) of the soul, but) also the revelation of the light (*Ohr*) of the essential self and innerness (*Pnimityut*) of the soul.

This then, is the meaning of “Hadassah-הדסה, she is Esther-אסתר.” That is, even during the time of the exile, in a state and standing of, “I shall surely hide My face (*Panai*-פני) on that day,” at which time the light (*Ohr*) of the soul is in a state of concealment, nonetheless, even then, there is a drawing down and descent of the innerness (*Pnimityut*) of the soul, which is the potential power (*Ko’ach*) of the soul and is the matter of self-sacrifice (*Mesirat Nefesh*), similar to the self-sacrifice of Chananiah, Misha’el, and Azariyah, who are called “myrtles-*Hadassim*-הדסים.”

Thus, even if a person is incapable of attaining the level of Chananiah, Misha’el, and Azariyah, for whom there also was an illumination of the light (*Ohr*) of the soul, nevertheless, at the very least, he can withstand the test in a way of self-sacrifice

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<sup>1042</sup> Zachariah 1:8

<sup>1043</sup> Talmud Bavli, Sanhedrin 93a

(*Mesirat Nefesh*), just as took place during the days of Esther-הדסה, who is called Hadassah-אסתר.

The empowerment for this is from the verse,<sup>1044</sup> “And he had reared Hadassah, she is Esther.” The explanation is that the words, “And he had reared-*Vayehi Omein*-ויהי אומן,” is similar to the verse,<sup>1045</sup> “I was with Him as His nursling-*VaEheyeh Etzlo Amon*-אצלו אמן,” about which Midrash Rabbah states at the beginning of the Torah portion of Bereishit,<sup>1046</sup> “‘*Amon*-אמן’ means a pedagogue, ‘*Amon*-אמן’ means covered, ‘*Amon*-אמן’ means hidden.”

Elsewhere, it is explained<sup>1047</sup> at length that [the words] “‘*Amon*-אמן’ means covered” refer to the *mitzvot*. For, the “covering” refers to the garments (*Levushim*) and the *mitzvot* are called “garments” (*Levushim*).<sup>1048</sup> However, [the words] “‘*Amon*-אמן’ means a pedagogue,” and “‘*Amon*-אמן’ means hidden,” refer to the Torah. That is, [the words] “‘*Amon*-אמן’ means a pedagogue,” refer to the effect of Torah, which is in the way of a “pedagogue” (a teacher), meaning that teaches a person, referring to the revealed parts of Torah. However [the words] “‘*Amon*-אמן’ means hidden,” refer to the concealed parts of Torah.

This then, is the meaning of, “And he had reared (*VaYehi Omein*-ויהי אומן) Hadassah, she is Esther.” That is, through education in Torah and *mitzvot* (“reared-*Omein*-אומן”),

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<sup>1044</sup> Esther 2:7

<sup>1045</sup> Proverbs 8:30

<sup>1046</sup> Midrash Bereishit Rabba 1:1

<sup>1047</sup> Also see Ohr HaTorah, Megillat Esther p. 17

<sup>1048</sup> See Tanya, Likkutei Amarim, Ch. 5; Iggeret HaKodesh, Epistle 29; Torah Ohr 16a, 32d and on, and elsewhere.

even in a state and standing of “I shall surely hide My face on that day” (Esther-אסתר), it nevertheless is in the power of the Jewish people to withstand the test (*Nisayon*) in a way of self-sacrifice (Hadassah-הדסה).

Thus, this matter applies to the entire story of the Megillah. That is, we must know that though at that time the Jewish people were in a state and standing that there was room for a decree and punishment etc., for being that there was a matter of “I shall surely conceal” amongst the Jewish people below, there therefore also was automatically the matter of “I shall surely conceal My face on that day,” nevertheless,<sup>1049</sup> “I will not have been revolted by them, nor will I have rejected them to obliterate them.”

This is as stated in Talmud,<sup>1050</sup> ““To obliterate them” refers to the day of Haman, when I appointed Mordechai and Esther for them.” In other words, in the first place, there is the granting of the empowerment of “And he had reared-*Vayehi Omein*-אומן-וייהי etc.,” referring to education through Torah and *mitzvot*. For, through this, **power (*Ko’ach*)** is granted to the soul, so that even when she is Esther-אסתר, (the state and standing in which “I shall surely hide My face”), the effect of being “reared-*Omein*-אומן” and educated in Torah and *mitzvot* is recognizable, and with this power they stood steadfastly throughout the entire year with self-sacrifice (*Mesirat Nefesh*) stemming from the potential power (*Ko’ach*) of the soul, from the innerness (*Pnimityut*) of the soul.

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<sup>1049</sup> Leviticus 26:44

<sup>1050</sup> Talmud Bavli, Megillah 11a



This matter brought about the nullification of the decree, to the point that “the Jews had light and gladness and joy and honor,”<sup>1051</sup> and,<sup>1052</sup> “the Jews confirmed and undertook upon themselves and upon their progeny,” to the point that “these days of Purim will never cease amongst the Jews, nor shall their remembrance perish from their descendants.”<sup>1053</sup> That is, even when the books of the prophets will be nullified, the Megillah of Esther will not be nullified.<sup>1054</sup>

So may it be for us in a way of clear vision, in open and clearly apparent revelation, through the matter of, “‘honor-*Yikar*-יקר’ refers to Tefillin,”<sup>1055</sup> and the entire Torah is compared to Tefillin,<sup>1056</sup> which thus includes all Torah and *mitzvot*. Through education in this, which is the matter of “And he reared (*Omein*-אומן) Hadassah,” there thereby is caused to be the fulfillment of the verse,<sup>1057</sup> “Then all the peoples of the earth will see that the Name *HaShem*-יהו"ה is proclaimed over you, and they will fear you,” with our true and complete redemption with the coming of our righteous Moshiach, in the near future, and in the most literal sense!

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<sup>1051</sup> Esther 8:16

<sup>1052</sup> Esther 9:27

<sup>1053</sup> Esther 9:28

<sup>1054</sup> Mishneh Torah, Hilchot Megillah 2:18

<sup>1055</sup> Talmud Bavli, Megillah 16b

<sup>1056</sup> Talmud Bavli, Kiddushin 35a

<sup>1057</sup> Deuteronomy 28:10; Talmud Bavli, Megillah 16b *ibid*.



## Discourse 21

### “*Ki Tisa et Rosh Bnei Yisroel - When you take a census of the children of Israel*”

Shabbat Parshat Ki Tisa, 16<sup>th</sup> of Adar, 5724  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>1058</sup> “When you take a census of the children of Israel... This shall they give – everyone who passes through the census – a half *shekel* of the sacred *shekel*, the *shekel* is twenty *gera*, half a *shekel* as a portion to *HaShem*-יהויה.” The question about this is well known.<sup>1059</sup> Namely, being that they must only give a half *shekel*, of what relevance is the value is of a whole *shekel*, since the verse could have simply stated, “This shall they give... ten *gera*.”

About this it is explained in the teachings of Chassidus<sup>1060</sup> that when a person serves *HaShem*-יהויה, blessed is He, with the ten powers of his soul, this being the matter of the lower ten *gera*, he then is also granted the ten *gera* from Above, and thereby [the matter of], “the *shekel* is twenty *gera*,” is caused. That is, even the “ten *gera*” given from Above, are

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<sup>1058</sup> Exodus 30:12-13

<sup>1059</sup> See the beginning of the discourse entitled “*Ki Tisah*” 5679 (Sefer HaMaamarim 5679 p. 267). Also see the preceding discourse of this year, 5724, entitled “*Zeh Yitnu* – This shall they give,” Discourse 19.

<sup>1060</sup> See Ohr HaTorah, Tisa p. 1,848; Discourse entitled “*Ki Tisa*” 5679 *ibid.* (Sefer HaMaamarim 5679 p. 277).

connected and relate to him, being that this is brought about by him preceding it with his work in the “ten *gera*” below.

This also explains why the verse at the beginning of the Torah portion (which comes to introduce the command of giving the half *shekel*), states, “When you take a census-Ki *Tisa*-תשא-כי,” using the word “*Tisa*-תשא” which means “when you elevate” and “uplift” (rather than a term of “counting”).

That is, there must be an ascent and elevation to a level that is higher than what a person can attain by himself, through his own toil. This is the matter of the “ten *gera*” drawn down from Above, through and after completing his toil with the “ten *gera*” that he gives by his own strength.

This also explains the specific wording, “The head of the children of Israel-*Rosh Bnei Yisroel*-ראש בני ישראל.” That is, the ascent and elevation (*Tisa*-תשא) must be to the aspect of the “head,” since this is what is drawn down from Above. In regard to the fact that it states, “Uplift the head-*Tisa et Rosh*-תשא את ראש,” this means that it is necessary to elevate the aspect of the head (*Rosh*-ראש), referring to the aspect of the “heads” of the Jewish people, meaning, as the souls are in body. This is because relative to their roots Above, [the soul that is in the body] is the aspect of the “foot” [of the soul], only that within this itself, there are various levels, from the aspect of the “feet” to the aspect of the “head” [of the soul in the body].

This is as explained in Torah Ohr<sup>1061</sup> about the matter of [the name] Yaakov-יעקב, which spells “the *Yod*-י in the heel-

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<sup>1061</sup> Likkutei Torah, Veyeishev 27b

*Eikev*-עקב,<sup>1062</sup> (the “foot”). That is, in each particular world there is the aspect of the “head” and the “foot” according to its level. About this the verse states, “When you elevate the head of the children of Israel,” that even in the aspect of the “head (*Rosh*-ראש) of the children of Israel,” which is the highest level of the Jewish people as they are below, there must be a matter of ascent and elevation to a higher level drawn down from Above, which is the **true** matter of the “head” (*Rosh*-ראש).

## 2.

This is as explained before<sup>1063</sup> about the matter of the “head” and “foot” of the soul,<sup>1064</sup> that the whole soul does not manifest in the body. Rather, only a glimmer of a tiny portion of the soul manifests in the body, whereas the primary and essential self of the soul, is above. [As explained there] this is the difference between the “head” and “foot” of the soul. That is, the aspect of “foot” of the soul is the glimmer of radiance and tiny portion of the soul that manifests in the body, whereas the aspect of the “head” of the soul is the primary and essential self of the soul, which transcends manifestation in the body.

Now, as this matter relates to our service of *HaShem*-יהו"ה, blessed is He, the aspect of the “foot” of the soul refers to serving Him stemming from the inner manifest powers (*Kochot*

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<sup>1062</sup> Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “Yaakov-עקב”; Etz Chayim, Shaar 3 (Shaar Sefer HaAtzilut), Ch. 2; Torah Ohr, Vayeitzei 21a; Likkutei Torah, Balak 70b, and elsewhere.

<sup>1063</sup> In the discourse entitled “*Vayehi Omain* – And he reared Esther,” of Purim of this year, 5724, Discourse 20, Ch. 6 (Sefer HaMaamarim 5724 p. 133 and on).

<sup>1064</sup> See Sefer HaMaamarim 5679 p. 310 and on; Also see Sefer HaMaamarim 5678 p. 214 and on; 5705 p. 57 and on.

*Pnimiyyim*) [of the soul]. This refers to loving *HaShem*-יהו"ה, blessed is He, “with all your heart and with all your soul,”<sup>1065</sup> which comes about through contemplating (*Hitbonenut*) *HaShem*’s-יהו"ה light and Godly vitality that relates to the worlds.

In contrast, the aspect of the “head” of the soul is service of Him stemming from the transcendent encompassing powers (*Kochot Makifim*) [of the soul], in the manner [indicated by the words] “with all your being” (*Bechol Me’odecha*-בכל מאדך),<sup>1066</sup> and comes about through contemplating the astounding wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

More specifically, even in regard to the aspect of the “foot” of the soul, which is service of *HaShem*-יהו"ה stemming from the inner manifest powers (*Kochot Pnimiyyim*) [of the soul], there is a difference between service stemming from the inner manifest powers (*Pnimiyyim*) as they come by way of inner manifestation (*Hitlabshut*), which is service of Him “with all your heart,” brought about through contemplating the Godly light that manifests in the worlds to enliven them, and service of Him stemming from the [close] transcendent encompassing powers (*Makifim*), which although are higher than inner manifestation, nevertheless relate to the inner manifestation (*Hitlabshut*). This refers to serving Him “with all your soul,” brought about through contemplating how the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is wondrously beyond the worlds, being that the Godly vitality that manifests

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<sup>1065</sup> Deuteronomy 6:5

<sup>1066</sup> Deuteronomy 6:5 *ibid.*

in the worlds to enliven them, is just a glimmer of His radiance, that utterly cannot compare. That is, even though this contemplation is into the wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, it nonetheless is a wondrousness that has some relationship to the worlds, and relates to them.

In contrast, the aspect of the “head” of the soul is service of Him stemming from the [distant] transcendent encompassing powers (*Kochot Makifim*) that have no relation to inner manifestation (*Hitlabshut*) at all. This is the matter of loving *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me'odecha*), brought about through contemplating the astounding wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as He is, wondrous and exalted, in and of Himself. (That is, this is not how He is wondrous in relation to the worlds, but He rather is essentially wondrous etc.)

Through this we reach that aspect which altogether transcends the chaining down of the worlds and is truly without limitation (*Bli Gvul*), this being the matter of the “ten *gera*” drawn down from Above after one completes and perfects his service of *HaShem*-יהו"ה, blessed is He, with the “ten *gera*” [given] by his own strength.

### 3.

It should be added that the meaning of “uplift the head of the children of Israel” is that not only is it, that in addition to the toil with the aspect of the “foot” of the soul (the “ten *gera*”

that man gives of his own strength) there must also be the ascent and elevation of the aspect of the “head” of the soul, (which is the matter of the “ten *gera*” granted from Above), but beyond this, the toil with the aspect of the “foot” of the soul must also be in a loftier way, by which it becomes possible for us to reach the aspect of the “head” of the soul.

The same is so in serving *HaShem*-יהו"ה, blessed is He, “with all your heart and with all your soul,” that it must be in a lofty way, such that it thereby will be possible to reach the aspect of “with all your being.” This likewise is hinted in the fact that the first paragraph of the *Shema* recital (not only states “with all your being,” but also) states, “with all your heart and with all your soul.” In other words, the elevation of the first paragraph of the *Shema* recital, is not just the addition of “with all your being,” which is not mentioned in the second paragraph of the *Shema* recital, but rather here, even serving *HaShem*-יהו"ה, blessed is He, “with all your heart and with all your soul” is in a much loftier way than the love of Him, “with all your heart and with all your soul,”<sup>1067</sup> mentioned in the second paragraph. Thus, through serving Him “with all your heart and with all your soul” mentioned in the first paragraph, we thereby come to the elevation of “with all your being.” In contrast, through the service of Him “with all your heart and with all your soul” of the second paragraph of *Shema*, we do not come to the elevation of “with all your being.”

The explanation is that service of *HaShem*-יהו"ה, blessed is He, “with all your heart and with all your soul,” must penetrate the matter of accepting the yoke (*Kabbalat Ol*). This

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<sup>1067</sup> Deuteronomy 11:13



is because the matter of accepting the yoke (*Kabbalat Ol*) is bound to the elevation that transcends measure and limitation, which is serving Him “with all your being.” This is why through this we thereby reach serving Him “with all your being” (*Bechol Me’odecha*-בכל מאדך).

This is hinted in the teaching of our sages, of blessed memory,<sup>1068</sup> that the paragraph of the *Shema*, which states “with all your being,” refers to a state and standing in which “the Jewish people do the will of the Ever Present One,” in which the word “do-*Oseen*-עושי” is specifically used. This is because this term indicates the beginning of service of *HaShem*-יהוה, blessed is He, in the matter of literally “doing-*Ma’aseh*-מעשה.” It also refers to toil in a way of self-restraint (*Itkafiya*) beyond one’s nature and habit.<sup>1069</sup> This because the word “Action-*Ma’aseh*-מעשה” also indicates “force,”<sup>1070</sup> as in,<sup>1071</sup> “Charity may be extracted by force-*Ma’asin*-מעשי.” Through this we reach the loftiest level, this being the revelation of the aspect of desire (*Ratzon*) (which is without limit – *Bli Gvul*), and is brought about through serving *HaShem*-יהוה, blessed is He, “with all your being” (*Bechol Me’odecha*-בכל מאדך).

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<sup>1068</sup> See Chiddushei Aggadot of the Maharsha to Talmud Bavli, Brachot 35b; Ohr Torah of the Rav, the Maggid of Mezhritch, 53d; Likkutei Torah, Shlach 42c.

<sup>1069</sup> See Tanya, Likkutei Amarim, Ch. 15

<sup>1070</sup> See Maamarei Admor HaEmtza’ee, Vayikra Vol. 2 p. 761 and on; Sefer HaMaamarim 5678 p. 121; p. 124 and on, and elsewhere.

<sup>1071</sup> Mordechai to Talmud Bavli, Bava Batra 8b; Beit Yosef to Tur, Yoreh De’ah 248 (section beginning “*vKhol Adam*”).

4.

The same is so of the matter of the half *shekel*. That is, man's service of *HaShem*-יהו"ה with the "ten *gera*" that he gives of himself, must be in such a way that by means of it, he will be able to reach the "ten *gera*" drawn down from Above. This is brought about specifically through serving *HaShem*-יהו"ה, blessed is He, in a way of accepting the yoke (*Kabbalat Ol*). This is hinted in the giving of the half *shekel*, in that one who has not given is forced until he gives.<sup>1072</sup> As this relates to service of *HaShem*-יהו"ה, blessed is He, these are the matters of self-restraint (*Itkafiya*) and acceptance of the yoke (*Kabbalat Ol*).

Beyond this, the giving of the half *shekel* was for the sake of [making] the base-sockets (*Adanim*-אדנימ) of the Tabernacle (*Mishkan*), as well as for the congregational sacrificial offerings throughout each year.<sup>1073</sup> Now, as these matters relate to service of *HaShem*-יהו"ה, blessed is He, is that the base-sockets (*Adanim*-אדנימ) are the foundation (*Yesod*) of the Tabernacle (*Mishkan*), indicating the beginning and foundation of service of *HaShem*-יהו"ה, blessed is He, this being the matter of accepting His yoke (*Kabbalat Ol*). The matter of the sacrificial offerings (*Korbanot*) indicates the revelation of His Supernal desire (*Ratzon HaElyon*) which transcends the chaining down of the worlds (*Hishtalshelut*). This is why about the sacrificial offerings (*Korbanot*) the verse states, "It is a

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<sup>1072</sup> Mishneh Torah, Hilchot Shekalim 1:9

<sup>1073</sup> Rashi to Exodus 30:15 and elsewhere.

pleasing aroma-*Rei'ach Nicho'ach*-ריח ניהוה-”<sup>1074</sup> meaning, “It brings Me satisfaction of spirit-*Nachat Ru'ach*-נחת רוח that I spoke and My will was done.”<sup>1075</sup>

These two matters, (the sockets (*Adanim*) and the sacrificial offerings (*Korbanot*)) are related to each other, (since both are brought about through the half-*shekel*). That is, through accepting the yoke (*Kabbalat Ol*) (the base-sockets), this causes the perfection and wholeness of service of *HaShem*-יהו"ה, blessed is He, in a way that affects the revelation of the Supernal desire (*Ratzon HaElyon*) which transcends the chaining down of the worlds (*Hishtalshelut*) (the matter of the “ten *gera*” granted from Above).

It should be added that even in regard to the revelation of the Supernal desire (*Ratzon HaElyon*) brought about through the sacrificial offerings (*Korbanot*), it specifically uses a term of “action-*Asiyah*-עשייה,” stating “My will was done-*Na'aseh*-נעשה.” This hints at the matter of self-restraint (*Itkafiya*) and accepting the yoke (*Kabbalat Ol*), through which we reach the revelation of the Supernal desire (*Ratzon HaElyon*) (similar to the explanation above (in chapter three) about the precise wording, “They do-*Oseen*-עושיין the will of the Ever Present One”).

## 5.

Based on this, we should add by explaining the relationship between the giving of the half *shekel* and Purim.

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<sup>1074</sup> Leviticus 1:9 and elsewhere

<sup>1075</sup> Torat Kohanim and Rashi to Leviticus 1:9 and elsewhere.

That is, before Purim a person should give a half coin [of the realm] established in that place and in that time, to commemorate the half *shekel*.<sup>1076</sup>

The explanation is that in the days of Purim [the Jewish people] fulfilled and accepted of the totality of Torah and *mitzvot*, as the verse states,<sup>1077</sup> “the Jews confirmed and undertook upon themselves,” in that “they fulfilled that which they already undertook [at Sinai].”<sup>1078</sup> Therefore, preparation for this is through giving the half *shekel*, which hints at the general matter of serving *HaShem*-יהו"ה, blessed is He, in a way of accepting the yoke (*Kabbalat Ol*).

Through this there is caused to be wholeness and perfection in service of *HaShem*-יהו"ה, blessed is He, in a way that affects the revelation of His Supernal desire (*Ratzon HaElyon*) that transcends the chaining down of the worlds (*Hishtalshelut*), until we come to the ultimate elevation of serving *HaShem*-יהו"ה, blessed is He, through which the revelation of the **completion** of the Supernal desire is caused, which is how service of *HaShem*-יהו"ה, blessed is He, will be in the coming future, as explained in *Hemshech* “*v’Kachah*”<sup>1079</sup> about the matter of [our recital],<sup>1080</sup> “There we will actualize (*Na’aseh*-נעשה) before you... in accordance with the command of Your desire (*Retzonecha*-רצונך).”<sup>1081</sup>

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<sup>1076</sup> Rama to Shulchan Aruch, Orach Chayim 694:1

<sup>1077</sup> Esther 9:27

<sup>1078</sup> Talmud Bavli, Shabbat 88a

<sup>1079</sup> *Hemshech* “*v’Kachah*” 5637, Ch. 17 and on (Sefer HaMaamarim 5637 Vol. 2, p. 420 and on).

<sup>1080</sup> In the liturgy of the *Musaf* prayers.

<sup>1081</sup> This concludes the available transcript of this discourse.

## Discourse 22

### “Zot Chukat HaTorah - This is the decree of the Torah”

Shabbat Parshat Vayakhel-Pekudei, Parshat Parah,

Shabbat Mevarchim Nissan, 5724

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

#### 1.

The verse states,<sup>1082</sup> “*HaShem*-יהו"ה spoke to Moshe and Aharon, saying: This is the decree of the Torah that *HaShem*-יהו"ה has commanded etc.” The question about this is well known.<sup>1083</sup> Namely, why does it say *HaShem*-יהו"ה twice, (“*HaShem*-יהו"ה spoke... that *HaShem*-יהו"ה has commanded”)? At first glance, once the verse said, “*HaShem*-יהו"ה spoke etc.,” it should have said, “This is the decree of the Torah that I am commanding,” or simply, “This is the decree of the Torah.” This being so, why does it repeat “that *HaShem*-יהו"ה commanded?”

We also must understand<sup>1084</sup> why the Torah portion of the Red Heifer (*Parah*) (“This is the decree (*Chukat*-חוקת) of the Torah... you shall take to you a completely red cow”) is read before the [holiday of] Pesach. For, in Midrash Rabbah to

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<sup>1082</sup> Numbers 19:1-2

<sup>1083</sup> Likkutei Torah, Chukat 56a, 57c; Discourse entitled “*Vayedaber... Zot Chukat*” 5629 (Sefer HaMaamarim 5629 p. 93 and on); 5679 (Sefer HaMaamarim p. 313 and on); 5681 (Sefer HaMaamarim 5681 p. 199 and on).

<sup>1084</sup> See Sefer HaMaamarim 5629, 5679, and 5681 *ibid*.

the Torah portion of Bo,<sup>1085</sup> it states about the verse,<sup>1086</sup> “This is the decree (*Chukat*-חוקת) of the Pesach offering,” that, “This is the meaning of the verse,<sup>1087</sup> ‘May my heart be perfect in Your decrees (*Chukecha*-חוקך),’ [in the plural], referring to the decree (*Chukat*-חוקת) of the Pesach offering and the decree (*Chukat*-חוקת) of the Red Heifer (*Parah*). Why so? Because they are similar to each other. About the one it states, ‘This is the decree (*Chukat*-חוקת) of the Pesach offering,’ and about the other it states, ‘This is the decree (*Chukat*-חוקת) of the Torah.’ However, it is not known which of the two is greater. This is like the example of two distinguished ladies who were walking together and resembled each other. How can it be known which is the more distinguished? By [observing] which one accompanies and follows the other to her house. So too, about the Passover (*Pesach*) sacrifice it is written, ‘This is the decree-*Chukat*-חוקת,’ and about the Red Heifer (*Parah*) it is written, ‘This is the decree-*Chukat*-חוקת.’ Which is greater? The Red Heifer (*Parah*) [is greater], being that those who eat the Passover (*Pesach*) sacrifice require [the Red Heifer], as the verse states,<sup>1088</sup> ‘For the contaminated person they shall take some of the ashes of the burning of the purification [animal] etc.’”

However, at first glance, since the decree (*Chukat*-חוקת) of the Passover sacrifice (*Pesach*) and the decree (*Chukat*-חוקת) of the Red Heifer (*Parah*) are comparable to each other, what room is there to question which is greater than the other?

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<sup>1085</sup> Midrash Shemot Rabba 19:2

<sup>1086</sup> Exodus 12:43

<sup>1087</sup> Psalms 119:80

<sup>1088</sup> Numbers 19:17

Moreover, we also must understand the substance of this question, “Which decree is greater than the other?”<sup>1089</sup> For, at first glance, it is written,<sup>1090</sup> “She does not steer a straight path, her courses wander; you cannot know,” about which our sages, of blessed memory, said,<sup>1091</sup> “You should not sit and weigh the commandments of the Torah,” since both the minor ones and the severe ones are equal. However here, not only do they “sit and weigh” which decree is greater than the other, but beyond this, (based on the analogy of the two distinguished ladies) they conclude and decide that the Red Heifer (*Parah*) is greater etc.

## 2.

The explanation<sup>1092</sup> is that the two are similar to each other because both are decrees (*Chukim*-חוקים). That is, in general, all the *mitzvot* are the Supernal will (*Ratzon HaElyon*) of *HaShem*-יהו"ה, blessed is He, this being the aspect of the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*). This is especially so of the decrees (*Chukim*). That is, since they transcends reason and intellect, they are the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*).

Now, as known, the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) is above division. This is the difference between the

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<sup>1089</sup> See Sefer HaMaamarim 5629, 5679, and 5681 *ibid*.

<sup>1090</sup> Proverbs 5:6

<sup>1091</sup> See Midrash Tanchuma, Eikev 2; Midrash Devarim Rabba 6:2, and elsewhere.

<sup>1092</sup> See Sefer HaMaamarim 5679 and 5681 *ibid*.

light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*).<sup>1093</sup>

That is, the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) is in a way of division. This is because the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) is similar to the teaching of our sages, of blessed memory,<sup>1094</sup> “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.”

Thus, just as the vitality that manifests in the body is in a way of division to 248 רמ"ה limbs and organs etc., so likewise this is so of the vitality that fills the world, which is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), in that it too is in a way of division.

In contrast, this is not so of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), which transcends division. It thus is in this regard that the two are similar, since both *mitzvot* are decrees (*Chukim*) stemming from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) which is above division.

However, in truth, there also are divisions of levels in the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). For example, there are general encompassing lights (*Makifim Klalliyim*) and particular encompassing lights (*Makifim*

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<sup>1093</sup> See Likkutei Torah, Emor 31b and on.

<sup>1094</sup> Midrash Tehillim 103a, cited in Likkutei Torah Emor ibid.



*Pratiyim*). The general encompassing light (*Makif Klalli*) is the aspect of the essential self of the light (*Etzem HaOhr*), whereas the particular encompassing lights (*Makifim Pratiyim*) are the aspect of spreading forth etc.

Similarly, as known, there are ten *Sefirot* in the aspect of Circles-*Iggulim*. That is, there is the Circle-*Iggul* of the Crown-*Keter*, the Circle-*Iggul* of Wisdom-*Chochmah*, the Circle-*Iggul* of Understanding-*Binah* etc., all the way to the Circle-*Iggul* of Kingship-*Malchut*.

Beyond this, the primary division of levels is specifically in the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). For, as known, in the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*) there is the aspect of *Sefirot* to no end.<sup>1095</sup> This is because of the simplicity of the light (*Ohr*). That is, since the light (*Ohr*) is essentially simple, it therefore is in a state of having *Sefirot* to no end. This is similar to the known<sup>1096</sup> explanation of the teaching,<sup>1097</sup> “You are He who is One, but not in enumeration,” that since He essentially is one, therefore, when He comes into Emanation (*Atzilut*) it is in a way of “not in enumeration.”

However, even so, in regard to the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), all levels are literally in a state of

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<sup>1095</sup> See Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 169, and with the glosses in *Ohr HaTorah*, *Shir HaShirim* Vol. 3, p. 965 and on; *Sefer HaMaamarim* 5657 p. 191 and on; Also see the glosses to the discourse entitled “*Patach Eliyahu*” 5658 p. 56 and on.

<sup>1096</sup> See *Sefer HaMaamarim* 5657 p. 193 and on; See the glosses to the discourse entitled “*Patach Eliyahu*” *ibid*.

<sup>1097</sup> Introduction to *Tikkunei Zohar*, 17a

limitlessness (*Ein Sof*). This is as stated in Idra Zuta,<sup>1098</sup> “[The Holy Ancient One (*Atika Kadisha*)] is like a flame, the light of which spreads to all directions... but when one approaches to know [where the light is coming from], he discovers a single flame etc.” In other words, though there are levels in this to no end, nonetheless all the levels are literally in a state of limitlessness (*Ein Sof*).<sup>1099</sup> This is unlike the aspect of the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), in which the divisions themselves are in the levels of Godliness.

### 3.

This may be better understood based on the statement in Etz Chayim,<sup>1100</sup> that the totality of the chaining down of the worlds (*Hishtalshelut*) is included within five levels, these being the root (*Shoresh*), souls (*Neshamot*), bodies (*Gufim*), garments (*Levushim*) and chambers (*Heichalot*). These are generally present in all the worlds, as well as in each world in particular.

The explanation is that in the worlds in general, the root (*Shoresh*) is the aspect of Primordial Man (*Adam Kadmon*), souls (*Neshamot*) are the aspect of the world of Emanation (*Atzilut*), bodies (*Gufim*) are the aspect of the world of Creation (*Briyah*), garments (*Levushim*) are the aspect of the world of

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<sup>1098</sup> Zohar III 288a

<sup>1099</sup> See Sefer HaMaamarim 5657 p. 193 and on; See the glosses to the discourse entitled “*Patach Eliyahu*” *ibid.*

<sup>1100</sup> Sefer HaMaamarim 5679 and 5681 *ibid.*, cite to Etz Chayim, Shaar 41, Ch. 4, which is the Shklov 5760 edition. In our edition it is found in Shaar 42, Ch. 2.

Formation (*Yetzirah*), and chambers (*Heichalot*) are the aspect of the world of Action (*Asiyah*).

Within each world in particular, the root (*Shoresh*) is the aspect of the Crown-*Keter*, the soul (*Neshamah*) is the aspect of Wisdom-*Chochmah*, the body (*Gufa*) is the aspect of Understanding-*Binah*, and the garments (*Levushim*) and chambers (*Heichalot*) are the aspects of *Zeir Anpin* and Kingship-*Malchut*. Now, bodies (*Gufim*) and souls (*Neshamot*) are separate levels from each other. This is because bodies (*Gufim*) are the aspect of vessels (*Keilim*), whereas souls (*Neshamot*) are the aspect of lights (*Orot*).

This likewise is so in each world in particular, that Understanding-*Binah* (the body-*Gufa*) is primarily the aspect of the vessels (*Keilim*), whereas Wisdom-*Chochmah* (the soul-*Neshamah*) is primarily the aspect of the light (*Ohr*). For, as known,<sup>1101</sup> Understanding-*Binah* is called “bodily” (*Gufani*) relative to Wisdom-*Chochmah*, and is called “limbs” and “organs” relative to it.

The same is so in regard to the garments (*Levushim*) and chambers (*Heichalot*) etc. That is, at the very essence of their levels they are divided. For, even though the general whole of the world of Emanation (*Atzilut*) (the World of Oneness-*Olam HaAchdut*) is literally an aspect of Godliness, nonetheless, there is the Godliness of the light (*Ohr*) and there is the Godliness of the vessels (*Keilim*), or the aspect of garments (*Levushim*) and chambers (*Heichalot*). All this is the aspect of the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol*

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<sup>1101</sup> Sefer HaMaamarim ibid. cites to Etz Chayim ibid., Ch. 7, and in our edition of Etz Chayim it is Ch. 5.

*Almin*), in which the division is in the essence of their levels, in that essentially, they are different beings etc.

In contrast, this is not so of the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). For, even though there are the particular levels of the Crown-*Keter* etc., until Kingship-*Malchut*, to the point that there are *Sefirot* to no end, nevertheless, it all is literally in a state of limitlessness (*Ein Sof*).

An example for this is the difference between Wisdom-*Chochmah* and Desire (*Ratzon*). That is, in Wisdom-*Chochmah*, (which is compared to the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds – *Memaleh Kol Almin*), there is no comparison between deep analytical wisdom (*Chochmah Iyunit*) and the wisdom of action (*Chochmat HaMa'aseh*), even though the substance of both is wisdom and intellect.

In contrast, this is not so of desire (*Ratzon*), (which is compared to the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds – *Sovev Kol Almin*). That is, even in action (*Asiyah*) there can be the full strength of desire (*Ratzon*), to the same degree as it is in Wisdom-*Chochmah*.

The same is so of the aspects of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) and His light that transcends and surrounds all worlds (*Sovev Kol Almin*). That is, when it comes to His light that fills all worlds (*Memaleh Kol Almin*) there is no comparison between the aspect of Godliness in the vessels (*Keilim*) and the aspect of Godliness in the light (*Ohr*). In contrast, when it comes to the aspect of the light of

*HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*), the limitless light of the Unlimited One (*Ohr Ein Sof*), *HaShem*-יהו"ה, blessed is He, can literally be present in the lowest level, just as it is present in the highest level.

About this our sages, of blessed memory, said,<sup>1102</sup> "You should not sit and weigh the commandments of the Torah," being that both the minor ones and the severe ones are equal. This is because the difference between minor [*mitzvot*] and severe [*mitzvot*] is the aspect of the reasonings of Wisdom-*Chochmah*. However, in relation to the essential desire (*Ratzon*) for the *mitzvot*, they all are equal. It thus is in this regard that the decree of the Passover offering (*Pesach*) and the decree of the Red Heifer (*Parah*) are comparable to each other.

This is because the *mitzvot* in general, especially the decrees (*Chukim*), are of the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), in which all levels are equal. Nonetheless, here it is applicable to ask which decree is greater, since even in the aspect of the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*), in which all levels are equal, there are many levels, to the point that there are *Sefirot* to no end.

#### 4.

We now must explain the continuation of the Midrash, "However, it is not known which of the two is greater." In other

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<sup>1102</sup> See Midrash Tanchuma, Eikev 2; Midrash Devarim Rabba 6:2, and elsewhere.

words, both the decree of the Passover offering (*Pesach*) and the decree of the Red Heifer (*Parah*) possess a unique element of superiority, as a result of which, it can be said that each is greater than the other.

It is to this end that it was necessary for them to give the analogy of “two distinguished ladies who were walking together and resembled each other. How can it be known which is the more distinguished? By [observing] which one accompanies and follows the other to her house.” Through this we can determine that “the Red Heifer (*Parah*) [is greater], being that those who eat the Passover (*Pesach*) sacrifice require [the Red Heifer].”

The essential point is that the decree of the Passover offering (*Pesach*) and the decree of the Red Heifer (*Parah*) generally include the whole matter of the service of *HaShem*-יהו"ה of the Jewish people stemming from below, in addition to drawing down that which comes from Above, in and of itself.

To explain, the beginning of the creation, as it stems from Above, is in the manner [expressed in the verse],<sup>1103</sup> “These are the generations of the heavens and the earth when they were created,” in which the word “generations-*Toldot*-תולדות” is spelled filled [with both letters *Vav*’s-ו],<sup>1104</sup> being that “the world was created in a state of wholeness.”<sup>1105</sup> After this, an even a greater addition was introduced upon the giving of the Torah, at which time the service of *HaShem*-יהו"ה of the Jewish people began. In the novelty of giving of the Torah

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<sup>1103</sup> Genesis 2:4

<sup>1104</sup> Midrash Bereishit Rabba 12:6

<sup>1105</sup> Midrash Bereishit Rabba 12:6 *ibid.*, 14:7, 13:3 (and Yefe To’ar there).

itself, there are the two matters; the first Tablets and the second Tablets, corresponding to two ways of serving Him, that of the Righteous (*Tzaddikim*) and that of the Repentant (*Baalei Teshuvah*).<sup>1106</sup>

This likewise is the matter of the decree of the Passover offering (*Pesach*) and the decree of the Red Heifer (*Parah*). That is, the decree of the Passover offering (*Pesach*) is connected to the exodus from Egypt, at which time the nation of Israel was born,<sup>1107</sup> indicating the service of *HaShem*-יהו"ה, blessed is He, of the Righteous (*Tzaddikim*). In contrast, the decree of the Red Heifer (*Parah*), which our teacher Moshe was told in response to his question about “one who has contracted impurity from a corpse, by what shall he be purified,”<sup>1108</sup> indicating the service of *HaShem*-יהו"ה, blessed is He, of the Repentant (*Baalei Teshuvah*).

## 5.

The explanation<sup>1109</sup> is that relative to the creation of the world, the general novelty introduced upon the exodus from Egypt (the decree of the Passover offering (*Pesach*)) is the matter of the revelation of the Name *HaShem*-יהו"ה. This is as stated at the very beginning of the account of the redemption from Egypt,<sup>1110</sup> “I appeared to Avraham... as *E'l Shadday*-אל"ה

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<sup>1106</sup> Sefer HaMaamarim 5689 p. 68 (cited in summary form in HaYom Yom for the 17<sup>th</sup> of Tammuz), and elsewhere.

<sup>1107</sup> See Ezekiel 16; Torah Ohr, beginning of Va'era.

<sup>1108</sup> Midrash Tanchuma, Chukat 6

<sup>1109</sup> See the discourse entitled “*Vayedaber... Zot Chukat*” *ibid.* (Sefer HaMaamarim 5629 p. 94 and on; 5679 p. 315 and on; 5681 p. 202 and on).

<sup>1110</sup> Exodus 6:3

שד"י, but with My Name *HaShem*-יהו"ה I did not make Myself known through them."<sup>1111</sup> The exile in Egypt was in order to bring the revelation of the Name *HaShem*-יהו"ה about. This is as stated in the continuing verse there,<sup>1112</sup> "Therefore, say to the children of Israel, I am *HaShem*-יהו"ה, and I shall take you out etc." In other words, the redemption came from the Name *HaShem*-יהו"ה.

The explanation is that about the creation of the world the verse states, "In the beginning God-*Elohi*"מ-אלהי"ם created." That is, the creation and novel existence of the worlds is brought about through His title God-*Elohi*"מ-אלהי"ם, this being the quality of constriction and concealment. This likewise the matter of the title "The Sufficient One-*Shadday*-שד"י," as our sages, of blessed memory, taught,<sup>1113</sup> "The firmament continued to expand until the Holy One, blessed is He, rebuked it and told it 'enough-*Dai*-די," referring to the matter of constriction (*Tzimtzum*) and limitation etc.

In general, this is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), in which there are divisions of levels in the Godliness, (as explained in chapter two). This is so much so, that even the highest level within it, is just the drawing down of a short and thin *Line-Kav*, following the first restraint of *Tzimtzum*, which took place in the limitless light of the Unlimited One (*Ohr Ein Sof*) in order to bring about the concealment and cessation of the light (*Ohr*) etc.

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<sup>1111</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of The Name (Shaar HaShem)*.

<sup>1112</sup> Exodus 6:6

<sup>1113</sup> Talmud Bavli, Chagigah 12a; Also see Midrash Bereishit Rabba 5:8



However, when it states, “I appeared to Avraham... as *E”l Shaddai*-א”ל שד”י,” (this revelation was brought about through the circumcision, as it states,<sup>1114</sup> “I am *E”l Shaddai*-א”ל שד”י, walk before Me and be perfect”), which is higher than the revelation of His title “*Shaddai*-שד”י” at the beginning of creation.

The explanation is that in addition to the (above-mentioned) explanation of the title “*Shaddai*-שד”י,” meaning that “He told His world ‘enough-*Dai*-ד”י,” there also is the explanation that “His Godliness is sufficient-*SheDai*-שד”י for every creature.”<sup>1115</sup> That is, the word “*Dai*-ד”י” has two meanings. The first is that it indicates actual limitation, this being the matter of “He told His world ‘enough-*Dai*-ד”י,” meaning, “go up to here and no further.” The second meaning is as in the verse,<sup>1116</sup> “Whatever is sufficient for him-*Dei Machsoro*-ד”י מחסורו,” in regard to charity (*Tzedakah*). This is also like the verse,<sup>1117</sup> “I will pour blessings upon you without end-*Ad Bli Dai*-עד בלי ד”י,” meaning,<sup>1118</sup> “Until your lips will be worn out from saying ‘enough-*Dai*-ד”י.” In other words, this refers to abundant bestowal, to the point that everyone will say that it is beyond sufficient-*Dai*-ד”י. This is similar to the verse about the Tabernacle (*Mishkan*) that states,<sup>1119</sup> “And the [materials for the] work were enough-*Dai*-ד”י for all the work, to do it – and there was extra.”

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<sup>1114</sup> Genesis 17:1; See Rashi to Talmud Bavli, Sanhedrin 111a, entitled “*E”l Shaddai*-א”ל שד”י.”

<sup>1115</sup> Midrash Bereishit Rabba 46:3

<sup>1116</sup> Deuteronomy 15:8

<sup>1117</sup> Malachi 3:10

<sup>1118</sup> Talmud Bavli, Shabbat 32b

<sup>1119</sup> Exodus 36:7

This then, is the difference between His title “*Shaddai*-”שד” at the beginning of creation, and His title “*Shaddai*-”שד” that was revealed to our forefather Avraham through the circumcision. That is, in the creation of the world His title “*Shaddai*-”שד” means that “He told His world ‘enough-*Dai*-”ד,” which is a matter of limitation; “go up to here and no further” etc., in order to bring about the concealment and hiddenness of the light (*Ohr*). However, His title “*Shaddai*-”שד” that was revealed to our forefather Avraham through the circumcision, means that “His Godliness is sufficient-*SheDai*-”ד for every creature,” the matter of which is the revelation of His Godliness in the world.

However, even the revelation of Godliness revealed to Avraham through the circumcision was only His title “*Shaddai*-”שד,” which indicates measure and limitation. That is, this is the level of His Godliness that only relates to the world, and is the aspect of the light of *HaShem*-יהו”ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). This is similar to [giving to the poor] “whatever is sufficient for him-*Dei Machsoro*-”די מהחסורו, meaning whatever he is lacking.” However, even so, it is not a matter of wealth, [as we are taught],<sup>1120</sup> “You are not obligated to make him wealthy.” Thus, about this the verse states, “I appeared to Avraham...” only “as *E”l Shadday*-”אל שד” but with My Name *HaShem*-יהו”ה I did not make Myself known through them.”<sup>1121</sup>

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<sup>1120</sup> See Talmud Bavli, Ketubot 67b and Rashi to Deuteronomy 15:8

<sup>1121</sup> See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of The Name (Shaar HaShem)*.

Now, although we also find the Name *HaShem*-יהו"ה mentioned in relation to our forefathers, such as the verse,<sup>1122</sup> “*HaShem*-יהו"ה appeared to him,” [and beyond this, even in the creation of the world, the Name *HaShem*-יהו"ה is mentioned, as the verse states,<sup>1123</sup> “On the day that *HaShem* God-*HaShem Elohi*”*m*-אלהי"ם made earth and heaven”], nevertheless, as known, there are two aspects in the Name *HaShem*-יהו"ה itself. There is the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה, and all that was revealed to the forefathers was the lower Name *HaShem*-יהו"ה, which is not the ultimate truth of the Name *HaShem*-יהו"ה, this specifically being the Upper Name *HaShem*-יהו"ה.<sup>1124</sup>

In order for the true reality of the Name *HaShem*-יהו"ה (the Upper Name *HaShem*-יהו"ה) to be revealed, this being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), which is the aspect of without limit (*Bli Gvul*), the matter of the departure from Egypt (*Mitzrayim*-מצרים) is necessary, meaning to depart from the constraints (*Meitzarim*-מיצרים) and limitations of the worlds, which generally are divided into four worlds, corresponding to which there are four terms of

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<sup>1122</sup> Genesis 18:1

<sup>1123</sup> Genesis 2:4

<sup>1124</sup> See Ohr HaTorah, Va'era p. 119 and on; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of The Name (Shaar HaShem)*, and *The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see the discourse entitled “*Shiviti HaShem* – I have set *HaShem* before me always,” 5720, translated in *The Teachings of The Rebbe 5720*, Discourse 21 (Sefer HaMaamarim 5721 p. 160 and on). in *Shnei Luchot HaBrit 5a*; *Hemshech* 5666 p. 431 and on, and elsewhere. Also see the continuum of the discourses of the 12<sup>th</sup> of Tammuz 5717, entitled “*HaShem Lee b'Ozrai*,” “*Se'u Yedeichem Kodesh*” and “*Baruch HaGomel*,” translated in *The Teachings of The Rebbe 5717*, Vol. 2, Discourse 28, 29 and 30, and elsewhere.

redemption,<sup>1125</sup> by which there was the departure from the constraints (*Meitzarim*-מיצרים) and limitations of the four worlds.

This then, is the matter of the decree of the Passover offering – *Pesach*-פסח, in that the word “*Pesach*-פסח” means to “leap-*Dilug*-דילוג,”<sup>1126</sup> referring to the “leap” from the aspect of limitation to the aspect of limitlessness, from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) to the aspect of His light that transcends and surrounds all worlds (*Sovev Kol Almin*), from His title “*Shada*”-י-ג-שד” to His Name *HaShem*-יהו"ה.

## 6.

Now, the decree of the Red Heifer (*Parah*) also is a matter of the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). This is as explained above (in chapter two) that the general matter of the *mitzvot* is that they are *HaShem*'s-יהו"ה Supernal will (*Ratzon HaElyon*), especially the decrees (*Chukim*), which transcends reason and intellect, and are the aspect of His light that transcends and surrounds all worlds (*Sovev Kol Almin*).

The difference between them is that the decree of the Passover offering (*Pesach*) is drawn down through the toil of the Righteous (*Tzaddikim*). In contrast, the decree of the Red Heifer (*Parah*) is drawn down through the toil of the Repentant (*Baalei Teshuvah*).

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<sup>1125</sup> See Ohr HaTorah, Va'era p. 185.

<sup>1126</sup> See Rashi to Exodus 12:11 and elsewhere.

This then, is the meaning of the statement in Midrash, “Which decree is greater than the other?” For, it is written,<sup>1127</sup> “*HaShem*-יהו"ה is great etc.” That is, since it is so, that through the general matter of the decrees (*Chukim*) (both the decree of the Passover offering (*Pesach*) and the decree of the Red Heifer (*Parah*)), there is a drawing down of the aspect of *HaShem*'s-יהו"ה light that transcends and surrounds all worlds (*Sovev Kol Almin*), meaning, the Name *HaShem*-יהו"ה, we therefore find that there is a matter of “greatness” in both of them. Thus, the Midrash is precise in stating, “It is not known which decree is greater than the other,” since there is an element of superiority in one and there is an element of superiority in the other.

In other words, there is an element of superiority in the service of *HaShem*-יהו"ה, blessed is He, of the Righteous (*Tzaddikim*) (the decree of the Passover offering (*Pesach*)). This is as the verse states,<sup>1128</sup> “They resided there in the service of the King,” and our sages, of blessed memory, stated,<sup>1129</sup> “In whom did He consult? In the souls of the Righteous (*Tzaddikim*).” There likewise is an element of superiority in the service of *HaShem*-יהו"ה, blessed is He, of the Repentant (*Baalei Teshuvah*). This is as our sages, of blessed memory, stated,<sup>1130</sup> “In the place where the Repentant (*Baalei Teshuvah*) stand, even the perfectly Righteous (*Tzaddikim Gemurim*) cannot stand.”

The Midrash continues, “This is like the example of two distinguished ladies who were walking together and resembled

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<sup>1127</sup> Psalms 145:3 and elsewhere.

<sup>1128</sup> Chronicles I 4:23

<sup>1129</sup> Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

<sup>1130</sup> Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

each other. How can it be known which is the more distinguished? By [observing] which one accompanies and follows the other to her house. So too, it is written about the Passover (*Pesach*) sacrifice, ‘This is the decree-*Chukat*-חֻקָּה,’ and about the Red Heifer (*Parah*) it is written, ‘This is the decree-*Chukat*-חֻקָּה.’ Which is greater? The Red Heifer (*Parah*) [is greater], being that those who eat the Passover (*Pesach*) sacrifice require [the Red Heifer].”

The explanation<sup>1131</sup> is that at the beginning of creation, when evil did not yet exist in the world, the toil of repentance (*Teshuvah*) was unnecessary. At that time, there was the superiority of the service of *HaShem*-יהוה, of the Righteous (*Tzaddikim*), in whom “He consulted” etc. The same is so of the coming future, at which time there will be the fulfillment of the prophecy,<sup>1132</sup> “I will remove the spirit of impurity from the land,” upon which it automatically will be unnecessary for there to be the purifying waters of the Red Heifer etc. However, presently, those who eat the Passover offering (*Pesach*) require the Red Heifer (*Parah*) to be purified those who are impure, so that they will be able to offer the Passover offering (*Pesach*). This likewise is also the order of reading these Torah portions. That is, we start by reading the Torah portion of the Red Heifer (*Parah*), before reading the Torah portion of the Passover offering (*Pesach*).

However, in the Passover offering (*Pesach*) that took place in Egypt, there was no need for the Red Heifer (*Parah*).

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<sup>1131</sup> Also see at greater length in the Sichah talk that followed the discourse (Torat Menachem, Vol. 39, p. 206 and on).

<sup>1132</sup> Zachariah 13:2

This is because, with the exodus from Egypt the Jewish people became a new existence, in that “a proselyte who converts is like a newborn.”<sup>1133</sup> It thus was similar to the beginning of creation, at which time there specifically was the superiority of the service of *HaShem*-יהו"ה, blessed is He, of the Righteous (*Tzaddikim*), similar to what will take place in the coming future, when “I will remove the spirit of impurity from the land.”<sup>1134</sup>

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<sup>1133</sup> Talmud Bavli, Yevamot 22a; Also see Likkutei Sichot Vol. 18 p. 119.

<sup>1134</sup> The conclusion of this discourse is missing.





## Discourse 23

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

Shabbat Parshat Vayikra, Parshat HaChodesh,  
Rosh Chodesh Nissan, 5724  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>1135</sup> “This month shall be for you the beginning of the months etc.” The verses continue,<sup>1136</sup> “On the tenth of this month they shall take for themselves – each man – a lamb or a kid... It shall be in your safekeeping until the fourteenth day of this month; the entire assembly of Israel shall slaughter it in the afternoon.” This is then followed by the matter of the exodus from Egypt on the fifteenth day of the month.<sup>1137</sup> All this begins on the new moon – Rosh Chodesh (“This month shall be for you”), within which all the subsequent matters, up to the matter of the exodus from Egypt are included.<sup>1138</sup>

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<sup>1135</sup> Exodus 12:2

<sup>1136</sup> Exodus 12:3, 12:6

<sup>1137</sup> Exodus 12:17; 12:41

<sup>1138</sup> See Likkutei Torah, Rosh HaShanah 58a; Ateret Rosh, Shaar Rosh HaShanah Ch. 2.

2.

Now, in general, the superiority of the exodus from Egypt, over and above the creation of the world, is in the matter of the revelation of the Name *HaShem*-יהו"ה.<sup>1139</sup> It is in regard to this, that the verse (at the beginning of the narrative about the redemption from Egypt) states,<sup>1140</sup> "I appeared to Avraham, [to Yitzchak and to Yaakov] as *E'l Shadday*-א"ל שד"י, but with My Name *HaShem*-יהו"ה I did not make Myself known through them... Therefore, say to the children of Israel: I am *HaShem*-יהו"ה and I shall take you out etc."<sup>1141</sup> That is, the matter of the redemption from Egypt was for the Name *HaShem*-יהו"ה to be revealed.<sup>1142</sup>

The explanation is that about the creation of the world the verse states,<sup>1143</sup> "In the beginning God-*Elohi*"מ-אלהים created." That is, the creation of the world and its coming into being was through *HaShem*'s יהו"ה title "God-*Elohi*"מ-אלהים," this being the quality of constriction (*Tzimtzum*) and concealment (*He'elem*). Therefore, in order to reveal the Name *HaShem*-יהו"ה, the matter of departing from [the constrictions-Mitzarim-מצרים of] Egypt (*Mitzrayim*-מצרים) was necessary,

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<sup>1139</sup> See the discourses entitled "*Vayedaber... Zot Chukat*" 5629, 5679, 5681, (Sefer HaMaamarim 5629 p. 94 and on; 5679 p. 315 and on; 5681 p. 202 and on); Also see the preceding discourse of Shabbat Parshat Vayakhel-Pekudei of earlier this year, 5724, Discourse 22, Ch. 5 (Sefer HaMaamarim 5724 p. 147 and on).

<sup>1140</sup> Exodus 6:3; 6:6

<sup>1141</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

<sup>1142</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The Gate of the Twenty-Two Letters, section entitled, "How all beings in existence are utterly dependent upon the Name *HaShem*-יהו"ה." Also see Ohr HaTorah, Va'era p. 119 and on.

<sup>1143</sup> Genesis 1:1

in that the Name *HaShem*-יהו"ה is a much higher revelation than His title “The God who is Self Sufficient-*E*”*ל Shadday-א"ל שד"י*” which was revealed to our forefathers, as the verse states, “I appeared to Avraham, [to Yitzchak and to Yaakov] as *E*”*ל Shadday-א"ל שד"י*, but with My Name *HaShem*-יהו"ה I did not make Myself known through them.”

More specifically, in *HaShem*’s-יהו"ה title “*Shaddai-שד"י*” itself, there is that which relates to the creation of the world, and there is that which was revealed to our forefathers, which is higher.

The explanation is that, as known, His title “*Shaddai-שד"י*” has two meanings.<sup>1144</sup> The first meaning is,<sup>1145</sup> “that I said to My world ‘enough-*Dai-די*.”<sup>1146</sup> For, “At the time that the Holy One, blessed is He, created the world, it expanded continuously until the Holy One, blessed is He, rebuked it and made it stand.”<sup>1147</sup> In other words, even though the world was created with His title “God-*Elohi*”*מ-אלהי"ם*,” which is the quality of constriction and restraint (*Tzimtzum*), “it continued to expand etc.,” and it thus was necessary to limit it, this being the matter of His title “*Shaddai-שד"י*,” meaning “that I said to My world ‘enough-*Dai-די*.”

The second meaning is “that His Godliness is sufficient-*SheDai-שד"י* for every creature.”<sup>1148</sup> This is similar to the verse

<sup>1144</sup> Also see Ohr HaTorah, Va’era p. 134 and on; p. 154 and on; Sefer HaMaamarim 5630 p. 61 and on; 5635 Vol. 1, p. 43 and on; Discourse entitled “*Va’era*” 5735 (Torat Menachem, Sefer HaMaamarim Tevet p. 242 and on).

<sup>1145</sup> Talmud Bavli, Chagigah 12a; Also see Midrash Bereishit Rabba 46:3

<sup>1146</sup> That is, the prefix letter *Shin-ש* means “that” and the body of the word *Dai-די* means “enough,” meaning, “That [I said to My world] enough.”

<sup>1147</sup> Talmud Bavli, Chagigah 12a *ibid.*; Midrash Bereishit Rabba 46:3 *ibid.*

<sup>1148</sup> Midrash Bereishit Rabba 46:3; Rashi to Genesis 17:1

[about giving charity to the poor],<sup>1149</sup> “Whatever is sufficient for his needs-*Dei Machsoro* די מחסורו,” which can even include “a horse to ride on, and a servant to run before him.”<sup>1150</sup> Even beyond this, it is like the verse,<sup>1151</sup> “I will pour out blessings for you without end-*Ad Bli Dai* די עד בלי,” meaning,<sup>1152</sup> “Until your lips will be worn out from saying ‘enough-*Dai*-די.” In other words, the bestowal is so abundant that all will say that it is beyond sufficient-*Dai*-די. This is similar to what the verse states about the construction of the Tabernacle (*Mishkan*),<sup>1153</sup> “But the [materials for the] work were enough-*Dai*-די for all the work, to do it – and there was extra.”

That is, the first matter of *HaShem*'s יהו"ה title “*Shaddai*-י"שד,” that “I said to My world ‘enough-*Dai*-די,” was at the beginning of the creation of the world. The second matter of His title “*Shaddai*-י"שד,” that “His Godliness is sufficient-*SheDai*-י"שד for every creature,” was revealed to Avraham through the [*mitzvah* of] circumcision, about which the verse states,<sup>1154</sup> “I am *E"l Shaddai*-י"שד א"ל, walk before Me and be perfect.”

Nonetheless, even His title “*Shaddai*-י"שד” that was revealed to our forefathers (that “His Godliness is sufficient-*SheDai*-י"שד for every creature”), is a measured and limited revelation. However, beyond this is the revelation of the Name *HaShem*-יהו"ה, which was brought about through departing

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<sup>1149</sup> Deuteronomy 15:8

<sup>1150</sup> Talmud Bavli, Ketubot 67b; Rashi to Deuteronomy 15:8

<sup>1151</sup> Malachi 3:10

<sup>1152</sup> Talmud Bavli, Shabbat 32b

<sup>1153</sup> Exodus 36:7

<sup>1154</sup> Genesis 17:1; See Rashi to Talmud Bavli, Sanhedrin 111a, entitled “*E"l Shaddai*-י"שד א"ל.”

from Egypt (*Mitzrayim*-מצרים), this being departure from all limitations and constraints (*Meitzarim*-מיצרים).

Now, as known, just as there is an Egypt (*Mitzrayim*-מצרים) on the side opposite holiness, there also is an “Egypt” (*Mitzrayim*-מצרים) on the side of holiness, this being the matter of constraints (*Meitzarim*-מיצרים) and limitations, as a result of which room is given for the existence of the actual matter of Egypt (*Mitzrayim*-מצרים) according to its simple meaning. However, the full perfection of the matter of departing from Egypt (*Mitzrayim*-מצרים), is when departure from all limitations and constraints (*Meitzarim*-מיצרים) is brought about.

### 3.

The explanation is that the matter of limitation and constriction (*Tzimtzum*) (constraints-*Meitzarim*-מיצרים) causes novel creations to be brought into being in a concealed and hidden way. That is, although all creations below have a root and source Above, in *HaShem*'s-יהו"ה Godliness, nonetheless, the creation below is only analogous (*Mashal*) to its root in the spiritual world.<sup>1155</sup>

For example, about the creation of the light (*Ohr*-אור), the verse states,<sup>1156</sup> “God said, ‘Let there be light’ etc. and God separated between the light and the darkness. God called to the light ‘Day,’ and to the darkness He called ‘Night.’” That is, the general matter of light and darkness, as they are below, in

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<sup>1155</sup> Also see *Sefer HaMaamarim* 5627 p. 98 and on; *Sefer HaMaamarim* 5629 p. 157 and on; 5696 p. 222 and on; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 45.

<sup>1156</sup> Genesis 1:3-5

physicality, is only analogous to the matter of “light” (*Ohr*-אור) and “darkness” (*Choshech*-חושך) as they are Above, which are similar to the matter of “light” (*Ohr*-אור) and “darkness” (*Choshech*-חושך) as they are in the soul. For, as known, Wisdom-*Chochmah* is called “light” (*Ohr*-אור), and the opposite of Wisdom-*Chochmah* is called “darkness” (*Choshech*-חושך), as the verse states,<sup>1157</sup> “A fool walks in darkness.”

There also is the matter of “darkness” (*Choshech*-חושך) in the intellect (*Sechel*), this being lack of grasp and comprehension, whether because of the limitations of the one who is grasping, or because of the depth of the subject being grasped. In other words, even when lack of comprehension and grasp is because of the depth of the subject being grasped, the subject relates to him, except that [at this point] it is beyond him, and therefore, for him it called “darkness” (*Choshech*-חושך).

There similarly is the matter of light (*Ohr*-אור) and darkness (*Choshech*-חושך) in the spiritual world. That is, light (*Ohr*-אור) is the matter of revelation (*Giluy*), whereas darkness (*Choshech*-חושך) is the opposite of revelation. This can either be because the novel created being is incapable of receiving the light (*Ohr*) and revelation (*Giluy*), or because this light (*Ohr*-אור) is wondrously beyond the worlds, but that even so, has some relation to the worlds, in that in relation to them, it is called “darkness” (*Choshech*-חושך).

Now, it is self-understood that there is a vast distance of any comparison between the matter of light (*Ohr*-אור), as it is in

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<sup>1157</sup> Ecclesiastes 2:14

the physical world, even in relation to the light (*Ohr*-אור) that was created on the first day of creation and “was separated for the Righteous (*Tzaddikim*) in the coming future.”<sup>1158</sup> This being so, how much more is this so, in regard to the matter of light (*Ohr*-אור) as it is in the spiritual world.

More specifically, the existence of light (*Ohr*), as it is in this physical world, follows after the matter of light (*Ohr*) as it is in the Torah and in the Jewish people (through the Jewish people serving *HaShem*-יהו"ה, blessed is He). For, about the verse,<sup>1159</sup> “In the beginning (*Bereishit*-בראשית) God created etc.,” our sages, of blessed memory, stated<sup>1160</sup> that the totality of creation “is for the sake of the Jewish people who are called ‘the beginning-*Reishit*-ראשית,’ and for the sake of the Torah which is called ‘the beginning-*Reishit*-ראשית.’” From this it is understood that all matters present in the world, first are present in the Torah, (as in the teaching,<sup>1161</sup> “He gazed into the Torah and created the world”), as well as in the service of *HaShem*-יהו"ה of the Jewish people.

The explanation is as our sages, of blessed memory, taught,<sup>1162</sup> about our teacher Moshe, peace be upon him, when he was on the Mountain. They stated, “How did he know when it was day or night? When they taught him the Written Torah (*Torah SheB’Khtav*) he knew it was day, and when they taught him the Oral Torah (*Torah SheBaal Peh*) he knew it was night.” In other words, there is a matter of “day” and “night” in the

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<sup>1158</sup> Talmud Bavli, Chagigah 12a; Rashi to Genesis 1:4

<sup>1159</sup> Genesis 1:1

<sup>1160</sup> See Rashi and Ramban to Genesis 1:1

<sup>1161</sup> Zohar II 161a and on

<sup>1162</sup> Yalkut Shimoni, Tisa, Remez 406; Midrash Tehillim 19:3

Torah, these being the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBaal Peh*).

This also is what our sages, of blessed memory, meant when they said<sup>1163</sup> about the verse,<sup>1164</sup> “He has placed me in darkness” that “this refers to the Talmud of Babylonia (*Bavel-bבל*).” That is, the Babylonian Talmud (*Talmud Bavli*) is called “darkness” (*Choshech*-חושך), which is the matter of night, (so much so, that from this there also was a chaining down of the darkness of exile etc.).

Our sages, of blessed memory, also stated,<sup>1165</sup> “When [the angels] said ‘Holy-*Kadosh*-קדוש’<sup>1166</sup> he knew it was day, and when they said ‘Blessed-*Baruch*-ברוך’<sup>1167</sup> he knew that it was night.” The difference between saying “Holy-*Kadosh*-קדוש” and saying “Blessed-*Baruch*-ברוך” is the difference between the fiery-*Seraphim* [angels] and the Cycle-*Ophanim* [angels]. That is, the fiery-*Seraphim* [angels], who say “Holy-*Kadosh*-קדוש”<sup>1168</sup> grasp the astounding wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and that He is wondrously holy and separately transcendent from the worlds.<sup>1169</sup> In other words, this matter illuminates in their grasp and comprehension in a revealed way, this being the matter of “day.”

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<sup>1163</sup> Talmud Bavli, Sanhedrin 24a

<sup>1164</sup> Lamentations 3:6

<sup>1165</sup> Yalkut Shimoni, Tisa, Remez 406 *ibid.*; Midrash Tehillim 19:3 *ibid.*

<sup>1166</sup> Isaiah 6:3

<sup>1167</sup> Ezekiel 3:12

<sup>1168</sup> Isaiah 6:3 *ibid.*; Talmud Bavli, Chullin, 91b and on

<sup>1169</sup> See Likkutei Torah, Naso 28c; Shlach 47a; Shir HaShirim 5b, and elsewhere.



In contrast, the Cycle-*Ophanim* angels, who recite “Blessed-*Baruch*-ברוך,”<sup>1170</sup> do so “with a great commotion,”<sup>1171</sup> and this great commotion is caused by their lack of grasp and comprehension. That is, they know there is something beyond that is not grasped by them, and this causes their great commotion. That is, even though this matter is not grasped by them, it nevertheless relates to them, and as a result, they know that there is something that transcends that they do not grasp, which for them, is the aspect of “darkness” and “night.”

The same is so in our service of *HaShem*-יהו"ה, blessed is He, in that there are two ways of serving Him, that of the Fiery-*Seraphim* angels, and that of the Cycles-*Ophanim* angels. This is why our sages, of blessed memory, established these matters in the blessings of the *Shema* recital, at which time one must contemplate the service of the Fiery-*Seraphim* angels and the Cycle-*Ophanim* angels, when we recite “Holy-*Kadosh*-קדוש” and “Blessed-*Baruch*-ברוך,” so that their likeness will also be present in our service of *HaShem*-יהו"ה, blessed is He. These are the matters of “day” and “night” (“light” and “darkness”) as they are in our service of *HaShem*-יהו"ה.

Thus, it is from the matters of “light” and “darkness” as they are in the Torah, and in our (the Jewish people’s) service of *HaShem*-יהו"ה, blessed is He, that there also is a chaining down of the matter of “light” and “darkness” as they are [physically] in the world below.

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<sup>1170</sup> Ezekiel 3:12 *ibid.* Talmud Bavli, Chullin 91b and on *ibid.*

<sup>1171</sup> See Likkutei Torah, Naso 28c; Shlach 47a; Shir HaShirim 5b, and elsewhere.

The same is so of all the creations in the world, in that they only are like an analogy (*Mashal*) in comparison to their root above. An example<sup>1172</sup> of this is the lion below [in this world], who is rooted in the aspect of the face of the lion<sup>1173</sup> in the Supernal Chariot (*Merkavah*).<sup>1174</sup> However, it is understood that there can be no comparison at all between a [physical] lion below, who is an impure animal, in comparison to the lion above, in the Supernal Chariot (*Merkavah*), who “rise with a mighty commotion toward the Fiery-*Seraphim* [angels]”<sup>1175</sup> who say “Holy-*Kadosh*-קדוש” etc. In other words, it only is analogous.

Moreover, even the aspect of the “face of the lion” of the Supernal Chariot (*Merkavah*) of the world of Creation (*Briyah*) is only an analogy (*Mashal*) in comparison to the aspect of Kindness-*Chessed* of the world of Emanation (*Atzilut*). In the same way, Kindness-*Chessed* of the world of Emanation (*Atzilut*) is only an analogy (*Mashal*) in comparison to Wisdom-*Chochmah* of the world of Emanation (*Atzilut*), which also is called a “lion-*Aryeh*-אריה,” in that the word “lion-*Aryeh*-אריה” shares the same letters as “sight-*Re'iyah*-ראיה,”<sup>1176</sup> this being the aspect of Wisdom-*Chochmah*, as the verse states,<sup>1177</sup> “He saw (*Vayar*-וירא) the first portion (*Reishit*-ראשית) for Himself.” That is, the difference between Wisdom-*Chochmah* and Kindness-*Chessed* is like the difference

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<sup>1172</sup> Also see Sefer HaMaamarim 5629 p. 160 and on; 5696 p. 224 and on.

<sup>1173</sup> Ezekiel 1:10

<sup>1174</sup> See Taamei HaMitzvot of Rabbi Chayim Vital, Vayikra (section entitled “*Mitzvat Korbanot*”).

<sup>1175</sup> See the liturgy of the blessings of the *Shema* recital in the morning prayers.

<sup>1176</sup> See Tikkunei Zohar, Tikkun 70, 122a.

<sup>1177</sup> Deuteronomy 33:21

between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*), within the world of Emanation (*Atzilut*) itself. (That is, there is Emanation (*Atzilut*) within Emanation (*Atzilut*), and there is Creation (*Briyah*) within Emanation (*Atzilut*.) This being so, it only is like an analogy (*Mashal*).

In the same way, even Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) is like an analogy in comparison to the aspect of the “lion-*Aryeh*-אריה” above it, this being the aspect of the Crown-*Keter*, which also is called a “lion-*Aryeh*-אריה,”<sup>1178</sup> as in the verse,<sup>1179</sup> “A lion (*Aryeh*-אריה) has roared; who will not fear? *HaShem* God-*HaShem Elohi*” מ-אלהים יהוה has spoken; who will not prophesy?”

#### 4.

However, all the above stems from the matter of constraints (*Meitzarim*-מיצרים) and limitations, this being the matter of the constriction, restraint and limitation (*Tzimtzum*), as a result of which, the lower existence is caused in a way that the created being is only an analogy (*Mashal*) compared to its source in the spiritual world. However, upon the exodus from Egypt (*Mitzrayim*-מצרים), they departed from all constraints (*Meitzarim*-מיצרים) and limitations. This came about through a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהוה Himself, blessed is

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<sup>1178</sup> See Me'orei Ohr, Ot Aleph, Section 101; Ohr HaTorah, Bamidbar (Shavuot) p. 221; Na"Ch Vol. 1, p. 447.

<sup>1179</sup> Amos 3:8

He.<sup>1180</sup> This is He stated when He gave us the Torah,<sup>1181</sup> “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt (*Mitzrayim*-מצרים).” “I am-*Anochi*-אנכי” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is as our sages, of blessed memory, taught,<sup>1182</sup> “I am-*Anochi*-אנכי” is an acronym for “I have put My soul into My writings-*Ana Nafshi Katavit Yahavit*-אנא נפשי כתבית יהבית-ית.” Thus, “I am *HaShem* your God-*Anochi HaShem Elohe*”-אנכי יהו"ה אלהיך-*cha*” indicates the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, within the chaining down of the worlds (*Seder Hishtalshelut*), to the point that He is drawn down below in the creations that were brought into being through the constriction (*Tzimtzum*) and concealment (*He'elem*) brought about by His title “God-*Elohi*”-אלהי"ם-*m*.” Through this they are caused to depart from all constraints (*Meitzarim*-מצרים) and limitations.

That is, even though they only are like an analogy (*Mashal*) in comparison to their root in the spiritual world, nevertheless, their root is drawn down and revealed in them. An example of this would be the lion (*Aryeh*-אריה) below, when there is a revelation in it<sup>1183</sup> of the aspect of the face of the lion of the Supernal Chariot (*Merkavah*), to the point of a [revelation of] the root of the lion, as it is in the aspect of the Crown-*Keter*, which also is called the “lion-*Aryeh*”-אריה-*l*.” This matter will be

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<sup>1180</sup> See the discourse entitled “*HaChodesh HaZeh Lachem*” 5679 (Sefer HaMaamarim 5679 p. 329) and elsewhere.

<sup>1181</sup> Exodus 20:2; Deuteronomy 5:6

<sup>1182</sup> Talmud Bavli, Shabbat 105a (Ein Yaakov version).

<sup>1183</sup> See Kings I 13:23-28; Daniel 6:23

revealed in the coming future, which is why the conduct of the lion below, will then be in a way that “a lion, like cattle, will eat hay.”<sup>1184</sup>

Now, it can be suggested that this is the connection between the matters cited in the discourse,<sup>1185</sup> that the aspect of the Crown-*Keter* is also called a “lion-*Aryeh*-אריה,” as in the verse,<sup>1186</sup> “A lion (*Aryeh*-אריה) has roared; who will not fear? *HaShem* God-*HaShem Elohi*”מ-אלהי”ה has spoken; who will not prophesy?” That is, this refers to the utterance, “I am *HaShem* your God-*Anochi HaShem Elohe*”חא-יהו”ה אנוכי יהו”ה,”<sup>1187</sup> which is the aspect of the Crown-*Keter*.

Moreover, what is meant by this, is not just the aspect of the Crown-*Keter*-כתר as it is transcendent (*Makif*), like a tiara [above the head], but even as it is in a state of silence, like the verse,<sup>1188</sup> “Wait silently-*Katar*-כתר for me for a bit,” which even is higher than the transcendent (*Makif*) aspect [of the Crown-*Keter*] which is [like] a tiara [above the head], but is up to the essence of the Crown-*Keter*.<sup>1189</sup>

In other words, because of the revelation of “I am *HaShem* your God-*Anochi HaShem Elohe*”חא-יהו”ה אנוכי יהו”ה,” which was revealed at the giving of the Torah, this being a matter that transcends all constraint and limitation, there thereby is a drawing down and revelation in the lion below,

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<sup>1184</sup> Isaiah 11:7; 65:25

<sup>1185</sup> Sefer HaMaamarim 5629 p. 95; 5679 p. 316; 5681 p. 206; Sefer HaMaamarim 5629 p. 160; 5696, p. 224 and on; Ohr HaTorah, Bamidbar (Shavuot) p. 221; Na”Ch Vol. 1, p. 447.

<sup>1186</sup> Amos 3:8

<sup>1187</sup> See Midrash Shemot Rabba 29:9

<sup>1188</sup> Job 36:2

<sup>1189</sup> See *Hemshech* 5672 Vol. 1, Ch. 126

whose root is in the aspect of the upper lion (*Aryeh*-אריה), all the way up to the Crown-*Keter*.

The explanation is that the Torah also is called an “analogy-*Mashal*-משל,” as the verse states,<sup>1190</sup> “As it says in the primordial analogy (*Mashal HaKadmoni*-משל הקדמוני),” referring to the Torah.<sup>1191</sup>

This may be explained in two ways: The first is that this refers to the Torah below, that manifests in physical things, and every matter in the Torah is an analogy compared to how this matter is in the world above it. This is similar to what the verse states about Shlomo,<sup>1192</sup> “He spoke three-thousand analogies,” meaning, three-thousand levels, through which there was a drawing down from the aspect of the Kingship-*Malchut* of the world of Emanation (*Atzilut*) (which was the level of Shlomo) to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in that each world includes a thousand levels.

The second deeper explanation, is that even Torah as it is above, is an analogy in comparison to the Unlimited One, *HaShem*-יהו"ה, blessed is He, who Precedes the world (*Kadmono Shel Olam*-קדמונו של עולם). This is why “Dovid would bind the Torah that is above to the Holy One, blessed is He,”<sup>1193</sup> since even the Torah as it is above, is only an analogy.

However, the analogy (*Mashal*) of the Torah is unlike all other analogies in the world, (in which every creation is only

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<sup>1190</sup> Samuel I 24:14

<sup>1191</sup> See Rashi to Exodus 21:13; Rashi to Makkot 10b

<sup>1192</sup> Kings I 5:12; See Torah Ohr, Mikeitz 42b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45 & Ch. 51.

<sup>1193</sup> See Zohar III 222b (Ra'aya Mehemna); Sefer HaBahir (Section 58), Section 196 and Ohr HaBahir there; Likkutei Torah, Shlach 47c, 51a

an analogy in relation to its root above). This is because the analogies in the world are in a way of actual concealment and hiddenness, in that through the analogy one does not know the analogue. For example, when it comes to [seeing] a lion below, we do not know, nor do we have any grasp through it, of its root in the face of the lion of the Supernal Chariot (*Merkavah*), and certainly not of its root in Kindness-Chessed of the world of Emanation (*Atzilut*) etc.

In contrast, the way of analogy of the Torah is that through the analogy, we know the analogue. That is, through engaging in the study of Torah, we bond with the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is in the Torah.

The reason for the above-mentioned difference between the analogies of the world and the analogies of the Torah, is because the world exists as a novel creation, brought into being through constriction (*Tzimtzum*) and limitation. In contrast, this is not so of the Torah, the matter of which is the revelation of "I am *HaShem* your God-*Anochi HaShem Elohe*" *cha*-אנכי יהו"ה-אלהיך," that transcends all constraints and limitations etc.

Nevertheless, through the analogy of the Torah, [change] is caused in the analogies of the world, so that in them too, there is a drawing down and revelation of their root above. This is because Torah has the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who Precedes the world (*Kadmono Shel Olam*-של עולם-קדמונו), and thus through Torah there can be a drawing down through the three thousand analogies, all the way down below. Through this, there even will be a revelation in

the lion below, whose root is in the aspect of the lion (*Aryeh*-אריה) above, all the way to the aspect of the Crown-*Keter*, so that in the analogy there is the recognition and sense of the analogue (and it is heard [and understood]).

## 5.

This then, is the general superiority of the exodus from Egypt in comparison to the creation of the world. That is, the world was created by way of concealment and hiddenness, brought about through *HaShem*'s יהו"ה title "God-*Elohi*"*m*-אלהי"ם" ("In the beginning God-*Elohi*"*m*-אלהי"ם created"). Moreover, this was in the way of measure and limitation brought about through His title "*Shaddai*"*m*-שדי," that "I said to My world 'enough-*Dai*'-די," and "His Godliness is sufficient-*SheDai*"*m*-שדי for every creature," (since this also is a matter of measure and limitation, as explained in chapter two).

In contrast, upon the exodus from Egypt (*Mitzrayim*-מצרים) there was departure from **all** constraints (*Meitzarim*-מיצרים) and limitations, through the revelation of the Name *HaShem*-יהו"ה, and in a way of "I am *HaShem* your God-*Anochi HaShem Elohe*"*cha*-אנכי יהו"ה אלהי"ך," as explained before at length.

This matter begins from the New Moon (*Rosh Chodesh*) of the month of Nissan, "This month shall be for you," in continuation to which the matter of the Passover offering (*Pesach*) is discussed. That is, this matter comes after the preparation of the Torah portion regarding the Red Heifer



(*Parah*). This is as stated in Midrash,<sup>1194</sup> “This is like the analogy of two distinguished ladies who were walking together and resembled each other. How can it be known which is greater than the other?” That is, they both are great. This is because through them there is a drawing down of “*HaShem-יהוה* is great.”<sup>1195</sup>

Except that in this itself, there is the distinction between the drawing down brought about through the toil of the Righteous (*Tzaddikim*), (the Passover offering – *Pesach*), and the drawing down brought about through the toil of the Repentant (*Baalei Teshuvah*), and in each of them there is a superiority. The superiority of the toil of the Righteous (*Tzaddikim*) in serving *HaShem-יהוה*, blessed is He, is that about this it states,<sup>1196</sup> “In whom did He consult? In the souls of the Righteous (*Tzaddikim*).” This is because through them the revelation and drawing down to below comes about. Nonetheless, this still is in a state of measure and limitation. In contrast, the superiority of the toil of the Repentant (*Baalei Teshuvah*) in serving *HaShem-יהוה*, blessed is He, is that,<sup>1197</sup> “In the place where the Repentant (*Baalei Teshuvah*) stand, even the perfectly Righteous (*Tzaddikim Gemurim*) cannot stand,” which is a matter that transcends limitation.

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<sup>1194</sup> Midrash Shemot Rabba 19:2

<sup>1195</sup> Psalms 145:3 and elsewhere; Also see the discourses entitled “*Vayedaber... Zot Chukat*” 5629, 5679, 5681, (Sefer HaMaamarim 5629 p. 94 and on; 5679 p. 315 and on; 5681 p. 202 and on); Also see the preceding discourse of Shabbat Parshat Vayakhel-Pekudei of earlier this year, 5724, Discourse 22, Ch. 5 (Sefer HaMaamarim 5724 p. 147 and on).

<sup>1196</sup> Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

<sup>1197</sup> Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

Now, a bond must be affected between these two ways of serving *HaShem*-יהו"ה, blessed is He, brought about through an aspect that transcends both. Through this aspect, there is caused to be a drawing down and revelation even below the aspect of the limitlessness (*Bli Gvul*) of *HaShem*-יהו"ה, blessed is He. This refers to the general matter of the redemption, [about which it states],<sup>1198</sup> "In Nissan they were redeemed, and in Nissan they are destined to be redeemed." There then will be the [revelation of the] matter of "the day that is entirely Shabbat and rest for everlasting life,"<sup>1199</sup> and as the verse states,<sup>1200</sup> "*HaShem*-יהו"ה alone will be exalted etc."<sup>1201</sup>

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<sup>1198</sup> Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:11

<sup>1199</sup> Talmud Bavli, Tamid 33b

<sup>1200</sup> Isaiah 2:11, 2:17

<sup>1201</sup> The conclusion of this discourse is missing.

## Discourse 24

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

Shabbat Parshat Vayikra, Parshat HaChodesh,  
Rosh Chodesh Nissan, 5724  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>1202</sup> “This month shall be for you the head of the months, it shall be for you the first of the months of the year.” In his discourse by this title of the year 5754,<sup>1203</sup> (seventy years ago), His honorable holiness, the Rebbe Rashab, whose soul is in Eden, (and whose Hilullah is on the 2<sup>nd</sup> day of Nissan), asks a question about this.

That is, we must better understand this, being that Rosh Chodesh Tishrei is called Rosh HaShanah (the Head of the Year) since it includes all twelve months of the year within itself. This is why it is called “the Head of the Year” (*Rosh HaShanah*),<sup>1204</sup> because it is like the head (*Rosh*-ראש), which in general, includes all the powers of the soul within itself, and the other limbs and organs only receive from the head afterwards. In the same way Rosh HaShanah (the “head of the year”)

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<sup>1202</sup> Exodus 12:2

<sup>1203</sup> Sefer HaMaamarim 5654 p. 131 and on; Also see the discourse by the same title of the year 5615 (Maamarei Admor HaTzemach Tzeddek, p. 70 and on); 5670 p. 295 and on.

<sup>1204</sup> See Likkutei Torah, Tavo 41c; Nitzavim 47a and on; Drushim L'Rosh HaShanah 58a and on; Ateret Rosh, Shaar Rosh HaShanah, Ch. 2.

includes the vitality for entire year within itself, which is then divided from Rosh HaShanah to the twelve particular months, each month including thirty days, which then divides into each particular day. This being so, Rosh Chodesh Tishrei is first. Why then does the verse here state that “it [Nissan] shall be for you the first of the months of the year?”

More specifically,<sup>1205</sup> two matters are stated in this verse. The first is that the month of Nissan is “the head of the months,” and the second is that the month of Nissan is “first of the months of the year.” The question that arises from this is that the fact that Rosh Chodesh Tishrei is called Rosh HaShanah (the head of the year) also includes the month of Nissan, which is called “the head of the months,” (being that Rosh HaShanah includes the vitality of all twelve months within itself). However, what is even more difficult [to understand] is that it states, “it [Nissan] shall be for you the first of the months of the year,” because from this it is understood that even in regard to the drawing down for the entire year, Nissan is the head, even though Rosh Chodesh Tishrei is Rosh HaShanah.

We also must understand why the verse states, “This month shall be **for you** (*Lachem*-לכם)... it shall be **for you** (*Lachem*-לכם),” specifying “for you-*Lachem*-לכם.” What is added by the inclusion of the word “for you-*Lachem*-לכם”?

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<sup>1205</sup> Also see Likkutei Sichot, Vol. 17, p. 150 and the citations there.

## 2.

In the discourse he explains that in Akeida it states<sup>1206</sup> that there are two ways by which to recognize the greatness of the Creator, blessed is He. The first is through [contemplating] the conduct of the natural order, which is constant and undergoes no change or cessation, stemming from the power of the Unlimited One, HaShem blessed is He, such that the heavens and the earth, “are as strong as the day they were created.”<sup>1207</sup> We thus find that even in [contemplating] the conduct of the natural order, which is rooted in the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), we see the revelation of His unlimited Godly power, but even so, it is measured in accordance to how [the natural order of] the created beings is conducted etc.

The second way is from miraculous conduct, such as the exodus from Egypt and the splitting of the sea, in a way that the natural order is overpowered. This conduct is rooted in the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*), which is the matter of a drawing down of His unlimited light (*Bli Gvul*).

In other words, in regard to the first way, although it clearly is apparent that it is the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, it nevertheless is not actually in a way of [open] revelation, but is hidden and concealed [in the

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<sup>1206</sup> Akaida to the Torah portion of Bo to Exodus 12:2 (Shaar 38)

<sup>1207</sup> See Talmud Yerushalmi, Brachot 1:1; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Sefer HaChakirah of the Tzemach Tzedek 4a, 62a, 103a and on; *Hemshech* “*Mayim Rabim*” 5636, Ch. 33; Sefer HaMaamarim 5692 p. 41, p. 50.

natural order]. However, in the second way, the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the natural order and transcends the chaining down of the worlds (*Seder Hishtalshehut*), illuminates in an openly revealed way, literally.

With the above in mind, he explains the matters of Rosh HaShanah and Rosh Chodesh Nissan. That is, the fact that Rosh HaShanah is called the “head-*Rosh*-ראש,” in that it includes the vitality for the entire year, is solely in regard to the natural conduct. However, in regard to the miraculous conduct, specifically Rosh Chodesh Nissan is first.

He continues to explain that the two above-mentioned ways, (the natural conduct of Tishrei and the miraculous conduct of Nissan) correspond to the two ways of the union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*, these being external union (*Yichud Chitzoni*) and inner union (*Yichud Pnimi*).<sup>1208</sup>

The difference between them is that the purpose of the external union (*Yichud Chitzoni*) is to sustain the worlds, that they should be conducted according to the natural order from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). This is a constant union (*Yichud*). However, the purpose of the inner union (*Yichud Pnimi*) is for there to be a drawing down from higher than the natural order, from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev*

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<sup>1208</sup> See Likkutei Torah, Shir HaShirim 22c and the citations there, and 20c there (from the note of the Rebbe to Sefer HaMaamarim 5654 *ibid.*).

*Kol Almin*). This union (*Yichud*) is brought about through [our] toil in serving *HaShem*-יהו"ה, blessed is He.

Based on this, we can explain why the verse states, "This month shall be for you," specifying "for you-*Lachem*-לכם." This is because the matter of Rosh Chodesh Nissan, which is the first month of the miraculous conduct, brought about through the inner union (*Yichud Pnimi*), comes about through our toil (*Avodah*) in serving *HaShem*-יהו"ה, blessed is He. Therefore, this specifically applies to the Jewish people ("for you-*Lachem*-לכם"), since through their service of *HaShem*-יהו"ה, blessed is He, they bring this about.

### 3.

Now, this is also connected to the general matter of a month, (not just the month of Nissan, which is the month of redemption). This is because, the matter of months in general, is specifically connected to the moon. This is as in the well-known teaching of Rabbi Avraham Ibn Ezra,<sup>1209</sup> "The sun has no [units of] months, and the moon has no [units of] years." The matter of a "month-*Chodesh*-חודש" is the birth of a [new] moon, which is a matter of "renewal-*Chiddush*-חידוש." However, this does not apply the sun, in which there is no matter of renewal (*Chiddush*-חידוש).

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<sup>1209</sup> Avraham Ibn Ezra to Exodus 12:2, cited in *Sefer Nechmad v'Na'im*, Section 93.

[To further explain, based on this, he explains in the discourse<sup>1210</sup> that according to the view of the Shnei Luchot HaBrit,<sup>1211</sup> the unit of the month (*Chodesh*) corresponds to Kingship-*Malchut*, whereas the unit of the year is in Splendor-*Tiferet* or Understanding-*Binah*. That is, the unit of the year is loftier than [the unit of] the month.

This is as explained by the Alter Rebbe, of righteous memory, in the discourse entitled “*Sos Tasees*” in Likkutei Torah on the Torah portion of Nitzavim.<sup>1212</sup> Namely, that the unit of the year is much loftier than the aspect of the month. Yet, even so, Rosh Chodesh Nissan is “the first of the months of the year.” This is because the general vitality drawn down for the whole year on Rosh HaShanah, does not have any division into months. This is because this vitality is from the aspect of the sun, and the sun has no units of months at all. However, when the vitality is drawn into the aspect of the moon, it then is divided into the aspect of months, and in regard to units of months, Nissan is the first.]

The explanation<sup>1213</sup> is that, in and of itself, the light of the sun illuminates constantly and without change. This indicates the external bestowal (from the external union – *Yichud Chitzoni*) for the purpose of sustaining the worlds. In contrast, the light of the moon, (meaning, that which the moon

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<sup>1210</sup> In the above-mentioned discourse entitled “*HaChodesh HaZeh*” Ch. 6 (Sefer HaMaamarim 5654 *ibid.*, p. 137); Also see Ohr HaTorah, Bo, Vol. 8 p. 2,916 and on.

<sup>1211</sup> Shnei Luchot HaBrit, Mesechet Pesachim 157b and on (in the note).

<sup>1212</sup> This is as stated in the discourse entitled “*HaChodesh*” 5654 and 5615 *ibid.* (See, however, discourse entitled “*Ki Karov*” [in Likkutei Torah] Nitzavim 46b.)

<sup>1213</sup> See Ohr HaTorah, Bereishit 5a and on; Also see Likkutei Sichot, Vol. 27 p. 45.



receives of the light of the sun), is in a way of renewal and novelty (*Chiddush*-חידוש), indicating the inner bestowal (the inner union – *Yichud Pnimi* – brought about through our service *HaShem*-יהו"ה, blessed is He, as explained before). Through this aspect there is a drawing down of additional light that transcends the chaining down of the worlds (*Hishtalshelut*).

This then, is the meaning of “This month shall be **for you.**” That is, the matter of a month (*Chodesh*-שחודש) is connected to the moon, which specifically relates to the Jewish people, who are compared to the moon.<sup>1214</sup> This is because through their service of *HaShem*-יהו"ה, blessed is He, the matter of renewal and novelty (*Chiddush*-חידוש) is caused, meaning a drawing down of additional light from **higher** than the chaining down of the worlds (*Hishtalshelut*).

#### 4.

Based on the above, we can explain the continuation of the discourse<sup>1215</sup> in regard to the matter of the union (*Yichud*) of the sun and moon. For, at first glance, all that is relevant here is the renewal of the moon, which is the aspect of the inner union (*Yichud Pnimi*) (unlike the sun, which is in a state of constant equality and is the aspect of the external union (*Yichud Chitzoni*) as mentioned above). This being so, why is it necessary to mention the way that the moon is renewed, that it

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<sup>1214</sup> See Talmud Bavli, Sukkah 29a; Midrash Bereishit Rabba 6:3

<sup>1215</sup> In the above-mentioned discourse entitled “*HaChodesh HaZeh*” Ch. 3 & 4 (Sefer HaMaamarim 5654 *ibid.*, p. 134 and on).

receives from the sun, (this being the union (*Yichud*) of the sun and moon)?

However, the explanation is that the intention in this is to explain that the novelty and renewal (*Chiddush*-חידוש) brought about through the service of *HaShem*-יהו"ה of the Jewish people, is not only a drawing down that transcends the chaining down of the worlds (*Hishtalshehut*), meaning that it is the miraculous conduct (the moon), but that they draw this down and bind it to the natural conduct itself, (the union of the sun and moon).

This then, is the meaning of the verse, “This month shall be for you the head of the months, it shall be for you the first of the months of the year.” That is, the novelty and renewal (*Chiddush*-חידוש) (the month-*Chodesh*-חודש), brought about through the service of *HaShem*-יהו"ה of the Jewish people, (“for you-*Lachem*-לכם”), is not just in regard to the matter of drawing down the miraculous conduct (*Nissim*-נסים) (the matter of the month of Nissan (ניסן), “the head of the months”), but beyond this, through them the miraculous conduct is drawn down into the natural order itself. This is why the verse states, “It shall be **for you** the first of the months of the year.” That is, through the service of *HaShem*-יהו"ה of the Jewish people (“for you-*Lachem*-לכם”), the miraculous conduct is also drawn down into the months of **the year**.

## Discourse 25

“Zot Torat HaOlah... -

*This is the law of the elevation-offering...*”

Shabbat Parshat Tzav,  
Shabbat HaGadol, 8<sup>th</sup> of Nissan, 5724  
By the grace of *HaShem*, blessed is He,

1.

The<sup>1216</sup> verse states,<sup>1217</sup> “This is the law of the [burnt] elevation-offering: it is the elevation-offering [that stays] on the flame, on the Altar etc.” His honorable holiness, the Rebbe Rashab, whose soul is in Eden, whose Hilullah (on the 2<sup>nd</sup> day of Nissan) we are celebrating, asks a question about this.<sup>1218</sup> Namely, we must understand why the verse states, “This is the law of the elevation-offering (*Olah*),” being that the law of the elevation-offering (*Olah*) was already explained in the Torah portion of Vayikra, whereas this Torah portion only states some particulars relating to the laws of the [burnt] elevation-offering (*Olah*), such as teaching us about burning its fat-portions and limbs, that it is permissible to do so throughout the night.<sup>1219</sup> We also must understand why it states, “it is **the** elevation-

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<sup>1216</sup> This discourse is based upon the discourse entitled “Zot Torat HaOlah” of Shabbat Parshat Tzav 5678, printed in Sefer HaMaamarim 5678 p. 262 and on. (Also see the discourse by the same title of Shabbat Parshat Tzav 5740.)

<sup>1217</sup> Leviticus 6:2

<sup>1218</sup> Sefer HaMaamarim 5678 *ibid.*, p. 262.

<sup>1219</sup> Rashi to Leviticus 6:2; Talmud Bavli, Megillah 21a

offering-*Hee HaOlah*-העולה,” with the prefix letter *Hey*-ה, indicating “the known” elevation-offering.

Now, we can combine these two questions and state that the simple meaning of why it states, “it is **the** [burnt] elevation-offering-*Hee HaOlah*-העולה,” with the prefix letter *Hey*-ה indicating “the known” elevation-offering (*Olah*), is because it is the known elevation-offering (*Olah*), in that it already was discussed in the Torah portion of Vayikra.

However, based on this, the question becomes all the stronger. Why does it state here [in this Torah portion] that, “This is the law of the elevation-offering (*Olah*),” when the law of the elevation-offering (*Olah*) was already elucidated in the Torah portion of Vayikra, and as the Torah itself continues to state, “it is **the** [burnt] elevation-offering-*Hee HaOlah*-היא העולה,” meaning “the known” [burnt] elevation-offering (*Olah*) that already was discussed in the Torah portion of Vayikra.

The discourse continues and brings what Rabbeinu Bachaye<sup>1220</sup> states citing Midrash (in Midrash Tanchuma),<sup>1221</sup> “The words, ‘It is the elevation-offering (*Olah*-עולה) [that stays] on the flame,’ refer to the kingdom of Edom which elevates (*Ma’aleh*-מעלה) itself (“it is the elevation-offering (*Olah*-עולה)), as stated,<sup>1222</sup> ‘Even if you elevate [your nest] like an eagle.’ It therefore is judged with fire, as the verse states,<sup>1223</sup> ‘[I looked on as the beast was slain and its body was destroyed] and consigned to a flame of fire’ (“[that stays] on the flame”).”

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<sup>1220</sup> Rabbeinu Bachaye to Leviticus 6:3

<sup>1221</sup> Midrash Tanchuma Tzav 2

<sup>1222</sup> Obadiah 1:4

<sup>1223</sup> Daniel 7:11

The discourse continues [and explains] that when it states that the kingdom of Edom elevates itself, this is founded on a teaching in Midrash Rabbah, in the Torah portion of Emor,<sup>1224</sup> “[Rabbi Nachman began]: ‘But as for you, do not fear My servant Yaakov.’<sup>1225</sup> This is speaking of Yaakov, as written,<sup>1226</sup> ‘And he dreamt, and behold! A ladder was set earthward etc.’ This teaches that the Holy One, blessed is He, showed him the ministering angel of Babylonia ascending seventy rungs, and [ministering angel] of Media [ascending] fifty-two [rungs], and [the ministering angel] of Greece [ascending] one hundred and eighty [rungs], and [the ministering angel] of Edom ascending, but [Yaakov] did not know how many [rungs]. At that moment our forefather Yaakov became fearful, and said [to himself], ‘Is it possible that this one has no descent?’ The Holy One, blessed is He, said to him, “‘Do not fear, My servant Yaakov.’ Even if he ascends and sits near Me, from there I will bring him down.’ This is as written, ‘Even if you elevate [your nest] like an eagle... I will bring you down from there – the word of *HaShem*-יהוה.” This explains the words of the Midrash, that the kingdom of Edom elevates itself, in that its ascent is such that “it is not known how many [rungs].”

However, we must understand the matter of “Even if he ascends and sits near Me,” specifically. That is, not only is it that the ascent is in a way of no limit, to the point that “it is not known how many [rungs],” (unlike the other nations, whose

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<sup>1224</sup> Midrash Vayikra Rabba 29:2

<sup>1225</sup> Jeremiah 30:10

<sup>1226</sup> Genesis 28:12

ascent is measured and limited, [whether] seventy, fifty-two, or one-hundred and eighty rungs), but beyond this, it even ascends “near Me,” which is a matter that is beyond all relativity, even relative to ascent in a way of no limitation.

2.

In the discourse<sup>1227</sup> he explains that the ascent on the ladder (*Sulam*-סלם) of holiness, is the matter of serving *HaShem*-יהו"ה, blessed is He, in prayer. This is as stated in Zohar,<sup>1228</sup> “The ladder (*Sulam*-סלם) refers to prayer.”

We can add (parenthetically) that from the fact that the discourse brings the matter that “the ladder (*Sulam*-סלם) refers to prayer,” in continuation to the above-mentioned Midrash, we see the greatness of serving *HaShem*-יהו"ה, blessed is He, in prayer. For, through prayer it is possible for there to be ascent in a way of “ascending and sitting near Me.”

This is derived by way of the principle of a priori. That is, from the fact that the above-mentioned Midrash discusses the ascent of the side opposite holiness (the kingdom of Edom) in that “he ascends and sits near Me,” [we understand that on the side of holiness it is all the more so].

In the discourse, he continues and explains that the matter of prayer (*Tefillah*) is ascent from below to Above, and that this is the matter of the “ladder was set earthward and its top reached heavenward,”<sup>1229</sup> through which there is the ascent

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<sup>1227</sup> Sefer HaMaamarim 5678 *ibid.* p. 264 and on.

<sup>1228</sup> Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a)

<sup>1229</sup> Genesis 28:12

from below to Above. This ascent is in four stages,<sup>1230</sup> these being the four parts of the prayer service, corresponding to the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*).<sup>1231</sup>

To explain, [upon waking in the morning] the beginning of our service of *HaShem*-יהו"ה in prayer (*Tefillah*) is only a matter of thankfulness and submission (*Hoda'ah*) [to Him] in the world of Action (*Asiyah*). In this itself, we begin by saying, "I thankfully submit before You (*Modeh Ani Lefanecha*-מודה אני לפניך)," and only later [when we begin the prayer service], do we say, "I thankfully submit to *HaShem* (*Hodu LaHaShem*-הודו ליהו"ה)."

This is because immediately upon waking, [though one is thankful for living another day] he is not yet cognizant of the level of thankfulness and submission (*Hoda'ah*) to *HaShem*-יהו"ה [he should have] and thus his thankfulness and submission (*Hoda'ah*) when saying "I thankfully submit (*Modeh Ani*)" is only a general thankfulness and submission (*Hoda'ah*). Only after he recites the "small *Shema*"<sup>1232</sup> and the Torah portions about the sacrificial offerings (*Korbanot*), [and it should be noted that the language here is extraordinary and not [usually]

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<sup>1230</sup> See Likkutei Torah, Beshalach 2b; Sefer HaMaamarim 5708 p. 80, and elsewhere.

<sup>1231</sup> See Pri Etz Chayim, Shaar HaTefillah Ch. 1; Also see the discourse entitled "*Kuntres Inyan Tefillah*" of the Mittler Rebbe (Maamarei Admor HaEmtza'ee, Kuntreisim), translated as Praying With Passion.

<sup>1232</sup> This refers to the partial *Shema* recital in the *Korbanot* section of the prayers. Also see the discourse entitled "*Kuntres Inyan Tefillah*" 5587 of the Mittler Rebbe (Maamarei Admor HaEmtza'ee, Kuntreisim, p. 590), translated as Praying With Passion.

found in other Chassidic discourses that explain this matter],<sup>1233</sup> does he comes to a small measure of grasp and comprehension of the level of thankfulness and submission (*Hoda'ah*) [he should have] when he says, “Thankfully submit to *HaShem* (*Hodu LaHaShem*-ה'יהוה ליהודו) etc.” Nonetheless, all this is the level of thankfulness and submission (*Hoda'ah*) to *HaShem*-ה'יהוה of the world of Action (*Asiyah*).

After this, upon reciting “Blessed is He who spoke and the world was (*Baruch SheAmar*-ברוך שאמר)” and the verses of song (*Pesukei d'Zimrah*), one serves *HaShem*-ה'יהוה with the arousal of his emotions (*Midot*), which is in the world of Formation (*Yetzirah*). This is followed with the blessings of the *Shema* and the recital of *Shema* itself. Here one toils in grasping with his intellectual faculties (*Mochin*), which is in the world of Creation (*Briyah*). Until he arrives at the *Amidah*-Standing prayer, when he [stands before *HaShem*] “like a servant before his Master,”<sup>1234</sup> in that his existence is nullified (*Bittul b'Metziyut*) before Him, like the world of Emanation (*Atzilut*), which is the World of Oneness (*Olam HaAchdut*). This then, is the order of ascent from below to Above by means of the ladder (*Sulam*-סלם) of prayer.

However, in addition, [a ladder] also has the matter of descent and drawing down from Above to below. This is because a ladder (*Sulam*-סלם) (is not only used to ascend, but) also to descend. It is for this very reason that in the *Amidah* prayer we say, “Blessed are You *HaShem* (*Baruch Atah*

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<sup>1233</sup> However, see “*Kuntres Inyan Tefillah*” 5587 of the Mittler Rebbe (Maamarei Admor HaEmtza'ee, Kuntreisim, p. 590), translated as Praying with Passion.

<sup>1234</sup> Talmud Bavli, Shabbat 10a



*HaShem*-ה"ה אתה יהו"ה),” in that the word “Blessed-*Baruch*-ברוך” means “to draw down.”<sup>1235</sup> This refers to the drawing down from Above to below brought about through our requests and supplications during prayer.

### 3.

Now, this can be connected with the explanation in the discourse (which apparently is) from the Alter Rebbe, and is found in the booklet [of manuscripts] that was [recently] released from captivity. [To explain, the matter of being released from captivity is also found in Torah, just as it is found in the Jewish people, being that the Torah and the Jewish people are bound to each other, so much so, that both are included in a single word “In the beginning-*Bereishit*-בראשית,” which means “two beginnings-*Beit Reishit*-ב' ראשית,” and refers to the Torah and the Jewish people, both of whom are called “the beginning-*Reishit*-ראשית.”]<sup>1236</sup> In [this booklet] there are various discourses that have yet to be printed (in addition to many that already have been printed).

He explains there<sup>1237</sup> that in regard to the root of [the *mitzvah*] of prayer (*Tefillah*) there is a dispute amongst the Halachic authorities (*Poskim*)<sup>1238</sup> as to whether the *mitzvah* of

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<sup>1235</sup> The word “Blessed-*Baruch*-ברוך” is of the same root as “One who draws down-*HaMavreech*-המבריד a vine” (Mishnah Kilayim 7:1) indicating a drawing down to below. Also see Torah Ohr, Mikeitz 37c.

<sup>1236</sup> Rashi and Ramban to Genesis 1:1

<sup>1237</sup> Subsequently printed in Maamarei Admor HaZaken 5564 p. 106 and on, and with minor variations in Sefer HaMitzvot of the Tzemach Tzedek, Shoresch Mitzvat HaTefillah, Ch. 1 (Derech Mitzvotcha p. 115a).

<sup>1238</sup> See Sefer HaMitzvot of the Rambam, positive *mitzvah* 5, and Hasagot HaRamban there; Mishneh Torah, beginning of Hilchot Tefillah; Piskei Dinim of the

prayer (*Tefillah*) is rooted in Torah. Now all those authorities who enumerated the *mitzvot*, such as Sefer Mitzvot Katan,<sup>1239</sup> and Rashbatz,<sup>1240</sup> stated that the daily liturgical prayers are Rabbinic in origin, but that the obligation to pray to *HaShem*-יהו"ה and plead for one's needs is indeed a positive Torah *mitzvah*.

He continues that according to this, the *mitzvah* to pray (*Tefillah*) does not only pertain to those who are close to *HaShem*-יהו"ה, blessed is He, and stand before Him, such as the righteous (*Tzaddikim*), but applies to anyone who has a need. That is, it is a positive *mitzvah* to ask of *HaShem*-יהו"ה [through prayer] etc. This is similar to a king of flesh and blood, in that everyone can petition him with their requests, even those who are of low stature etc., in that this matter [of petitioning the king] is unrelated to whether a person is close to the king or distant [from him].

Moreover, it can be said that the opposite is true, that for a person who is distant, prayer is much more applicable than for person who is close. The explanation is that when a person who is close stands before *HaShem*-יהו"ה, blessed is He, he is in a state of [utter] nullification (*Bittul*) to *HaShem*-יהו"ה, so much so, that he does not at all sense himself as an independent existence. Therefore, even if he lacks something, because his own existence is nullified, he does not sense it. It automatically

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Tzemach Tzedek 340c; Also see the beginning of the discourse entitled “ *LeGani*” 5735 (Torat Menachem, Sefer HaMaamarim Bati LeGani Vol. 1, p. 165, p. 170); Likkutei Sichot Vol. 14, p. 223, and elsewhere

<sup>1239</sup> Sefer Mitzvot Katan, Mitzvah 12

<sup>1240</sup> Rabbi Shimon ben Tzemach (1361-1444), in his work Zoharei HaRakiya, Section 12.

follows, that prayer, the substance of which is pleading for one's lackings, does not apply to him.

In contrast, this is not so of a person who is distant. For, since he senses himself as existing unto himself, he therefore also senses what he lacks and pleads for it. Moreover, even if the lacking is only what appears to be lacking from him, being that in himself he senses that he is lacking, therefore, even then, he has a positive *mitzvah* to plead for it [in prayer] etc. We thus find that prayer is specifically relevant to a person who is distant.

Now, this does not contradict the explanation in various places,<sup>1241</sup> that as it relates to the matter of self-nullification (*Bittul*), prayer is a very exalted level. This is hinted in the word for prayer “*Tefillah*-תפלה” itself, which is related to the word, “he binds-*Tofel*-תופל,”<sup>1242</sup> and is also related to the word “secondary-*Tafel*-טפל,” meaning “nullified-*Batel*-בטל,”<sup>1243</sup> this being a matter that specifically applies to one who is close.

To explain, there is a difference between general requests and specific requests. This is as he continues and explains in the discourse there, that the fact that one should not at all ascribe prayer (*Tefillah*) to a matter of closeness or distance, is specifically in regard to specific prayers. This is something that applies to everyone. In contrast, in regard to making a general request for a great matter, this specifically relates to one who is close and is on a high level etc.

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<sup>1241</sup> See *Torat Menachem*, *Sefer HaMaamarim Tammuz* p. 86 and on.

<sup>1242</sup> *Torah Ohr*, *Terumah* 79d; *Sefer HaMaamarim* 5709 p. 79 (and the note of the Rebbe there); See *Tikkunei Zohar*, *Tikkun* 49; *Likkutei Sichot*, Vol. 24, p. 29, p. 315, and the note in *Sefer HaMaamarim* 5571, p. 80.

<sup>1243</sup> See the notes of the Rebbe to *Sefer HaMaamarim* *ibid*.

It can be said that this also is the matter of the prayer of the wealthy. For, as will be explained (in chapter five), the wealthy does not plead on his own behalf, (being that he lacks nothing), but rather pleads for others. Nonetheless, their lacking touches him so much, that it is as though he himself is lacking. This matter specifically applies to a person who is on a very high level. In contrast, the prayers of a person who pleads for something specific that he personally lacks, is something that applies to everyone.

This then, is the connection with the statement above, that prayer is “a ladder set earthward and its top reaches heavenward.”<sup>1244</sup> That is, this matter also indicates service of *HaShem*-יהו"ה, blessed is He, as it relates to every single Jew. That is, even the lowliest person on the lowest of levels – as hinted in the specific word “earthward-*Artzah*-ארצה,” in which the word “earth-*Aretz*-ארץ” with the suffix letter *Hey*-ה, indicates that this not only refers to earth, but to the lowest level of earth<sup>1245</sup> – can ascend the ladder of prayer all the way to the level of “heavenward-*HaShamaymah*-השמיימה,” in which the word “heavens-*Shamayim*-שמים” with the suffix letter *Hey*-ה, indicates that this [not only refers to the heavens, but to the highest levels of the heavens,<sup>1246</sup> all the way to the highest level of ascent in prayer, this being the level of the world of Emanation (*Atzilut*), (as explained in chapter two).

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<sup>1244</sup> Genesis 28:12

<sup>1245</sup> See the discourse entitled “*Zeh HaYom*” of Shabbat Parshat Nitzavim 5694, Ch. 2 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 319a).

<sup>1246</sup> See the discourse entitled “*Zeh HaYom*” *ibid*.

#### 4.

Now, to explain the greatness of prayer (*Tefillah*), through which there comes to be an ascent from the aspect of “earthward-*Artzah*-ארצה” to the aspect of “heavenward-*HaShamaymah*-השמימה,” which is the world of Emanation (*Atzilut*), we must first explain the difference and lack of comparison between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). This is understood from the fact that the existence of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) is not [brought about] by way of cause and effect (*Ilah v’Alul*), but by way of something from nothing (*Yesh MeAyin*).

As he explains in the discourse,<sup>1247</sup> in cause and effect (*Ilah v’Alul*) there is some equation between the effect (*Alul*) and its cause (*Ilah*) and the effect (*Alul*) causes change in the cause (*Ilah*). In contrast, about the novel existence of the worlds it does not apply to say that there is any equation [to their cause] in them, being that a novel created being is utterly incomparable to the Creator, blessed is He. Moreover, the existence of the worlds causes no change in the Creator, being that they are only brought forth from a glimmer of His radiance, and His radiance affects no change in His Essential Self.

This is why<sup>1248</sup> the Kabbalists called the drawing down of Godly vitality “light-*Ohr*-אור” rather than “influence-*Shefa*-

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<sup>1247</sup> p. 262 and on.

<sup>1248</sup> Also see the (second) discourse entitled “*HaChodesh*” 5678 (Sefer HaMaamarim 5678 p. 226).

שפע.”<sup>1249</sup> Through doing so they answered the question of the philosophers<sup>1250</sup> as to how there can be no change in the Essential Self of *HaShem*-יהו"ה, blessed is He, with the creation of the worlds. That is, [the worlds] are not brought into being in a way of the bestowal of something from the Bestower, in which case there would be a change in the Bestower from before the bestowal, during the bestowal, [and after the bestowal] etc. It rather is in a way that just a glimmer of radiance (*Ha'arah*) is drawn down. This affects no change in His Essential Self, being that it is a mere glimmer and radiance, which is not at all comparable to His Essential Self.

This is also why the One who Brings into Being (*Mehaveh*-מהווה) is called “nothing-*Ayin*-אין,” (in that “something comes from nothing-*Yesh MeAyin*-יש מאין-יש”). Now, at first glance, this is not understood,<sup>1251</sup> since “everything is from You.”<sup>1252</sup> That is, specifically the existence of the One Above is the true reality, and this being so, why then is [the act of creation called] “something from nothing” (*Yesh MeAyin*- יש מאין)?

Now, although in most places<sup>1253</sup> [it is explained] that He is called “nothing-*Ayin*-אין” because He is beyond grasp, nonetheless (at first glance) this is not an adequate [explanation]. For, according to this, [the term “nothing”] is not

<sup>1249</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 9.

<sup>1250</sup> Also see the (second) discourse entitled “*HaChodesh*” 5678 (Sefer HaMaamarim 5678 p. 226).

<sup>1251</sup> Also see Torah Ohr, Beshalach 61d; Likkutei Torah, Re'eh 19c, and elsewhere.

<sup>1252</sup> Chronicles I 29:14

<sup>1253</sup> See (for example) Sefer HaMitzvot of the Tzemach Tzedek 94b; Ohr HaTorah, Masei p. 1,354; Sefer HaMaamarim 5635 Vol. 2, p. 391, and elsewhere.

an adjective that actually describes Him, but He only is **mistakenly** called this by the created beings. However, being that He is called by this adjective (“nothing-*Ayin*-אין”) in Torah,<sup>1254</sup> it must be said that this is as He is in **truth**. It is in this regard that he explains<sup>1255</sup> that what is called “nothing-*Ayin*-אין” only refers to a glimmer of His radiance, which is an aspect of “nothing-*Ayin*-אין,” being that relative to His Essential Self it is utterly inconsequential.

This is likewise the meaning of the explanation in Iggeret HaKodesh,<sup>1256</sup> that novel existence is brought into being from the light (*Ohr*-אור). For, although it is explained there that this is because the light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור), nevertheless, novel existence is specifically brought into being from the light (*Ohr*-אור).

Moreover, for limited creations to be brought into being, there must also be a manifestation of the light (*Ohr*-אור) in the vessels (*Keilim*). This is because, from the light (*Ohr*-אור) as it is, in and of itself, existence would be brought into being in a limitless way. This is as explained in the previous discourse<sup>1257</sup> about the teaching of our sages, of blessed memory,<sup>1258</sup> “At the time that the Holy One, blessed is He, created the world, it continued to expand until the Holy One, blessed is He, rebuked

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<sup>1254</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*) and Gate Ten (*Keter*).

<sup>1255</sup> Sefer HaMaamarim 5678 p. 263

<sup>1256</sup> Tanya, Iggeret HaKodesh, Epistle 20

<sup>1257</sup> See the (first) preceding discourse (of this year, 5724), entitled “*HaChodesh* – This month shall be for you,” Discourse 23, Ch. 2 (Sefer HaMaamarim 5724, p. 150 and on).

<sup>1258</sup> Talmud Bavli, Chagigah 12a *ibid.*; Midrash Bereishit Rabba 46:3 *ibid.*

it [and made it stand]... ‘I am He who said to My world, ‘Enough-*Dai*-דַּי.’”

Thus, for limited creations to exist, the light (*Ohr*) must manifest in the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*), especially in Kingship-*Malchut* of the world of Emanation (*Atzilut*), which becomes the source for the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). This is the matter of the [ten] utterances, (“And God-*Elohi*” מֵ-אֱלֹהִים said...”) by which the world was created.<sup>1259</sup>

This is likewise the matter of prayer (*Tefillah*), this being the level that becomes the source of the worlds, which is the aspect of Kingship-*Malchut*. For, as he states in the discourse, prayer (*Tefillah*) is the aspect of Kingship-*Malchut*, as known.<sup>1260</sup> This is as stated in the introduction to *Pri Etz Chayim*, that the aspect of Kingship-*Malchut* prays and pleads to her husband, *Zeir Anpin*, that He should grant her needs. For, since Kingship-*Malchut* becomes the source of the worlds, she therefore prays and pleads that He should satisfy her lackings and grant her needs, and also that the light of *HaShem*-יְהוָה, blessed is He, that transcends the worlds should be drawn down.

This can be joined to the statement in Psalms,<sup>1261</sup> “Only for God does my soul wait silently.” This is the general matter of prayer (*Tefillah*), about which the verse states,<sup>1262</sup> “I poured

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<sup>1259</sup> Mishnah Avot 5:1

<sup>1260</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Two (*Yesod*).

<sup>1261</sup> Psalms 62:2 – The chapter of Psalms that is concluded being recited on the 11<sup>th</sup> of Nissan of this year (5724), according to the custom to recite the chapter of Psalms that corresponds to the years of one’s life on a daily basis. (See the beginning of *Sefer HaMaamarim*, 11 Nissan).

<sup>1262</sup> Samuel I 1:15



out my soul (*Nafshi*-נפש) [before *HaShem*-יהו"ה],” referring to the *Sefirah* of Kingship-*Malchut*, which is called “*Nefesh*-נפש.”<sup>1263</sup>

## 5.

Now, in regard to the explanation before, that the matter of prayer (*Tefillah*) is the level that becomes the source of the worlds, in which the lacking must be satisfied, this not only includes the aspect of *HaShem*'s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), in that through contemplating (*Hitbonenut*) it we come to love *HaShem*-יהו"ה, blessed is He, “with all your heart,”<sup>1264</sup> but also [includes] the aspect of *HaShem*'s-יהו"ה light that transcends and surrounds all worlds (*Sovev Kol Almin*), through which we come to love Him “with all your soul,”<sup>1265</sup> (as explained in the previous discourse).<sup>1266</sup>

The explanation<sup>1267</sup> is that the beginning of contemplation (*Hitbonenut*) in prayer is into the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). This refers to the aspect of the Godly radiance that manifests in the worlds to enliven them, as our

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<sup>1263</sup> See introduction to *Pri Etz Chayim* *ibid.*; *Ohr HaTorah*, Bereishit 380a; Also see *Sefer HaMaamarim* 5697 p. 221 and elsewhere.

<sup>1264</sup> Deuteronomy 6:5

<sup>1265</sup> Deuteronomy 6:5 *ibid.*

<sup>1266</sup> See the (first) preceding discourse (of this year, 5724), entitled “*HaChodesh* – This month shall be for you,” Discourse 23, Ch. 2 (*Sefer HaMaamarim* 5724, p. 150 and on).

<sup>1267</sup> Also see the discourse entitled “*Tefillah L'Moshe*” 5660 (*Sefer HaMaamarim* 5660 p. 54 and on); Also see the discourse by the same title, 5729, Ch. 4 and on (*Torat Menachem*, *Sefer HaMaamarim Tammuz* p. 38 and on).

sages, of blessed memory, taught,<sup>1268</sup> “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.”

When one contemplates all the many creations in the world, [about which the verse states],<sup>1269</sup> “How abundant are Your works, *HaShem*-יהו"ה,” and that their vitality is from the Godly light that manifests within them, he then will come to love *HaShem*-יהו"ה, blessed is He, “with all your heart (*Bechol Levavecha*-בכ"ל לבבך,” meaning,<sup>1270</sup> “With both your inclinations.” That is, even his evil inclination will understand that Godliness is primary and will be roused with love for Godliness.

Afterwards, when he contemplates that the Godly light that manifests in the worlds is but a glimmer of His radiance and is of no relative comparison whatsoever to the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), which transcends and is astoundingly beyond the worlds, he then will come to love of Him “with all your soul,” which is the matter of a “running” (*Ratzo*) desire to adhere to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the worlds.

Now, since even His transcendent light (*Sovev*) is a light that “surrounds all worlds” (*Sovev Kol Almin*), meaning that it surrounds and encompasses over the worlds, we therefore find that it nevertheless relates to worlds.<sup>1271</sup> In fact, the contrary is

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<sup>1268</sup> Midrash Tehillim 103a, cited in Likkutei Torah Emor ibid.; Talmud Bavli, Brachot 10a; Also see Derech Emunah of Rabbi Meir Ibn Gabbai.

<sup>1269</sup> Psalms 104:24

<sup>1270</sup> Talmud Bavli, Brachot 54a (in the Mishnah); Also see Sifri and Rashi to Deuteronomy 6:5

<sup>1271</sup> Also see Torah Ohr 98b, 99b

true, for as known<sup>1272</sup> the worlds are primarily brought into being specifically from the aspect of *HaShem's*-יהו"ה light that transcends and surrounds all worlds (*Sovev Kol Almin*).

From this it is understood that when there only is an illumination in the worlds of the aspect of His light that fills all worlds (*Memaleh Kol Almin*), whereas His light that surrounds all worlds (*Sovev Kol Almin*) does not illuminate in the worlds, the world is still in a state of lacking. This is because the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*) also relates to the world.

This is as he brings in the discourse,<sup>1273</sup> from the teaching of our sages, of blessed memory,<sup>1274</sup> “What did the world lack? Rest. Shabbat came and rest came.” That is, even though the verse already stated,<sup>1275</sup> “God completed His work etc.” nonetheless, the world still lacked rest (*Menuchah*). Therefore, the revelation of the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*) is also included in the matter of prayer (*Tefillah*), which is the supplication and plea for the lacking to be satisfied.

However, there is an even higher level of prayer (*Tefillah*), which is love of *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me'odecha*-בכל מאדך).<sup>1276</sup> This comes about through contemplating the Essential Self of the limitless

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<sup>1272</sup> Tanya, Likkutei Amarim, Ch. 48

<sup>1273</sup> See p. 267. Also see the above-mentioned discourse entitled “*HaChodesh*” (Sefer HaMaamarim 5678, p. 230).

<sup>1274</sup> Rashi to Genesis 2:2; Rashi beginning “*Vayechal*-ויכל” to Talmud Bavli, Megillah 9a; Tosefot entitled “*Chatzvah*-הצבה” to Talmud Bavli, Sanhedrin 38a; Also see Midrash Bereishit Rabba 10:9

<sup>1275</sup> Genesis 2:2 *ibid*.

<sup>1276</sup> Deuteronomy 6:5

light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who both transcends His light that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds all worlds (*Sovev Kol Almin*), and has no measure of comparison or parameter to worlds whatsoever.

This is the meaning of what is written about the coming future, that it is “the day that is entirely Shabbat and rest for everlasting life (*Chayei HaOlamim*-הַיְי הַעוֹלָמִים-ים).”<sup>1277</sup> That is, it is the matter of rest and tranquility even from the aspect of “the lives of the worlds (*Chayei HaOlamim*-הַיְי הַעוֹלָמִים-ים),” [in the plural].

In other words, it not only is [rest] from the [aspect of] “the Life of the worlds-*Chei HaOlamim*-הַיְי הַעוֹלָמִים-ים,” (with the *Tzeirei*-צֵרִי vowel), which refers to the vitality of the worlds and is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), but it also is [rest from] “the Life of the worlds-*Chai HaOlamim*-הַיְי הַעוֹלָמִים-ים” (with the *Patach*-פְּתַח vowel), which is separate from the worlds, and is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*).<sup>1278</sup>

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<sup>1277</sup> Talmud Bavli, Tamid 33b

<sup>1278</sup> See the discourse entitled “*Tefilah L’Moshe*” *ibid.* The difference between “the Life of the worlds-*Chei HaOlamim*-הַיְי הַעוֹלָמִים-ים” with the *Tzeirei*-צֵרִי vowel, and “the Life of the worlds-*Chai HaOlamim*-הַיְי הַעוֹלָמִים-ים” with the *Patach*-פְּתַח vowel, is that when “the Life of the worlds-*Chei HaOlamim*-הַיְי הַעוֹלָמִים-ים” is spelled with the *Tzeirei*-צֵרִי vowel, the word “life-*Chei*-חַי” adheres to and is connected to the word “worlds-*Olamim*-עוֹלָמִים-ים.” It thus indicates the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). In contrast, when “the Life of the worlds-*Chai HaOlamim*-הַיְי הַעוֹלָמִים-ים” is spelled with the *Patach*-פְּתַח vowel, the word “life-*Chay*-חַי” is separate from and does not adhere to the word “worlds-*Olamim*-עוֹלָמִים-ים” and refers to He who is essentially alive, this being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev*

In other words, since the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, transcends the aspect of His light that surrounds all worlds (*Sovev Kol Almin*) (which is the aspect of “with all your being”) and is of no relative comparison to the worlds altogether, it therefore does not apply to say that the world is **lacking** in this, and it follows automatically that, in this, the matter of prayer (*Tefillah*) does not apply, since the matter of [prayer] is to satisfy a lacking.

However, the explanation is that there are two ways in prayer; the prayer of the poor and the prayer of the wealthy. The prayer of the poor is only about satisfying a lacking, as it states,<sup>1279</sup> “Whatever is sufficient for him, whatever he is lacking,” which can even include “a horse upon which to ride, and a servant to run before him.”<sup>1280</sup> (The likeness to this spiritually, even includes satisfying the lack of *HaShem*’s-יהו"ה light that transcends and surrounds all worlds – *Sovev Kol Almin*.) However, it does not include the matter of wealth, in that “you are not obligated to make him wealthy.”<sup>1281</sup>

However, there also is the prayer of the wealthy, this being “the prayer of Moshe.”<sup>1282</sup> About this Midrash states,<sup>1283</sup> “This is analogous to a king who said to someone, ‘What are

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*Kol Almin*). Also see Torat Menachem, Sefer HaMaamarim Tamuz ibid. p. 39 and note 55 there.

<sup>1279</sup> Deuteronomy 15:8

<sup>1280</sup> Talmud Bavli, Ketubot 67b; Rashi to Deuteronomy 15:8

<sup>1281</sup> Talmud Bavli, Ketubot 67b ibid., and Rashi to Deuteronomy 15:8 ibid.

<sup>1282</sup> Psalms 90:1; See Zohar 168b

<sup>1283</sup> Midrash Tehillim and Yalkut Shimoni to Psalms 90:1, which is explained at length in the Sichah talk that followed the discourse, (Torat Menachem, Vol. 39, p. 257 and on), and in the second discourse (of Shabbat HaGadol of this year 5724) entitled “*Mizmor L’David*” (Discourse 26), Ch. 3 (Sefer HaMaamarim 5724 p. 176).

you asking for?” (That is, he himself lacked nothing, and the king therefore asked him, ‘What are you asking for?’) “He responded, ‘I am not asking for myself etc. Rather, there is a certain land that is desolate, and it is Yours. Decree that it should be built!’” Here, his honorable holiness, the Rebbe Rashab, whose soul is in Eden, added in the discourse,<sup>1284</sup> “May it be built as an everlasting edifice, to the point that any matter of lacking is inapplicable to it.”

The explanation is that the “land that is desolate” refers to the *Sefirah* of Kingship-*Malchut*, which is in a state of lacking the light (*Ohr*), all the way up to the root of the lacking, brought about by the first restraint of *Tzimtzum*, by which He withdrew His great light to the side etc.

This lacking is (not in the light that precedes the restraint of the *Tzimtzum*, that was withdrawn and subsumed above, but is) in the aspect of Kingship-*Malchut*, which became the source for the existence of the worlds, not only through the aspect of the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), but also (and primarily) through the aspect of His light that transcends and surrounds all worlds (*Sovev Kol Almin*), as it is drawn down in the chaining down of the worlds (*Seder Hishtalshelut*) after the restraint of the *Tzimtzum*.

Based on this, it is understood that prayer is of the aspect of Kingship-*Malchut*, (as mentioned before, citing the introduction to *Pri Etz Chayim*). This also includes the prayer of the wealthy for “the land that is desolate” (this being the

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<sup>1284</sup> Sefer HaMaamarim 5678 *ibid.*, p. 267; Also see the discourse entitled “*Tefillah L’Moshe*” *ibid.* (Sefer HaMaamarim 5660 p. 62).

*Sefirah* of Kingship-*Malchut*), that it should be built in the aspect of an everlasting edifice, so much so, that no matter of lacking will apply to it whatsoever, brought about through the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, Who even transcends His light that surrounds all worlds (*Sovev Kol Almin*), being drawn down in her.

6.

However, based on this, we must understand what Midrash states about the ladder of Yaakov, that the ascent of the kingdom of Edom is in a way that he ascends “near Me,” specifying “near Me-*Etzli*-אצלי,” indicating the aspect that transcends relation to worlds.

Now, at first glance, it is not understood how it applies for the kingdom of Edom to have such an ascent on the ladder, up to the aspect of “near Me,” when at the very same time, the ascent of the Jewish people on the ladder of prayer only reaches the aspect of Kingship-*Malchut*, (up to its first source [in *Malchut* of the Unlimited One] etc.) which is the source of the worlds.

This is especially so considering what it states in the discourse<sup>1285</sup> in explanation of the differing Midrashic teachings regarding the general matter of service of *HaShem*-יהו"ה, blessed is He. Namely, we find that our sages, of blessed memory, stated,<sup>1286</sup> “At the time that the Jewish people

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<sup>1285</sup> Sefer HaMaamarim 5678 *ibid.*, p. 262

<sup>1286</sup> Midrash Eichah Rabba 1:33

actualize the will of the Ever Present One, they add strength to the power of the One Above, as it states,<sup>1287</sup> ‘And now, may the strength of my Lord-*Adona*”ג-י”ג be magnified,’ and it is written,<sup>1288</sup> ‘Give strength to God-*Elohi*”מ-ם-אלהי”ג.’ However, if it is the opposite, Heaven forbid, they then weaken etc., as the verse states,<sup>1289</sup> ‘You have weakened the Rock who bore you.’” On the other hand, we also find that our sages, of blessed memory, taught,<sup>1290</sup> “What does the Holy One, blessed is He, care if one slaughters and eats etc.,” and as the verse states,<sup>1291</sup> “If you have sinned, how have you affected Him?”

About this it is explained that the increase in strength is solely in the aspect of Kingship-*Malchut*, and more generally, after the restraint of the *Tzimtzum*, in that it is there that the matter of lacking is applicable, and therefore it follows automatically that the matter of strengthening applies there too. This is why the magnification and strengthening is specifically in His title “my Lord-*Adona*”ג-י”ג,” (“may the strength of my Lord-*Adona*”ג-י”ג be magnified”) and in His title “God-*Elohi*”מ-ם-אלהי”ג” (“Give strength to God-*Elohi*”מ-ם-אלהי”ג”), that there should be a drawing down of additional light in them from His Name *HaShem*-יהו”ה.

This matter is actualized through the Jewish people serving Him by fulfilling Torah and *mitzvot*, which specifically are the Torah of *HaShem*-יהו”ה and the *mitzvot* of *HaShem*-יהו”ה.

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<sup>1287</sup> Numbers 14:17

<sup>1288</sup> Psalms 68:35

<sup>1289</sup> Deuteronomy 32:18

<sup>1290</sup> Midrash Bereishit Rabba 44:1; Tanchuma Shemini 8

<sup>1291</sup> Job 35:6



About this the verse states,<sup>1292</sup> “that they keep the way of *HaShem*-יהו"ה,” to bring about a drawing down of the revelation of the Name *HaShem*-יהו"ה into His titles “my Lord-*Adona*”*y-אדנ"י*” and “God-*Elohi*”*m-אלהי"ם*,” this being the revelation and drawing down of the aspect of His light that transcends and surrounds all worlds (*Sovev Kol Almin*) into the aspect of His light that fills all worlds (*Memaleh Kol Almin*).<sup>1293</sup>

Beyond this, through the Jewish people serving *HaShem*-יהו"ה, blessed is He, they even cause a drawing down of additional light (*Ohr*) in His Name *HaShem*-יהו"ה, as the verse states,<sup>1294</sup> “A pleasing aroma to *HaShem*-יהו"ה,” meaning, additional light (*Ohr*) in His Name *HaShem*-יהו"ה, and even additional illumination in the aspect of His light that transcends and surrounds all worlds (*Sovev Kol Almin*). All this is only in a level in which the matter of lacking is applicable, which is the level that relates to worlds. (This is as explained before, that even the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*) has relation to worlds.)

In general, all this is after the restraint of the *Tzimtzum*, whereas before the restraint of the *Tzimtzum*, the matter of lacking is not applicable. About this they stated, “What does the Holy One, blessed is He, care etc.” Thus, since service of *HaShem*-יהו"ה, blessed is He, does not reach the aspect of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which precedes the

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<sup>1292</sup> Genesis 18:19

<sup>1293</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*) and The Gate of The Sanctuary (*Shaar HaHeichal*).

<sup>1294</sup> Leviticus 1:9 and elsewhere.

restraint of the *Tzimtzum*, it is not understood how it applies for the kingdom of Edom to be elevated to that level, which specifically is indicated by his ascent “near Me.”

7.

However, this is as the discourse explains<sup>1295</sup> (and as of yet, I have not found this elsewhere) the preface of the known difference between the Line-*Kav* and the Impression-*Reshimu*. That is, in regard to the short Line-*Kav* that returned to illuminate after the restraint of the *Tzimtzum*, from which the general totality of the chaining down of the worlds (*Seder Hishtalshelut*) comes, even though it is drawn from the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the restraint of the *Tzimtzum*, nonetheless, it is from the light (*Ohr*) that was affected by the restraint of the *Tzimtzum*. In contrast, the Impression-*Reshimu* is from the general light (*Ohr*) that was unaffected by the restraint of the *Tzimtzum*, which chains and descends further below to become the root of the vessels (*Keilim*), which are under the lights (*Orot*) rooted in the Line-*Kav*.

He explains that this also is the difference between the Jewish people and the nations of the world. That is, about the Jewish people the verse states,<sup>1296</sup> “For *HaShem*’s יהו"ה portion is His people,” in that the Name *HaShem*-יהו"ה is the aspect of the lights (*Orot*) that are rooted in the Line-*Kav*, this being the light (*Ohr*) that was affected by the restraint of the *Tzimtzum*.

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<sup>1295</sup> Sefer HaMaamarim 5678 *ibid.*, p. 264

<sup>1296</sup> Deuteronomy 32:9

In contrast, the nations of the world receive from His title “God-*Elohi*”מ-אלהי<sup>1297</sup> which is rooted in the Impression-*Reshimu* and is from the light (Ohr) that was unaffected by the restraint of the *Tzimtzum* (however, they do not receive directly from His title “God-*Elohi*”מ-אלהי,” Heaven forbid, but only from the permutations of His title “God-*Elohi*”מ-אלהי”).

This is why they have such a great elevation, solely by way of impudence (unlike the ascent of the Jewish people which specifically is by way of toiling in service of *HaShem*-יהוה, blessed is He), to ascend “near Me,” to the aspect about which it states, “What does the Holy One, blessed is He, care,” in which a matter of lacking is inapplicable. In contrast, the service of *HaShem*-יהוה of the Jewish people, does not reach there.

Nonetheless, about this the Holy One, blessed is He says,<sup>1298</sup> “‘Do not fear, My servant Yaakov.’ Even if he ascends and sits near Me, from there I will bring him down.’ This is as written, ‘Even if you elevate [your nest] like an eagle... **from there** I will bring you down – the word of *HaShem*-יהוה.’” In other words, the elevation to the highest aspect is itself the reason and cause of the downfall, in that their destruction and nullification is specifically “from there.”

To further explain, the verse states,<sup>1299</sup> “Was not Esav the brother of Yaakov...? But I loved Yaakov [and I hated Esav].” In other words, it is in the level about which it states,

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<sup>1297</sup> See Zohar II 96a (cited in Sefer HaMaamarim 5678 *ibid.*); Torah Ohr 109d; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 254; Sefer HaMitzvot of the Tzemach Tzedek 6b, and elsewhere.

<sup>1298</sup> Jeremiah 30:10

<sup>1299</sup> Malachi 1:2

“What does the Holy One, blessed is He, care,” that “Esav is the brother of Yaakov.” This is to such an extent, that it is possible for Esav to be elevated to a place where Yaakov’s toil and service of *HaShem*-יהו"ה does not reach. It is specifically there that “I love Yaakov,” in that Yaakov is more primary. Therefore, the ascent of Esav to that level is itself the reason for his downfall, indicated by the words, “From there I will bring you down.” Moreover, the entire intent of the elevation is for the downfall. This is similar to what we find<sup>1300</sup> about Haman, that Esther elevated him to come together with the king to the wine feast, so that his downfall and destruction would be in a way that “you shall surely fall (*Nafol Tipol*-נפול תפול) before him.”<sup>1301</sup>

This matter also comes about through the prayer of the wealthy, the matter of which is to satisfy the lacking in the light (*Ohr*) of the “land that is desolate,” that it should be built as an everlasting edifice, through the revelation of 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 the aspect of His light that transcends and surrounds all worlds (*Sovev Kol Almin*), in which the matter of lacking is altogether not applicable, from which the nullification and destruction of the side opposite holiness is caused etc.

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<sup>1300</sup> See the discourse entitled “*Zachor* – Remember what Amalek did to you” of Purim 5717, translated in *The Teachings of The Rebbe 5717*, Vol. 1, Discourse 17, Ch. 7 (Sefer HaMaamarim 5717 p. 171 and on).

<sup>1301</sup> Esther 6:13

## 8.

This then, is the meaning of the verse,<sup>1302</sup> “This is the law of the [burnt] elevation-offering: it is the elevation-offering [that stays] on the flame.” “The law of the elevation offering-*Torat HaOlah*-העולה תורת” refers to the ascent brought about through Torah, which is to the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.<sup>1303</sup>

This is the matter of “the ascent near Me” as it is on the side of holiness (*Kedushah*). For, even though the Torah descended in the aspect of the chaining down of the worlds (*Hishtalshelut*), in that, as known,<sup>1304</sup> there is the Torah of the worlds of Emanation, Creation, Formation (*Atzilut, Briyah, Yetzirah*) etc., nonetheless, even in its descent below, it still is His essential Wisdom-*Chochmah*, blessed is He. This is as Tanya explains in Kuntres Acharon,<sup>1305</sup> that the essence of *HaShem's*-יהו"ה Supernal Wisdom-*Chochmah* manifests in the Torah laws that are set before us.

This is also why the Torah is called,<sup>1306</sup> “the primordial analogy (*Mashal HaKadmoni*-משל הקדמוני).” That is, though it only is the analogy, rather than the essence of the analogue, (and there is greater distance of comparison [between them] than in worldly analogies), nonetheless, through Torah we take [hold

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<sup>1302</sup> Leviticus 6:2

<sup>1303</sup> Also see the end of the discourse entitled “*Tzav... Zot Torat HaOlah*” 5675 (*Hemshech* 5672 p. 925).

<sup>1304</sup> See Likkutei Torah of the Arizal, Bereishit

<sup>1305</sup> Tanya, Kuntres Acharon, p. 158a

<sup>1306</sup> Samuel I 24:14 and Rashi there; See Rashi to Exodus 21:13; Rashi to Makkot 10b

of] the aspect of the One who Precedes the world (*Kadmono Shel Olam*-קדמונו של עולם), this being the light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.<sup>1307</sup>

(After stating “This is the law (Torah) of the elevation-offering”), the verse continues, “it is the elevation-offering [that stays] on the flame.” That is, through the ascent to the aspect of the Essential Self of *HaShem*-יהו"ה, blessed is He, brought about through Torah, (“The Torah of ascent-*Torat HaOlah*-תורת העולה”), the nullification and destruction of the kingdom of Edom is caused, “it is **the** elevation-*Hee HaOlah*-היא העולה,” meaning that [Edom] elevates itself to the loftiest place, and from there it is caused to descend, in a way that it is “consigned to a flame of fire”<sup>1308</sup> this being the matter of, “[that stays] on the flame.”

The explanation is as the Tur Bareket<sup>1309</sup> wrote about the matter that “the destruction of leaven (*Chametz*) can only be through fire,”<sup>1310</sup> that the root of this is from “the dark flame” (*Botzina d’Karduneeta*), which is the aspect of the *Might-Gevurah* of the Ancient One-*Atik*, this being the matter of the fire (“[consigned to] a flame of fire”) that nullifies the existence of the side opposite holiness.

This is as our sages, of blessed memory, stated,<sup>1311</sup> “In the coming future the Holy One, blessed is He, is destined to remove the sun from its sheath, [the righteous will be healed by

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<sup>1307</sup> Torah Ohr, 98b; Also see the preceding discourse of this year, 5724, entitled “*HaChodesh HaZeh Lachem* – This month shall be for you,” Discourse 23, Ch. 4.

<sup>1308</sup> Daniel 7:11

<sup>1309</sup> Tur Bareket, Hilchot Pesach, Siman 445

<sup>1310</sup> Talmud Bavli, Pesachim 5b

<sup>1311</sup> Talmud Bavli, Nedarim 8b

it, and] the wicked will be judged by it,” in which the sun (*Chamah*-חמה) is specified, this being the aspect of fire (*Aish*-אש). This is as stated in Midrash,<sup>1312</sup> “The moon (which is analogous to the righteous *Tzaddikim*) is of light (*Ohr*), whereas the sun is of fire,” which is the aspect of *Might-Gevurah*.

Thus, the removal of the sun from its sheath refers to the aspect of the *Might-Gevurah* of the Ancient One-*Atik*, which is why “the wicked are judged by it.” For, from the aspect of the *Might-Gevurah* of the Ancient One-*Atik*, the nullification of the existence of the side opposite holiness is caused. On the other hand, “the righteous (*Tzaddikim*) are healed by it,” this being the matter of strengthening the vitality etc.

This can be joined to the matter of the prayer of the wealthy, which is “The prayer of Moshe... my Lord-*Adona*” יְיָ אֲדֹנָי, You have been an abode for us [in all generations].”<sup>1313</sup> That is, as explained before (in chapter seven), through the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, to satisfy the lacking of the light (*Ohr*) in “the desolate land,” the nullification and destruction of the side opposite holiness is caused, as explained above.

This is similar to the matter of “it is the [burnt] elevation-offering [that stays] on the flame” (referring to the nullification of the side opposite holiness), brought about through “the Torah of ascent-*Torat HaOlah*-העולה,” (referring to the ascent to the Essential Self of *HaShem*-יהו"ה, blessed is He, brought about through the Torah).

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<sup>1312</sup> Midrash Shemot Rabba 15:27

<sup>1313</sup> Psalms 90:1

Therefore, just as the matter of “[that stays] on the flame,” brought about by the Might-*Gevurah* of the Ancient One-*Atik*, is in a way that “the righteous (*Tzaddikim*) are healed by it,” this likewise is so of the prayer of Moshe, which states, “my Lord-*Adona*” אדוני-י-י, You have been an abode (*Ma'on*-מעון) for us,” in which the word “abode-*Ma'on*-מעון” shares the same letters as the word “pleasantness-*No'am*-נועם,”<sup>1314</sup> referring to the aspect of the Ancient One-*Atik*, this being the matter of strengthening the vitality etc.<sup>1315</sup>

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<sup>1314</sup> Likkutei Torah and Sefer HaLikkutim of the Arizal to Psalms 90:1

<sup>1315</sup> The end of this discourse is missing.



## Discourse 26

“*Mizmor LeDovid... Tzama Lecha Nafshi -  
A Psalm by Dovid... My soul thirsts for You*”

Shabbat Parshat Tzav,  
Shabbat HaGadol, 8<sup>th</sup> of Nissan, 5724  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>1316</sup> “A Psalm by Dovid, when he was in the desert of Yehudah... My soul thirsts for You... in a parched and thirsty land without water. Thus, to see You in the Sanctuary etc.” About this, it is explained in a discourse of the Tzemach Tzedek<sup>1317</sup> in the booklet<sup>1318</sup> (in the manuscript and handwriting of a copyist) that recently was released from captivity (most of which is in the handwriting of the copyist, but also includes some pages in the holy handwriting of the Tzemach Tzedek himself),<sup>1319</sup> that this is the aspect of the Repentant, which is higher than the aspect of the perfectly Righteous (*Tzaddikim Gemurim*) who ascend from level to level in an orderly fashion.

In contrast, those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) “draw themselves [to the Holy

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<sup>1316</sup> Psalms 63:1-3 – The Psalms that will begin to be recited on the 11<sup>th</sup> of Nissan of this year, 5724, which is blessed by this Shabbat [falling out in the coming week]. (See *Sefer HaMaamarim 11 Nissan*, Vol. 1, p. 1 and on.)

<sup>1317</sup> Subsequently printed in *Ohr HaTorah, Lech Lecha*, Vol. 4, p. 676a

<sup>1318</sup> Booklet 41 (Babroisk)

<sup>1319</sup> See later in chapter two of this discourse.

One, blessed is He,] with the greater strength of repenting and returning to Him.”<sup>1320</sup> This is the meaning of [the words], “My soul thirsts for You in a parched and thirsty land.” It specifically is there that a strong flame is found. However, this is not so of the Supernal Sanctuary, referring to those who are perfectly Righteous (*Tzaddikim Gemurim*), in whom such a powerful flame is not found. This happens at such a time that the Indwelling Presence of *HaShem*-יהוה, blessed is He, the *Shechinah*, (the *Sefirah* of Kingship-*Malchut*),<sup>1321</sup> of the worlds of Formation and Action (*Yetzirah* and *Asiyah*) descends to the seventy ministering angels [of the nations].

He continues in the discourse and explains that the reason the primary manifestation in the seventy ministering angels [of the nations] specifically stems from Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*), rather than from Kingship-*Malchut* of the world of Creation (*Briyah*) (and certainly not from Kingship-*Malchut* of the world of Emanation (*Atzilut*)), is as stated in Etz Chayim.<sup>1322</sup>

That is, that the world of Creation (*Briyah*) is mostly good with a minority of evil, the world of Formation (*Yetzirah*) is half [good] and half [evil], and the world of Action (*Asiyah*) is mostly evil [with a minority of good]. (In contrast, the world of Emanation (*Atzilut*), about which the verse states,<sup>1323</sup> “Evil shall not dwell with You,” has no relation to evil whatsoever).

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<sup>1320</sup> Zohar I 129b

<sup>1321</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

<sup>1322</sup> Etz Chayim, Shaar 43 (Shaar Tziyur Olamot) in the introduction to the Drush, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

<sup>1323</sup> Psalms 5:5; See Likkutei Torah, Bamidbar 3c; Shaar HaYichud *ibid*.

Thus, the beginning of the dwelling of the external forces is from the world of Formation (*Yetzirah*) down, since it is half evil. However, this is not so of the world of Creation (*Briyah*) which is mostly good. Thus, the primary manifestation in the seventy ministering angels [of the nations] specifically stems from Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*) only.

This then, is the meaning of [the words], “A Psalm by Dovid, when he was in the desert of Yehudah etc.” That is, Dovid is the *Sefirah* of Kingship-*Malchut*, whose “feet descend etc.,”<sup>1324</sup> from the world of Emanation (*Atzilut*) to the world of Creation (*Briyah*), until she descends to the worlds of Formation (*Yetzirah*) and Action (*Asiyah*), in which the seventy ministering angels [of the nations] also manifest. This is the meaning [of the words], “when he was in the desert of Yehudah.”

Now, this can be connected to the simple meaning [of the verse], that when Dovid was fleeing from Shaul in the desert of Yehudah, he was worried that he would have to leave and distance himself from the land of Israel (*Eretz Yisroel*) and be outside the land. About this he said,<sup>1325</sup> “They have driven me away this day from attaching myself to the heritage of *HaShem*-יהוה, [as if] to say, ‘Go worship the gods of others.’” This is as stated in the Talmud,<sup>1326</sup> “Whosoever resides outside the land of Israel (*Eretz Yisroel*) is similar to one who has no God etc.”

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<sup>1324</sup> Proverbs 5:5; See Ohr HaTorah, Na”Ch Vol. 1 to Proverbs 5:5 (p. 564 and on).

<sup>1325</sup> Samuel I 26:19

<sup>1326</sup> Talmud Bavli, Ketubot 110b; See Sefer HaMaamarim 5678 p. 301 and elsewhere.

The explanation, (in that, at first glance, it is not understood how it applies to say that “whosoever resides outside of the land of Israel (*Eretz Yisroel*) is similar to one who has no God”) is that there is a difference between the land of Israel (*Eretz Yisroel*) and outside the land of Israel (*Eretz Yisroel*). That is, the land of Israel (*Eretz Yisroel*) is aligned to Kingship-*Malchut* of the world of Creation and Emanation (*Briyah* and *Atzilut*) and corresponds to it.

In contrast, outside of the land of Israel (*Eretz Yisroel*) only Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*) illuminates.<sup>1327</sup> It therefore is compared to “one who has no God,” since he does not have the aspect of Kingship-*Malchut* (“God-*Elo*”*ah-ה'אלו*”) as it transcends manifestation in the worlds of Formation and Action (*Yetzirah* and *Asiyah*), where the seventy ministering angels [of the nations] exist.

This then, is the meaning of [the verse], “A Psalm by Dovid, when he was in the desert of Yehudah... My soul thirsts for You etc.” That is, specifically because of the descent to the worlds of Formation and Action (*Yetzirah* and *Asiyah*), to manifest in the seventy ministering angels (“when he was in the desert of Yehudah”) this roused him with a great thirst etc.

This is like a person who is traveling in a parched and thirsty land, a place with no water. His lust [for water] will be very much greater there.<sup>1328</sup> This is as our sages, of blessed memory, stated,<sup>1329</sup> “(The hunger of) a person who has bread in

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<sup>1327</sup> See Ohr HaTorah, Lech Lecha ibid. Also see Likkutei Torah, Masei 89b and on.

<sup>1328</sup> See Metzudat David to Psalms ibid.

<sup>1329</sup> Talmud Bavli, Yoma 67a (and Rashi there)

his basket is unlike [the hunger of] a person who has no bread in his basket.” That is, since he has no bread in his basket, his hunger is far greater. Thus, in the same way, when Dovid was in “the desert of Yehudah,” his soul had greater thirst to be close to *HaShem*-יהו"ה, blessed is He, since specifically there, in a place of distance, the thirst and yearning is greater.<sup>1330</sup>

The same is so of the descent of Kingship-*Malchut* (the aspect of Dovid) to the worlds of Formation and Action (*Yetzirah* and *Asiyah*) to manifest in the seventy ministering angels (“in the desert of Yehudah”). That is, it is specifically there [in a state of being parched] that she [Kingship-*Malchut*] is caused to have greater yearning and thirst etc., being that this cannot at all compare to how she is in the worlds of Creation and Emanation (*Briyah* and *Atzilut*).

## 2.

Now, we can connect this further to what is stated in the above-mentioned booklet of manuscripts, [in a discourse] in the actual holy handwriting of the Tzemach Tzeddek,<sup>1331</sup> explaining the verse,<sup>1332</sup> “Good and upright is *HaShem*-יהו"ה, therefore He guides sinners on the way,” about which our sages, of blessed memory, stated (in *Yalkut*<sup>1333</sup> and in Talmud

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<sup>1330</sup> Also see Likkutei Torah, Va’etchanan 8a; Shemini Atzeret 92b; Ohr HaTorah, Bamidbar p. 11, p. 24, and elsewhere.

<sup>1331</sup> Subsequently printed in Ohr HaTorah, Na”Ch Vol. 2, p. 1,137 (“*Kitzur, Inyan Zeh HaDavar*”\*) and p. 1,138, “*Hagah. V’Zehu Tov v’Yashar HaShem.*” [\*A summary of the discourse entitled “*Vayedaber Moshe el Roshei HaMato*” 5567 (See Maamarei Admor HaZaken 5567 p. 289 and on; Also see Ohr HaTorah, Matot p. 1,255 and on, and Vol. 5 there, p. 1,682 and on). [Also see the printers note here.]

<sup>1332</sup> Psalms 25:8

<sup>1333</sup> *Yalkut Shimoni* to Psalms (Tehillim), Remez 702

Yerushalmi),<sup>1334</sup> “They asked wisdom, ‘For the soul that sins, by what can it be atoned etc. They asked Prophecy etc.’”

He explains that “Wisdom-*Chochmah*” here refers to the lower wisdom (*Chochmah Tata’ah*), and prophecy (*Nevu’ah*) is in Victory-*Netzach* and Majesty-*Hod*.<sup>1335</sup> [However, there he explains the matter according to the regular version, that the verse,<sup>1336</sup> ‘The soul that sins – it shall die,’ was the response of Prophecy (*Nevu’ah*). That is, Prophecy (*Nevu’ah*) cannot tolerate its opposite more than Wisdom-*Chochmah* [cannot tolerate its opposite].

We likewise can explain this according to the version<sup>1337</sup> that Wisdom-*Chochmah* answered with [the verse], ‘The soul that sins – it shall die.’ This is because the lower wisdom (*Chochmah Tata’ah*) is the *Sefirah* of Kingship-*Malchut*,<sup>1338</sup> the matter of which is acceptance of the yoke of His Kingship (*Kabbalat Ol*), blessed is He. This is why it answered, “The soul (*Nefesh*) that sins,” being that sin affects the essential vitality [of the soul] etc.

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<sup>1334</sup> Talmud Yerushalmi, Makkot 2:6

<sup>1335</sup> See the beginning of Shaar Ru’ach HaKodesh of the Arizal; Tanya, Iggeret HaKodesh, Epistle 19, and elsewhere.

<sup>1336</sup> Ezekiel 18:4; 18:20

<sup>1337</sup> See Sefer Vavei HaAmudim (by the son of the Shnei Luchot HaBrit), Ch. 21, cited in Igrot Kodosh, Vol. 5, p. 3, and explained in the discourse entitled “*v’Khol Adam* – No man may be in the Tent of Meeting” 5723, translated in The Teachings of The Rebbe 5723, Discourse 2, Ch. 4 (Torat Menachem, Sefer HaMaamarim Tishrei p. 76); Also see Likkutei Torah, Drushim L’Shabbat Shuvah 67d, and in the discourse cited in the notes and citations there; In Sefer HaMaamarim 5636 Vol. 2, p. 392 it states, “Sometimes it says... and sometimes we find...”

<sup>1338</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*); Also see Sefer HaMaamarim 5633, Vol. 2 p. 522; 5636 Vol. 2, p. 310; 5680 p. 72; Discourse entitled “*Deershoo*” 5691 (Sefer HaMaamarim 5691 p. 29 and on).

It can be said that the explanation of this is based on the teaching of our sages, of blessed memory,<sup>1339</sup> about “one who makes gestures in the presence of the king etc.,” that doing so is an act of rebellion against the king. Thus, since sin is the opposite of *HaShem* יהו"ה"ס" Supernal desire, and in the essential point of the desire there is no division,<sup>1340</sup> therefore, **anything** that is the opposite of His desire is a matter of rebelliousness against His Kingship, and is the opposite of accepting the yoke of His Kingship, (the matter of the *Sefirah* of Kingship-*Malchut*, which is the lower wisdom (*Chochmah Tata'ah*)).]

He continues to explain the words of Midrash that “They asked the Torah, and the Torah responded, ‘Let him bring a guilt offering and he will be atoned.’ They asked the Holy One, blessed is He, and He said, ‘Let him repent and he will be atoned.’” [He explains] that “they asked the Torah” refers to the aspect of Splendor-*Tiferet*,<sup>1341</sup> and it responded “He should bring a guilt offering,” which is the matter of a sacrificial offering (*Korban*). This is because every animal sacrifice [in the Holy Temple] is to the Name *HaShem* יהו"ה"ס",<sup>1342</sup> which is the quality of compassion-*Rachamim*<sup>1343</sup> (Splendor-*Tiferet*).<sup>1344</sup>

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<sup>1339</sup> Talmud Bavli, Chagigah 5b

<sup>1340</sup> See Sefer HaMaamarim 5678 p. 346; Discourse entitled “*VaAni Tefilati*” 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 311b).

<sup>1341</sup> See Talmud Bavli, Brachot 58a

<sup>1342</sup> Exodus 22:19; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

<sup>1343</sup> Tanya, Iggeret HaTeshuvah, Ch. 7

<sup>1344</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*).

The words, “They asked the Holy One, blessed is He,” refer to the Crown-*Keter*. For, about Torah [it states],<sup>1345</sup> “Torah came forth from Wisdom-*Chochmah*” (referring to the Upper Wisdom – *Chochmah Ila’ah*). In contrast, about returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) the verse states,<sup>1346</sup> “For this commandment that I (*Anochi*-אנכי) command you today,” in that through [repentance] the Crown-*Keter* is drawn down. This then, is why the Holy One, blessed is He, (the Crown-*Keter* that transcends Wisdom-*Chochmah*), responded, “Let him repent and he will be atoned.”

In the discourse he continues to explain the matter of the sacrificial offering (*Korban*-קרבן). That is, even if a person sinned and caused blemish in the aspect of man (*Adam*-אדם), nevertheless, through the sacrificial offering the vitality of the animal is elevated to its root, which is higher than the [root of] aspect of man (*Adam*-אדם) and arouses the thirteen attributes of mercy, which are higher and transcend intellect (*Sechel*). This refers to the quality of “Slow to anger-*Erech Apayim*-אריך אפים-352”<sup>1347</sup> which has the same numerical value as “sacrificial offering-*Korban*-קרבן-352.”<sup>1348</sup>

He then adds that, in regard to what was explained before, that the aspect of the Crown-*Keter* transcends the Torah (which said “Let him bring a sacrificial offering”), which, at first glance, is a matter that relates specifically to, “they asked

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<sup>1345</sup> Zohar II 62a; 85a; Zohar III 182a

<sup>1346</sup> Deuteronomy 30:11; See Likkutei Torah, Nitzavim 45b and on

<sup>1347</sup> Exodus 34:6

<sup>1348</sup> Me’orei Ohr, Ma’arechet Kof, Section 21; See Ohr HaTorah, Bereishit



the Holy One, blessed is He,” it can be said about this that there are two aspects in the Crown-*Keter*.

In other words, the sacrificial offering (*Korban*-קרבן-352) reaches the aspect of the Long Patient One-*Arich Anpin*-אריך אנפין, (which is the aspect of “Slow to anger-*Erech Apayim*-אריך אפים-352,” and is numerically equal to “sacrificial offering-*Korban*-קרבן-352”), this being the externality (*Chitzoniyut*) of the Crown-*Keter*. In contrast, repentance (*Teshuvah*) reaches the innerness (*Pnimityut*) of the Crown-*Keter*, which is the aspect of the Ancient One-*Atik*.<sup>1349</sup>

The general explanation is that specifically because of the descent caused by sin - “the soul that sins” - the soul becomes [parched and therefore] thirsty for *HaShem*-יהו"ה, blessed is He, like “a parched and thirsty land.” This is because, until now, his soul was “a land of desolation and the shadow of death etc.”<sup>1350</sup> Therefore the thirst of his soul is much greater than the thirst of the souls of the righteous (*Tzaddikim*),<sup>1351</sup> just as specifically “in the desert of Yehudah,” [meaning] when the *Sefirah* of Kingship-*Malchut* descends to the worlds of Formation (*Yetzirah*) and Action (*Asiyah*) to manifest in the seventy ministering angels [of the nations], this causes the thirst to be like a strong flame of fire etc.

Because of this great thirst and flame of fire present in serving *HaShem*-יהו"ה, blessed is He, by returning to Him in repentance (*Teshuvah*), this reaches higher than the entire chaining down of the worlds (*Seder Hishtalshelut*), all the way

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<sup>1349</sup> Also see *Hemshech* 5672 Vol. 3, p. 1,252 and on; Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 22 & 24.

<sup>1350</sup> See Jeremiah 2:6

<sup>1351</sup> Tanya, *Likkutei Amarim*, Ch. 7

to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This then, [explains the] matter of, "They asked the Holy One, blessed is He," specifically, "and He said, 'Let him repent,'" as explained before.

In the discourse (mentioned before),<sup>1352</sup> he continues and explains, that about this King Dovid prayed,<sup>1353</sup> "Thus, to see You in the Sanctuary." Meaning that just as there are strong flames of burning fire [of desire] in Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*) which manifest in the seventy ministering angels of [the nations], so likewise, the great strength of this passionate yearning should be in the Upper Holiness of Kingship-*Malchut* of the worlds of Emanation and Creation (*Atzilut* and *Briyah*), and they then will have no need to descend to the worlds of Formation and Action (*Yetzirah* and *Asiyah*) to attain this.

This is so both of the Righteous (*Tzaddikim*) and the Repentant (*Baalei Teshuvah*), in that even the Righteous (*Tzaddikim*) should have such great passion etc. This also is like the known explanation of the Baal Shem Tov<sup>1354</sup> [to these words], that they mean, "Thus to see you in the Sanctuary," meaning, "If only it was so, that also in the place of holiness, in the place of the Holy Ark, (as in the continuation of the verse, "To see Your might (*Uzecha*-עֲזֶכָּה)," referring to the Holy

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<sup>1352</sup> Subsequently printed in Ohr HaTorah, Lech Lecha, Vol. 4 p. 676a

<sup>1353</sup> Psalms 63:3

<sup>1354</sup> See Sefer HaMaamarim 5689 p. 169 and on, and the citations there in note

Ark),<sup>1355</sup> the yearning and thirst would be as they are when we are in the desert of Yehudah, in a parched and thirsty land with no water.”

There also is another explanation, that the words, “Thus, to see You in the Sanctuary-*Kein BaKodesh Chaziticha*- כן בקודש חזיתוך” is (not just a matter of supplication, “If **only** I were to see You in the Sanctuary” but) is also a language of promise (as we find similar examples of this in other verses).<sup>1356</sup> In other words, we promise that “Indeed, there will be the matter of “thus to see You in the Sanctuary,” that indeed there will be the great thirst and yearning, even for one who in in a state of “seeing You in the Sanctuary,” referring to [the teaching],<sup>1357</sup> “Moshiach is destined to bring the righteous (*Tzaddikim*) to return in repentance (*Teshuvah*).”

### 3.

Now, based on the above, we can added to the previous explanation<sup>1358</sup> about the prayer of the wealthy, this being the prayer of Moshe.<sup>1359</sup> About this Midrash states,<sup>1360</sup> “This is analogous to a king who said to someone, ‘What is your

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<sup>1355</sup> See Avraham Ibn Ezra, Radak, Metzudat David and Metzudat Tziyon to Psalms 63:3 *ibid*.

<sup>1356</sup> See Torah Ohr, Tisa 86c; Likkutei Torah, Drushei Sukkot 80d, and elsewhere.

<sup>1357</sup> See Zohar III 153b; Likkutei Torah, Drushei Shemini Atzeret 92b; Shir HaShirim 50b, and elsewhere.

<sup>1358</sup> In the first discourse said at this gathering, entitled “*Zot Torat HaOlah* – This is the law of the elevation offering,” Discourse 25, Ch. 5 (Sefer HaMaamarim 5724, p. 167).

<sup>1359</sup> Psalms 90:1; See Zohar I 168a

<sup>1360</sup> Midrash Tehillim and Yalkut Shimoni to Psalms 90:1

request?’ He responded, ‘I am not requesting for myself etc. Rather, there is a certain land that is desolate, and it is Yours. Decree that it should be built!’”

As explained before, the prayer is specifically that it be built as an everlasting edifice, (as in the words of his honorable holiness, the Rebbe Rashab, whose soul is in Eden).<sup>1361</sup> That is, it should not be applicable for there to be any matter of lacking whatsoever in it. This is brought about through there being a drawing down into it of the Essential Self of the light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו"ה* Himself, blessed is He, who even transcends the aspect of His light that surrounds all worlds (*Sovev Kol Almin*).

[This is specifically the matter of the prayer of the wealthy, in that the prayer is not to satisfy a lacking, which is [applicable] in the aspect of the light of *HaShem-יהו"ה*, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and even in His light that transcends and surrounds all worlds (*Sovev Kol Almin*). Rather, [the prayer] is for the drawing down of the Essential Self of the light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו"ה* Himself, blessed is He, about whom it utterly is inapplicable to say that there is any lacking whatsoever, as explained before.]

However, at first glance, it is not understood what the relationship is between the prayer of the wealthy, that it should specifically be built as an everlasting edifice, (this being the highest level, in which any matter of lacking is utterly

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<sup>1361</sup> Sefer HaMaamarim 5678 *ibid.*, p. 267; Also see the discourse entitled “*Tefillah L’Moshe*” *ibid.* (Sefer HaMaamarim 5660 p. 62).

inapplicable) and the state of a “land that is desolate,” which is the ultimate descent.

However, the explanation is that it is specifically the state of “a desolate land,” which is like a “desert” and “a parched and thirsty land etc.,” that brings about a much greater yearning and thirst. Moreover, the yearning and thirst is for the building to be perfected to a much higher level than had it never been made desolate in the first place. (This is why about this it states, “If only to behold You in the Sanctuary,” as explained before.)

Thus, the prayer for the “desolate land” is not for it to simply be built, but that it should specifically be built as an everlasting edifice, and that it should be utterly inapplicable for there to be any matter of lacking whatsoever, brought about specifically through the drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

In other words, it is specifically the state and standing of the “desolate land” (the “desert,” [and the] “parched and thirsty land etc.”) that awakens the yearning and thirst for the highest of levels, about which the verse states,<sup>1362</sup> “Who do I have in the heavens? And besides You I desire nothing on earth.” This is similar to what the Alter Rebbe was heard to say in a time of adhesion. He would say,<sup>1363</sup> “I want nothing. I do not want Your garden of Eden, I do not want Your coming

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<sup>1362</sup> Psalms 73:25

<sup>1363</sup> Sefer HaMitzvot of the Tzemach Tzedek, Shoresh Mitzvat HaTefillah, Ch. 40 (Derech Mitzvotecha 138a), copied in HaYom Yom 18<sup>th</sup> of Kislev

world (*Olam HaBa*)... I want nothing but You alone!” This is the level of the prayer of the wealthy.

#### 4.

The explanation as it relates to our service of *HaShem*-יהוה, blessed is He, is that every single day, a person is brought forth as a new creation.<sup>1364</sup> That is, the Holy One, blessed is He, returns his soul to him, renewed and refreshed.<sup>1365</sup> This is as we recite [immediately upon waking], “I thankfully submit before You... that you returned my soul into me etc.” However, [since this is] before prayer, it only is in a transcendent encompassing (*Makif*) way, and through serving *HaShem*-יהוה in prayer, the soul becomes revealed in an inner way (*b’Pnimityut*).

This is as explained at the beginning of Likkutei Torah L’Gimmel Parshiyot,<sup>1366</sup> on the teaching of our sages, of blessed memory,<sup>1367</sup> “What is the meaning of what is written,<sup>1368</sup> ‘You shall not eat over the blood’? [It means], ‘Do not eat before you pray for your blood.’” They similarly stated,<sup>1369</sup> “Whosoever greets another before having prayed, it is as if... as the verse states,<sup>1370</sup> ‘Withdraw yourselves from man, whose breath is in his nostrils etc.’”

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<sup>1364</sup> Yalkut Shimoni to Psalms, Remez 702

<sup>1365</sup> Shulchan Aruch of the Alter Rebbe, Orach Chayim (Mahadura Kamma) 4:1; also see 6:1 there, and 46:6.

<sup>1366</sup> Subsequently printed in Ohr HaTorah, Bereishit, Vol. 6, p. 1,020a and on.

<sup>1367</sup> Talmud Bavli, Brachot 10b

<sup>1368</sup> Leviticus 19:26

<sup>1369</sup> Talmud Bavli, Brachot 14a

<sup>1370</sup> Isaiah 2:22

That is, before prayer one's Godly soul is not revealed and illuminated him, but only is "in his nostrils," only in a transcendent encompassing (*Makif*) state. It is only through prayer that it thereby is revealed and illuminates within him in an inner way (*b'Pnimityut*). We thus find that the primary perfection of a person becoming a "new being," (that the soul is inwardly revealed and illuminated in him – *b'Pnimityut*), is specifically through serving *HaShem*-יהו"ה, blessed is He, in prayer.

Now, even though when a person wakes from his sleep he only is in a state that "the soul is in his nostrils," and as explained before<sup>1371</sup> about reciting "I thankfully submit before You (*Modeh Ani Lefanecha*)," that it only is a general acknowledgement (*Hoda'ah*), being that upon waking from sleep a person is not yet cognizant of the level that the thankfulness (*Hoda'ah*) should be. (Only later, when he begins his prayers, saying, "Thankfully submit to *HaShem* (*Hodu LaHaShem*-יהו"ה ליהו"ה)" [does he begin to appreciate this].

On the other hand, it is specifically the recitation of "I thankfully submit before You (*Modeh Ani Lefanecha*)," at the very beginning of the day, that is bound to the highest level, this being the essential point of one's Jewishness, which is the aspect of the singular-*Yechidah* [level of the soul], in which it is utterly inapplicable for there to be any matter of blemish or impurity, Heaven forbid.

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<sup>1371</sup> In the first discourse said at this gathering, entitled "*Zot Torat HaOlah* – This is the law of the elevation offering," Discourse 25, Ch. 2 (Sefer HaMaamarim 5724, p. 162).

This is why the words “I thankfully submit before You (*Modeh Ani Lefanecha*)” are said even before the washing of the hands, when one’s hands are still impure, being that all the impurity in the world cannot cause the “I thankfully submit before You (*Modeh Ani Lefanecha*)” of a Jew to become impure.<sup>1372</sup>

This also is why no mention of the seven holy names that are not to be erased is made in the recitation of “I thankfully submit before You (*Modeh Ani Lefanecha*).”<sup>1373</sup> This is because the thanks (*Hoda’ah*) stemming from the aspect of the *Yechidah* [of the soul] is submitted to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, who is not grasped through any name and is not hinted at [in any letter or even a thorn of a letter] etc.<sup>1374</sup> This is the meaning of “I thankfully submit before You (*Modeh Ani Lefanecha*-לפניך אני למודה),” specifying, “before You-*Lefanecha*-לפניך.”<sup>1375</sup>

The explanation is that just as explained before, that specifically in the state and standing of the “desolate land” there is the prayer for it be built in the aspect of an everlasting edifice, through the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, this likewise is so of service of *HaShem*-יהוה, blessed is He, each and every day.

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<sup>1372</sup> Sefer HaSichot 5703 p. 7, copied in HaYom Yom for the 11<sup>th</sup> of Shvat.

<sup>1373</sup> Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Kamma 1:5; Mahadura Tinyana 1:6; Also see the beginning of the Alter Rebbe’s Siddur.

<sup>1374</sup> Likkutei Torah, Pinchas 80b; See Zohar III 257b

<sup>1375</sup> See Kuntres Inyana Shel Torat HaChassidut, Ch. 11, note 83 there (Torat Menachem Vol. 45 p. 268).



That is, it specifically is upon waking from one's sleep, when his soul is only "in his nostrils," (similar to the "desolate land"), that there is a bond of the aspect of the *Yechidah* [of the soul] with His Essential Self, blessed is He, which transcends the holy names etc., only that upon reciting "I thankfully submit before You (*Modeh Ani Lefanecha*)" at the beginning of the day, it still is in an encompassing and transcendent state (*Makif*). However, through serving *HaShem*-יהו"ה, blessed is He, in prayer, this is drawn down and revealed in an inner way (*b'Pnimityut*), (as explained before).

This is then made into a new being ("decree that it should be built etc."), so that he does his toil in service of *HaShem*-יהו"ה, blessed is He, throughout the day, "from the prayer hall to the study hall,"<sup>1376</sup> to the point of "assuming the way of the world in regard to them."<sup>1377</sup>

Now, we also find this matter in the exodus from Egypt. That is, even before leaving Egypt, they already knew that "afterwards they will leave with great wealth."<sup>1378</sup> This is as our sages, of blessed memory, stated,<sup>1379</sup> "Not a single member of the Jewish people did not have ninety Nubian donkeys with him, laden with the silver and gold of the Egyptians." In other words, at the beginning of the exodus from Egypt, at which time the Jewish people were a new being,<sup>1380</sup> it was specifically in a way of "great wealth," this being a state and standing of wealth.

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<sup>1376</sup> Talmud Bavli, Brachot 64a

<sup>1377</sup> Talmud Bavli, Brachot 35b

<sup>1378</sup> Genesis 15:14

<sup>1379</sup> Talmud Bavli, Bechorot 5b

<sup>1380</sup> See Likkutei Sichot Vol. 18 p. 119; Vol. 21 p. 63, and elsewhere.

The same is so of our service of *HaShem*-יהו"ה, blessed is He, each and every day, as in the teaching of our sages, of blessed memory,<sup>1381</sup> “In each and every generation, and in each and every day, a person must see himself as if he left Egypt this very day.” This refers to the exodus of the Godly soul during the recital of *Shema* and the Amidah prayer, from the imprisonment of the body.<sup>1382</sup>

That is, even when we are in a lowly state etc., we know from the outset, that we specifically must come to the state and standing of “great wealth,” just as in a state and standing of “the desolate land,” there is the prayer that it should specifically be built as an everlasting edifice. Specifically in this way, one becomes a new being, (“decree that it should be built”) for the entire day.

## 5.

Based on this, we can explain the statement in Tzavaat HaRivash,<sup>1383</sup> “Before praying, think to yourself that you are prepared to die during prayer due to the intense adhesion of your mind to *HaShem*... In reality, it is a very great kindness that *HaShem*, blessed is He, gives us the strength to complete our prayers and remain alive.”

Now, at first glance, this is not understood. For, how can it be said that a person should not know what will be after

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<sup>1381</sup> Mishnah Pesachim 10:5; Tanya, Likkutei Amarim, Ch. 47; Also see the discourse entitled “*Bechol Dor VaDor*” 5745.

<sup>1382</sup> See Tanya ibid. Ohr HaTorah, Bereishit ibid.

<sup>1383</sup> Tzavaat HaRivash, translated as The Way of The Baal Shem Tov, Section 42; Also see section 35 there.

praying, (whether he will die during the prayer, or whether the Holy One, blessed is He, will do a great kindness and fulfill his prayer, and that he lives). For, after prayer the entire order of serving *HaShem*-יהו"ה, blessed is He, throughout the day, "from the prayer hall to the study hall etc.," must follow.

However, the explanation is that the beginning of serving *HaShem*-יהו"ה, blessed is He, each day before prayer, must be in a lowly state and standing, so that through this he can come to the greatest thirst of "Who do I have in the heavens? And besides You I desire nothing on earth etc."<sup>1384</sup> However, the thirst can be that he actually comes to the expiry of the soul (and die during the prayer). It is for this reason that there is great kindness, in that *HaShem*-יהו"ה, blessed is He, gives him the strength to complete his prayers and live.

That is, the Holy One, blessed is He, fulfills his prayers, which are the yearning and thirst of "Who do I have in the heavens? And besides You I desire nothing on earth," so that he cleaves and adheres to the Essential Self of *HaShem*-יהו"ה, blessed is He, this being the prayer of the wealthy, to adhere to Him, (not through the expiry of the soul, but) through studying Torah and fulfilling *mitzvot*, to the point of "assuming the way of the world in regard to them" throughout the day.

This also is why, through prayer, there comes to be a new being who is sustained, (the very opposite of the expiry of the soul), similar to building [the "desolate land"] as an everlasting edifice, so that he can serve *HaShem*-יהו"ה, blessed is He, throughout the day.

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<sup>1384</sup> Psalms 73:25

6.

Now, something like this is required of each and every Jew. That is, a person should not say to himself that matters such as the expiry of the soul, and “Who do I have in the heavens etc.,” are very lofty levels that only apply to singularly special individuals, such as the Baal Shem Tov and the Alter Rebbe, and “who is the man and where is he, who would dare presume in his heart to approach etc.”<sup>1385</sup> For, since this matter was revealed to us by our Rebbes and leaders, therefore something similar to this applies to all Jews.<sup>1386</sup>

This is because the matter of a leader of the Jewish people is (as in the teaching of our sages, of blessed memory,<sup>1387</sup> about our teacher Moshe, the first leader of the Jewish people, the father and teacher of all the prophets),<sup>1388</sup> “I have given you greatness only for the sake of the Jewish people.”

From this it is understood that since it was revealed by our Rebbes and leaders, therefore even the matter of the expiry of the soul, and “Who do I have in the heavens etc.,” is applicable and something like it must be present in everyone who is connected to our Rebbes, our leaders, even someone who only has heard of them etc.

The explanation is that immediately at the very beginning of serving *HaShem*-יהוה, blessed is He, in the

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<sup>1385</sup> See Tanya, Likkutei Amarim Ch. 44 (66a).

<sup>1386</sup> Also see Torat Menachem, Sefer HaMaamarim Adar p. 40; Nissan p. 137; Tammuz p. 87.

<sup>1387</sup> Talmud Bavli, Brachot 32a

<sup>1388</sup> See Midrash Shemot Rabba 21:4; Pesikta Rabbati 31:3 and elsewhere.

morning, even when one is still in a lowly state etc., he needs to know that he is capable of coming to the highest level, that of “Who do I have in the heavens etc.” (This also is the connection and relationship to all the rungs of the ladder of prayer,) as explained above, that upon reciting of “I thankfully submit before You (*Modeh Ani Lefanecha*),” immediately upon waking from sleep, there already is a bond of the aspect of the *Yechidah* [level of one’s soul] with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

Then, through toiling in prayer, this thereby is drawn down and revealed in an inner way (*b’Pnimitiyut*). In this way, he comes to be a new being, such that he can serve *HaShem*-יהוה, blessed is He, throughout the day, this being the matter of, “Decree that it be built in the aspect of an everlasting edifice.”

In other words, in his engaging in worldly matters, [as in the teaching],<sup>1389</sup> “assume the way of the world in regard to them,” there should be the sense that his intention is solely for the sake of Heaven. (This is similar to what we find in Talmud<sup>1390</sup> about the exodus from Egypt, that the Jewish people cried out that they were willing to forego the great wealth, but even so, He gave them the great wealth, so that through it, they would sanctify the Name of Heaven.)

[That is, one should have the sense that his intention is for the sake of] “making a dwelling place for the Holy One,

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<sup>1389</sup> Talmud Bavli, Brachot 35b

<sup>1390</sup> Talmud Bavli, Brachot 9b

blessed is He, in the lower worlds,”<sup>1391</sup> through which there will be the complete building of “the desolate land,” which will be built as an everlasting edifice, with the drawing down and revelation in it of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

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<sup>1391</sup> Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

## Discourse 27

*“Yegiyah Kapecha Ki Tochal... -  
When you eat of the labor of your hands...”*

2<sup>nd</sup> night of the holiday of Pesach, 5724  
By the grace of *HaShem*, blessed is He,

1.

The<sup>1392</sup> verse states,<sup>1393</sup> “When you eat of the labor of your hands, you are happy and it is good for you.” Now, we must understand what the superiority is when a person’s food comes specifically from the labor of his hands.

To understand this, we must preface by explaining the matter that a person is judged on a daily basis,<sup>1394</sup> (which is why every day we pray for our livelihood and all our other needs). For, at first glance, being that our sages, of blessed memory, stated,<sup>1395</sup> “All of one’s livelihood is allocated to him [in the period] from Rosh HaShanah to Yom Kippur,” this being so, what is this matter of a person being judged every day?

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<sup>1392</sup> See the discourse entitled “*Yegiyah Kapecha*” in Maaamarei Admor HaZaken 5568 Vol. 1 p. 165 and on; Also see the Sichah talk that precedes the discourse, Ch. 25 (Torat Menachem, Vol. 39, p. 298).

<sup>1393</sup> Psalms 128:2

<sup>1394</sup> Talmud Bavli, Rosh HaShanah 16a

<sup>1395</sup> Talmud Bavli, Beitza 16a

2.

This may be understood<sup>1396</sup> by prefacing about the matter of the concluding seal of the *Ne'ilah* prayer on Yom HaKippurim, (at which time the judgment for the entire year is sealed and concluded Above).<sup>1397</sup> This is similar to the [wax] seal (*Chotem*-חותם) stamped on a letter, such that without the seal, what is written in the letter can still be altered. However, once the letter is sealed, [that which is written in it it] is sustained and undergoes no change, as in the verse,<sup>1398</sup> “[An edict...] that is sealed... may not be revoked.”

The explanation is that the drawing down on Rosh HaShanah is from the aspect of Kindness-*Chessed* of the Ancient One-*Atik*, this being the *Hiyulie*-ability of the power of Kindness-*Chessed*, which can spread forth without measure or limit, but also has no particular form. It thus is in this way that the Kindness-*Chessed* can be bestowed to the recipient. It therefore is necessary for there to be the matter of Might-*Gevurah* within Kindness-*Chessed*, this being the matter of the constriction (*Tzimtzum*) and division of the bestowal. That is, the *Hiyulie*-ability for Kindness-*Chessed* [must] be divided into various particulars, by which it then can manifest in particular form and be drawn down in a measured and limited way, so that it can then be bestowed to the recipient.

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<sup>1396</sup> Also see Maamarei Admor HaZaken 5565 Vol. 2 p. 648 and on; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Tiglachat Metzorah, Ch. 2 and on (106a and on); Ohr HaTorah, Re'eh p. 722 and on. Kuntres U'Maayan, Maamar 17 and on; Discourse entitled “*v'Hineih Parach*”

<sup>1397</sup> Talmud Bavli, Rosh HaShanah ibid. 16b

<sup>1398</sup> Esther 8:8



This then, is the matter of the seal (*Chotem*-חותם) of the *Ne'ilah* prayer on Yom HaKippurim.<sup>1399</sup> For, being that at that time, the aspect of Kingship-*Malchut* ascends to the aspect of the Ancient One-*Atik*, therefore, the five judgments-*Gevurot* of Kingship-*Malchut* bring the matter of the constriction (*Tzimtzum*) about and the division of the bestowal coming from the aspect of Kindness-*Chessed* of the Ancient One-*Atik*, so that it can be drawn into the worlds below.

This is similar to a seal and signet, through which the matter is caused to be sustained and unchanged. That is, the bestowal of the kindness-*Chessed* should not remain in the state of a *Hiyulie*-ability in which it can change in various ways etc. Rather, it should manifest within form, with measure and limitation, through which the kindness-*Chessed* will be bestowed to the recipient.

However, even though the drawing down brought about by the seal (*Chotem*-חותם) of Yom HaKippurim, is only in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), it also is necessary to affect that the bestowal be drawn down to the worlds below the world of Emanation (*Atzilut*).

The explanation is that relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), even the aspect of Kindness-*Chessed* of the world of Emanation (*Atzilut*) is in a state of simplicity (*Pshitut*), simple kindness (*Chessed Pashut*), from which various kinds of bestowal are possible.

That is, either physical bestowals can be drawn down or spiritual bestowals can be drawn down, such as the bestowal of

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<sup>1399</sup> See Pri Etz Chayim, Shaar Yom HaKippurim Ch. 5

intellect and success in one's study of Torah. Moreover, in this itself, there can be various ways, such as bestowal in the revealed parts of Torah or bestowal in the inner parts (*Pnimitiyut*) of Torah. There likewise may be bestowal in serving *HaShem*-יהוה, blessed is He, in prayer, giving a person additional vitality in prayer etc. There similarly can be the bestowal of a good portion in the Garden of Eden (*Gan Eden*) and the like.

It thus is in regard to this that it states that a person is judged on a daily basis. That is, in addition to the drawing down on Rosh HaShanah until it is sealed on Yom HaKippurim, (this being the aspect of Kindness-*Chessed* of the Ancient One-*Atik* as it is drawn down to Kingship-*Malchut* of the world of Emanation-*Atzilut*), a person is judged daily about how the bestowal will be drawn down and take form on this particular day. This is the substance of our daily prayers and supplications, by which the bestowal takes form and is drawn down in the particular matters one prays and pleads for.

This also is why there specifically must be “the labor of your hands.” That is, for beneficence to be drawn down into one's livelihood, such that it manifests and takes form in physical livelihood in the physical world of Action (*Asiyah*), one must make a receptacle for this through the labor of his hands.

Based on this, it is also understood why in the blessing of Grace after meals (*Birkhat HaMazon*) we recite, “In His goodness He provides sustenance for the entire world with grace, with kindness etc... He gives bread to all flesh.” However, at first glance, this is not understood. For, the very fact that the Holy One, blessed is He, sustains the entire world,

is itself the bestowal of the kindness. This being so, what is the meaning of the words, “He provides sustenance... with kindness”? We also must understand the meaning of the words, “He gives bread (*Lechem*-לֶחֶם) to all flesh,” specifically. For, the primary kindness-*Chessed* is the blessing and the bestowal, and this being so, why is the kindness-*Chessed* specifically in regard to the bread (*Lechem*-לֶחֶם)?

However, the explanation is that when it states, “(He provides sustenance etc.” with kindness-*Chessed*,” this refers to the aspect of Kindness-*Chessed* of the Ancient One-*Atik*, which is the *Hiyulie*-ability for kindness. Thus, the novelty of “He provides sustenance... with kindness-*Chessed*” is that the light of the Supernal kindness-*Chessed* is drawn down and manifests in physical kindness, to “give bread,” specifically meaning, physical food. In other words, the descent and manifestation of the light of the Supernal Kindness-*Chessed* comes forth in physical kindness, (brought about through the aspect of *Might-Gevurah* of the Ancient One-*Atik*, as explained before), and this itself is a great kindness etc.

With the above in mind, we can also understand the statement in *Zohar*,<sup>1400</sup> that Rabbi Yeisa Sabba would pray for his sustenance even when his meal was already prepared and set before him. The explanation, (and to elucidate, this is a new explanation),<sup>1401</sup> is that even when one’s food is already prepared and set before him, it could be that the aspect of Kindness-*Chessed* of the Ancient One-*Atik* is not manifest within it. Thus, this is what he prayed about, to affect that the

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<sup>1400</sup> *Zohar* I 199b; *Zohar* II 62b

<sup>1401</sup> Another explanation of this – See *Likkutei Sichot* Vol. 26 p. 99 and on.

prepared food set before him should be a garment for the aspect of Kindness-*Chessed* of the Ancient One-*Atik*, and that the aspect of Kindness-*Chessed* of the Ancient One-*Atik* should manifest in the prepared food set before him.

### 3.

The explanation is that the general need is for the descent and manifestation of the beneficence to be specifically below, which is why there must also be the matter of “the labor of your hands” (as mentioned before), stemming from two matters:

The first matter is the Torah, the matter of which<sup>1402</sup> is to refine and separate between the impure and the pure,<sup>1403</sup> and between the holy and the mundane. However, the matter of refinement and separation does not apply except by way of descent and manifestation below, all the way to this world, in which there also is the presence of matters that are the opposite of holiness etc. For, as known, in this world there is an admixture of two extremes etc., as explained at length elsewhere<sup>1404</sup> in explanation of why the matter of repentance (*Teshuvah*) specifically applies in this world.

This is also why at the giving of the Torah He stated, “I am *HaShem*-יהוה your God etc.”<sup>1405</sup> which is immediately followed by, “You shall have no other gods etc.”<sup>1406</sup> Now, at

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<sup>1402</sup> Also see Tanya, Iggeret HaKodesh, Epistle 26

<sup>1403</sup> See Leviticus 11:47

<sup>1404</sup> See Likkutei Torah, Pinchas 75b and on.

<sup>1405</sup> Exodus 20:2; Deuteronomy 5:6

<sup>1406</sup> Exodus 20:3; Deuteronomy 5:7

first glance, this is not understood, for is it not so that at the giving of the Torah there were the greatest revelations? This being so, why was this warning, “You shall have no other gods” necessary at such a time?

However, the explanation is that the entire matter of Torah is to refine and separate etc., which only applies to the descent and manifestation below, until there can even be separate beings who can call out in the name of other gods, Heaven forbid.

This explains the teaching of our sages, of blessed memory,<sup>1407</sup> “The Torah was not given to those who ate the Manna.” [To explain, the novelty here is that it is the opposite of the teaching quoted in many places, that our sages, of blessed memory, taught,<sup>1408</sup> “The Torah was given to be expounded **only** by those who ate the Manna.”]

This is because those who ate the Manna had no need of earning a livelihood through the toil of their hands. This is because matter of the Manna was that it was drawn down from Above in a way that the deeds and labor of the recipients below were of no consequence. This is as the verse states,<sup>1409</sup> “Whoever took more had nothing extra and (moreover) whoever took less was not lacking.” Rather, the Torah was specifically given for there to be a matter of labor from below to Above, to refine and separate between the impure and the pure and between the holy and the mundane, as explained above.

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<sup>1407</sup> See the aforementioned discourse of the Alter Rebbe entitled “*Yegiyah Kapecha*” in Maaamarei Admor HaZaken 5568 Vol. 1 p. 170.

<sup>1408</sup> See Mechilta, Beshalach 13:17, 16:4, and elsewhere.

<sup>1409</sup> Exodus 16:18

The second matter stems from the shattering that took place in the world of Chaos-*Tohu*, caused by the sin of Adam, the first man,<sup>1410</sup> by which the sparks of the world of Chaos-*Tohu* fell down to below. To this end, it is necessary for man to toil in refining the sparks, and this refinement comes by way of inner manifestation (*Hitlabshut*), through engaging with the physical things within which the sparks fell. This likewise is the matter of toiling in earning a livelihood, “the labor of your hands,” through which the sparks are refined etc.

#### 4.

This then, is also the meaning of the verse, “When you eat of the labor of your hands, you are happy and it is good for you.” The explanation is that since the need for the matter of labor is solely so that the Godly beneficence will be drawn down to manifest in the physical world of Action (*Asiyah*) (for the above mentioned reason[s], therefore as a result of Torah, the matter of which is refinement and separation etc., and because of the matter of the shattering and fall of the sparks etc.), it therefore is unnecessary for a person to invest his mind into this labor [of earning a livelihood], but only “the labor of his hands.”<sup>1411</sup> This explains the precise wording, “the labor of your hands,” rather than “the labor of your head.” In other

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<sup>1410</sup> Also see *Torat Chayim*, Vayeishev 198b

<sup>1411</sup> Also see *Likkutei Torah*, Shlach 42d; Chukat 66c; Discourse entitled “*Vayakhel Moshe – Moshe assembled*” 5712, translated in *The Teachings of The Rebbe* 5712, Discourse 11, Ch. 3 and on (*Sefer HaMaamarim* 5712, p. 241 and on); Discourse entitled “*Mayim Rabim*” 5738 (*Torat Menachem*, *Sefer HaMaamarim* Cheshvan p. 246).

words, as a result of the knowledge and recognition that his involvement in it is only a garment of the ways of the natural order, within which the Godly bestowal is drawn down and manifests, this being so, the primary matter is the Godly bestowal, and not the garment of the ways of the natural order. For, the whole matter of the natural order is that it is nothing but “an axe in the hand of the One who hews with it.”<sup>1412</sup>

When the involvement in earning a livelihood is in this way, this removes and nullifies all things that can cause obstruction and hindrance to the bestowal of livelihood, and it causes that even in the garments of the world of Action (*Asiyah*) there will be the revelation of the root and source of the Godly bestowal, as it is drawn down from the aspect of Kindness-*Chessed* of the Ancient One-*Atik*.

About this the verse states, “When you eat of the labor of your hands, you are happy and it is good for you,” about which our sages, of blessed memory, expounded,<sup>1413</sup> “‘You are happy’ – in this world, ‘and it is good for you’ – in the coming world.” “You are happy in this world” because the involvement in earning a livelihood is free of all concerns and worries etc., and “it is good for you in the coming world” being that one refines (*Mevarer*-מברר) the sparks and elevates them to their root and source, this being the matter of the coming world (*Olam HaBa*), which is called “a clear world” (*Olam Barur*-עולם ברור),<sup>1414</sup> in which any dross whatsoever is inapplicable,

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<sup>1412</sup> See Isaiah 10:15

<sup>1413</sup> Talmud Bavli, Brachot 8a

<sup>1414</sup> See Talmud Bavli, Pesachim 50a; Bava Batra 10b

similar to the Manna, which was absorbed in their limbs and organs and had no waste product.<sup>1415</sup>

This is why the Torah was not given to those who ate of the Manna, since the matter of Torah is to affect refinements (*Birurim*) (as explained above). However, even so, the Manna was a test (*Nisayon*) to see whether they could affect refinements according to Torah, as it states in the Torah portion of the Manna,<sup>1416</sup> “So that I can test them, whether they will follow My Torah or not,” the reason for which is explained elsewhere.<sup>1417</sup> This will suffice for the understanding.

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<sup>1415</sup> Talmud Bavli, Yoma 75b

<sup>1416</sup> Exodus 16:4

<sup>1417</sup> Also see Maamarei Admor HaZaken 5568 Vol. 1, p. 29 and on.



## Discourse 28

*“K’Yemei Tzeitcha MeiEretz Mitzrayim... -  
Like the days when you left the land of Egypt...”*

The last day of Pesach, 5724

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

### 1.

The verse states,<sup>1418</sup> “Like the days when you left the land of Egypt, I will show them wonders.” It states in Zohar, in the Torah portion of Mishpatim,<sup>1419</sup> “This is the [meaning of the] teaching, ‘They were redeemed in Nissan, and they are destined to be redeemed in Nissan.’”<sup>1420</sup> In Zohar, on the Torah portion of Shemot,<sup>1421</sup> in which it explains all the particulars that will take place with the coming of our righteous Moshiach, may he come and redeem us, it concludes by stating, “All the signs, miracles, and displays of might that the Holy One, blessed is He, did in Egypt, He will do for the Jewish people [in the future], as the verse states, ‘Like the days when you left the land of Egypt, I will show them wonders.’” From this it is understood that the exodus from Egypt was the primary matter, and the novelty is that this also will take place in the coming redemption.

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<sup>1418</sup> Micah 7:15

<sup>1419</sup> Zohar II 120a

<sup>1420</sup> Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:11

<sup>1421</sup> Zohar II 9a

However, in the teaching of the Zohar in the Torah portion of Teitzei,<sup>1422</sup> in which it explains the words “I will show them wonders (*Arenu Nifla’ot*-נפלאות-ארות),” the Ramaz explains<sup>1423</sup> that the intention of the Zohar here is to explain the superiority and elevation of the coming redemption, over and above to the redemption from Egypt, and that about [the coming redemption] it states, “I will show **them** wonders-*Arenu Nifla’ot*-נפלאות-ארות,” in the third person, which is concealed, (even though the verse begins in the second person, “Like the days when **you** left-*K’Yemei Tzeitcha*-כימי צאתך”) which is revealed.

This accords to what is known,<sup>1424</sup> that it is not possible to draw down light from the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, (or even from the inner aspect of the Father-*Abba* (Wisdom-*Chochmah*), which is considered to be like the inner aspect of the Ancient One-*Atik*), until Moshiach comes. Thus, since currently Moshiach is not yet known and revealed, it therefore is appropriate to say about him, “I will show **them** wonders-*Arenu Nifla’ot*-נפלאות-ארות,” in the third person, which is concealed. That is, the generation [of Moshiach] will see what until then was concealed etc.<sup>1425</sup>

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<sup>1422</sup> Zohar III 276b

<sup>1423</sup> Ramaz there, also cited in Ohr HaTorah, Na”Ch Vol. 1 to Micah 7:15 (p. 486).

<sup>1424</sup> See Shaar HaKavanot, Inyan Kavanat Kriyat Shema, Drush 2

<sup>1425</sup> Also see the discourse entitled “*v’Hayah BaYom HaHoo* – It shall be on that day... *HaShem* will dry up,” 5722, translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 27 (Sefer HaMaamarim 5722 p. 227 and on).

This explanation also aligns with what the Tzemach Tzeddek wrote,<sup>1426</sup> citing Pri Etz Chayim,<sup>1427</sup> that “I will show them wonders-*Arenu Nifla’ot* נפלאות” refers to the aspect of Understanding-*Binah*, which is the Upper Mother (*Imma Ila’ah*). However, in the exodus from Egypt this was through a drawing down from Understanding-*Binah* to Kingship-*Malchut*, whereas in the coming future, when the “harp of eight strings” will be,<sup>1428</sup> the revelation will be of Understanding-*Binah* itself.

We thus find two explanations of this verse that, at first glance, seem to be opposites of each other. It should be added that we similarly find this about the verse,<sup>1429</sup> “He transformed the sea to dry land, they passed through the river on foot; there we will rejoice in Him.” This verse also has two explanations that seem to be opposites of each other,<sup>1430</sup> both of which are given in Torah Ohr.

The first explanation is that the whole verse refers to the splitting of the sea,<sup>1431</sup> this being the matter of [the words], “He transformed the sea to dry land,” as the verse states,<sup>1432</sup> “He transformed the sea to dry land and the water split.” [The continuing words], “they passed through the river on foot,” refers to the [next] verse which states,<sup>1433</sup> “The children of

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<sup>1426</sup> Ohr HaTorah, Na”Ch Vol. 1 to Micah 7:15 (p. 487).

<sup>1427</sup> Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 6 (Ch. 7 in our editions), section beginning “My teacher, Rabbi Yitzchak, of righteous memory.”

<sup>1428</sup> Talmud Bavli, Arachin 13b

<sup>1429</sup> Psalms 66:6

<sup>1430</sup> Also see the beginning of the discourse entitled “*Hafach Yam LaYabashah*” 5727 (Sefer HaMaamarim 5727 p. 202).

<sup>1431</sup> Torah Ohr, Beshalach 62d, 64b and on

<sup>1432</sup> Exodus 14:21

<sup>1433</sup> Exodus 14:22

Israel came into the sea on dry land,” and therefore “there (at the splitting of the sea) we rejoiced in Him.”

The second explanation<sup>1434</sup> is that when it states, “**there** we will rejoice in Him,” (specifying “there-*Sham*-מש,” which seems to be an extra word), indicates concealment, hiddenness, and distance. This is because at the time of the splitting of the sea the matter of “we will rejoice in Him” was hidden, and this will be revealed in the coming future, when “they will pass through the river on foot,” referring to the splitting of the river in the coming future, as the verse states,<sup>1435</sup> “He will wave His hand over the river... He will break it [into seven streams and lead [the people] across in [dry] shoes].”

## 2.

All this may be understood based on what is explained in the discourse [in the booklet [of manuscripts] that was held in captivity until now, and was recently released from captivity, which appears to be a discourse of the Alter Rebbe, that also was in possession of the Tzemach Tzedek, who wrote notes upon it etc.]<sup>1436</sup> on the verse,<sup>1437</sup> “There was a cloud and darkness and it illuminated the night.” That is, the word “illuminated” here refers to the cloud and darkness, meaning

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<sup>1434</sup> Torah Ohr, Beshalach ibid. 62a

<sup>1435</sup> Isaiah 11:15

<sup>1436</sup> Subsequently printed in Maamarei Admor HaZaken 5568 Vol. 1, p. 171 and on; With additional glosses and explanations in Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 121 and on; p. 130 and on; Also see Likkutei Torah, Tzav 15b and on (which is a different version than the aforementioned discourse of the Alter Rebbe), and with additional glosses in Ohr HaTorah, Vayikra Vol. 4 p. 994 and on.

<sup>1437</sup> Exodus 14:20

that the darkness illuminated the night. We therefore must understand how it was that the darkness illuminated etc. He continues that [to understand this] we must preface by explaining the verse, “He transformed the sea to dry land... there (*Sham-שם*) we will rejoice in Him,” in which the term “there-*Sham-שם*” is in the third person, which is concealed, referring to the aspect of His concealment and hiddenness high above etc.

### 3.

In the discourse he continues [and states that] to understand this, we first must understand why there are no peace-offerings of rejoicing (*Shalmei Simchah*-שלמי שמחה) on the seventh day of Pesach (Passover), whereas on the holiday of Sukkot the peace-offerings of rejoicing (*Shalmei Simchah*) are offered on each day of the holiday, (including Shemini Atzeret, which is a holiday unto itself).<sup>1438</sup> However, on the holiday of Pesach, the peace-offerings of rejoicing (*Shalmei Simchah*) are only offered on the first day, and on the rest of the days of the holiday, they only would be offered as redress [for failing to offer it on the first day].<sup>1439</sup> We thus find that the peace-offerings of rejoicing (*Shalmei Simcha*) are not offered on the seventh day of Pesach.<sup>1440</sup>

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<sup>1438</sup> Talmud Bavli, Sukkah 48a

<sup>1439</sup> See Talmud Bavli, Chagigah 9a, 17a

<sup>1440</sup> The questions regarding this statement are explained at length in the Sichah talk that followed the discourse (Ch. 40 and on – Torat Menachem, Vol. 39, p. 345 and on).

He prefaces by explaining the matter of the peace-offerings of rejoicing (*Shalmei Simchah*), which are connected to the obligation to rejoice on holidays that are “festivals of rejoicing,”<sup>1441</sup> and “rejoicing (*Simchah*) is only through eating meat,”<sup>1442</sup> referring to the meat of the peace-offerings of rejoicing (*Shalmei Simchah*).

However, at first glance, since the matter of the holidays is as in the verse,<sup>1443</sup> “These are the appointed festivals of *HaShem*-יהוה... these are My appointed festivals,” it is not understood how it applies for the rejoicing at “the appointed festivals of *HaShem*-יהוה” and “these are My appointed festivals” be the rejoicing (*Simchah*) of man below. This is especially so as man manifests in the coarseness of body and animalistic soul. This being so, how is it possible for a person to receive spiritual joy?

However, the explanation is that this comes about through eating the peace-offerings of rejoicing (*Shalmei Simchah*) after the fat and blood has been offered upon the altar etc., which would ascend and become included in the upper fire that descended upon the Altar,<sup>1444</sup> this being the aspect of “the lion that consumes the sacrifices.”<sup>1445</sup> This caused “a pleasing aroma to *HaShem*-יהוה.”<sup>1446</sup> This also was drawn into the meat of the animal, which after the burning of the limbs was called

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<sup>1441</sup> See the liturgy of the prayers and Kiddush of the holidays.

<sup>1442</sup> Talmud Bavli, Pesachim 109a

<sup>1443</sup> Leviticus 23:4, 23:2

<sup>1444</sup> Talmud Bavli, Yoma 21b

<sup>1445</sup> See Zohar I 6b; Zohar III 32b, and elsewhere.

<sup>1446</sup> Leviticus 1:9 and elsewhere.

“sanctified meat” (*Bassar Kodesh*-בשר קודש), in that the aspect of the Supernal holiness (*Kedushah*-קדושה) was drawn into it.

The consumption of this holy meat by its owners, was the medium by which it became possible for the light of the Godly joy (*Simchah*) to even be received in the animalistic soul, which is rooted in the aspect of the face of the ox of the Supernal chariot,<sup>1447</sup> and also is the root of the animal offered on the altar.

Now, to understand this, he begins by explaining the root of the matter of eating. To explain, the verse states,<sup>1448</sup> “Eat, lovers! Drink and become intoxicated, o’ friends!” About this it states in Zohar,<sup>1449</sup> “‘Eat, lovers!’ Above... ‘Drink and become intoxicated, o’ friends’ below.” That is, the word “lovers-*Re'im*-רעים” refers to Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*), who are called,<sup>1450</sup> “the two lovers who never separate.”

The explanation of the words “Eat, lovers,” is that since the limitless light of the Unlimited One, as it stems from the Essential Self of the Singular Preexistent Intrinsic One, *HaShem*-יהוה, blessed is He, is of the utmost simplicity, as in the teaching,<sup>1451</sup> “You are He who is wise, but not with a knowable wisdom... [You are He who is] understanding, but not with a knowable understanding etc.,” therefore, that which is emanated from Him as the aspects of Wisdom-*Chochmah* and

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<sup>1447</sup> Ezekiel 1:10; Also see Taamei HaMitzvot of Rabbi Chayim Vital, Vayikra (section entitled “*Mitzvat Korbanot*”); Ohr HaChayim Al HaTorah to Leviticus 17:14.

<sup>1448</sup> Song of Songs 5:1

<sup>1449</sup> Zohar III 4a

<sup>1450</sup> Zohar II 56a; Zohar III 4a *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

<sup>1451</sup> Introduction to Tikkunei Zohar 17a

Understanding-*Binah*, is called by the term “eating” (*Achilah*-אכילה).

This then, is the meaning of “Eat, lovers,” which refers to [the teaching],<sup>1452</sup> “the Father-*Abba* (Wisdom-*Chochmah*) suckles from the eighth *Mazal*, and the Mother-*Imma* (Understanding-*Binah*) suckles from the thirteenth *Mazal*,” in which the word “suckles-*Yonek*-יונק” indicates “eating” (*Achilah*-אכילה).

In regard to the words, “Drink and become intoxicated, o’ friends,” [that this refers to] “below,” this refers to the aspects of *Zeir Anpin* and *Nukvah* of the world of Emanation (*Atzilut*). That is, just as the matter of drinking is as literally understood, that [drinking] assists the movement of the food to be drawn to the limbs and organs of the body, that is, through water that descends from a high place to a low place,<sup>1453</sup> this likewise is so of the matter of “drinking” Above, in that it refers to the matter of drawing down the light (*Ohr*) from the aspects of Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*), to the aspects of *Zeir Anpin* and *Nukvah*, these being the emotions, which are lower than the intellectual faculties (*Mochin*).

This is why they are called by the term “emotion-*Midah*-מדה,” which also means “measure-*Midah*-מדה” and indicates limitation. (This is unlike the intellectual faculties (*Mochin*) which are called “freedom-*Cheirut*-חירות”).<sup>1454</sup> This is because Kindness-*Chessed* and Judgment-*Din* cause the

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<sup>1452</sup> Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 9; Shaar 14 (Shaar Abba v’Imma) Ch. 3, and elsewhere; Also see Shaar HaYichud, Ch. 25 ibid.

<sup>1453</sup> See Talmud Bavli, Taanit 7a

<sup>1454</sup> See Me’orei Ohr, Ma’arechet Beit, Section 24



division of the light (*Ohr*), so that in a place of Kindness-*Chessed* there is no Judgment-*Din*, and in a place of Judgement-*Din* there is no Kindness-*Chessed*.

Moreover, the emotions (*Midot*) are the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is brought about through the restraint and constriction (*Tzimtzum*) of the light (*Ohr*) in the world of Emanation (*Atzilut*) to be in a state of measure and limitation.

However, in the coming future there will not be a matter of eating altogether. This is as our sages, of blessed memory, stated,<sup>1455</sup> “In the coming world (*Olam HaBa*) there is no eating and drinking etc.” In other words, even the matters of “eating” and “drinking” as they are above, these being the aspects indicated by [the verse], “Eat, lovers! Drink and become intoxicated, o’ friends!” will not be present in the coming future. This is because of the awesome superiority of the revelation of the coming future, which will even transcend the aspect of the emotions (*Midot*), (“Drink and become intoxicated, o’ friends”) and is even higher than the aspect of the intellectual qualities (*Mochin*), (“Eat, lovers”).

#### 4.

Now, with the above in mind, we can also understand this matter as it relates to the seventh day of Pesach, at which time there was the matter of the splitting of the sea, that it too transcends the matter of eating (*Achilah*-אכילה).

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<sup>1455</sup> Talmud Bavli, Brachot 17a

To further explain, in regard to the splitting of the sea, our sages, of blessed memory, stated,<sup>1456</sup> “At the splitting of the sea, a maidservant saw what [even the prophet] Yechezkel did not see etc.” Now, at first glance, this is not understood. For, where in Torah is it hinted that at the splitting of the sea there was a revelation of such a lofty level of *HaShem*’s-יהו"ה Godliness?

However, this may be understood based on the verse,<sup>1457</sup> “*HaShem*-יהו"ה said to Moshe, ‘Why do you cry out to Me?’” About this it states in *Zohar*,<sup>1458</sup> “The matter is dependent on the Ancient One-*Atik*.” That is, at that time there was a revelation of the light of the Crown-*Keter*, which transcends the intellectual qualities (*Mochin*), which is why Moshe told the Jewish people,<sup>1459</sup> “You shall remain silent.”

This is because the root of speech (*Dibur*) (which is the matter revealing to another), is from the intellectual qualities (*Mochin*), as in the teaching,<sup>1460</sup> “The Father-*Abba* (Wisdom-*Chochmah*) founded the daughter (Kingship-*Malchut*, which is speech-*Dibur*).” This is why you will not find speech (*Dibur*) in an infant, until he has the light of the intellect, to be able to combine the letters [into words] etc.<sup>1461</sup> Thus, since at the splitting of the sea there was the revelation of the light of the

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<sup>1456</sup> Mechilta Beshalach 15:2

<sup>1457</sup> Exodus 14:15

<sup>1458</sup> Zohar II 48a

<sup>1459</sup> Exodus 14:14

<sup>1460</sup> Zohar III 248a (Ra’aya Mehemna); 256b, 258a; Tikkunei Zohar, Tikkun 21 (61b); Tikkun 69 (105a); Tanya, Iggeret HaKodesh, Epistle 5 (107a); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2, Ch. 42, Ch. 50.

<sup>1461</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44.

Crown-*Keter*, which transcends the source of speech (*Dibur*) which is Wisdom-*Chochmah*, therefore, “You shall remain silent.”

This is analogous to a person who comes before a great king. Because of his great nullification in the presence of the king, he is incapable of [opening his mouth] to speak. Our sages, of blessed memory, likewise stated<sup>1462</sup> that one who is wise is incapable of [opening his mouth] to speak in the presence one who is greater than him in wisdom.

Now, based on what was stated before (in chapter three), on the words, “Eat, lovers,” that this refers to the revelation of the intellect (*Mochin*) which is called “eating,” it is understood that the revelation that took place at the splitting of the sea, which was from the aspect of the Crown-*Keter* that transcends the intellect (*Mochin*), also transcended the matter of “eating” (*Achilah*-אכילה).

This then, explains why no peace-offerings of rejoicing (*Shalmei Simchah*) are offered on the seventh day of Pesach [which commemorates the splitting of the sea], being that it was similar to the coming world (*Olam HaBa*) in which there is no eating etc., but rather, “The righteous sit with their crowns on their heads and delight from the radiance of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*.”<sup>1463</sup>

Now, as known<sup>1464</sup> there is a dispute between the Rambam and the Ramban in regard to this. The Rambam<sup>1465</sup> is

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<sup>1462</sup> See Mishnah Avot 5:7

<sup>1463</sup> Talmud Bavli, Brachot 17a ibid.

<sup>1464</sup> Also see Igrot Kodesh, Vol. 2, p. 76, note 23.

<sup>1465</sup> Mishneh Torah, Hilchot Teshuvah 8:2; Pirush HaMishnayot, Sanhedrin Ch. 10 (Perek Chelek).

of the opinion that in the coming world there will be souls without physical bodies, and therefore there will be no eating etc. However, the Ramban<sup>1466</sup> disputes this. For, if this is so, why then is it called “the Coming World” (*Olam HaBa*)? Is it not so that even now, in the Garden of Eden (*Gan Eden*) they delight in the radiance of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, without bodies?

He therefore is of the opinion that the coming world (*Olam HaBa*) will be similar to how it is now, and that after the resurrection of the dead, there will be souls in bodies. However, even so, the bodies will not require eating and drinking, but instead will receive their vitality from the radiance of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.

This is similar to what we explained before (in chapter three), that even the animalistic soul is capable of rejoicing on “the appointed festivals of *HaShem*-יהו"ה,” which is a spiritual joy (*Simchah*). Only that on the festivals this is brought about through the medium of sacrificing the peace-offerings of rejoicing (*Shalmei Simchah*), which is not so of the coming future.

The same is so of the seventh day of Pesach, at which time there was the revelation of the aspect of the Ancient One-*Atik*, for which reason, “You shall remain silent.” This is because this is a revelation that transcends the aspect of “the Father-*Abba* (Wisdom-*Chochmah*) founded the daughter (Kingship-*Malchut*).” Because of this, there is no need even for the root of the matter of eating, this being the revelation of the aspect of the intellect (*Mochin*), [indicated by], “Eat, lovers!”

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<sup>1466</sup> At the end of Shaar Gemul (p. 309, Shavel edition).

Rather, “there we will rejoice in You,” in which the word “there-*Sham*-שם” refers to “high above, the aspect of His concealment,” which is the light of the Crown-*Keter* called the Ancient One-*Atik*,<sup>1467</sup> which transcends all revelation of light and beneficence in the worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*).

## 5.

In the discourse,<sup>1468</sup> he continues to explain the primary matter of the splitting of the sea. For, at first glance, in regard to the words, “He transformed the sea to dry land,” it is not understood what this transformation is. At first glance, it should have said, “He split the sea.” For, as the matter is simply understood, the sea split and a path was made in it through which to pass. However, the words, “He transformed the sea to dry land,” seem to indicate that the existence of the sea was actually transformed to the existence of dry land, besides the fact that it split etc., and at first glance, there seems to be no hint to this in the Torah at all.

However, the explanation is that the verse states,<sup>1469</sup> “And the water was a wall for them, on their right and on their left.” Similarly, it states,<sup>1470</sup> “Flowing waters stood firm like a wall, the deep waters congealed in the heart of the sea etc.” The simple indication of these verses is that besides the sea splitting

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<sup>1467</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 10 (*Keter*); Shaar HaYichud translated as The Gate of Unity, Ch. 24.

<sup>1468</sup> Maamarei Admor HaZaken 5568 *ibid.* p. 174.

<sup>1469</sup> Exodus 14:22, 14:29

<sup>1470</sup> Exodus 15:8

to form a path by which to pass, the essential being of the water was transformed into a wall, like stones.<sup>1471</sup> This is the opposite of the nature of water, which constantly flows and moves. This then is the matter of the sea being transformed to dry land.

He continues to explain the elevated level of this, as it is spiritually, by first explaining the matter of the sea (*Yam*-ים) and dry land (*Yabashah*-יבשה) as they are spiritually. That is, they are the aspects of bestower (*Mashpia*) and recipient (*Mekabel*). For example, physical dry land receives bestowal from the sea, as the verse states,<sup>1472</sup> “All the rivers flow to the sea, but the sea is not full,” being that they do not remain in it, [but as the verse continues “to the place where the rivers flow], there they return to flow,” in that they return and flow again etc., in order to water the earth, so that it will put forth its vegetation, fruits, and crops etc.

This likewise is so of the clouds which pour the rains and quench the earth to produce and sprout,<sup>1473</sup> in that they too receive from the waters of the ocean. This is according to one view in Talmud,<sup>1474</sup> that the clouds “drink the waters of the ocean.”

Moreover, all views agree that the waters of the [aquifers of the] abyss [burst forth] through fissures [in the earth, thus watering the [surface of the] earth.<sup>1475</sup> From this we can understand the aspects of the sea (*Yam*-ים) and dry land

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<sup>1471</sup> Also see Tanya, Shaar HaYichud VeHaEmunah Ch. 2 (77b)

<sup>1472</sup> Ecclesiastes 1:7 and Rashi there.

<sup>1473</sup> See Isaiah 55:10

<sup>1474</sup> Talmud Bavli, Taanit 9b

<sup>1475</sup> See Talmud Bavli, Chagigah 22a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

(*Yabashah*-יבשה) as they are Above, that they are the aspects of Bestower (*Mashpia*) and recipient (*Mekabel*).

Now, we can add parenthetically to the explanation in the discourse about the matter of the sea (*Yam*-ים) and the dry land (*Yabasha*-יבשה) as they are in our service of *HaShem*-יהו"ה, blessed is He. That is, it is explained in Shaar HaEmunah<sup>1476</sup> that though both the sea (*Yam*-ים) and the dry land (*Yabashah*-יבשה) are the aspect of the rebounding light (*Ohr Chozer*) of Kingship-*Malchut*, the difference between them is that the aspect of the sea (*Yam*-ים) is from Kingship-*Malchut* of the [*Sefirot* of] Circles-*Iggulim*, whereas the aspect of dry land (*Yabashah*-יבשה) is from Kingship-*Malchut* of the Upright-*Yosher* [*Sefirot*]. In our service of *HaShem*-יהו"ה, blessed is He, these are two kinds of “running” [desire] (*Ratzo*) to adhere to *HaShem*-יהו"ה, blessed is He.

One kind of “running” [desire] (*Ratzo*) to adhere to *HaShem*-יהו"ה, blessed is He, is the way of the verse,<sup>1477</sup> “My soul thirsts for you... in a parched and thirsty land with no water. Thus, to see You in the Sanctuary.” This is the great yearning to grasp and see the light of the King’s face,<sup>1478</sup> even though, because of his great distance etc., he cannot attain this. This is as stated in Zohar,<sup>1479</sup> “Even a person who yearns to gaze, but cannot adhere to Him etc., it nonetheless is counted for him as praiseworthy etc.” This is because at least he is

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<sup>1476</sup> Shaar HaEmunah of the Mittler Rebbe (Ner Mitzvah v’Torah Ohr), Ch. 41, p. 67b and on.

<sup>1477</sup> Psalms 63:2-3; To elucidate, according to the custom to recite the Psalm that aligns with one’s years on a daily basis (see Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on), on the 11<sup>th</sup> of Nissan of this year (5724) this Psalm began to be recited.

<sup>1478</sup> See Proverbs 16:15

<sup>1479</sup> See Shaar HaEmunah *ibid*. Also see Zohar I 69b

yearning. This aspect is the “running” [desire] (*Ratzo*) of the rebounding light (*Ohr Chozer*) of the [*Sefirot* of] Circles-*Iggulim*, called “the sea” (*Yam*-ים). That is, one’s entire being is drawn to the One Above, and his desire is to depart and become subsumed etc., only that “he cannot adhere to Him etc.”

However, there is a different kind of “running” (*Ratzo*) desire to adhere to *HaShem*-יהו"ה, blessed is He, in a way that one desires to receive from *HaShem*-יהו"ה Above, and that the bestowal should specifically be drawn down below. This is like the verse,<sup>1480</sup> “Your yearning shall be for your husband,” in that she yearns to receive the bestowal of influence from the male. This is the aspect of the “running” [desire] (*Ratzo*) of the rebounding light (*Ohr Chozer*) of Upright-*Yosher* [*Sefirot*], called the “dry land” (*Yabashah*-יבשה).

He continues and explains that the matter of the splitting of the sea, in that the Jewish people walked on dry land in the midst of the sea, is in order to cause the dominance of the “running” desire (*Ratzo*) of the aspect of the Upright-*Yosher* [*Sefirot*] (the “dry land”) over and above the “running” desire (*Ratzo*) of the aspect of the [*Sefirot* of] Circles-*Iggulim* (“the sea”).

That is, the “running” desire (*Ratzo*) when one is in [the state of] “a parched and thirsty land without water” should be (not to depart from his own existence and become subsumed Above, but on the contrary) it is the yearning desire to draw *HaShem*’s-יהו"ה Godliness down by fulfilling His Torah and *mitzvot* specifically on earth below, this being *HaShem*’s-יהו"ה ultimate Supernal intent.

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<sup>1480</sup> Genesis 3:16



We can say that this is also the meaning of the verse, “My soul thirsts for you... Thus, to see You in the Sanctuary.” That is, what is meant here is not (just) the benefit there is in the matter of the thirst itself, even if one is unable to quench his thirst by receiving the bestowal, as mentioned above citing the words of the Zohar, that there is benefit in the matter of the thirst, in and of itself. Rather, our “running” desire and thirst is in a way that we specifically plead “Thus to see You in the **Sanctuary**,” that there should be the drawing down and revelation of *HaShem*’s יהו"ה Godliness below, on the earth, literally.

We now can return to our subject and explain [the words], “He transformed the sea to dry land.” That is, “the sea” (*HaYam*-הים), which is the aspect of the Bestower (*Mashpia*), was transformed to be the aspect of the recipient (*Mekabel*), like the “dry land” (*Yabashah*-יבשה). This was because of the great elevation of the revelation of the splitting of the sea, (in which as mentioned before, “a maidservant saw at the sea [that which the prophet Yechezkel did not see] etc.”), this being the aspect of the Ancient One-*Atik*, (“the matter is dependent on the Ancient One-*Atik*”).

This is the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends the level of “Bestower” (*Mashpia*), such that the “Bestower” (*Mashpia*) comes to be in a state of ultimate nullification (*Bittul*), like an inanimate stone that is incapable of bestowing. (This is as explained before, that a person who is wise does not speak in the presence one who is

greater than himself in wisdom) for, “since he is preoccupied with absorbing, he does not give out.”<sup>1481</sup>

6.

With the above, we can also understand the meaning of the verse, “There was a cloud and darkness and it illuminated the night.” That is, the word “it illuminated-*Vaya'er*-וַיֵּאֲרֶה” refers to the darkness, meaning that this is what illuminated the night.

The explanation is that at the beginning of creation the verse states,<sup>1482</sup> “God separated between the light and the darkness.” From the simple meaning of the verses there, it is understood that before His separation of the light and darkness, “light and darkness functioned mingled together [as one].”<sup>1483</sup> That is, even though there already was the creation of the existence of light (*Ohr*-אור), nonetheless, the light (*Ohr*) did not yet existence separate unto itself, but was included with the darkness (*Choshech*-חושך) and unified with it etc. Afterwards, “God separated between the light and the darkness,” and it specifically was then that the light (*Ohr*) came forth to be light (*Ohr*-אור) that illuminates and affects its effects.

The root of this matter Above is that, as known, the aspect of “darkness” (*Choshech*-חושך) as it is Above, is unlike thick darkness as it is below. It rather refers to the aspect of concealment and hiddenness in His Essential Self, as the verse

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<sup>1481</sup> See Talmud Bavli, Chullin 108b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14.

<sup>1482</sup> Genesis 1:4

<sup>1483</sup> Rashi to Genesis 1:4

states,<sup>1484</sup> “He made darkness His concealment.” In contrast, revelation (*Gilyu*) from concealment (*He’elem*) is called “light-*Ohr*-אור.”

This is why the matter of a partition (*Parsa*) and veil (*Masach*) was necessary, in order to separate between the aspect of concealment and the aspect of revelation. For without this separation, everything would be included in the concealment of the Essential Self of the Emanator, and it would not be possible for the matter of revelation (*Gilyu*) to be a source for the chaining down of the worlds (*Hishtalshelut*) in a way of cause and effect etc.

(This is similar to the matter of “since he is preoccupied with absorbing, he does not give out.”) Only after the restraint (*Tzimtzum*) of the aspect of His Essential concealment, through the veil (*Masach*) and separating partition (*Parsa*), is it then possible for there to be the illumination of the aspect of revelation, for there thus to be the beginning and source for the chaining down of the worlds (*Hishtalshelut*), this being the aspect of Wisdom-*Chochmah*, which is called “light” (*Ohr*), and was separated from the hiddenness and darkness.

This is as the verse states,<sup>1485</sup> “Wisdom-*Chochmah* is found from nothing-*Ayin*-אין.” The word “nothing-*Ayin*-אין” here, refers to the concealment and hiddenness of the Crown-*Keter*,<sup>1486</sup> which is called “darkness” (*Choshech*-חושך), as the

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<sup>1484</sup> Psalms 18:12

<sup>1485</sup> Job 28:12

<sup>1486</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*) and Gate Ten (*Keter*).

verse states,<sup>1487</sup> “He reveals deep mysteries from the darkness (*Choshech*-חושך).”

Now, since at the splitting of the sea (*Yam*-ים) there was the revelation of the aspect of the Ancient One-*Atik*, (as discussed before), there then was a revelation from the aspect of the concealment and darkness that transcends the partition that separates between it and the light of the aspect of Wisdom-*Chochmah*. This is the meaning of, “There was a cloud and darkness and it illuminated the night.” That is, there was an illumination from the aspect of the darkness (*Choshech*-חושך) that preceded the light (*Ohr*-אור), about which the verse states, “He made darkness (*Choshech*-חושך) His concealment,” referring to the Essential Self of the Emanator.

This likewise is the meaning of the verse,<sup>1488</sup> “Like the advantage of light out of the darkness.” That is, when there is an illumination of the aspect of revelation that comes from the concealment of the darkness, there is much greater superiority and advantage to this light, which is doubled and quadrupled beyond the essential radiance of the light [as it is, in and of itself] etc. This is also the reason for the transformation of “the sea” (*Yam*-ים) to “dry land” (*Yabashah*-יבשה), that there was caused to be revelation from the aspect of the concealment [itself] etc.

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<sup>1487</sup> Job 12:22

<sup>1488</sup> Ecclesiastes 2:13

## 7.

With the above in mind, we can also understand the verse,<sup>1489</sup> “The children of Israel walked on dry land in the midst of the sea.” For, at first glance, this verse seems to contradict the verse, “He transformed the sea into dry land,” indicating that the sea (*Yam*-ים) itself was transformed into dry land (*Yabashah*-יבשה), meaning that the concealment (*He'elem*) itself came into revelation (*Giluy*). However, here it states the opposite, that they “walked on dry land (*Yabashah*-יבשה),” which is the aspect of revelation (*Giluy*), only that this revelation (*Giluy*) was “in the midst of the sea,” which is the aspect of the concealment (*He'elem*) (unlike all revelation that is separate from the concealment).

However, this may be understood by prefacing with a dispute in the Talmud.<sup>1490</sup> Namely, one view states that the heavens preceded the earth, as the verse states,<sup>1491</sup> “In the beginning God-*Elohi*”מ-אלהים created the heavens and the earth,” and another view states that the earth preceded, as the verse states,<sup>1492</sup> “On the day that *HaShem* God-*HaShem Elohi*”מ-אלהים יהוה made earth and heaven.”

The explanation is that there is a difference between thought (*Machshavah*) and speech (*Dibur*). That is, what arises first in thought (*Machshavah*) comes out last in action

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<sup>1489</sup> Exodus 14:39, 15:19

<sup>1490</sup> Talmud Bavli, Chagigah 12aa

<sup>1491</sup> Genesis 1:1

<sup>1492</sup> Genesis 2:4

(*Ma'aseh*), as it states,<sup>1493</sup> “The end action arose first in thought.”

From this it is understood that in the aspect of the Primordial Thought (*Machshavah HaKedooma*), which precedes the chaining down of the worlds (*Hishtalshelut*), the end action arose first. We thus find that “both these and those are the words of the Living God,”<sup>1494</sup> and that both are true. For, although, in action (*Ma'aseh*) the heavens were first, nonetheless, in thought (*Machshavah*) the earth was first, since “the end action arose first in thought.”<sup>1495</sup>

Now, the aspect of the concealment (“He made darkness His concealment”) which was revealed at the splitting of the sea, is the aspect of the Primordial Thought (*Machshavah HeKedoomah*). Thus, since in thought (*Machshavah*) the earth preceded the heavens, this being so, at the time that the Jewish people went in the sea, which is the revelation of the aspect of the Primordial Thought (*Machshavah HaKedoomah*), the earth preceded the heavens, and the dry land (*Yabashah*-יבשה) preceded the sea (*Yam*-ים) (this being the heavens (*Shamayim*-שמים), in that “the sea is similar to the firmament,”<sup>1496</sup> and moreover, in the act of creation it was created first, as the verse states,<sup>1497</sup> “The spirit of God hovered over the surface of the waters,” until he said,<sup>1498</sup> “Let the waters gather”).

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<sup>1493</sup> In the liturgical hymn “*Lecha Dodi*.”

<sup>1494</sup> Talmud Bavli, Eruvin 13b

<sup>1495</sup> Also see Torah Ohr and Torat Chayim, Vayigash, and elsewhere.

<sup>1496</sup> Talmud Bavli, Chullin 89a

<sup>1497</sup> Genesis 1:2

<sup>1498</sup> Genesis 1:9

This then, is the meaning of “The children of Israel walked on dry land in the midst of the sea.” That is, they went there in the aspect of the “dry land” (*Yabashah*-יבשה) that precedes the “sea” (*Yam*-ים), meaning, as the “dry land” (*Yabashah*-יבשה) is in the aspect of the Primordial Thought (*Machshavah HaKedooma*) (not like the dry land as it is after the creation, in which the waters precede it).

With this in mind, it is understood that this does not at all contradict the words, “He transformed the sea into dry land,” but the contrary is true, that both verses are one matter with one intention. That is, the aspect of the concealment (*He'elem*) came into revelation (*Giluy*), this being the revelation of the aspect of the Primordial Thought (*Machshavah HaKedooma*) in which the land was first, and they therefore automatically went there in the aspect of the dry land (*Yabashah*-יבשה) that preceded the sea (*Yam*-ים).

The meaning of the “dry land in the midst of the sea,” is not that the revelation (*Giluy*) is included in the concealment (*He'elem*), but the meaning is rather that this revelation (“dry land”) was in a way that there was a revelation of how it is in the concealment of the Primordial Thought (*Machshavah HaKedooma*), which only is possible through “He transformed the sea (*Yam*-ים) to dry land (*Yabashah*-יבשה),” that the concealment (*He'elem*) came into revelation (*Giluy*).

We thus find that they are one matter, (and the discourse concludes),<sup>1499</sup> “This will suffice for the understanding.” (This concludes the general [summary] of the content of the discourse, and similarly, this is explained in short in Likkutei

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<sup>1499</sup> Maamarei Admor HaZaken 5568 ibid. p. 178

Torah,<sup>1500</sup> in the discourse entitled “*Sheishet Yamim Tochal Matzot.*”)

8.

Now, in the continuation of the booklet [of manuscripts], in the discourse entitled “*Lehavin Kol Nizkar Le’Eil b’Tosefet Biur,*”<sup>1501</sup> he brings the verse stated as a preface to the splitting of the sea,<sup>1502</sup> “The angel of God who had been going in front of the camp of Israel moved and went behind them.” He asks a question about this,<sup>1503</sup> in that at first glance, it is not understood. That is, what difference does it make to us whether there was an angel of God going in front of the camp of Israel?

Similarly, about the continuation, which states,<sup>1504</sup> “And the pillar of cloud moved from in front of them and went behind them; It came between the camp of Egypt and the camp of Israel, and there were cloud and darkness, and it illuminated the night, and the one did not draw near the other all night.” This seems to indicated that the word “it came-*Vayavo*-וַיָּבֹא” refers to the angel and the cloud mentioned before, and that this was to separate between Egypt and Israel. It is in regard to them that the verse states, “And there were cloud and darkness, and they illuminated the night.” However, if they illuminated, there was no separating veil between Israel and Egypt, and this being

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<sup>1500</sup> Likkutei Torah, Tzav 15b *ibid.* and on.

<sup>1501</sup> Maamarei Admor HaZaken 5568 *ibid.* p. 178

<sup>1502</sup> Exodus 14:19

<sup>1503</sup> Maamarei Admor HaZaken 5568 *ibid.* p. 179

<sup>1504</sup> Exodus 14:19-20



so, the verse should have stated that it only illuminated for Israel, but not for Egypt. Furthermore, what is the meaning of the continuation, which states,<sup>1505</sup> “It happened at the morning watch that *HaShem*-יהו"ה looked down at the camp of Egypt with a pillar of fire and cloud etc.”? We also must understand what it states after this separation,<sup>1506</sup> “Moshe stretched out his hand over the sea, and *HaShem*-יהו"ה moved the sea with a strong east wind all the night, and He turned the sea to dry land and the water split.”

Now, all this may be understood by prefacing of what it states in *Etz Chayim*<sup>1507</sup> about the famous teaching,<sup>1508</sup> “Although the Primordial Light (*Ohr Kadmon*) is a brilliant light etc., nevertheless, before the Cause of all causes it is dark.” That is, the aspect of the Primordial Light (*Ohr Kadmon*) refers to Primordial Man (*Adam Kadmon*), and relative to the essential limitless light of the Unlimited One, “it is dark,” and is “like a candle in broad daylight etc.”<sup>1509</sup>

However, it only is dark relative to the Cause of all causes, whereas relative to the ten *Sefirot* and the Long Patient One-*Arich Anpin* which are below it, and are drawn down through the separation of the partition (*Parsa*), it is called “a brilliant light (*Ohr Tzach*) and an exceedingly brilliant light (*Ohr Metzuchtzach*).” For, as known, only the aspect of Kingship-*Malchut* of Primordial Man (*Adam Kadmon*)

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<sup>1505</sup> Exodus 14:24

<sup>1506</sup> Exodus 14:21

<sup>1507</sup> This is cited to *Etz Chayim* in *Maamarei Admor HaZaken* 5568 *ibid.* Also see *Maamarei Admor HaEmtza'ee*, *Vayikra* *ibid.* (p. 177); *Sefer HaMaamarim* 5632 Vol. 2, p. 625; Also see *Sefer HaMaamarim* 5670 p. 45.

<sup>1508</sup> *Tikkunei Zohar*, *Tikkun* 70 (135b)

<sup>1509</sup> *Talmiud Bavli*, *Chullin* 60b

becomes the source for the three upper *Sefirot* of the Ancient of Days-*Atik Yomin*.

We thus find that the closer the Cause is to the effect, to that degree the effect will be called “darkness” rather than “light.” Thus, it is in this regard that “God separated between the light and the darkness,” in that the aspect of a partition (*Parsa*) was caused to separate between the Cause and the effect, so that the effect could be called “light” (*Ohr*-אור) to illuminate that which is below it, (so that it will not be nullified by the Cause, like a candle in broad daylight).

This is the matter of the partition (*Parsa*) between Primordial Man (*Adam Kadmon*) and the Ancient of Days-*Atik Yomin*, in that it is not called “darkness” except as it is relative to the Cause of all causes, who transcends the partition (*Parsa*). However, relative to that which is below the partition (*Parsa*), it is called “light” (*Ohr*-אור), and “brilliant light (*Ohr Tzach*-אור צה)” etc.

There likewise is the [higher] aspect of a partition (*Parsa*) separating between the light of the Line-*Kav* and the aspect of Primordial Man (*Adam Kadmon*), so that this Line-*Kav* will be called “light” (*Ohr*-אור) to illuminate Primordial Man (*Adam Kadmon*). (That is, before this, the Line-*Kav* was subsumed in its source in the Essential Self of the limitless light of the Unlimited One.)

Now, all the above is within the order of the chaining down of the worlds (*Seder Hishalshelut*) from cause to effect etc. However, at the time of the splitting of the sea, the revelation was not according to the order of the chaining down of the worlds (*Seder Hishtalshelut*), as the verse states, “There

was a cloud and darkness.” That is, there was an illumination of the Supernal light of the First Cause, as He is, without any separating partition (*Parsa*), meaning, as it is close to the Cause of all causes, at which time it is called “darkness” within the aspect of Primordial Man (*Adam Kadmon*).

With the above in mind, we can understand the meaning of the verse,<sup>1510</sup> “The angel of God who had been going in front of the camp of Israel moved and went behind them.” To explain, it states,<sup>1511</sup> “Israel arose in thought,” referring to the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*). This is like the teaching,<sup>1512</sup> “You (the Jewish people) are called ‘man-*Adam*-אדם,”” referring to the aspect of Primordial Man (*Adam Kadmon*-קדמון-אדם).

The aspect of “the angel of God-*Malach Elohi*” מלאך מ-אלהי” which “goes before the camp of Israel,” refers to the aspect of the partition (*Parsa*) that separates between the Line-*Kav* and Primordial Man (*Adam Kadmon*), and this is [the meaning of] “before the camp of Israel-*Yisroel*-אל-ישראל.” This is so that the limitless light of the Unlimited One, *HaShem*-יהוה-יהו, blessed is He, will be called “light-*Ohr*-אור” that illuminates the souls of the Jewish people.

[Lower than this, is the matter of the partition (*Parsa*) that separates between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),<sup>1513</sup> so that Kingship-*Malchut* of the world of

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<sup>1510</sup> Exodus 14:19

<sup>1511</sup> Midrash Bereishit Rabba 1:4

<sup>1512</sup> Talmud Bavli, Yevamot 61a

<sup>1513</sup> See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 13-14; Shaar 47 (Shaar Seder ABY”A) Ch. 1, and elsewhere.

Emanation (*Atzilut*) will be the Crown-*Keter* of the worlds of Creation (*Briyah*). This is called, “The angel of God (*Malach Elohi*”מֵאֱלֹהִים” (מלאך אלהים) who goes before the camp of Israel (*Yisroel*-ישראל).” For, Kingship-*Malchut* is the “Ingathering of Israel-*Knesset Yisroel*-כְּנֶסֶת יִשְׂרָאֵל,” as known.]<sup>1514</sup>

This likewise is the matter of the pillar of cloud that stood before them, that it is the aspect of the veil (*Masach*). This is because the light of the concealment, (the “darkness-*Choshech*-חֹשֶׁךְ”) is hidden within a garment. By way of analogy, this is like the deep light of the teacher’s intellect that he manifests through words of analogy and riddle in order to draw it down even to a lesser student.<sup>1515</sup> Likewise, the “cloud” (*Anan*-עֲנַן) is the garment for the hidden light.

This then, explains the continuation of the verses, “The angel of God who had been going in front of the camp of Israel moved and went behind them. And the pillar of cloud moved from in front of them and went behind them.” That is, it did not separate for them and act as a partition (*Parsa*), and therefore there specifically was an illumination for them of the aspect of the cloud (*Anan*-עֲנַן) and the darkness (*Choshech*-חֹשֶׁךְ), this being the light (*Ohr*-אֹר) as it is higher than the partition (*Parsa*).

In other words, there was a drawing down from the aspect of the concealment of the Crown-*Keter*, and the aspect of the Ancient One-*Atik* and Primordial Man (*Adam Kadmon*), up to and including the light of *HaShem*-יהוה, blessed is He,

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<sup>1514</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

<sup>1515</sup> Also see Torah Ohr, Lech Lecha 12d; Sefer HaMitzvot of the Tzemach Tzedek 7a, and elsewhere.

that precedes the restraint of the first *Tzimtzum*. This is the matter of “He transformed the sea to dry land,” and it is because of this that “a maidservant at the sea saw more [than the prophet Yechezkel] etc.” as mentioned before.

The verse continues, “It came between the camp of Egypt and the camp of Israel.” What this comes to explain is that the above-mentioned aspect of separation was specifically caused to the Egyptians, and not to the Jewish people. This is because the nations of the world are rooted the aspect of the constriction and restraint of the *Tzimtzum*, (which is the general matter of “Egypt-*Mitrayim*-מצרים” [of the same root as “constraint-*Meitzarim*-מיצרים”] etc.), only that Above in Godliness it is the aspect of the concealment that precedes the aspect of the light (*Ohr*), whereas below, it becomes the aspect of the veil (*Masach*) which causes complete separation and darkness and conceals the truth from them.

This is the meaning of “it went behind them,” affecting a complete separation and concealment, as in the teaching of our sages, of blessed memory,<sup>1516</sup> “He separated them from His Oneness.” We thus find that the aspect of the light of the concealment became a revelation of light (*Gilyu Ohr*) for the Jewish people, and a separating veil (*Masach*) for the Egyptians.

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<sup>1516</sup> See Maamarei Admor HaZaken 5565 Vol. 2, p. 822 - “The verse (Deuteronomy 4:19) states, ‘That *HaShem*-יהוה, your God, has allotted (*Chalak*-חלק) to all the nations etc.’ about which our sages, of blessed memory, stated (Avodah Zarah 55a), ‘He misled them (*Hechelikan*-החליקן) in matters [in order to expel them from the world,] meaning, He separated them from His Oneness, blessed is He, as is explained elsewhere.” Also see Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 1, p. 74; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 48; Likkutei Sichot, Vol. 9, p. 112, and elsewhere.

This is why “one did not draw near the other all night,” since the one was brought to the ultimate state of elevation, whereas the other was brought to the ultimate state of descent, [until “the morning watch” at which point “*HaShem*-יהו"ה looked down at the camp of Egypt with a pillar of fire etc.,” through which they were nullified of their existence. This is as stated,<sup>1517</sup> “He confounded the camp of Egypt,” which is why they said,<sup>1518</sup> “Let us flee from before Israel, [for *HaShem*-יהו"ה is waging war for them against Egypt].”

It then states,<sup>1519</sup> “Moshe stretched out his hand over the sea, and *HaShem*-יהו"ה moved the sea with a strong east wind (*Ru'ach Kadeem*-רוח קדים etc.” That is, he caused an illumination from the aspect of the “strong east wind” in Primordial Man (*Adam Kadmon*), which is called “east-*Kadmon*-קדמון” [meaning primordial-קדמון]. This is to say that he caused an illumination in Primordial Man (*Adam Kadmon*) of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, but not by way of a partition (*Parsa*). This is why “the water split,” in that the aspect of concealment (*He'elem*) was caused to be revealed (*Giluy*). However, this specifically happened for the Jewish people, rather than the Egyptians, because of the separation caused by the pillar of cloud, as explained before.

This then, explains the order of the verses, that first it states “[The angel] went-*Vayisa*-ויסע etc.,” then “It came-

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<sup>1517</sup> Exodus 14:24

<sup>1518</sup> Exodus 14:25

<sup>1519</sup> Exodus 14:21

*Vayavo*-ויבא etc.,” and afterwards, “He stretched out-*Vayeit*-ויט etc.” This will suffice for the understanding.<sup>1520</sup>

9.

He concludes the discourse<sup>1521</sup> by explaining the root of the matter of the coming world (*Olam HaBa*) in which there is no eating etc. He prefaces with what was stated at the beginning of the discourse,<sup>1522</sup> giving additional explanation on the matter of the consumption of the meat of the peace-offerings of rejoicing (*Shalmei Simchah*), which is the medium by which to draw down the Godly joy even to the animalistic soul.

This is based on the explanation in *Etz Chayim*<sup>1523</sup> about the matter of the world of Chaos-*Tohu* and the world of Repair-*Tikkun*, that 288 רפ"ח sparks fell from the world of Chaos-*Tohu* into the world of Creation-*Briyah*, and from them comes the root for the existence of the face of the lion and the face of the ox etc., in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), until there is the existence of the physical animalistic soul below.

To explain, as known, the root of the world of Chaos-*Tohu* is higher than the aspect of Repair-*Tikkun*, and because of this, food has the power to enliven man. This is also why for

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<sup>1520</sup> Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), “The Three Letters א”” correspond to the three verses ‘*VaYeasa*-ויסע,’ ‘*VaYavo*-ויבא,’ and ‘*VaYeit*-ויט.’ Vol. 3 (The Letters of Creation, Part 2), “The Gate explaining that the Explicit Name-*Shem HaMeforash* is 72-ע"יב and 216-יר"י,” and elsewhere.

<sup>1521</sup> *Maamarei Admor HaZaken* 5568 *ibid.* p. 180 and on.

<sup>1522</sup> *Maamarei Admor HaZaken* 5568 *ibid.* p. 178 *ibid.*

<sup>1523</sup> See *Etz Chayim*, *Shaar HaKlallim* Ch. 1-2, and elsewhere.

the joy of “the festivals of *HaShem*-יהו"ה” to even be drawn down to the animalistic soul, this is specifically brought about through the peace-offerings of rejoicing (*Shalmei Simchah*).

For, after the burning of the fats and blood as “a pleasing aroma to *HaShem*-יהו"ה,” due to its root in the world of Chaos-*Tohu*, which is higher than the Name *HaShem*-יהו"ה of the world of Repair-*Tikkun*, which is why it becomes “a pleasing aroma to *HaShem*-יהו"ה,” like a strong scent that revives the soul, the meat then becomes elevated to the aspect of the upper holy lights of the world of Chaos-*Tohu*.

It is for this reason that the consumption of this meat is able to affect the elevation of the animalistic soul, so that it too can receive from the aspect of the Supernal joy. This is because it is not simply the consumption of meat, such as meat that is consumed out of lust, which is the aspect of the shattering (*Sheviraah*) [of the vessels of the world of Chaos-*Tohu*]. It rather is the meat of the peace-offerings (*Shelamim*) that became sanctified and holy to *HaShem*-יהו"ה.

However, on the seventh day of Pesach, it was not necessary for them to [consume] the meat of the peace-offerings of rejoicing (*Shalmei Simchah*). This is because the verse states, “There (*Sham*-שם) we will rejoice in Him,” as explained before (in chapter four). This likewise is the difference between the days of Moshiach and the resurrection of the dead (*Techiyat HaMeitim*), (which is the coming world – *Olam HaBa*). That is, in the days of Moshiach there still will be [physical] eating and drinking for the bodies, such as the feast of the Wild Ox (*Shor HaBar*) etc.<sup>1524</sup> In that time all the *mitzvot* will be done

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<sup>1524</sup> See Midrash Vayikra Rabba 13:3; Tanchuma Shemini 7 and elsewhere.



with physical matters, such as the *mitzvot* relating to the sacrificial offerings (*Korbanot*), as in the words [we recite],<sup>1525</sup> “There we will offer to You... in accordance with the command of Your will.” It only is in the coming world (*Olam HaBa*) that “there is no eating etc.”

The reason is because in the days of Moshiach, Kingship-*Malchut* will only ascend to the aspect of Wisdom-*Chochmah*, (in which there is the matter of eating, as in the verse “Eat, lovers,” as explained in chapter three). In contrast, in the coming world (*Olam HaBa*) which comes about after the resurrection, the aspect of Kingship-*Malchut* will have an even greater ascent. That is, she will ascend to the aspect of the light of the Crown-*Keter*, which transcends Wisdom-*Chochmah*. Therefore, there then will not be any human physicality, meaning that there will not be any eating and drinking at all.

Moreover, in that time all the *mitzvot* will not be with physical matters, but instead, “the righteous (*Tzaddikim*) will sit with their crowns upon their heads and delight” from the Godly radiance, which will be experienced like physical experience. In other words, they will receive physical vitality from the aspect of the Godly light, similar to the physical food that we currently eat.

The discourse concludes<sup>1526</sup> that the root of the matter is that the aspect of Kingship-*Malchut* includes ten *Sefirot*, and has ten ascents until the aspect of the highest and loftiest ascent, meaning, the aspect of ascent to the light of the Crown-*Keter* within her, which will happen in the coming world (*Olam*

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<sup>1525</sup> In the Musaf liturgy of the festivals.

<sup>1526</sup> Maamarei Admor HaZaken *ibid.* p. 181

*HaBa*). However, in the days of Moshiach her ascent is only to the aspect of Wisdom-*Chochmah* within her. The wise will understand. This should suffice for the understanding.

In the Tzemach Tzeddek's note there he states:<sup>1527</sup> This is why in the time of Moshiach the perfection will be in the harp of eight strings, whereas in the coming future there then will be [a harp of] ten strings.<sup>1528</sup> (That is, the eight strings refers to the eighth *Sefirah*, this being the *Sefirah* of Understanding-*Binah*, which also includes Wisdom-*Chochmah*, in that Wisdom-*Chochmah* and Understanding-*Binah* are "the two lovers who never separate."<sup>1529</sup> However, in the coming world (*Olam HaBa*) there then will be ten strings, being that there then will be the revelation of the aspect of the Crown-*Keter*.)<sup>1530</sup>

## 10.

This then, is the matter of the seventh day of Pesach, on which there was the revelation of the splitting of the sea, as the verse states,<sup>1531</sup> "He transformed the sea to dry land, they passed through the river on foot; there we will rejoice in Him." For, as explained before, there then was an illumination of the aspect of the Ancient One-*Atik* etc. This is the meaning of the words, "There (*Sham*-*שם*) we will rejoice in Him," in which the verse specifies, "There-*Sham*-*שם*," meaning, "High above in the

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<sup>1527</sup> Maamarei Admor HaZaken *ibid.* p. 181

<sup>1528</sup> Talmud Bavli, Arachin 13b

<sup>1529</sup> Zohar II 56a; Zohar III 4a *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

<sup>1530</sup> See Ohr HaTorah, Bereishit Vol. 2, p. 325b; Shemot p. 86; Tehillim (Yahal Ohr) p. 72-73.

<sup>1531</sup> Psalms 66:6

aspect of His concealment etc.” This is why it is not necessary to eat the meat of the peace-offerings of rejoicing (*Shalmei Simchah*) etc.

However, even though at the splitting of the sea, the matter of “there we will rejoice in Him” was present (according to the first explanation), meaning, in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, literally, this being the aspect of “the joy of the *mitzvah*,”<sup>1532</sup> nevertheless, the primary revelation will be in the coming future when “they will pass through the river on foot,” as it states, “He will wave His hand over the river... He will break it [into seven streams and lead [the people] across in [dry] shoes.” It is specifically “there-*Sham*-שם” that “we will rejoice in Him,” (according to the second explanation). For there then will be the grasp of the Upper [Name] *HaShem*-יהו"ה, blessed is He, whereas presently this only is in a way of faith (*Emunah*) (and the acceptance of the yoke).

This is as explained in Likkutei Torah<sup>1533</sup> on the verse,<sup>1534</sup> “The people feared *HaShem*-יהו"ה and they had faith in *HaShem*-יהו"ה.” That is, when it states, “The people feared *HaShem*-יהו"ה,” this refers to the aspect of the lower [name] *HaShem*-יהו"ה, [of] the revealed world (*Alma d'Itgaliya*), which is in the aspect of grasp, which is why the term fear (*Yirah*-יראה) is applicable to it, this being fear [that stems from] shame (*Yirat Boshet*-יראת בושת), which is analogous to a person who sees the

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<sup>1532</sup> Torah Ohr, Beshalach 64b

<sup>1533</sup> Torah Ohr, Beshalach 62a

<sup>1534</sup> Exodus 14:31

king etc. In contrast, when the verse states, “They had faith in *HaShem*-יהו"ה,” this refers to the Upper [Name] *HaShem*-יהו"ה [of] the concealed world (*Alma d'Itkasiya*), which is neither seen nor grasped, and thus fear (*Yirah*-יראה) does not apply to it, but only faith (*Emunah*-אמונה).

This likewise is the meaning of the verse,<sup>1535</sup> “Like the days when you left the land of Egypt, I will show them wonders.” This is because in the days of Egypt, this only was in a way of faith (*Emunah*), whereas in the coming future, “I will show them wonders-*Arenu Nifla'ot*-נפלאות,” in a way of seeing (*Re'iyah*-ראיה).

However, in this itself, there first will be the days of Moshiach, at which time the matter of eating and drinking will apply, as it was in the exodus from Egypt. On the contrary, in the exodus from Egypt this was in an even higher way (like the first explanation), for there then was the revelation that “at the splitting of the sea a maidservant saw [more than the prophet Yechezkel] etc.,” which is why it not necessary to eat the peace-offerings of rejoicing (*Shalmei Simchah*) [on the last day of Pesach].

However later, in the coming world (*Olam HaBa*), which will be after the resurrection, the primary revelation will be in a much higher way beyond all comparison, (not only of the harp of eight strings, but also [of the harp] of ten strings). In comparison to this revelation, the revelation of the exodus from Egypt is utterly secondary, (as in the second explanation).

Now, all this is brought about through our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of

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<sup>1535</sup> Micah 7:15

the exile.<sup>1536</sup> Through this we come to the fulfillment of the prophecy,<sup>1537</sup> “The glory of *HaShem*-יהו"ה will be revealed, and all flesh will see,” [and] “I will show them wonders-*Arenu Nifla'ot*-נפלאות,” in a way of actual sight (*Re'iyah*-ראה) with the senses.<sup>1538</sup> This is the superiority of the giving of the Torah,<sup>1539</sup> and this also was present in the exodus from Egypt and at the splitting of the sea. Nevertheless, this will primarily take place in the coming future,<sup>1540</sup> [about which it states], “They are destined to be redeemed in Nissan,” [for], “as in the days when you left the land of Egypt, I will show them wonders.”

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<sup>1536</sup> See Tanya, Likkutei Amarim, Ch. 37

<sup>1537</sup> Isaiah 40:5

<sup>1538</sup> Likkutei Torah, Tzav 17b; Shaar HaEmunah Ch. 59 and on; Sefer HaMaamarim 5698 p. 201, and elsewhere.

<sup>1539</sup> See Tanya, Likkutei Amarim, Ch. 36 (46a)

<sup>1540</sup> Likkutei Torah, Tzav 17b; Shaar HaEmunah Ch. 59 and on; Sefer HaMaamarim 5698 p. 201, and elsewhere.



## Discourse 29

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

Shabbat Parshat Shemini,

Shabbat Mevarchim and Erev Rosh Chodesh Iyyar, 5724

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

### 1.

The<sup>1541</sup> verse states,<sup>1542</sup> “Yehonatan said to him, ‘Tomorrow is the New Moon and you will be remembered because it will be noted-*Yipaked*-יפקד that your seat is empty.’” The simple explanation<sup>1543</sup> is that through Dovid’s place being empty, (“because it will be noted-*Yipaked*-יפקד,” in which [the word “*Yipaked*-יפקד”] indicates a lacking), Dovid’s name will be remembered (“you will be remembered-*v’Neefkadeta*-ונפקדה,” in that the word *Nefkadeta*-נפקדה denotes remembrance). That is, this is a matter of elevation, in that through the lacking that preceded it, Dovid’s name will be remembered.

Now, we must understand how elevation can possibly come through the matter of a lacking. We also must understand the specific wording, “because your seat (will be empty),” in

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<sup>1541</sup> This discourse is a direct continuation of the preceding discourse, entitled “*K’Yemei Tzeitcha – Like the days when you went out of the land of Egypt,*” of the final day of Pesach of this year, 5724, Discourse 28.

<sup>1542</sup> Samuel I 20:18 – The *Haftorah* that is read on Shabbat Erev Rosh Chodesh.

<sup>1543</sup> See Rashi and Metzudat Dovid to Samuel I 20:18

which the word “your seat-*Moshavecha*-מושבך” is specified, which denotes “sitting” (*Yeshivah*-ישיבה). For, at first glance, the primary matter here was that Dovid was lacking, in that he was not found in his place. This being so, what difference does it make whether his place is [a place] of “sitting” or [a place] of standing?

We also must understand the general matter of this Haftorah, because it first states, “Yehonatan said to him etc.,” indicating a bestowal and drawing forth from Yehonatan (the son of Shaul) to Dovid. However, at the end of the Haftorah it states,<sup>1544</sup> “Each man kissed the other etc.,” indicating that Yehonatan and Dovid were equal. Beyond this, the verse concludes, “until Dovid surpassed (*Dovid Heegdeel*-ל-הגדיל),” indicating that Dovid’s level was greater than Yehonatan’s level, so much so, that he had no need to receive bestowal from Yehonatan, the son of Shaul. We therefore must understand this.

## 2.

The explanation is that in the discourses entitled “*Machar Chodesh*,”<sup>1545</sup> it is explained that King Dovid is the matter of the *Sefirah* of Kingship-*Malchut*. However, sometimes the *Sefirah* of Kingship-*Malchut* is in a state of descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as the verse states,<sup>1546</sup> “Her feet

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<sup>1544</sup> Samuel I 20:41

<sup>1545</sup> See Maamarei Admor HaZaken 5568 Vol. 1, p. 534 and on.

<sup>1546</sup> Proverbs 5:5; See Ohr HaTorah, Na”Ch (Vol. 1) to Proverbs 5:5



descend etc.” This descent is for the sake of [affecting] refinements (*Birurim*) etc., as [explained about the verse],<sup>1547</sup> “She gives food (*Teref*-טרף) to her household etc.”

However, she sometimes is in a state of ascent Above, at which time she is in a state of such nullification (*Bittul*) that nothing remains of her, except for a point. At such times the bestowal to below is lacking, thus causing concealment etc. Nonetheless, because of this, Kingship-*Malchut* receives bestowal from *Zeir Anpin*.

This itself is the general matter of “Tomorrow is the New Moon” (*Machar Chodesh*). That is, on Erev Rosh Chodesh, the moon (which is the *Sefirah* of Kingship-*Malchut*) becomes concealed until nothing remains of her except for a point, this being the matter of “your seat will be empty-*Yipaked Moshavecha*-יפקד מושבך.” However, specifically through this the renewal of the moon is caused, in which it receives its light from the sun, this being the matter of the union (*Yichud*) of the sun and the moon, through which bestowal is caused from *Zeir Anpin* to Kingship-*Malchut*.

This is also the matter of “you will be remembered-*v’Neefkadeta*-ונפקדת,” similar to the teaching of our sages, of blessed memory,<sup>1548</sup> “A man is obligated to have marital relations (*Lifkod*-לפקוד) with his wife,” and as it states,<sup>1549</sup> “*HaShem*-יהוה remembered (*Pakad*-פקד) Sarah,” and as

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<sup>1547</sup> Proverbs 31:15; See Ohr HaTorah, Na”Ch to Proverbs 31:15 (Vol. 1, p. 645 and on).

<sup>1548</sup> Talmud Bavli, Yevamot 62b

<sup>1549</sup> Genesis 21:1

known,<sup>1550</sup> Sarah also is the matter of the *Sefirah* of Kingship-*Malchut*.

3.

Now, the general matter of the descent of Kingship-*Malchut* to affect refinements (*Birurim*) etc., is connected to the diminishment of the moon, which was caused through the prosecution of the moon etc.<sup>1551</sup> The cause and granting of room for the moon to be diminished is the matter of “these are not desirable to Him,”<sup>1552</sup> which caused the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*. The root of all of this, is caused by the absence of the Supernal light, this being the matter of the first restraint of *Tzimtzum*, whereupon He withdrew His great light to the side, (as explained in the discourse of his honorable holiness my father-in-law).<sup>1553</sup> Nevertheless, through Kingship-*Malchut* affecting refinements (*Birurim*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) etc., to the point of the ultimate perfection and “transformation of darkness to light,”<sup>1554</sup> this brings about the nullification of all matters of concealment, hiddenness, and constriction etc., and the light of *HaShem*-יהוה, blessed is He, that illuminated before the first *Tzimtzum*, is brought down.

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<sup>1550</sup> Likkutei Torah of the Arizal, (Chayei Sarah) Genesis 23:2, and elsewhere.

<sup>1551</sup> Talmud Bavli, Chullin 60b

<sup>1552</sup> See Midrash Bereishit Rabba 3:2; 9:2, and elsewhere.

<sup>1553</sup> The discourse entitled “*Al Kein Yomru HaMoshlim*” 5691 (Sefer HaMaamarim 5691 p. 319 and on).

<sup>1554</sup> See introduction to Zohar, Zohar I 4a

This is as explained in the previous discourse,<sup>1555</sup> about what is stated at the splitting of the sea,<sup>1556</sup> “There was a cloud and darkness, and it illuminated the night.” That is, the fact that it simply states, “and it illuminated the night” (without having to specifying who illuminated) means that it refers to the “cloud and darkness,” meaning that the darkness itself illuminated.<sup>1557</sup>

To explain, at the beginning of creation the verse states,<sup>1558</sup> “God separated between the light and the darkness.” That is, before the separation, the light was subsumed in its root and source, this being the concealment and darkness that transcends revelation.

However, for the light to be drawn to illuminate in a revealed way, a matter of separation was necessary, this being the matter of the [restraint of] *Tzimtzum*, the veil (*Masach*), and the separating partition (*Parsa*) etc., beginning with the first restraint of *Tzimtzum*. Through this the light was separated from the darkness.

That is, the darkness remained above, in the aspect of the concealment and hiddenness of His Essential Self, this being the matter [expressed in] the verse,<sup>1559</sup> “He made darkness His concealment,” and thereby only a glimmer of a radiance alone is drawn down to be in the aspect of the revelation of light.

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<sup>1555</sup> The discourse entitled “*K’Yemei Tzeitcha* – Like the days when you went out of the land of Egypt,” of the final day of Pesach of this year, 5724, Discourse 28, Ch. 2 and on (Sefer HaMaamarim 5724 p. 185 and on, and the citations there).

<sup>1556</sup> Exodus 14:20

<sup>1557</sup> See Maamarei Admor HaZaken 5568 Vol. 1, p. 171

<sup>1558</sup> Genesis 1:4

<sup>1559</sup> Psalms 18:12

The same is so of the drawing down and revelation of the light through subsequent restraints (*Tzimtzumim*) and partitions (*Parsa'ot*), such as the partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), until the partition (*Parsa*) between the holy and the opposite of holiness.<sup>1560</sup>

However, at the splitting of the sea, the verse states,<sup>1561</sup> “The angel of God who had been going in front of the camp of Israel moved and went behind them.” That is, it no longer separated and acted as a partition (*Parsa*) etc., and therefore “there was a cloud and darkness, and it illuminated the night.” In other words, [at that time] the aspect of darkness that transcends revelation, as it is before the constriction and separation – that is, the aspect of concealment and hiddenness of His Essential Self - illuminated in a state of revealed light for the Jewish people.

This also is the matter of [the continuation],<sup>1562</sup> “He transformed the sea to dry land and the water split,” and the verse,<sup>1563</sup> “He transformed the sea to dry land.” That is, from the aspect of the concealment (“the sea-*Yam*-ים”) there was made to be revelation (“dry land-*Yabashah*-יבשה”).<sup>1564</sup>

About this our sages, of blessed memory, stated,<sup>1565</sup> “Come and see, how great were those who descended into the

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<sup>1560</sup> See Torah Ohr, Lech Lecha 12c and on, and elsewhere.

<sup>1561</sup> Exodus 14:19

<sup>1562</sup> Exodus 14:21

<sup>1563</sup> Psalms 66:6

<sup>1564</sup> See Torah Ohr, Beshalach 62a and elsewhere.

<sup>1565</sup> Midrash Shemot Rabba 23:15

sea. How much did Moshe prostrate himself and implore before the Ever Present One, until he saw the image [of His glory], as the verse states,<sup>1566</sup> ‘Show me now Your glory.’ The Holy One, blessed is He, said to him,<sup>1567</sup> ‘You will not be able to see My face.’ Ultimately, He showed him with a sign etc. However, those who emerged from the sea, each and every one of them would point with his finger and say,<sup>1568</sup> ‘This is my God, and I will glorify Him.’”

This is as our sages, of blessed memory, taught,<sup>1569</sup> that “even babes and infants said, ‘This is my God, and I will glorify Him,’” and,<sup>1570</sup> “Even fetuses in their mother’s womb recited song.” Thus, this certainly is so of those about whom it states, “they were first to recognize Him.” This is to such an extent that [it states],<sup>1571</sup> “A maidservant at the sea saw what [even the prophet] Yechezkel did not see etc.”

All this was due to the great superiority and elevation of [what is expressed in the verse], “there was a cloud and darkness, and it illuminated the night.” Namely, that there was an illumination of the aspect of the darkness that transcends revelation, the aspect indicated by [the verse],<sup>1572</sup> “He made darkness His concealment,” meaning, as He is before the restraint of *Tzimtzum* and separation etc.

There then was a nullification of all constrictions (*Tzimtzumim*) and partitions (*Parsa’ot*) etc., as the verse

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<sup>1566</sup> Exodus 33:18

<sup>1567</sup> Exodus 33:20

<sup>1568</sup> Exodus 15:2

<sup>1569</sup> Talmud Bavli, Sotah 30b

<sup>1570</sup> Talmud Bavli, Sotah 30b *ibid.*

<sup>1571</sup> Mechilta Beshalach 15:2

<sup>1572</sup> Psalms 18:12

states,<sup>1573</sup> “I separated (*Machatzti*-מִחַצְתִּי) and I will heal,” to the point that there will be an illumination of the light as it is before the restraint of *Tzimtzum*, in the concealment of His Essential Self, blessed is He.

#### 4.

However, we still must understand all the above with additional explanation.<sup>1574</sup> For, according to *HaShem*’s-הו"ה Supernal intent the constriction of the *Tzimtzum* was necessary, being that the existence of the worlds comes through this, such that in this physical world there are physical things within which Torah and *mitzvot* manifest. How then is it possible that there itself, the light that precedes the restraint of the *Tzimtzum* will illuminate, this being the matter of a dwelling place in the lower worlds, as our sages, of blessed memory taught,<sup>1575</sup> “The Holy One, blessed is He, desired to have a home for Himself in the lower worlds.”

The matter of a home is that the essential self of the one who dwells in it is revealed in it.<sup>1576</sup> In other words, the

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<sup>1573</sup> Deuteronomy 32:39; See Midrash Kohelet Rabba 1:3; *Hemshech* 5672 Vol. 2, p. 851

<sup>1574</sup> See the discourse entitled “*Vayehiy HeAnan v’HaChoshech*” 5675 (*Hemshech* 5672 Vol. 2 p. 934 and on); Also see the discourse entitled “*v’Nigleh Kvod HaShem*,” of the last day of Pesach 5715, and the discourse entitled “*Vayehiy BaYom HaShemini*” of Shabbat Parshat Shemini, Shabbat Mevarchim Iyyar, 5715, translated in The Teachings of The Rebbe 5715, Discourse 12 & Discourse 13 (Sefer HaMaamarim 5715, p. 117 and on; p. 124 and on).

<sup>1575</sup> Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

<sup>1576</sup> 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 p. 997; *Hemshech* 5666 p. 3.

Essential Self of the One Above should openly be revealed in the existence of the lower beings who were brought into being through the restraint of the *Tzimtzum*.

Now, to understand this, we first must preface with an explanation of the matter of *Tzimtzum* in general. That is, the concealment affected by the *Tzimtzum* is in two matters: The first matter is the withdrawal of the limitless light (*Ohr HaBli Gvul*). That is, through the *Tzimtzum* the limitless light of the Unlimited One became concealed and subsumed in its source. Through this, the second matter was brought about, this being the constriction and concealment of the light, in that it comes by way of measure and limitation, so much so, that there is a matter of division in it etc.

To explain the effect of the *Tzimtzum* and withdrawal of the limitless light; before the *Tzimtzum*, when the limitless light of the Unlimited One filled the entire space of the void, the limitless light of the Unlimited One was sensed in the place of the void. Due to this, Godliness was sensed simply, whereas novel being was sensed as being a novelty. However, through the *Tzimtzum*, by which the limitless light was withdrawn and therefore not sensed in the space of the void, this caused a sense of [independent] existence and a sense of self (*Yeshut*), which then became sensed simply, whereas Godliness is sensed as being the novelty.

To further explain, just as presently the sense of [independent] existence and self (*Yeshut*) is sensed simply, meaning that one needs no preparation and toil, by contemplating with his intellect and grasp etc., until he comes to sense himself (*Yeshut*). It rather is a matter that comes

naturally and automatically, to the extent that, in and of himself, it does not apply for a person to relate to any other sense.

In the same way, (as it is before the restraint of the *Tzimtzum*) the sense of Godliness is simple, and there is no need for any preparation or toil through intellectual contemplation and grasp etc., for the Godliness finally be sensed. Rather, the sense of Godliness is simple, like something natural.

The difference is that when the sense of Godliness comes through intellectual contemplation and comprehension, (not by way of simplicity, but by way of novelty, since the matter became novel for him through the intellectual contemplation) then even when he indeed grasps the matter and it is strongly established in him, there nevertheless is room for other presumptions, so much so, that even opposite presumptions etc. are possible.

This is especially so if one's grasp of Godliness comes after removing the concealment and hiddenness brought about through questions etc., in which case it is certain that even after the matter has become firmly settled and established in him, there still is room for alternate presumptions etc. In contrast, this is not so when one's sense of Godliness is (not through being preceded by contemplation etc., but is rather simple, in which case there is absolutely no room for alternate presumptions.

## 5.

This may be understood from how it was at the splitting of the sea, at which time there was a simple revelation of



Godliness by way of sight, to the point that “each and every one of them would point with his finger and say,<sup>1577</sup> ‘This is my God etc.,’”<sup>1578</sup> and beyond this,<sup>1579</sup> “a maidservant saw at the sea what [even the prophet] Yechezkel did not see etc.,” what even our teacher Moshe, the father of all the prophets “had to prostrate himself and implore before the Ever Present One” etc. (as explained in chapter three).

The explanation is that prophecy is not in a way of the simple natural revelation of Godliness. This is because there are various prerequisites [that one must fulfill] to be fitting for prophetic revelation. This is as our sages, of blessed memory, stated,<sup>1580</sup> “The *Shechinah* only rests upon one who is wise, mighty, wealthy etc.”

Moreover, even when there is a drawing down of prophetic revelation, it is something wondrous that transcends the natural order, such that the natural order is incapable of receiving it. This is why [to receive prophecy] one had to be divested of his physicality and his senses had to be nullified.<sup>1581</sup> This is as the verse states,<sup>1582</sup> “He too shed his garments [and prophesied],” and,<sup>1583</sup> “I saw and fell upon my face [and I heard a voice speaking].”

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<sup>1577</sup> Exodus 15:2

<sup>1578</sup> Midrash Shemot Rabba 23:15

<sup>1579</sup> Mechilta Beshalach 15:2

<sup>1580</sup> Talmud Bavli, Shabbat 92a; Also see Mishneh Torah, Hilchot Yesodei HaTorah 7:1

<sup>1581</sup> See Tanya, Kuntres Acharon 156a citing Zohar, Ra'aya Mehemna, Mishpatim; Ohr HaTorah, Sukkot p. 1,715 and on; Sefer HaMaamarim 5710 p. 118; Discourse entitled “*Bati LeGani* – I have come to My garden” 5715, Ch. 5, translated in The Teachings of The Rebbe 5715, Discourse 8 (Torat Menachem, Sefer HaMaamarim Bati LeGani, Vol. 1, p. 160 and on).

<sup>1582</sup> Samuel I 19:24, and see Radak there and to Kings II 9:11

<sup>1583</sup> Ezekiel 1:28

Even in regard to our teacher Moshe, whose level of prophecy was higher than all other prophets, as the verse states,<sup>1584</sup> “Never again has there arisen in Israel a prophet like Moshe etc.,” and he had the strength of mind to understand the words of the prophecy, while retaining full control of all his faculties etc.,<sup>1585</sup> nevertheless, he too required the prerequisites of being “wise, mighty, wealthy etc.,” for the spirit of prophecy to rest upon him.

In contrast, this was not so at the splitting of the sea, at which time the revelation of Godliness was in a way of sight to everyone, without any prerequisites or preparations etc., such that even “a maidservant saw etc.” This was a likeness and foretaste of the revelation of the coming future, as the verse states,<sup>1586</sup> “I will pour My spirit upon all flesh, and your sons and daughters will prophesy etc. I will pour out My spirit even upon the servants and the maidservants in those days.”

In other words, the revelation of Godliness (which is the matter of prophecy) will then be something that is natural. This is why even little boys and girls, who have no relation to contemplation etc., will also prophesy etc. This matter is the revelation of Godliness in a way of simplicity, as something that is natural.

This specifically stems from the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, as He is in the concealment in His Essential Self, before the

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<sup>1584</sup> Deuteronomy 34:10

<sup>1585</sup> Mishneh Torah, Hilchot Yesodei HaTorah 7:6

<sup>1586</sup> Yoel 3:1-2

restraint of the *Tzimtzum* and before the separation between the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which remained concealed, and the radiance drawn down to be in the aspect of the revelation of light. This is because the radiance drawn down to be the aspect of the revelation of light (*Ohr*), comes in a way of inwardly manifest light (*Ohr Pnimi*), which necessitates that there be various levels in this etc.

However, for there to be the revelation of *HaShem's*-יהו"ה Godliness to everyone in a way of simplicity, like something natural, this stems solely from the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, as He is before the restraint of the *Tzimtzum*. This revelation will occur in the coming future, and a foretaste of it was experienced at the splitting of the sea. This is as explained before (in chapter three) in explanation of the verse,<sup>1587</sup> "The angel of God who had been going [in front of the camp of Israel moved and went behind them] etc. And there was a cloud and darkness, and it illuminated the night." That is, due to this, Godliness became [sensed] simply, as something natural for everyone equally.

In other words, when it comes to the matter of understanding and comprehending Godliness, there indeed are different levels. For certainly, there utterly is no comparison between the understanding and comprehension of a maidservant at the splitting of the sea, and the understanding and comprehension of our teacher Moshe. Rather, it is in the matter of perceiving Godliness in a way of simplicity that all

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<sup>1587</sup> Exodus 14:19-20

are equal. This is like [the verse about] the coming future,<sup>1588</sup> “They will no longer teach, each man his fellow... for they will all will know Me, from their smallest to their greatest.” That is, even though in regard to the matter of understanding and comprehending there will be different levels “from their smallest to their greatest,” nonetheless, in regard to the matter of recognizing and seeing the Essential Being of Godliness, all will be equal.

This likewise is the meaning of [the statement],<sup>1589</sup> that Moshiach will teach knowledge to the entire nation. At first glance, this is not understood, for how it is possible for one man to carry millions of people etc.? However, the explanation is that this teaching will not be by way of understanding and comprehension, but by way of seeing.<sup>1590</sup> In other words, they all will see the essential being of Godliness simply, like something natural, as the verse states,<sup>1591</sup> “The earth will be filled with the knowledge of *HaShem*-יהו"ה as the water covers the ocean floor.”

All this will be due to the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who precedes the *Tzimtzum*, which will take place in the coming future, similar to the foretaste of this that took place at the splitting of the sea.

Now, there also was a foretaste of this at the beginning of creation, before the sin of the tree of the knowledge [of good and evil], when Adam, the first man, was in the Garden of Eden

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<sup>1588</sup> Jeremiah 31:33

<sup>1589</sup> Mishneh Torah, Hilchot Teshuvah 9:2; Likkutei Torah, Tzav 17a and on.

<sup>1590</sup> Likkutei Torah, Tzav ibid.

<sup>1591</sup> Isaiah 11:9

(*Gan Eden*), in which there literally was a revelation of Godliness, and physicality was not at all sensed. Moreover, even immediately after the sin, the verse states,<sup>1592</sup> “They heard the voice of *HaShem* God-*HaShem Elohi*”מִן־אֱלֹהִים” moving through the Garden etc.” That is, the voice of *HaShem*-יהו"ה spoke to Adam in the Garden of Eden (*Gan Eden*) and even spoke to Kayin,<sup>1593</sup> without any prior preparation etc., and in a way of simplicity.

The same is so of lofty souls for whom the veil has been split and who descended down as they are Above, not by way of a *Tzimtzum*. They therefore are in a state of the ultimate self-nullification (*Bittul*), so much so, that they do not see the physicality and “somethingness” (*Yeshut*) of the world, but instead [perceive] the Godly “nothingness-*Ayin*-אין” that brings it into existence.

This is also the meaning of what our sages, of blessed memory, stated<sup>1594</sup> about our forefathers, that even while in this world, the Holy One, blessed is He, gave them a foretaste of the coming world. That is, for them Godliness was literally openly revealed, such that all their physical matters were literally Godliness.

How much more will this certainly be so in the coming future, at which time there literally will be the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in a way that is openly seen and revealed to all, as the verse

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<sup>1592</sup> Genesis 3:8

<sup>1593</sup> Genesis 4:9

<sup>1594</sup> Talmud Bavli, Bava Batra 16b and on

states,<sup>1595</sup> “The glory of *HaShem*-יהו"ה will be revealed, and all flesh will see [that the mouth of *HaShem*-יהו"ה has spoken].”

6.

However, presently the very opposite is so, that Godliness is not seen or revealed at all, and all revelations of light are a novelty and a great wonder, whereas that which is grasped simply, in an automatic way, is the “somethingness” (*Yeshut*) and existence of the world. This is to such an extent that even for our forefathers, for whom all their matters were Godliness, the beginning of their toil in serving *HaShem*-יהו"ה, blessed is He, was in a way of novelty.

For example, [it states],<sup>1596</sup> “Avraham was three years old when he recognized his Creator.” However, this was only a general recognition, like a child who recognizes his father but has no knowledge that he is his father because he gave birth to him etc. He rather only has the general recognition that he is his father etc.

Moreover, [his recognition] was not in a way that it penetrated the innerness of his soul, such that it was like a natural thing for him, but rather even this general recognition came after first being preceded by concealment. That is, he too first perceived the existence of the world, and afterwards there was the novel introduction in him of the recognition of Godliness.

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<sup>1595</sup> Isaiah 40:5

<sup>1596</sup> Talmud Bavli, Nedarim 32a

This is as stated in Midrash,<sup>1597</sup> “This is analogous to a person who was passing from place to place and saw a building with a [candle] burning in it. He said, ‘Is it possible that no one is in charge of this building?’ The owner of the building looked at him and said, ‘I am the owner of the building.’ So likewise, because Avraham said, ‘Is it possible that this world has no Master?’ the Holy One, blessed is He, gazed upon him and said, ‘I am the Master of the world etc.’” (It was only later that Godliness became simple for the forfathers, in a way of reward, in that the Holy One, blessed is He, granted them a foretaste of the coming world, and they then perceived only Godliness etc.)

The same is so of Rabbi Shimon Bar Yochai. That is, even though his service of *HaShem*-יהוה, blessed is He, was of the greatest of levels and of the utmost self-nullification (*Bittul*), as he said,<sup>1598</sup> “I am bound [to the Holy One, blessed is He] with one knot etc.,” and miracles were commonplace for him,<sup>1599</sup> and it was by his hand that the inner aspects (*Pnimityut*) of the Torah began to be revealed,<sup>1600</sup> nevertheless, all this was in a way of novelty and was a wondrous thing, which is the opposite of the natural order. Therefore, even that which he revealed of the inner aspects (*Pnimityut*) of the Torah was in a way of mysteries and secrets etc., and was only revealed to singularly special individuals. (In contrast, this is not so of the coming future, at which time the inner aspects (*Pnimityut*) of the Torah will be revealed to everyone. Moreover, it will not be in

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<sup>1597</sup> Midrash Bereishit Rabba 39:1

<sup>1598</sup> Zohar III 288a (Idra Zuta)

<sup>1599</sup> Talmud Bavli, Me’ila 17b

<sup>1600</sup> Also see the introduction of Rabbi Chayim Vital (Hakdama 1) to Shaar HaHakdamot, and elsewhere.

a way of mysteries and secrets etc., that is, in a way of novelty and wondrousness, but rather in a way of simplicity.)

All this is due to the first *Tzimtzum*, upon which there was the withdrawal of the limitless light (*Ohr HaBli Gvul*), so that it is not seen and revealed, so that there could be the sense of the space of the void. In other words, even though presently, after the *Tzimtzum*, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, fills the entire space of the void, nonetheless, relative to the creations it is in a state of concealment and withdrawal. Therefore, they sense the matter of their existence and “somethingness” (*Yeshut*) simply, whereas revelation of Godliness comes about specifically through toil, and it comes in a way of novelty, like something wondrous.

## 7.

The second matter brought about by the *Tzimtzum* is that through it is the aspect of the light (*Ohr*) which is for the worlds, which comes in a state of measure and limitation, and is separated until it comes in a way of division. (This is because it only is after the light comes to be in a state of measure and limitation that the matter of division is applicable to it, meaning that there is an end to one level and the beginning of another level etc. In contrast, in the limitless light (*Ohr HaBli Gvul*) the matter of division is inapplicable.)

This matter comes about through the concealment of the limitless light of the Unlimited One, when it was intermingled and included in the aspect of the limitless light of the Unlimited



One. That is, even though the aspect of the limitless light of the Unlimited One also is only a radiance relative to the Essential Self of the Singular Preexistent Intrinsic One, *HaShem*-יהו"ה Himself, blessed is He, on the other hand, the light that comes by way of measure and limitation, is also drawn from His Essential Self, blessed is He.

Nonetheless, there is a vast difference between them. That is, the light that is in a state of limitlessness is that which the Essential Self of the Singular Preexistent Intrinsic One, *HaShem*-יהו"ה, blessed is He, reveals [as] a light that is similar to His Essential Self. In contrast, the light that comes in a way of measure and limitation is that which His Essential Self reveals [as] a light (that is unlike His Essential Being, but is rather) in accordance with the way of the worlds. Thus, from this perspective – relative to the creations – His Essential Self is revealed to a greater extent from the aspect of the limitless (*Bli Gvul*), more than He is revealed from the aspect of the limited (*Gvul*), even though, in truth, even the aspect of the limitless (*Bli Gvul*) does not reveal His Essential Self, in that we have no knowledge of His Essential Self etc.<sup>1601</sup>

Thus, as long as there was an illumination of the aspect of the limitless light of the Unlimited One, which is unlimited (*Bli Gvul*), included within it was also the aspect of the light that comes with measure and limitation. (This is similar to the verse,<sup>1602</sup> “Let there be a firmament... and let it separate between water and water,” in that before the separation, the

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<sup>1601</sup> There is a small portion missing at this juncture. [See, however, Keter Shem Tov (Kehot), Section 3.]

<sup>1602</sup> Genesis 1:6-7

lower waters were included in the upper waters.) Only through the concealment of the limitless light (*Ohr HaBli Gvul*) was it thereby caused to be a revelation the light that comes separate unto itself with measure and limitation, so much so, that it comes to be divided into ten *Sefirot* etc.

However, this matter is still not understood. For, how can a matter of division come about from His simple Oneness (*Achdut Peshutah*)? [This may be better understood] with the known preface about the three views regarding the matter of the *Sefirot*.<sup>1603</sup> The view of Rabbi Menachem Recanati<sup>1604</sup> is that the *Sefirot* are the vessels (*Keilim*), whereas the light (*Ohr*) is completely simple, and that according to the manner of the vessel (*Kli*), that is how [the light] acts through it, like a craftsman who uses each tool according to the function unique to it.

However, Pardes Rimonim, questions this,<sup>1605</sup> because based on this, it could seem as if He, blessed is He, knows with a knowledge that is external to Him etc. Thus, the view of the Pardes<sup>1606</sup> is that the *Sefirot* are [both] the lights (*Orot*) and the vessels (*Keilim*), but that division stems from the vessels (*Keilim*).

This is analogous to the light of the sun which illuminates through many windows and various kinds of white,

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<sup>1603</sup> See *Ohr HaTorah*, Inyanim p. 258 and on; Hagahot to the discourse entitled “*Patach Eliyahu*” 5658 p. 13 and on; *Sefer HaMaamarim* 5668 p. 196 and on; Also see *Sefer HaArachim Chabad*, Vol. 4, section on “*Orot d’Sefirot – ‘Peshitutam’* and ‘*Tziyuram*.’”

<sup>1604</sup> In his book *Ta’amei HaMitzvot*, cited in Chayat (Rabbi Yehudah Chayat) Ch. 3, *Pardes Rimonim*, Shaar 4 (Shaar Atzmut v’*Keilim*) Ch. 1 and on.

<sup>1605</sup> *Pardes Rimonim*, Shaar 4 (Shaar Atzmut v’*Keilim*), Ch. 3.

<sup>1606</sup> *Pardes Rimonim*, Shaar 4 (Shaar Atzmut v’*Keilim*), Ch. 4.

red, and green tinted glass. To the eye of the beholder, the light will appear in various colors of white, red, and green etc., however the light itself acquires no variation. It remains simple, as it is, and [the variation] only appears to be so, to the eye of the beholder.

Now, there is another lower analogy for this.<sup>1607</sup> That is, it is like water filling various colored [glass] vessels. Though in and of themselves, the waters are simple and colorless, nonetheless, when they fill the vessels, they take on the appearance of the color of the vessel, whether it is green or red etc. However, no change takes place in the waters themselves, and they remain essentially simple.

The same is so Above in regard to the light (*Ohr*) that manifests within the vessels (*Keilim*), that to the creatures they appear according to the color of the vessel (*Kli*). That is, when the light manifests in the vessel (*Kli*) of Kindness-*Chessed*, it then actualizes the act of Kindness-*Chessed*, and the same is so of all the *Sefirot*. However, in and of itself, the light (*Ohr*) is simple.

Nonetheless, according to the view of Pardes, the vessels (*Keilim*) are not separate from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, like the tools of a craftsman. In other words, they are not in the aspect of creations (*Nivra'im*-נבראים), but are in the aspect of emanations (*Ne'etzalim*-נאצלים). Thus, since they are emanations (*Ne'etzalim*-נאצלים) they are not outside His Essential Self, Heaven forbid to think so, but they rather are Godliness.

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<sup>1607</sup> See Sefer HaArachim ibid. p. 122 and the notes there.

Therefore, according to the view of the Pardes, there is no room to question and posit that He, blessed is He, knows with a knowledge that is outside of Himself. For, even if the knowledge of the light (*Ohr*) is through the vessel (*Kli*), nevertheless, the vessel (*Kli*) is also Godliness, and it does not apply to say that Godliness is outside His Essential Self etc.

However, even according to the view of the Pardes, there is the question of how the vessels (*Keilim*) came into being from His Essential Self, since this would be a coming into being of multiplicity from His Simple Oneness. On a deeper level, this question not only stems from the vessels (*Keilim*), but even from the lights (*Orot*). For, even according to the view that the lights (*Orot*) are simple, and that the light of Kindness-*Chessed* solely is that He emanates the existence of the Kindness-*Chessed*, this being the vessel (*Kli*), nevertheless, since this light (*Ohr*) emanates the vessel (*Kli*) of Kindness-*Chessed*, and another light (*Ohr*) emanates the vessel (*Kli*) of Might-*Gevurah* etc., it must be said that the light (*Ohr*) too has some relation to Kindness-*Chessed* or Might-*Gevurah*.

This is especially so considering the known matter,<sup>1608</sup> that the vessels (*Keilim*) came from the thickening of the light (*Ohr*). This being so, certainly, even in the light (*Ohr*) there is a certain matter of form, and it only is relative to the vessel (*Kli*) that [the light] is [considered] to be simple.

However, the explanation is that in truth, there is no question in the first place, as to how multiplicity and division

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<sup>1608</sup> Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 3 and on; Shaar 47 (Shaar Seder ABY<sup>7</sup>A) Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27-30.

could come from His Essential Self, blessed is He. This is because His Essential Self cannot at all be described nor defined by any parameters whatsoever. In other words, He is not limited to a matter of simplicity that transcends multiplicity and division, but is rather the ultimate simplicity, such that it even is possible for matters of multiplicity and division to stem from Him.

This is similar to how it is in the matters of limitation (*Gvul*) and limitlessness (*Bli Gvul*). For, as stated in Avodat HaKodesh,<sup>1609</sup> because the Unlimited One is perfect without any lacking, therefore He also has the power of limitation (*Ko'ach HaGvul*). For, if one was to say that He possesses the power of limitlessness, but does not possess the power of limitation, he would be causing lacking to His perfection. Rather, just as He possesses the power of limitlessness (*Bli Gvul*) so likewise He possess the power of limitation (*Gvul*).

In other words, in truth, the Unlimited One, who truly is Unlimited (*Bli Gvul*), negates both limitation (*Gvul*) and limitlessness (*Bli Gvul*). Thus, as explained before, it only is in relation to the creatures that there is a greater degree of revelation of His Essential Self in an aspect of limitlessness (*Bli Gvul*) than in the aspect of limited (*Gvul*). However, in truth, even the aspect of limitlessness (*Bli Gvul*) does not reveal His Essential Self, being that His Essential Self is neither limited (*Gvul*) nor limitlessness (*Bli Gvul*), in that both are only aspects of revelation (*Gilyim*). However, His Essential Self is in the

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<sup>1609</sup> Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Part 1, Ch. 8

aspect of His ability (*Yecholet*),<sup>1610</sup> that is, He has the ability (*Yecholet*) to illuminate, and He has the ability (*Yecholet*) not to illuminate, and His ability for both is equal.<sup>1611</sup>

However, when the limitless power (*Ko'ach HaBli Gvul*) of the Unlimited One illuminates, then His power of limitation (*Ko'ach HaGvul*) cannot illuminate. It is only because of the *Tzimtzum*, through which the power of limitlessness (*Ko'ach HaBli Gvul*) was withdrawn and subsumed in its source, that the power of limitation (*Ko'ach HaGvul*) was thereby revealed, beginning with the power of limitation (*Ko'ach HaGvul*) as it is in the Unlimited One, *HaShem*-יהוה, blessed is He.

This refers to the fact that the limitless light of the Unlimited One, who is without limitation, estimated in Himself<sup>1612</sup> that there should be a measured and limited light, such that the light comes forth in a state of measure and limitation, in an aspect of divisions, beginning with how it is in the lights (*Orot*) of the world of Emanation (*Atzilut*), which although are simple relative to the vessels (*Keilim*), it nevertheless applies for them to have form, such that the vessels (*Keilim*) are made from the thickening of the light (*Ohr*), (as mentioned before).

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<sup>1610</sup> See the discourse entitled “*Shiviti* – I have set *HaShem* before me always” of Shabbat Parshat Naso 9 Sivan, 5720, translated in *The Teachings of The Rebbe* 5720, Discourse 21, and the citations there

<sup>1611</sup> Also see at length in *Hemshech* 5666 p. 188 and on.

<sup>1612</sup> See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

## 8.

Now, through the general matter of the *Tzimtzum*, in that the limitless light (*Ohr HaBli Gvul*) was withdrawn, thus causing the separation, drawing down, and revelation of light that comes in a state of measure and limitation, this being the matter of the separation between the light and the darkness, in that the darkness remained Above, in the aspect of the hiddenness and concealment of His Essential Self, and there then was a drawing down and revelation of radiance that comes by way of measure and limitation, it then is possible for there to be the novel existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (after the separation of the partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), all the way to this lowly world, of which there is no lower world in regard to the concealment of His light, blessed is He, with doubled and quadrupled darkness etc.<sup>1613</sup> In other words, this is concealment, hiddenness and darkness in the literal sense.

This then, is the general matter of the descent of Kingship-*Malchut*, whose “feet descend etc.,” to the ultimate descent, as was caused by the sin of the tree of the knowledge [of good and evil]. All this was caused by the first *Tzimtzum*. The ultimate intent in this, is for there to be service of *HaShem*-יהו"ה, blessed is He, in the matter of affecting refinements

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<sup>1613</sup> See Tanya, Likkutei Aamarim, Ch. 37

(*Birurim*), this being the matter of [the verse] <sup>1614</sup> “She gives food (*Teref*-טרף) to her household etc.,” meaning to refine and clarify the hiddenness, concealment, and darkness etc., to the point that the darkness is transformed to light.

Through this, the intention of “the Holy One, blessed is He, in that He desired a home for Himself in the lower worlds,” is fulfilled, meaning that in the place of lowliness and darkness etc., there should be a revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as He is in the concealment of His Essential Self, blessed is He, as [indicated by the verse],<sup>1615</sup> “He made darkness His concealment,” referring to the aspect of darkness that transcends revelation.

With the above in mind, we can also explain the *Haftorah* of “*Machar Chodesh* – Tomorrow is the New Moon.” It is explained that specifically through the descent of the *Sefirah* of Kingship-*Malchut* in order to affect refinements (*Birurim*), the matter of ascent is caused in her, to the ultimate degree of ascent. This is similar to what was said before, that through the refinement of the darkness, there is a drawing down and revelation of the aspect of darkness that transcends the revelation of light.

The explanation<sup>1616</sup> is that the general matter of the diminishment of the moon (brought about by the first *Tzimtzum* etc.) is that the light (*Ohr*) is caused to be lacking in the aspect of Kingship-*Malchut*, and she descended to the worlds of

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<sup>1614</sup> Proverbs 31:15; See *Ohr HaTorah*, Na”Ch to Proverbs 31:15 (Vol. 1, p. 645 and on).

<sup>1615</sup> Psalms 18:12

<sup>1616</sup> See the end of the discourse entitled “*Vayomer Lo Yehonatan*” 5677 (*Sefer HaMaamarim* 5677 p. 71 and on).



Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) in order to affect refinements (*Birurim*) etc. She then is in a state of distance from *Zeir Anpin*, and it therefore is necessary for there to subsequently be a coming close of Kingship-*Malchut* to receive from the aspect of *Zeir Anpin*.

This matter is brought about through the nullification (*Bittul*) and ascent of Kingship-*Malchut*, this being the matter of “your seat will be empty,” in which “your seat-*Moshavecha*-*מושבך*” denotes “sitting-*Yeshivah*-*ישיבה*,” and indicates the spreading forth of Kingship-*Malchut* to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as the verse states,<sup>1617</sup> “*HaShem*-*יהו"ה* sits enthroned as King etc.”

This is analogous to the matter of sitting (*Yeshivah*) through which the stature of the one who is sitting is lowered and drawn down. Thus, the matter of “your seat will be empty,” is the matter of nullification (*Bittul*), so that from the entire stature of Kingship-*Malchut*, as she is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), she is made to only be a point (*Nekudah*-*נקודה*).

However, this is what causes the ascent and inclusion [Above] etc. This is the meaning of the continuation of the *Haftorah*,<sup>1618</sup> “Each man kissed the other and they wept with each other.” This is because the matter of kissing (*Neshikin*) stems from the strength of the love, so much so, that it cannot be revealed in speech. This is analogous to two faithful lovers who were distant from each other. When they subsequently come close, there then is a revelation of love, beyond what can

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<sup>1617</sup> Psalms 29:10

<sup>1618</sup> Samuel I 20:41

be contained in the vessel of the heart, and the matter of kissing (*Neshikin*) comes from this.

The same is so of the aspect of Kingship-*Malchut* upon her ascent to the world of Emanation (*Atzilut*) after the distance brought about through her descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, there then is a revelation of love that transcends the vessel of the “heart” of Supernal Man (*Adam HaElyon*).

Moreover, this revelation even transcends the vessel of the “brain,” this being the matter of tears stemming from the overflow of the intellect, such as Rabbi Akiva’s eyes, which flowed with tears as a result of the deep Torah secrets in the Song of Songs,<sup>1619</sup> [which his mind could not contain].<sup>1620</sup>

The *Haftorah* concludes, “Until Dovid surpassed (*Dovid Heegdeel*-דוד הגדיל).” This refers to the matter of the ascent of Kingship-*Malchut* even higher than the aspect of *Zeir Anpin*. For, at the beginning of the *Haftorah* it states,<sup>1621</sup> “Yehonatan said to him,” meaning that Dovid, who is the matter of the *Sefirah* of Kingship-*Malchut*, receives the bestowal from Yehonatan-יהונתן, which is a composite of “*Yeh*”o and *Natan*-נתן, in that it is *Yeh*”o-יה”ו who gives (“*Notein*-נותן”) the gift of bestowal to Dovid, who is the aspect of Kingship-*Malchut*. However, at the end of the *Haftorah* it states, “Until Dovid surpassed (*Dovid Heegdeel*-דוד הגדיל),” referring to the

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<sup>1619</sup> See Zohar I 98b (Midrash HaNe’elam); Ta”Z to Shulchan Aruch, Orach Chayim 288, Se’if Katan 2, citing Zohar Chadash; Also see Likkutei Torah, Teitzei 37d.

<sup>1620</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

<sup>1621</sup> Samuel I 20:18 – The *Haftorah* that is read on Shabbat Erev Rosh Chodesh.

matter of the ascent of Kingship-*Malchut* to even higher than the aspect of *Zeir Anpin*. This is the meaning of the verse about the coming future that,<sup>1622</sup> “The female will encompass the male,” and,<sup>1623</sup> “An accomplished woman is the crown of her husband.”

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, serving Him begins with nullifying (*Bittul*) oneself and accepting His yoke, which is the matter of “your seat will be empty.” That is, one must nullify his desires and his whole being, such that “my soul is as dust to all.”<sup>1624</sup> Through doing so, this causes all matters in the service of *HaShem*-יהו"ה, blessed is He, to be, such as having strong emotions (*Midot*) and expansive intellect (*Mochin*) etc., this being the matter indicated by the words “they kissed etc.,” (which stems from the strength of the revelation of love) “and they cried etc.,” (which stems from the overflow and excess of the intellect, brought about by the revelation of the secrets of the Torah).

This is to such an extent that one attains the [level of] perfection in the service of *HaShem*-יהו"ה, blessed is He, in a way that he bestows to the Torah, similar to “Dovid who would unify the Torah Above with the Holy One, blessed is He.”<sup>1625</sup> This is the ultimate truth and perfection in the matter of

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<sup>1622</sup> Jeremiah 31:22

<sup>1623</sup> Proverbs 12:4

<sup>1624</sup> See the liturgy of the “*Elo"hai Netzor*” at the end of the Amidah prayer; Also see Talmud Bavli, Brachot 17a

<sup>1625</sup> See Zohar III 222b (Ra'aya Mehemna); Sefer HaBahir (58) 196

studying the Torah for the sake of its name (*Lishmah*-לשמא), that is, for the Name of the Torah.<sup>1626</sup>

Through this, we come to the ultimate perfection in all these matters, which will be in the coming future, at which time the ascent of Kingship-*Malchut* will be complete, “Until Dovid surpassed (*Dovid Heegdeel*-דוד הגדיל),” (as discussed before), and there then will also be the ultimate perfection in the study of the Torah, through the revelation of the secrets of the Torah, this being the matter indicated by the verse,<sup>1627</sup> “Let Him kiss me with the kisses of His mouth,” until there will be the complete revelation of *HaShem*’s-יהו"ה Godliness in the whole world, even in animals, as the verse states,<sup>1628</sup> “The glory of *HaShem*-יהו"ה will be revealed, and all flesh will see etc.”<sup>1629</sup>

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<sup>1626</sup> Likkutei Torah, Shlach 47c and elsewhere; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part One, end of Gate Three – “Moreover, when Rabbi Meir said, “For its name (*Lishmah*-לשמא),” he meant for the “Name” of the Torah, in that it is the Torah of *HaShem*-יהו"ה, that is, the name of the Holy One, blessed is He, in that the entire Torah is composed of the names and titles of *HaShem*-יהו"ה, the Holy One, blessed is He. (See Zohar Mishpatim 124a; Zoharei Chamah there; Ramban’s introduction to his commentary to Torah; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem is One, as well as Shaarei Orah of Rabbi Yosef Gikatilla, and elsewhere.)

<sup>1627</sup> Song of Songs 1:2

<sup>1628</sup> Isaiah 40:5

<sup>1629</sup> The language of the concluding blessing of this discourse is missing.

## Discourse 30

“*Vayedaber... Kedoshim Tihiyu... –  
Speak... You shall be holy*”

Shabbat Parshat Acharei-Kedoshim, 13<sup>th</sup> of Iyyar, 5724  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1630</sup> “Speak to the entire congregation of the children of Israel and say to them: You shall be holy, because I, *HaShem*-יהוה your God, am holy.” Now, we must understand<sup>1631</sup> why this reason is given, that “because I am holy,” therefore, “You shall be holy.” Is it not so that “His holiness is beyond all comparison,”<sup>1632</sup> and “who can be likened to You? who is equal to You? Etc.”<sup>1633</sup>

Now, in his discourse on this verse (in the booklet of manuscripts recently freed from captivity),<sup>1634</sup> his honorable holiness, the Tzemach Tzedek cites the statement in Midrash Rabbah,<sup>1635</sup> “It is written,<sup>1636</sup> ‘You are exalted’ – You practice

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<sup>1630</sup> Leviticus 19:2

<sup>1631</sup> See the beginning of the discourse entitled “*Kedoshim Tihiyu*” in Maamarei Admor HaZaken 5562 Vol. 1, p. 174; Vol. 2, p. 420; Maamarei Admor HaEmtza’ee, Vayikra Vol. 2, p. 533; Sefer HaMitzvot of the Tzemach Tzedek 153b; Beginning of the discourse “*Daber el kol Adat Bnei Yisroel*” 5654 (Sefer HaMaamarim 5654 p. 245); 5679 (Sefer HaMaamarim 5679 p. 387).

<sup>1632</sup> See the liturgical hymn “*Yigdal*.”

<sup>1633</sup> See the liturgy of the “*Nishmat Kol Chai*” prayer.

<sup>1634</sup> Subsequently printed in Ohr HaTorah, Kedoshim p. 108 and on.

<sup>1635</sup> Midrash Vayikra Rabba 24:2

<sup>1636</sup> Psalms 92:9

exaltedness in the world... You granted holiness to the Jewish people forever, as it states, ‘You shall be holy.’” He explains<sup>1637</sup> that what is meant is that this is both a command [to be holy] and a promise that ultimately “You shall be holy.” (He brings an example of this from the explanation of the verse,<sup>1638</sup> “You shall love *HaShem*-יהו"ה your God,” which [also] is both in the form of a command and a promise.)<sup>1639</sup>

He continues by explaining that the verse,<sup>1640</sup> “You are exalted forever *HaShem*-יהו"ה,” indicates the matter of eternity, similar to the teaching of our sages of blessed memory,<sup>1641</sup> “Wherever [in Torah] the word ‘to Me-*Lee*-לי’ is stated, the matter is eternal and unmoving,” and is drawn from the matter of,<sup>1642</sup> “I *HaShem*-יהו"ה have not changed.”

This then, is the meaning of “You are exalted (*Marom*-מרומ) forever (*Le'Olam*-לעולם) *HaShem*-יהו"ה.” That is, from the aspect of His exaltedness (*Romemut*-רוממות) there is a drawing forth of the aspect of forever (*LeOlam*-לעולם) without cessation whatsoever. In other words, even the holiness of the Jewish people is eternal without change (“You granted holiness to the Jewish people forever”). This is likewise understood from the verse, “I *HaShem*-יהו"ה have not changed,” which concludes, “and you, the children of Yaakov have not ceased.”

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<sup>1637</sup> Ohr HaTorah *ibid.*; Also see Maamarei Admor HaEmtza'ee *ibid.* p. 579

<sup>1638</sup> Deuteronomy 6:5

<sup>1639</sup> Torah Ohr, Tisa 86c

<sup>1640</sup> Psalms 92:9

<sup>1641</sup> Midrash Vayikra Rabba 2:2

<sup>1642</sup> Malachi 3:6

## 2.

Now, this verse enumerates three aspects of holiness.<sup>1643</sup> The first aspect is in the statement, “Speak to the entire congregation of the children of Israel.” This is because, in and of themselves (even before the command “You shall be holy”) the children of Israel are “a holy nation.”<sup>1644</sup> The second aspect is the statement, “You shall be holy,” this being holiness in addition to the holiness of the children of Israel as they are, in and of themselves. The third is the statement, “Because I am holy,” which is even loftier than the holiness of “You shall be holy.”

That is, even though the words “because I am holy” are the reason given for “You shall be holy,” nevertheless, the holiness of “I am holy” is loftier. This is as Midrash states<sup>1645</sup> on the verse, “You shall be holy,” “Does it perhaps mean [that you will be] on par with Me? The verse therefore states, ‘Because I am holy,’ meaning, ‘My holiness is above your holiness.’” However, even so, the holiness indicated by “for I am holy,” this being “My holiness [which] is above your holiness,” is drawn to the Jewish people. This is understood from the fact that the verse states “because-*Kee*-כי,” which is the granting of a reason for “You shall be holy.”

This likewise<sup>1646</sup> is the meaning of the statement in Midrash,<sup>1647</sup> “This is analogous to the residents of a province

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<sup>1643</sup> See Ohr HaTorah ibid. p. 108

<sup>1644</sup> Exodus 19:6

<sup>1645</sup> Midrash Vayikra Rabba 24:9

<sup>1646</sup> See Ohr HaTorah ibid. p. 108

<sup>1647</sup> Midrash Vayikra Rabba 24:8

who crafted three crowns for the king. What did the king do? He placed one upon his head and two upon the heads of his children. The same is so of the three times that ‘Holy-Kadosh-קדוש’ is mentioned, by which the Holy One, blessed is He, is sanctified,<sup>1648</sup> “Holy, Holy, Holy is *HaShem* of Legions-*HaShem Tzva’ot*-יהו"ה צבאו"ת.’ He placed one upon His own head and two he placed on the heads of His children.”

In other words, the [first] two levels, these being the [holiness of] the “congregation of the children of Israel,” and “You shall be holy,” are the two crowns that He placed on the heads of His children. The aspect of “I am holy” is the crown that He placed on His own head.<sup>1649</sup> However, even the aspect of “I am holy,” this being the crown He placed on His head, is drawn to the Jewish people, as stated before.

This is also understood from the fact that the drawing forth of all three crowns, (including the one He placed on His head), is brought about through the residents of the province. Thus, since this is a matter that was brought about by the toil of the Jewish people in their service of *HaShem*-יהו"ה, blessed is He,<sup>1650</sup> therefore, even the crown that He placed on His head is drawn forth to them. However, this will only occur in the coming future.

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<sup>1648</sup> Isaiah 6:3

<sup>1649</sup> Also see *Matnot Kehunah* commentary to *Midrash Rabba* *ibid*.

<sup>1650</sup> As per the teaching of our sages, of blessed memory (*Talmud Bavli*, *Chullin* 91b), “The ministering angels do not recite song above until the Jewish people first recite song below etc.” We thus find that the crowning of the Holy One, blessed is He, by the angels, is dependent upon the Jewish people, specifically. See the discourse entitled “*Tze’ena u’Re’ena*” 5650, 5660, 5677, 5708, and elsewhere.



This is the meaning of the statement of our sages, of blessed memory,<sup>1651</sup> “In the future, the righteous (*Tzaddikim*) will have ‘Holy-*Kadosh*-שקדוש’ recited before them, like the way it is recited before the Holy One, blessed is He.” Now, the “Holy, Holy, Holy” recited before the Holy One, blessed is He, refers to all three crowns. [And although our sages, of blessed memory, used the terminology “like the way,” meaning that it only is similar to it, nonetheless, at the very least, there is a similarity in this to the holiness of the Holy One, blessed is He.] However, this revelation will only come about in the coming future, whereas presently, only two aspects of holiness are revealed.

This may be understood according to the commentary of the *Panim Yafot*,<sup>1652</sup> that when it states, “the children of Israel,” this also includes the fact that they are the children of Avraham and Yitzchak, as stated in *Midrash Rabbah*,<sup>1653</sup> that even Avraham and Yitzchak are (all) called “Yisroel.”

Now, based on the well-known matter,<sup>1654</sup> that the three forefathers, Avraham, Yitzchak, and Yaakov, are the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, it is understood that the first level of holiness (indicated by the words, “Speak to the entire congregation of the children of Israel”), stems from the aspects of *ChaGa”T*,<sup>1655</sup> primarily from

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<sup>1651</sup> Talmud Bavli, Bava Batra 75b

<sup>1652</sup> *Panim Yefot* to the beginning of *Kedoshim*, cited in *Ohr HaTorah* *ibid*.

<sup>1653</sup> *Midrash Bereishit Rabba* 63:3

<sup>1654</sup> See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*); *Pardes Rimonim*, Shaar 22 (*Shaar HaKinuyim*), Ch. 4; *Me’orei Ohr*, *Ma’arechet Aleph*, Section 27, and elsewhere.

<sup>1655</sup> An acronym for Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

the aspect of Splendor-*Tiferet*, being that Yisroel (Yaakov) is the aspect of Splendor-*Tiferet*.<sup>1656</sup>

The second level of holiness, (indicated by “You shall be holy”) is the aspect of the Crown-*Keter* of *Zeir Anpin*, and the third level of holiness, (indicated by “because I am holy”) is the aspect of the Crown-*Keter* of the Long Patient One-*Arich*.<sup>1657</sup> It is this [third] level that will be revealed in the coming future. (This concludes the content of the Tzemach Tzeddek’s discourse.)

### 3.

With the above in mind, we can add to the explanation of the verse, “Speak to the entire congregation of the children of Israel etc.” That is, this verse enumerates all levels in the order of the chaining down of the worlds (*Seder Hishtalshelut*) from below to Above. This is because, “the (entire) congregation (*Adat-תַּעֲדָה*),” refers to the *Sefirah* of Kingship-*Malchut*.<sup>1658</sup> This is because the *Sefirah* of Kingship-*Malchut* includes all ten *Sefirot*, and it therefore is called a “congregation-*Eidah-תַּעֲדָה*,” in that “no congregation consists of less than ten.”<sup>1659</sup> Now, in regard to the fact that it is called “the

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<sup>1656</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid*.

<sup>1657</sup> See the end of the discourse entitled “v’*Heetkadishtem*” 5626 (Sefer HaMaamarim 5626 p. 86); See the end of the discourse entitled “*Daber El Kol Adat Bnei Yisroel*” 5634 (Sefer HaMaamarim 5634 p. 252); 5679 (Sefer HaMaamarim 5679 p. 95 and on).

<sup>1658</sup> See Me’orei Ohr, Ma’arechet Ayin, Section 5; Ohr HaTorah, Vayakhel p. 2,097-2-098.

<sup>1659</sup> See Talmud Bavli, Sanhedrin 74b

entire (*Kol*-כל) congregation,” this is because Kingship-*Malchut* refines all the sparks included within her.

In regard to the words, “The children of Israel (*Bnei Yisroel*-בני ישראל),” the word “Israel-*Yisroel*” refers to the [three qualities] of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, (as explained before). “The **children** of Israel-*Bnei Yisroel*” (meaning that which is drawn down from *Yisroel*), refers to the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, (similar to [the explanation of] the verse,<sup>1660</sup> “All your children will be students of *HaShem*”-יהו"ה), being that they are the offshoots of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. The words, “You shall be holy,” refer to the Crown-*Keter* of *Zeir Anpin*, and the words, “because I am holy,” refer to the Crown-*Keter* of the Long Patient One-*Arich Anpin*, (as explained before). However, even the loftiest level, which is “because I am holy,” is drawn to the Jewish people, as explained before that even the third crown is drawn to the Jewish people, being that it is brought about through their service of *HaShem*”-יהו"ה, blessed is He.

This then, is the meaning of [the verse],<sup>1661</sup> “Holy, Holy, Holy is *HaShem* of Legions-*HaShem Tzva'ot*”-יהו"ה צבאו"ת, (which concludes), “the entire earth is filled with His glory.” For, since all three times that “Holy-*Kadosh*”-קדוש is mentioned relate to the service of *HaShem*”-יהו"ה, blessed is He, of those below, it therefore is drawn into “the entire earth.” It only is

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<sup>1660</sup> Isaiah 54:13; See Pardes Rimonim, Shaar 23 (*Erchei HaKinuyim*), section on “*Limmudei HaShem*”-למודי יהו"ה, cited and explained in Ohr HaTorah, Na”Ch Vol. 2, p. 837.

<sup>1661</sup> Isaiah 6:4

that presently the third crown is concealed, but in the coming future it will be revealed. This is as explained before, that,<sup>1662</sup> “In the future, the righteous (*Tzaddikim*) will have ‘Holy-*Kadosh*-שקדוש’ recited before them, similar to the way it is recited before the Holy One, blessed is He.”

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<sup>1662</sup> Talmud Bavli, Bava Batra 75b

## Discourse 31

“*V’La’Achoto HaBetulah... –  
And to his virgin sister...*”

Shabbat Parshat Emor, 20<sup>th</sup> of Iyyar, 5724

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

### 1.

The verse states,<sup>1663</sup> “For his virgin sister who is close to him, who was not [married] to a man; for her he will defile himself.” It is stated in Zohar,<sup>1664</sup> [and explained in various Chassidic discourses, amongst them the discourse entitled “*v’La’Achoto HaBetulah*” 5629,<sup>1665</sup> as well as the discourse by the same title in the booklet [of manuscripts] of the discourses of the Tzemach Tzedek that was recently redeemed and freed from captivity, the matter of which will soon be explained], “Rabbi Abba began, the verse states,<sup>1666</sup> ‘Who is this coming from Edom, with sullied garments from Botzrah etc.?’”

He explains that this verse refers to the coming redemption from Edom, this being the fourth exile, at which time “the Holy One, blessed is He, is destined to don garments of vengeance against Edom etc., until they become soiled , as the verse states,<sup>1667</sup> ‘I soiled all My garments.’” He concludes

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<sup>1663</sup> Leviticus 21:3

<sup>1664</sup> Zohar III 89a

<sup>1665</sup> Sefer HaMaamarim 5629 p. 186 and on; Also see the citations there.

<sup>1666</sup> Isaiah 63:1

<sup>1667</sup> Isaiah 63:3

stating, “Why will this be to such an extent? Because it is written, ‘For his virgin sister who is close to him etc., for her he will defile himself,’ that is, for her sake... to raise her up etc.”

2.

Now, to understand this, we must preface<sup>1668</sup> with the well-known matter,<sup>1669</sup> that the external forces derive no vitality from the *Sefirot* themselves, Heaven forbid. That is, they derive no vitality from the aspects of the lights (*Orot*) and vessels (*Keilim*) (bodies-*Gufim*) [of the *Sefirot*], but only from the aspect of their garments (*Levushim*).

Moreover, they do not even [derive vitality] from the inner aspect (*Pnimityut*) of the garments (*Levushim*), but only from the externality (*Chitzonyiut*) of the garments (*Levushim*). This is because the verse states,<sup>1670</sup> “I shall not give My glory to another,” and the garments (*Levushim*) are called “glory-*Kavod*-כבוד,” as we find [in Talmud] that<sup>1671</sup> “Rabbi Yochanan called his garments ‘my glory-*Mechadotai*-מכבודתי.” This being so, it is not understood how the forces of externality can receive from the aspect of the garments (*Levushim*) at all.

However, the explanation is that they derive [their vitality] specifically from the garments (*Levushim*) of the *Sefirah* of Kindness-*Chessed*. For, since *HaShem*’s-יהו"ה-

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<sup>1668</sup> See the discourse by the same title as this in Maamarei Admor HaZaken 5568 Vol. 1, p. 209 and on.

<sup>1669</sup> See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 3; Maamarei Admor HaZaken 5563 Vol. 1, p. 248 and on, and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 3, p. 973 and on.

<sup>1670</sup> Isaiah 42:8

<sup>1671</sup> Talmud Bavli, Shabbat 113a

Supernal Kindness-*Chessed* is in a way of limitless bestowal, it therefore is possible that even the forces of externality can receive and derive [vitality] from the garments (*Levushim*) of Kindness-*Chessed*, as we find with Avraham, who said,<sup>1672</sup> “O’ that Yishmael might live before You.”

In other words, since Avraham is the matter of the *Sefirah* of Kindness-*Chessed*, room was granted even for Yishmael etc., and as a result, it became possible for the external husks (*Kelipot*) - that is, those who oppose *HaShem*-ה' and His anointed one and oppose His people Israel - to derive vitality, such that the matter of exile is caused etc.

Therefore, for the redemption from exile and the nullification of vitality to the forces of externality to be, the Holy One, blessed is He, must don His garment of Victory-*Netzach*, that stems from the quality of Judgment-*Din* and Might-*Gevurah*, to rise and stand against the enemy, to wage war with him and vanquish him etc., as the verse states,<sup>1673</sup> “Why is Your garment red?” That is, the Holy One, blessed is He, will don the garments of Judgment-*Din* and Might-*Gevurah* (which are red) and are garments of vengeance. Through this, there will be the nullification of the forces of externality deriving any vitality.

This is also the meaning of the verse,<sup>1674</sup> “Their lifeblood spurted out on My garments, so I soiled all My garments.” “Their lifeblood-*Nitzcham*-נִצְחָם” refers to the vitality they derived until now from the aspect of the garments

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<sup>1672</sup> Genesis 17:18

<sup>1673</sup> Isaiah 63:2

<sup>1674</sup> Isaiah 63:3

of Kindness-*Chessed*, which is the matter of the quality of Victory-*Netzach*-נצח, which is an offshoot of Kindness-*Chessed*.

However, through being victorious-*Nitzu'ach*-ניצוח in the war, which stems from Victory-*Netzach* of Judgment-*Din*, that which the forces of externality received from the aspect of Victory-*Netzach* of Kindness-*Chessed* is withdrawn from them. This then, is the meaning of, “Their lifeblood (*Nitzcham*-נצחם) spurted out on My garments, so I soiled all My garments,” this being the matter of donning the garments of vengeance to nullify and extract the vitality derived by the forces of externality from them.

More particularly, the word “I soiled-*Egaltee*-אגאלתי” has two meanings. The first is that it is a term of “revulsion-*Gee'ool*-גיעול” and “disgust-*Mee'oos*-מיאוס.” The second is that it is a term of “redemption-*Ge'ulah*-גאולה” and emancipation. In other words, the fact that “I soiled (*Egaltee*-אגאלתי) all my garments,” as a term of “revulsion” (*Gee'ool*-גיעול) and disgust, this causes the donning of the garments of vengeance, to nullify any derivation of vitality by the forces of externality, thereby causing the “redemption” (*Ge'ulah*-גאולה) and emancipation of the garments of Kindness-*Chessed* from the forces of externality, which until now had derived vitality from them. That is, whatever was drawn to them from the aspect of the garments of Kindness-*Chessed*, will return, ascend, and be subsumed in its root and source.

This is also the meaning of the words “with sullied (*Chamutz*-חמוץ) garments.”<sup>1675</sup> For, it is explained

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<sup>1675</sup> See Ohr HaTorah, Emor p. 151 and on.



elsewhere<sup>1676</sup> on the words,<sup>1677</sup> “And the assembly (*Yikhat*-תקה) of nations is his,” that the word “*Yikhat*-תקה” means “a gathering-*Asifah*-אסיפה” or an assembly-*Kibutz*-קיבוץ.”<sup>1678</sup> However, the verse uses the word “*Yikhat*-תקה,” which is also of the same root as “*Kiyuha*-קיוהא,” which means “spicy-*Charif*-חרירף” and “sour-*Chamutz*-חמוץ”<sup>1679</sup>

By way of analogy, this is like someone who cooks things that are spicy and sour etc., in which their bitterness is transformed to sweetness. This likewise is the meaning of the words, “With sullied (*Chamutz*-חמוץ) garments,” meaning, the spiciness and sourness (*Chamutz*) brought about by the refinement and ascent of the vitality that at first was drawn down and derived by the forces of externality. This is comparable to things that are spicy and sour, that then are refined and transformed into good. In other words, through this, elevation and ascent is caused to the aspect of the garments of holiness, to a greater extent than it even was before.

About this the verse states,<sup>1680</sup> “I alone have trodden a winepress etc.” That is, the Holy One, blessed is He, Himself, in His glory, must manifest in the garments of vengeance to wage war against the external husks (*Kelipot*) etc. This is similar to what took place in the exodus from Egypt, that the redemption was brought about by the Holy One, blessed is He, Himself, in His glory, as our sages, of blessed memory,

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<sup>1676</sup> See Likkutei Torah, Bamidbar 1c; Naso 22c, 24d

<sup>1677</sup> Genesis 49:10

<sup>1678</sup> See Rashi to Genesis 49:10

<sup>1679</sup> See Talmud Bavli, Ketubot 61a and elsewhere.

<sup>1680</sup> Isaiah 63:3

stated,<sup>1681</sup> “I and not an angel; I and not a *Seraph*; I and not an emissary; I am He, and no other.” This is because all these aspects (the angel, the *Seraph*, the emissary, and the other) can be swallowed by the external husks (*Kelipot*), Heaven forbid,<sup>1682</sup> and therefore the exodus from Egypt had to be brought about by the Holy One, blessed is He, Himself, in His glory.

### 3.

The Zohar continues, “Why will this be to such an extent? Because it is written, ‘for his virgin sister who is close to him etc., for her he will defile himself’ in those garments of vengeance that are destined to be defiled... for her sake... to raise her up etc.” In other words,<sup>1683</sup> the reason that the Holy One, blessed is He, lowers Himself to don the garments of vengeance, to descend to the place of impurity and of the external husks (*Kelipot*) and to nullify the derivation of vitality by the forces of externality etc., even though the Holy One, blessed is He, is called a “Priest” (*Kohen*-כהן), as our sages, of blessed memory, taught,<sup>1684</sup> “Your God is a Priest (*Kohen*-כהן)” – this is for the sake of the congregation of Israel, in order to redeem the Jewish people from the exile.

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<sup>1681</sup> Passover Haggadah, section beginning “*Vayotzi’ einu*”

<sup>1682</sup> See Siddur of the Arizal to Haggadah there; Likkutei Torah, Tzav 12c, 16a, and elsewhere.

<sup>1683</sup> Also see Sefer HaMaamarim 5629 p. 193; Ohr HaTorah, Emor p. 153.

<sup>1684</sup> Talmud Bavli, Sanhedrin 39a

This is as stated in Midrash,<sup>1685</sup> “Great is the love for Israel, that the Holy One, blessed is He, revealed Himself... in a place of impurity, in order to redeem them. This is analogous to a priest (*Kohen*) whose Terumah fell into a cemetery. He says [to himself], ‘What shall I do? To defile myself [by entering the cemetery] is not possible, and to leave my Terumah there is not possible. Better that I render myself impure once and then purify myself etc., and not lose my Terumah. So likewise, our forefathers were the Terumah of the Holy One, blessed is He, as the verse states,<sup>1686</sup> ‘Israel is holy to *HaShem*-יהוה, the first of His crop,’ but they are in exile in a graveyard. It therefore is preferable for Him to defile Himself, so to speak, in order to redeem the Jewish people.”

This then, is the meaning of “for her he will defile himself...that is, for her sake.” In other words, for the sake of the congregation of Israel, the Holy One, blessed is He, descends to the place of impurity, this being the aspect of “his virgin sister who is close to him, who has not been [married] to a man.”\*

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<sup>1685</sup> Midrash Shemot Rabba 15:5

<sup>1686</sup> Jeremiah 2:3

\* Now, even though the Holy One, blessed is He, is a High Priest (*Kohen Gadol*) [see Zohar III 17b], for whom it is forbidden to become impure, even for his sister [see what is written by Rabbi Shimshon Ostropoli printed in Likkutei Shoshanim which is at the back of Sefer Karnayim], in regard to what is explained here, that the Holy One, blessed is He, descends to the place of the external husks and becomes “impure” etc., this is referring to the aspect of the ordinary Priest (*Kohen Hedyot*) Above, which is the aspect of *Zeir Anpin*, as it is in him that there is the matter of the war of (Isaiah 63:2) “your garments are red,” as understood from the Zohar. [See Maamarei Admor HaZaken 5568 p. 209, “In the coming future, the Holy One, blessed is He – referring to the aspect of *Zeir Anpin* about whom it states (Exodus 15:3), ‘*HaShem*-יהוה is a man of war etc.,’ – to don the garments of vengeance.”] In contrast, the aspect of the High Priest (*Kohen Gadol*) is the aspect of *Arich Anpin* or *Wisdom-Chochmah* etc. (See Biurei HaZohar, at the end of the

More specifically, (about the elevated level of the congregation of Israel (*Knesset Yisroel*), for which reason it states, “for her he will defile himself”), the verse enumerates three matters: “his sister,” “who is close to him,” “who has not been [married] to a man.”<sup>1687</sup>

The explanation is that when it states, “who is close to him,” this is similar to what is stated earlier,<sup>1688</sup> “except for the relative who is closest to him,” which refers to his wife.<sup>1689</sup> Thus, the explanation of “who is close to him” is similar to the verse,<sup>1690</sup> “A man who shall take his sister... it is a disgrace (*Chessed-חסד*),” since as known<sup>1691</sup> Above in Godliness there is a matter of union (*Yichud*) even with “His sister.” In other words, there is a level in the congregation of Israel (*Knesset Yisroel*) as they solely are the aspect of His “sister.” However,

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Torah portion of Lech Lecha and in Drushei Chanukah, and in various other places). That is, these aspects are above the order of the chaining down of the worlds (*Hishtalshelut*), and are not in the matter of “your garments are red,” (which is the aspect of *Zeir Anpin*), and it automatically follows that there is no matter of impurity [in these aspects] in the first place etc. [See at length in Likkutei Sichot, Vol. 7, p. 153 and on (also from this discourse)]. The above also answers the question of the Maharsha (in Sanhedrin *ibid.*) [this is likewise the wording of Likkutei Shoshanim there, and it seems that his intention is that the Maharsha answers (the question of Tosefot, [as to why the question was not] ‘how did He become impure?’) with an alternate answer than Tosefot [who states] ‘because the Jewish people are called the children of the Ever Present One,’ since he finds difficulty in that a High Priest (*Kohen Gadol*) is forbidden from becoming impure for his children.] Namely, that is it not the case that the Holy One, blessed is He, is called a High Priest (*Kohen Gadol*), for whom it is forbidden to become impure, even for a son. For, the High Priest (*Kohen Gadol*) refers to the aspect of *Arich Anpin*.

<sup>1687</sup> Also see Maamarei Admor HaZaken 5568 *ibid.* p. 212 and on.

<sup>1688</sup> Leviticus 21:2; See Zohar III 89a (Emor) and the Mikdash Melech there, cited in Ohr HaTorah p. 150.

<sup>1689</sup> Talmud Bavli, Yevamot 22b cited in Rashi to Leviticus 21:2

<sup>1690</sup> Leviticus 20:17

<sup>1691</sup> See Siddur Im DA”Ch 103b and on; 105d and on; Biurei HaZohar of the Mittler Rebbe, Terumah 50d; Sefer HaMitzvot of the Tzemach Tzedek 30b; Zohar III 77a-b, cited in Ohr HaTorah Emor *ibid.*

there also is a level of the congregation of Israel (*Knesset Yisroel*) as they come to be the aspect of “closest to Him,” meaning, “His wife.”

The difference between them<sup>1692</sup> is that “his sister” is indicative of a natural love, like a brother and sister, whose love for each other is natural on account of their birth, and it does not apply for it to undergo change or cessation. This refers to the service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*), who draw from the aspect of “I *HaShem*-יהו"ה have not changed.”<sup>1693</sup>

In contrast, in regard to “the one closest to him,” which “is his wife,” this bond and closeness is not because of the nature of their birth, and it therefore is applicable for there to be change and cessation in this etc. However, there also is a superiority to novelty, in that the primary pleasure and delight is [in the novelty of it]. For, as known,<sup>1694</sup> a constant pleasure is not pleasurable, in comparison to a new pleasure. In the service of *HaShem*-יהו"ה, blessed is He, this refers to the service of those who return to Him in repentance (*Baalei Teshuvah*).

Now, since each of these two kinds of service of *HaShem*-יהו"ה, blessed is He, has an element of superiority to it that the other one does not have, so likewise there must be both the matter of “his sister” and the matter of “who is close to him.”

The verse continues, “who has not been [married] to a man (*Ish*-איש).” This refers to Esav, who is called the “man of

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<sup>1692</sup> Also see Likkutei Torah, Behar; Sefer HaMaamarim 5629 p. 186 and on; Ohr HaTorah, Emor p. 149 and on; Vol. 2, p. 578 and on.

<sup>1693</sup> Malachi 3:6

<sup>1694</sup> See Likkutei Amarim of the Rav, the Maggid of Mezhrich p. 41b; Maamarei Admor HaZaken, Inyanim p. 414 and elsewhere.

the field (*Ish Sadeh*-איש שדה).<sup>1695</sup> In other words, even during the time of exile etc., she “has not been [married] to a man (*Ish-איש*),” being that even at the time of sinning she remained faithful to *HaShem*-יהוה, blessed is He, (as explained in Tanya).<sup>1696</sup>

Thus, for the sake of these three matters that there are in the congregation of Israel (*Knesset Yisroel*) (“his sister,” referring to the superior quality of the Righteous (*Tzaddikim*), and “who is close to him,” referring to the superior quality of the Repentant (*Baalei Teshuvah*) and “who has not been [married] to a man (*Ish-איש*),” in that even at the time of sinning she remains faithful to Him, blessed is He), therefore “for her he will contaminate himself,” in that the Holy One, blessed is He, descends to the place of impurity to redeem the congregation of Israel (*Knesset Yisroel*).

Now, in the discourse he adds a wondrous matter, namely, that the descent of the Holy One, blessed is He, is specifically for the sake of redeeming the Jewish people, and not for the sake of affecting refinements (*Birurim*) and elevating the sparks of holiness.<sup>1697</sup> In other words, He would not descend to a place to affect the refinement of the sparks that fell into the external husks (*Kelipot*).<sup>1698</sup> Rather, it only is “for her [that] he will defile himself.” This is because the

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<sup>1695</sup> Genesis 25:27

<sup>1696</sup> Tanya, Likkutei Amarim, Ch. 24

<sup>1697</sup> See Ohr HaTorah Emor p. 153

<sup>1698</sup> There is a small portion missing here with respect to the reason that he would not have descended for the sake of refining the 288-רפ"ח sparks that fell with the shattering of the vessels (*Shevirat HaKeilim*). See, however, Ohr HaTorah ibid., which states, “For, the shattering (*Shevirah*) was only in the aspect of the “Name-*Shem*-שם-340,” which is equal in numerical value to “The Name of *Ba”N*-ב"ן-52 [י"ד ה"ה] plus the 288-רפ"ח, this being only a radiance.

congregation of Israel (*Knesset Yisroel*) is called “His sister” and “who is close to Him,” as explained before. However, when He “defiles Himself for her,” by descending to redeem the Jewish people, through doing so the sparks are also caused to ascend.

This is like the analogy in the Midrash<sup>1699</sup> of a person who lost some copper coins, which, in and of themselves, are not worth the bother of looking for them. However, since he also lost pearls in the same place, which he must search for, he thereby also finds the copper coins.

#### 4.

The Zohar there concludes, “The Jewish people said to Yishayahu, ‘Who is it that will do all this?’ He began and said,<sup>1700</sup> ‘It is I, who speaks with righteousness, with abundant power to save!’” The explanation is that “I-*Ani*-אני” refers to the aspect of *Zeir Anpin*. “I, who speaks with righteousness (*Tzedakah*-צדקה)” refers to the drawing down of the aspect of *Zeir Anpin* into the aspect of speech (*Dibur*) and into the aspect of “Righteousness-*Tzedakah*-צדקה,” which refers to the aspect of Kingship-*Malchut*.

This refers to the descent of the Holy One, blessed is He, (*Zeir Anpin*) into the aspect of Kingship-*Malchut* in order to descend below and redeem the Jewish people. The reason for this<sup>1701</sup> is because the aspect of Kingship-*Malchut* herself is

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<sup>1699</sup> See Midrash Devarim Rabba 2:9

<sup>1700</sup> Isaiah 63:1

<sup>1701</sup> Also see Maamarei Admor HaZaken 5568 p. 211

filled with the powers of judgment (*Gevurot*). For, as known, her primary construct is from the powers of judgment (*Gevurot*), and therefore, the redemption by her hand alone is not possible, except specifically through a drawing down of *Zeir Anpin* into Kingship-*Malchut*. This is because the powers of kindness (*Chassadim*) of the male sweeten the judgments of the aspect of Kingship-*Malchut* [the female].

This then, is the matter of “righteousness-*Tzedakah*-קדקח.” For, in and of herself, Kingship-*Malchut*, is called “righteousness-*Tzedek*-קדקח,”<sup>1702</sup> (without the [final] letter *Hey*-ה). The matter of “righteousness-*Tzedakah*-קדקח” with the letter *Hey*-ה is brought about through the drawing down of the five [powers] of kindness (*Chassaadim*) of *Zeir Anpin* which sweeten the judgments of Kingship-*Malchut*.<sup>1703</sup>

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<sup>1702</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “Righteousness-*Tzedek*-קדקח.”

<sup>1703</sup> The conclusion of this discourse is missing.



## Discourse 32

“*Refa’eini HaShem V’Eirafei -  
Heal me, HaShem, and I will be healed*”

Shabbat Parshat Behar-Bechukotai,  
Shabbat Mevarchim Sivan, 5724  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>1704</sup> “Heal me, *HaShem*-יהוה, and I will be healed; save me, and I will be saved; for my praise is You.” The Zohar asks,<sup>1705</sup> why the repetition, “Heal me, and I will be healed,” which seems to be redundant. This is explained in the booklet [of manuscripts] of the discourses of the Alter Rebbe that [recently] was released from captivity.<sup>1706</sup> That is, this verse comes in continuation of the verse that immediately precedes it,<sup>1707</sup> “for they have forsaken *HaShem*-יהוה, the

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<sup>1704</sup> Jeremiah 17:14 – This is the concluding verse of the *Haftorah* of the Torah portion of Bechukotai.

<sup>1705</sup> Zohar III 304b and on (cited in Ohr HaTorah in the next note).

<sup>1706</sup> Subsequently printed in Maamarei Admor HaZaken 5568 Vol. 1, p. 215 and on (and with additional glosses etc., in Ohr HaTorah Bechukotai p. 690 and on [stating “Bechukotai 5624” in the header]; Ohr HaTorah, Na”Ch Vol. 1, p. 347 and on (with minor variations)). Another version of this discourse (a redaction of the Tzemach Tzedek) is in Maamarei Admor HaZaken 5568 Vol. 2, p. 696 and on. The Rebbe stated that he already gave over this discourse (in the discourse entitled “*Refa’eini*” of Shabbat Parshat Behar-Bechukotai 5721 (Sefer HaMaamarim 5721, p. 175 and on, and translated in The Teachings of The Rebbe 5721, Discourse 24)), but that in this booklet there is an addition (of explanation) – “*Lehavin Shorshei HaDvarim HaNizkarim Le’Ei!*” (Maamarei Admor HaZaken *ibid.* p. 219 and on).

<sup>1707</sup> Jeremiah 17:13

Source of living waters.” (which is similar to the verse,<sup>1708</sup> “They have forsaken Me, the Source of living waters, to dig cisterns for themselves, broken cisterns [that cannot hold water] etc.”)<sup>1709</sup> Due to this he became sick and requires healing. It is in this regard that there is the request, “Heal me, *HaShem*-יהי”ה, and I will be healed.”

## 2.

The discourse explains that the reason that Godliness is specifically compared to a source of living waters, is as in the verse,<sup>1710</sup> “All the rivers flow to the sea, but the sea is not full; to the place where the rivers flow, there they return to flow.” Now, at first glance, there is reason to wonder here. That is, being that the rivers are drawn from the sea, (since from there “they return to flow”), the river water should be salty like sea water. This being so, how is it that river water is sweet?

However, the explanation is that the river water does not immediately return from the sea. It first descends into the depths of the earth and then breaks through the dust of the earth, through which it becomes sweetened. Alternately, the water is drawn to become included in the river that flows forth from Eden,<sup>1711</sup> this being the river Euphrates, (as Talmud states<sup>1712</sup> on the verse,<sup>1713</sup> “The fourth river is the Euphrates,” that, “The

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<sup>1708</sup> Jeremiah 2:13

<sup>1709</sup> See *Ohr HaTorah*, Na”Ch and *Bechukotai* *ibid.*

<sup>1710</sup> Ecclesiastes 1:7

<sup>1711</sup> Genesis 2:10

<sup>1712</sup> Talmud Bavli, *Bechorot* 55a and on.

<sup>1713</sup> Genesis 2:14

Euphrates is the first [river] mentioned in the verse [when it states “A river issues forth from Eden”]),<sup>1714</sup> and from there the waters return to going on the surface of the whole earth (according to both views about this).<sup>1715</sup>

With the above in mind, it is understood why Godliness is compared to living waters. This is because the revelation of Godliness is also specifically by breaking through the concealment (as will soon be explained).

The explanation is that the verse states,<sup>1716</sup> “You *HaShem*-יהו"ה are alone, You made the heavens, the heavens of the heavens and all their hosts etc., and you enliven them all.” Now, this must be better understood.<sup>1717</sup> For, at first glance, when it states, “You *HaShem*-יהו"ה are alone,” this seems to contradict the rest of the verse, “You made the heavens etc., the earth etc.” That is, the creations exist, especially considering that they exist in a way that the Godly power that brings them into being, is not recognized in them, and much contemplation must take place to come to the recognition that “**You made** them etc.,” and even more so, [the recognition] that “You enliven them all.” This being so, how is that “You *HaShem*-יהו"ה are alone?”

However, the explanation<sup>1718</sup> is that the verse refers to the general matter of the chaining down of the worlds (*Hishtalshelut*). That is, when it states, “You *HaShem*-יהו"ה are

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<sup>1714</sup> See Rashi to Bechorot 55a *ibid*.

<sup>1715</sup> See Maamarei Admor HaZaken 5568 Vol. 1, p. 215 *ibid*.

<sup>1716</sup> Nehemiah 9:6

<sup>1717</sup> See Maamarei Admor HaZaken *ibid*. p. 220.

<sup>1718</sup> See Maamarei Admor HaZaken *ibid*. Ohr HaTorah, Bechukotai *ibid*. (p. 691); Na"Ch *ibid*. (p. 348); Also see the discourse entitled “*Refa'eini*” 5635 (Sefer HaMaamarim 5635 Vol. 2, p. 301); 5698 (Sefer HaMaamarim 5698 p. 205).

alone,” this refers to the world of Emanation (*Atzilut*), where there only is “You alone.” In other words, even though there are ten *Sefirot*, lights (*Orot*) and vessels (*Keilim*) etc., in the world of Emanation (*Atzilut*) nonetheless, “He and His life force are one, He and His organs are one,”<sup>1719</sup> and the entire world of Emanation (*Atzilut*) is the world of Oneness (*Olam HaAchdut*).<sup>1720</sup> It therefore is included in the category of “[You *HaShem*-יהו"ה are] alone,” since it is sensed in them that He is One.

When it states, “You made the heavens etc.,” this refers to the coming into being of the creations of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in which there are many levels, all the way to the lowest level within them, which is the meaning (of the conclusion), “them all.” That is, the word “them all-*Kulam*-כולם” includes the lowest level, this being the creations of the world of Action (*Asiyah*). However, about this the verse states, “You enliven (them all),” in that specifically in this aspect (“them all”) there is the revelation of Godliness. This is analogous to water, that specifically by the waters bursting through the dust of the earth they are sweetened and become living waters.

Now, just as there are three levels in the analogy of the water, in that at first the rivers are revealed, when they then flow to the sea they are concealed, and when they then burst forth from the dust of the earth they become revealed again, the same is so Above. That is, at first Godliness is revealed, this being

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<sup>1719</sup> Introduction to Tikkunei Zohar 3b; Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 2; Tanya, Iggeret HaKodesh, Epistle 20.

<sup>1720</sup> See Likkutei HaShas of the Arizal, beginning of Mesechet Shabbat.

the matter of “You *HaShem*-יהו"ה are alone,” in the world of Emanation (*Atzilut*). Then, at the beginning of the coming into being of novel creation [indicated by the words], “You made etc.,” Godliness is concealed. Then, in the world of Action (*Asiyah*), “them all,” through the bursting forth of the concealed, *HaShem*'s-יהו"ה Godliness comes to be openly revealed, this being the matter [indicated by], “You enliven.”

More specifically, there are these three aspects (of revelation, concealment, and revelation) in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) too. For, when it states, “You made the heavens etc., the earth etc.,” this refers to the coming into being of the world of Creation (*Briyah*), brought about through the descent and lowering of Kingship-*Malchut* of the world of Emanation (*Atzilut*) to bring the world of Creation (*Briyah*) into being.

This is because when Kingship-*Malchut* is in the world of Emanation (*Atzilut*), it is included in the category of “You *HaShem*-יהו"ה are alone.” This is as stated before, that as a whole, the world of Emanation (*Atzilut*) is included in the category of “You *HaShem*-יהו"ה are alone.”

When it then states, “You made etc., the earth,” this refers to Kingship-*Malchut* as she descends to the world of Creation (*Briyah*), at which time she is called “the earth-*Aretz*-אֶרֶץ,” as known<sup>1721</sup> that the *Sefirah* of Kingship-*Malchut* is sometimes called “the sea-*Yam*-יָם,” and is sometimes called “the earth-*Aretz*-אֶרֶץ,” these being two aspects of Kingship-

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<sup>1721</sup> Maamarei Admor HaZaken ibid. p. 220; 5568 Vol. 2 ibid. p. 696; Also see Likkutei Torah, Tzav 14b; Biurei HaZohar of the Mittler Rebbe, Beshalach 42c and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 247 and on.

*Malchut*. When she is in the world of Emanation (*Atzilut*), she is called “the sea-*Yam*-ים,” and upon her descent to the world of Creation (*Briyah*), she is called “the earth-*Aretz*-אֶרֶץ.”

Now, as known, the descent of Kingship-*Malchut* from the world of Emanation (*Atzilut*) to the world of Creation (*Briyah*) comes about through bursting through the partition (*Parsa*) that separates between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*).<sup>1722</sup> This is why the verse repeats the word “You-*Atah*-אתה,” (“You-*Atah*-אתה *HaShem*-יהוה are alone... You-*Atah*-אתה made etc.”). This is because the matter of “You made,” (which refers to bringing the world of Creation (*Briyah*) into being), is through the drawing down and revelation of Godliness (“You-*Atah*-אתה”) after the separation of the partition (*Parsa*).

Now, in this aspect (of “You have made the heavens etc., the earth etc.,” of the world of Creation-*Briyah*) the Godliness is revealed. This is as known<sup>1723</sup> about the matter of “He creates darkness (*Boreh Choshech*-בורא חושך),” that this refers to the world of Creation (*Briyah*-בריאה), which is called “darkness” (*Choshech*-חושך). This is because there is an illumination of Godliness in the world of Creation (*Briyah*), and it therefore is a state of concealment that transcends the parameters of grasp and comprehension. This revelation that illuminates within the world of Creation (*Briyah*), is the first (of the three aspects of revelation, concealment, and revelation, as they are in the chaining down of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) themselves).

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<sup>1722</sup> See Etz Chayim, Shaar 47 (Shaar Seder ABY”A), and elsewhere.

<sup>1723</sup> See Likkutei Torah, Shir HaShirim 4c and elsewhere.

That is, this is the revelation that precedes the concealment, similar to the rivers before they are drawn to the sea.

It then states, “the seas and all that are in them,” referring to the world of Formation (*Yetzirah*), in which Godliness is concealed, similar to as the rivers are in the sea, in which they are concealed.

It then states, “You enliven them all,” in which the word “them all-*Kulam*-כולם” refers to the creations of the world of Action (*Asiyah*) (as explained before). The concealment there is even greater, but nonetheless, specifically by breaking through the concealment of the world of Action (*Asiyah*) the revelation of “You enliven” is brought about. This is similar to the sea water after it breaks through the density of the globe of the earth and comes into revelation in the rivers.

### 3.

Now, this may be understood from the service of *HaShem*-יהו"ה of the angels of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). That is, in the world of Creation (*Briyah*) is the service of the fiery-*Seraphim* angels, whose song is “Holy, Holy, Holy, is *HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאו"ת.”<sup>1724</sup>

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<sup>1724</sup> Isaiah 6:3; Chullin 91b

To explain, the verse states,<sup>1725</sup> “*Seraphim* were standing above Him,”<sup>1726</sup> meaning,<sup>1727</sup> “Above the *Shechinah*.” The question about this is well known. Namely, how does it apply to say that the fiery-*Seraphim* angels are “above the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*”?

The explanation is that it refers to what was stated before this,<sup>1728</sup> “I saw the Lord-*Adona*” אדני”ג-” sitting on a high and lofty throne,” referring to the aspect of Kingship-*Malchut*<sup>1729</sup> which descends to the world of Creation-*Briyah*. [That is, this verse was said by Yishayahu who is compared to a city dweller who sees the King,<sup>1730</sup> this being the aspect of the world of Creation-*Briyah*.] It is about this that he said, “sitting on a throne.” This is because as Kingship-*Malchut* comes into the world of Creation-*Briyah*, she comes in a way of “sitting” (*Yeshivah*-ישיבה), indicating the matter of the lowering and lessening [of the stature] etc. About this he said, “*Seraphim* were standing above Him,” meaning that they are above the aspect of the man (*Adam*-אדם) sitting on the throne. Even so, they recite “Holy, Holy, Holy, is *HaShem* of Legions-*HaShem Tzva*’ot-יהוה צבאו”ת-” meaning that He is holy and separately transcendent from them.

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<sup>1725</sup> Isaiah 6:2

<sup>1726</sup> However see Targum Yonatan ben Uziel and Rashi to Isaiah 6:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), pg. 237.

<sup>1727</sup> Cited in the name of Zohar in various places. See Biurei HaZohar of the Mittler Rebbe, *Acharei* p. 78a; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 376; Ohr HaTorah, *Emor* Vol. 2, p. 832, and elsewhere.

<sup>1728</sup> Isaiah 6:1

<sup>1729</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*)

<sup>1730</sup> Talmud Bavli, *Chagigah* 13b



This is analogous to a teacher who bestows intellect to a seasoned student. The student grasps the concept and his intellect surrounds it, and since he surrounds the concept, he is above it. He nevertheless grasps that the essence the teacher's intellect is beyond comparison. The same is so of the fiery-*Seraphim* angels. They have grasp and comprehension, and due to this they are "above Him," but they nevertheless say "Holy etc.," in that they grasp that His essential vitality is holy and separately transcendent from them.

In contrast, the service of *HaShem*-יהו"ה of the Cycles-*Ophanim* angels, is "with great commotion."<sup>1731</sup> This is because the Cycles-*Ophanim* angels are positioned in the world of Action (*Asiyah*), which is why they do not grasp etc. Thus, because of their lack of grasp, their service of *HaShem*-יהו"ה, blessed is He, is with great commotion. However, because of the lack of grasp and nullification (*Bittul*) of the Cycles-*Ophanim* angels, they draw down an even loftier aspect than the Fiery-*Seraphim*. This is as stated,<sup>1732</sup> "The *Ophanim*... with great commotion, rise toward the *Seraphim*," and it is in this regard that they recite,<sup>1733</sup> "Blessed is the glory of *HaShem*-יהו"ה from His place," meaning, from His Essential [unknowable] place.

In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of Torah and *mitzvot* which manifest in physical things through the refinement of the physical, this being the matter of breaking [through] the concealment, which causes

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<sup>1731</sup> See the "Yotzer" blessing of the blessings of the *Shema*.

<sup>1732</sup> In the "Yotzer" blessing of the blessings of the *Shema*.

<sup>1733</sup> Ezekiel 3:12

even greater revelation than the revelation of “You *HaShem*-יהו"ה are alone,” as He is in the world of Creation (*Briyah*), and even higher than the aspect of “You *HaShem*-יהו"ה are alone,” as He is in the world of Emanation (*Atzilut*). Moreover, here we are not only referring to the particular world of Emanation (*Atzilut*), but even to the general world of Emanation (*Atzilut d’Klallut*), this being the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. For, the drawing forth is from the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, this being the aspect indicated by, “Blessed is the glory of *HaShem*-יהו"ה from His place,” that is, from His Essential [unknowable] place.

#### 4.

Now, to understand the root of the above-mentioned matters,<sup>1734</sup> namely, why it is that the primary revelation is specifically through the physical Torah and the physical *mitzvot*, the verse states,<sup>1735</sup> “Let Your justice be revealed like water, and righteousness like a mighty stream.” In other words, the revelation of the water (“[Let Your justice] be revealed like water,” referring to the revelation of the aspect of rivers), is through justice (*Mishpat*-משפט) and righteousness (*Tzedakah*-צדקה), referring to Torah and *mitzvot*. This is as the verse states,<sup>1736</sup> “That they keep the way of *HaShem*-יהו"ה, to do

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<sup>1734</sup> See Maamarei Admor HaZaken ibid. p. 222 and on; Ohr HaTorah Bechukotai ibid. p. 693; Na”Ch ibid. p. 350.

<sup>1735</sup> Amos 5:24

<sup>1736</sup> Genesis 18:19

charity (*Tzedakah*-צדקה) and righteousness (*Mishpat*-משפט).” It is specifically through this that the aspect of the Source of living waters (*Mekor Mayim Chayim*-מקור מים חיים) is revealed.<sup>1737</sup>

More specifically, the revelation comes about through refining (*Birur*) one’s emotional qualities (*Midot*), as our sages, of blessed memory, stated,<sup>1738</sup> “A person should always be as soft as a reed, than as stiff as a cedar.” “Soft like a reed” refers to the emotions (*Midot*) of the world of Repair (*Tikkun*), which are in a state of nullification (*Bittul*). Because of this not only do they tolerate each other, but they also become inter-included one with the other. That is, each emotional quality becomes inter-included with the other emotional qualities, including an opposite emotional quality.<sup>1739</sup>

“Stiff as a cedar” refers to the emotional qualities (*Midot*) of the world of Chaos-*Tohu*, which are stiff and strong. Therefore, each emotional quality opposes the other.<sup>1740</sup> However, it is through toiling not to be “stiff as a cedar,” that one refines the strength of the emotions of the world of Chaos-*Tohu*, thereby reaching even higher than through the toil of “be as soft as a reed,” which are the emotions (*Midot*) of the world of Repair-*Tikkun*.

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<sup>1737</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

<sup>1738</sup> Talmud Bavli, Taanit 20a and on; Also see Maamarei Admor HaZaken ibid. p. 222 and on; 5568 Vol. 1, p. 6 and on; Torat Chayim, Bereishit 9a and on, and elsewhere.

<sup>1739</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20-21.

<sup>1740</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 ibid.

This is similar to the known<sup>1741</sup> reason why a human being must be sustained by the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*), even though his level is above the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*). This is because the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*) are rooted in the world of Chaos-*Tohu*, which precedes and transcends the world of Repair-*Tikkun*.

This then, is the meaning of “Righteousness like a mighty stream,” in which the word “mighty-*Eitan*-אֵיתָן” indicates hardness,<sup>1742</sup> this being the stiffness and forceful strength of the emotional qualities (*Midot*) of the world of Chaos-*Tohu*. However, it specifically is through the toil in the aspect of “mightiness-*Eitan*-אֵיתָן,” this being the refinement of the emotional qualities of the world Chaos-*Tohu*, that there is a drawing down of higher revelation, such that the primary aspect of this revelation will take place in the coming future. This is also hinted in the words “Righteousness like a mighty stream,” in that the letters of the word “mighty-*Eitan*-אֵיתָן” are letters used to indicate the future tense.<sup>1743</sup>

This then, is the meaning of the verse, “Let Your justice be revealed like water, and righteousness like a mighty stream.” That is, the revelation of the water, which is the matter of the rivers, is through righteousness (*Tzedakah*-צְדָקָה) and justice

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<sup>1741</sup> Likkutei Torah of the Arizal, Eikev 8c; Likkutei Torah, Tzav 13b and elsewhere.

<sup>1742</sup> See Likkutei Torah, Re'eh 18a-b and elsewhere.

<sup>1743</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how the twenty-two letters are divided in the Holy Language-*Lashon HaKodesh*; Tanya, Kuntres Acharon 161a; Likkutei Torah *ibid*.

(*Mishpat*-משפט), this being the matter of Torah and *mitzvot* which manifested in physical things, especially through the toil indicated by the word “mighty-*Eitan*-איתן,” which refers to the refinement of the emotional qualities (*Midot*) of the world of Chaos-*Tohu*, through which we come to a revelation that even is higher than [the revelation] indicated by the words “You *HaShem*-יהו"ה are alone,” meaning, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, as explained before.

## 5.

However,<sup>1744</sup> all this is when a person indeed toils in serving *HaShem*-יהו"ה, blessed is He, through Torah and *mitzvot*, and through refining his character traits (*Midot*), in that through this, the aspect of the Source of Living Waters (*Mekor Mayim Chayim*) comes to be revealed in him, as mentioned before. However, one who has sinned, blemished, and veered from the path, about whom the verse states,<sup>1745</sup> “For they have forsaken *HaShem*-יהו"ה, the Source of living waters,” becomes [spiritually] sick thereby. This is similar to a person who is physically sick, in that he will have no delight in any food. This same is so spiritually, in that he derives no pleasure or vitality from Torah and *mitzvot*, the automatic result of which, is that he will be lacking in fulfilling Torah and *mitzvot*.

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<sup>1744</sup> See Maamarei Admor HaZaken ibid. p. 218-219, 223-224

<sup>1745</sup> Jeremiah 17:13

The supplication, “Heal me *HaShem*-יהו"ה, and I will be healed,” stems from this, in that “a prisoner is incapable of freeing himself,”<sup>1746</sup> just as a person who is sick cannot heal himself. He therefore pleads, “Heal me *HaShem*-יהו"ה,” that healing should be drawn to him from Above, and then “I will be healed,” and he will be able fulfill his toil in service of *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*.

In regard to the matter of “a prisoner is incapable of freeing himself” he further explains (in the addition entitled “*Lehavin Shorshei HaDvarim HaNizkarim LeEil*”)<sup>1747</sup> that the same is so Above of the *Sefirah* of Kingship-*Malchut*. That is, although about her the verse states,<sup>1748</sup> “She rises when it is still night and gives food (*Teref*-טרף) to her household,” referring to the matter of refining the 288-ה"ה sparks of the world of Chaos-*Tohu*, in that 288-ה"ה together with the *Kollel*, have the numerical value (*Gematria*) of “food-*Teref*-טרף-289,”<sup>1749</sup> which is not due to herself, but rather is due to the drawing down from Above. In other words, the refinement (*Birur*) is not caused by the drops of feminine waters (*Mayim Nukvin*), but specifically by the drops of masculine waters (*Mayim Duchrin*) drawn into her, this being the drawing down of the aspect of Wisdom-*Chochmah*, in that “the father-*Abba* (Wisdom-*Chochmah*)

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<sup>1746</sup> See Talmud Bavli, Brachot 5b

<sup>1747</sup> See the note at the beginning of this discourse; Maamarei Admor HaZaken *ibid.* p. 223.

<sup>1748</sup> Proverbs 31:15; See Likkutei Torah, Bamidbar 3b and on, and elsewhere.

<sup>1749</sup> Mikdash Melech to Zohar III 60a; Hosafot to Torah Ohr 110a and elsewhere.

founded the daughter (Kingship-*Malchut*).”<sup>1750</sup> That is, it specifically is due to the Wisdom-*Chochmah* within Kingship-*Malchut* that she has the power to affect refinements (*Birurim*).

This is also the meaning of the verse,<sup>1751</sup> “Sustain me with flagons... for I am sick with love.” That is, the healing of the sick (*Choleh*-חולה) comes from the aspect of “flagons-*Asheeshot*-אשישות,” which refers to “man and woman-*Ish v’Ishah*-איש ואשה,”<sup>1752</sup> these being the masculine waters (*Mayim Duchrin*) and the feminine waters (*Mayim Nukvin*), meaning the drawing down of Wisdom-*Chochmah* into Kingship-*Malchut*.

The same is so of our service of *HaShem*-יהוה, blessed is He, in that there first must be the matter of “Heal me *HaShem*-יהוה,” which is the drawing down of the masculine waters (*Mayim Duchrin*) from Above, and then, “I will be healed,” referring to the toil stemming from the feminine waters (*Mayim Nukvin*) of the lower one. Nonetheless, specifically through the toil stemming from the lower one, we reach even higher, and the same applies to the refinement (*Birur*) of the feminine waters (*Mayim Nukvin*) stemming from Kingship-*Malchut*, as the verse states,<sup>1753</sup> “An accomplished woman is the crown of her husband.” This is as explained before, that specifically through breaking the concealment, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, is revealed.

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<sup>1750</sup> Zohar III 248a, 256b, 258a; Tikkunei Zohar, Tikkun 21 (61b); Also see Tanya, Iggeret HaKodesh, Epistle 5; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42 & Ch. 50.

<sup>1751</sup> Song of Songs 2:5

<sup>1752</sup> See Tikkunei Zohar, beginning of Tikkun 64; Ohr HaTorah, Shir HaShirim Vol. 1, p. 211.

<sup>1753</sup> Proverbs 12:4

## 6.

This is also the meaning of [the concluding words], “For You are my praise.” The word “my praise-*Tehilati*-תהילתי” refers to the praises (*Hilulim*-הילולים) and glorifications by which we praise and glorify *HaShem*-יהו"ה, blessed is He. Now, at first glance, what need does He have for our praise and glorification? However, as known about the nature of a bestower and a recipient, when the recipient praises, glorifies, and lauds the bestower, this arouses a desire to bestow in the bestower.<sup>1754</sup>

An example of this is a teacher and his student. When the student praises and elevates the words of his teacher, this arouses the teacher’s desire to bestow and bring [more teachings] forth from concealment into revelation. The same is understood of our praise and glorification of *HaShem*-יהו"ה, blessed is He. That is, through us declaring His abundant greatness, His abundant greatness is drawn down below. This is the meaning of “**You** are my praise,” in other words, our whole intent in praising and glorifying is for the aspect of “*You-Atah*-אתה,” in the second person [that is face to Face] to be revealed.<sup>1755</sup>

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<sup>1754</sup> See *Derech Mitzvotcha* 148a and on.

<sup>1755</sup> The conclusion of this discourse is missing.



## Discourse 33

*“b’Sha’ah SheHeekdeemoo... -  
At the time that they gave precedence....”*

Shabbat Parshat Bamidbar,  
Erev Chag HaShavuot, 5724  
By the grace of *HaShem*, blessed is He,

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



## Discourse 34

### “*VaEheyeh Etzlo Amon - I was with Him as His nursling*”

1<sup>st</sup> night of the holiday of Shavuot,<sup>1756</sup> 5724

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

#### 1.

The verse states,<sup>1757</sup> “I was with Him as His nursling... My delights are with the children of man.” The indication of this verse is that even when the Torah descended to be given to man below, to be [the aspect of] “My delights are with the children of man,” it nevertheless remains on its true level of elevation, as it is in and of itself, “I was with Him as His nursling,” which specifies, “with Him-*Etzlo*-אצלו.”

However, we must understand this. For, our sages, of blessed memory, stated,<sup>1758</sup> “At the time that Moshe ascended on high, the ministering angels said before the Holy One, blessed is He... ‘set Your majesty over the heavens.’<sup>1759</sup> The Holy One, blessed is He, said to Moshe, ‘You respond to them etc.’ He [Moshe] said to them, ‘Did you descend to Egypt...? Is there an evil inclination among you...?’ They immediately submitted to him etc.”

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<sup>1756</sup> Toward morning.

<sup>1757</sup> Proverbs 8:30-31

<sup>1758</sup> Talmud Bavli, Shabbat 88b

<sup>1759</sup> Psalms 8:2

About this, it is explained<sup>1760</sup> that the angels are called “those who stand” (*Omdeem*-עומדים),<sup>1761</sup> since they do not have the aspect of mobility. They therefore requested that the Torah be given to them. This is because the letters (*Otiyot*-אותיות) of the Torah are called “horses” (*Susim*-סוסים),<sup>1762</sup> like a horse which transports and carries its rider by trotting in a way that is beyond gradation [to the rider], by which he reaches a distance that he would be incapable of reach on his own.

So likewise, there are letters (*Otiyot*-אותיות) that cause ascent from below to Above in a way that is not according to gradation, and there are letters (*Otiyot*-אותיות) that drawn light down from Above to below in a way that is not according to gradation etc. Thus, had the Torah been given to the angels, through the letters of the Torah they would be able to ascend to the category of walkers (*Mahalchim*-מהלכים).

It is about this that he answered them, “Did you descend to Egypt...? Is there an evil inclination among you...?” In other words, this matter, that through the Torah there is a drawing down of a much higher light, in a way that is beyond gradation etc., specifically is through the descent of the Torah to below, to affect the refinements (*Birurim*) of the world of Chaos-*Tohu* etc. This therefore only applies to the Jewish people, who descended to Egypt, and in whom there is an evil inclination etc. In contrast, there is no benefit in giving the Torah to the angels.

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<sup>1760</sup> See Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 77; Ohr HaTorah, Beshalach p. 646 and on.

<sup>1761</sup> Zachariah 3:7; Torah Ohr, Vayeishev 30a and on, and elsewhere.

<sup>1762</sup> See introduction to Tikkunei Zohar 8a; Torah Ohr, Beshalach 63a, 63d

However, at first glance, how is it possible to align the fact that the primary matter of the Torah is to affect refinements (*Birurim*) etc., with the elevation and superiority of Torah, as it is, in and of itself, which is in the manner [indicated by] “I was with Him as His nursling,” specifying, “with Him-*Etzlo*-לֹאֵלֶיךָ.”

## 2.

This may be understood by the general difference between Torah and *mitzvot*.<sup>1763</sup> To explain, *mitzvot* are limited to time and place. For example, the *mitzvot* of Sukkah and Pesach are specific to the seven days of the holiday, and have no relation at all to the days that precede or follow them. Likewise, the *mitzvah* of Mezuzah specifically applies to the house that one lives in. Even those *mitzvot* that are not bound to time and place, such as the *mitzvah* of charity and the like, are nonetheless encloded in physical things, which are limited to time and space.

In contrast, the Torah transcends time and space, as we see by the fact that the *mitzvah* to study Torah includes studying laws that cannot be practiced in our times, such as the laws of the sacrificial offerings [in the Holy Temple], or even by [the fact that a person] can fulfill the *mitzvah* of studying Torah, by learning the laws of Sukkah on Pesach, or learning the laws of Pesach on Sukkot.

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<sup>1763</sup> See Maamarei Admor HaZaken 5568 Vol. 1, p. 159 and on; Ohr HaTorah, Emor p. 837 and on; p. 842 and on; Vol. 4 p. 1,075 and on; Sefer HaMaamarim 5626 p. 273 and on; 5638 p. 332 and on; 5656 p. 271 and on; Pelach HaRimon, Vayikra p. 332 and on; Also see the discourse entitled “*uLekachtem Lachem*” 5727 (Sefer HaMaamarim 5727 p. 31 and on).

The explanation is that the Torah is rooted in the aspect of the Primordial Wisdom (*Chochmah HaKedooma*) of the Essential Self of the Emanator, as the verse states, “I was with Him as His nursling,” and it was there that it was determined and decided how and in what manner the drawing down would be within the order of the chaining down of the worlds (*Seder Hishtalshehut*), with lights (*Orot*) and vessels (*Keilim*), this being the matter of the *mitzvot*, in that they are the receptacles (*Keilim*) below by which there is a drawing down and revelation of the light (*Ohr*).

In other words, it was thus decreed in the Primordial Wisdom (*Chochmah HaKedoomah*) of the Emanator, that when the performance of the *mitzvah* be done specifically in such and such a way, this causes a drawing down and bond of the light of the Emanator with the emanated etc. The same is so of the particular drawings forth caused by each particular *mitzvah* etc.

This is why the *mitzvot* are limited to time and space, being that they are the receptacles (*Keilim*) by which the light (*Ohr*) is drawn below. In contrast, the Torah transcends limitation, since its root is in the Essential Self of the Emanator, to decree how and in what manner the drawing down should be etc., according to how it arose in His Supernal will. However, He Himself is not limited by this.

### 3.

With the above in mind we can also understand why the Torah is written as a narrative, that “such is the deed that *HaShem*-יהוה spoke to Moshe,” (like a third person

narrator),<sup>1764</sup> that “such and such must be done, and such and such is forbidden to be done,” but not in the form of a [direct] command.

The explanation is that the Torah is rooted in the Essential Self of the Emanator, as the verse states, “I was with Him as His nursling.” Thus, when Torah states, “*HaShem-יהוה* spoke to Moshe etc.,” it is relating the words of the Essential Self of the Emanator, blessed is He. This is analogous to a person who tells to his friend what he already has decided within himself, not as a command, but as relating what he has decided within himself is the fitting and appropriate thing to do etc.

The analogue for this is that Torah is the matter of relating of the words of the Essential Self of the Emanator, about what already has been decided within Himself, as to how there will be a bond and manifestation of the light of the Emanator within the emanated. Thus, since this is what already preceded in His Essential Self, it therefore is not in the way of a [direct] command, but is like relating a narrative etc.

With the above in mind, we can also understand why at the conclusion of many Torah portions it states, “I am *HaShem-Ani HaShem-יהוה*.” This is because the name *HaShem-יהוה* indicates the ten *Sefirot* (the *Yod-י* is Wisdom-*Chochmah*, the first *Hey-ה* is Understanding-*Binah*, the *Vav-ו* is the [six] emotions, and the final *Hey-ה* is Kingship-*Malchut*)<sup>1765</sup> and is

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<sup>1764</sup> See the introduction of the Ramban to his commentary on Torah.

<sup>1765</sup> See Zohar III 17a (Ra’aya Mehemna); Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital), Ch. 1; Shaar 42 (Shaar Drushei ABY”A), Ch. 1-2.

the root and source that enlivens and brings the worlds into being.<sup>1766</sup>

However, the word “I-*Ani*-אני,” refers to the Essential Self of the Emanator. However, it is through the Torah that a bond is caused between the light of the Emanator and the emanated, to illuminate within them (as explained before). Thus, about this the verse states, “I am *HaShem-Ani HaShem-יהוה אני יהוה*.” In other words, “I-*Ani*-אני” Myself (the Essential Self of the Emanator) bond and illuminate with the Name *HaShem-יהוה* of the world of Emanation (*Atzilut*) through the *mitzvot* stated in that Torah portion.

This is also why the verse states,<sup>1767</sup> “These are the appointed festivals of *HaShem-יהוה*... these are My appointed festivals (*Mo’adai*-מועדי).” This is because the “appointed festivals” (*Mo’adim*-מועדים) are times when there is a bond and drawing down of the light of the Emanator with additional light and illumination etc. In other words, the Essential Self of the Emanator relates [to us] about the establishment of times, for there to be “appointed festivals of *HaShem-יהוה*,” and concludes, “these are My appointed festivals (*Mo’adai*-מועדי).” This is because this is what was decreed in the Essential Wisdom of the Emanator, that at these appointed times there will be a drawing forth of the light of the Emanator etc.

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<sup>1766</sup> See Tanya, Shaaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 4, and elsewhere.

<sup>1767</sup> Leviticus 23:2



#### 4.

With the above in mind, we can understand the superiority of Torah study, even over and above prayer. To preface, our sages, of blessed memory, stated,<sup>1768</sup> “We may not transmit the secrets of the Torah except to one whose heart is worried within him.” However, at first glance, this is not understood. That is, what relation is there between worrying in the heart and the receiving of the secrets of the Torah?

However, the explanation is that to the degree that one delves and contemplates deeply in his mind to grasp the exaltedness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to that degree will he come to worry in his heart about how distant his grasp is etc.<sup>1769</sup> For example, in grasping a deep intellectual matter, the more one comes to have a small measure of grasp of it, the more he grasps his distance from the depth of the matter. In contrast, one who has no grasp at all will have no concern in his heart, being that he is not even aware that there is a deep intellectual matter here etc.

This then, is the meaning of [the teaching], “We may not transmit the secrets of the Torah except to one whose heart is worried within him.” This is because the worry in his heart indicates that he has a relationship and closeness to the matter, which is why his heart is concerned about his distance from

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<sup>1768</sup> Talmud Bavli, Chagigah 13a

<sup>1769</sup> See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 6.

Him. As a result it is fitting to bestow the secrets of the Torah to him.

Now, the worry of the heart is in serving *HaShem*-יהו"ה, blessed is He, during prayer (*Tefillah*), for because of his contemplation (*Hitbonenut*) and grasp of *HaShem*'s-יהו"ה Godliness etc., he thereby will come to have increased worry in his heart out of the sense of his awesome distance from the exaltedness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. This is why prayer (*Tefillah*) is called "the outpouring of the soul" (*Shefichat HaNefesh*),<sup>1770</sup> as the verse states,<sup>1771</sup> "I poured out my soul before *HaShem*-יהו"ה." This is because to the degree of one's grasp, the greater will be his grasp of his distance in comparison etc., as a result of which his thirst will increase, to the point of becoming lovesick etc.<sup>1772</sup>

However, through studying Torah after prayer, healing is drawn down for the lovesickness brought about by the prayer. This is because the Torah is literally rooted in the Essential Self of the Emanator, as the verse states, "I was with Him as His nursling etc.," in the aspect of the Essential Delights (*Sha'ashu'eem HaAtzmiyim*). From there, there is a drawing down for there to also be "My delights are with the children of man," by which the soul finds solace and respite etc. This is because the Essential Self of the Emanator literally dwells within the Torah.

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<sup>1770</sup> See Pri Etz Chayim, beginning of Shaar HaTefillah

<sup>1771</sup> Samuel I 1:15

<sup>1772</sup> See Mishneh Torah, Hilchot Yesodei HaTorah 2:2

5.

With the above in mind, we can also understand what our sages, of blessed memory, stated,<sup>1773</sup> “Happy is he who arrives here with his studies in his hand.” However, at first glance, this is not understood. For, in this world the studies relate to action, whereas in the Garden of Eden (*Gan Eden*) action is inapplicable. This being so, why would he bring his studies there?

We also must understand the matter of studying Torah in the Garden of Eden (*Gan Eden*). For, as we find in the Talmud,<sup>1774</sup> “The [sages] of the Heavenly Academy were in disagreement etc., and they said, ‘Who can arbitrate?’ [They agreed that] Rabba bar Nachmeini can arbitrate.” However, at first glance, “the superiority of study is that it brings to action,”<sup>1775</sup> whereas in the Garden of Eden (*Gan Eden*) action is inapplicable.

However, the explanation is that even though it does not relate to action, the study in the Garden of Eden (*Gan Eden*) is like the *mitzvah* to study Torah, which even applies to learning Torah laws that we cannot practiced in our times, (as explained in chapter two). This is because it is speaking (*Dibur*) the words of Torah that draws the Essential Self of the Emanator forth, (which is not so of the *mitzvot*, which only are the vessels for drawing the light (*Ohr*) down to below). This is why in the Garden of Eden (*Gan Eden*) there also is the study of Torah,

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<sup>1773</sup> Talmud Bavli, Pesachim 50a

<sup>1774</sup> Talmud Bavli, Bava Metziya 86a

<sup>1775</sup> Talmud Bavli, Kiddushin 40b

and on the contrary, since in the Garden of Eden (*Gan Eden*) the soul is completely divested of physicality, it has a greater ability to draw down the Essential Self of the Emanator, blessed is He, through speaking in Torah. However, this specifically is when he learns that which he learned in this world, while his soul was still in a body, being that there is a “superiority of light that comes out of darkness etc.”<sup>1776</sup>

6.

This then, is the meaning of, “I was with Him as His nursling etc.,” that the root of the Torah is in the Essential Self of the Emanator as He transcends being the source for the chaining down of the worlds (*Hishtalshelut*) etc. Nevertheless, our sages, of blessed memory, expounded,<sup>1777</sup> “(Do not only read it as) ‘nursling-*Amon*-אמן,’ (but read it as), ‘craftsman-*Uman*-אומן.’ The Torah says, ‘I was the craftsman’s tool of the Holy One, blessed is He etc.’ That is, the Holy One, blessed is He, gazes into the Torah and creates the world.”

This is because in the Essential Self of the Emanator, it was already determined and decided how and in what way the chaining down of the worlds (*Hishtalshelut*) would be etc. However, this matter is not in a way of inner manifestation (*Hitlabshut*), and therefore, it does not contradict the statement, “I was with Him as His nursling etc.”

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<sup>1776</sup> See Ecclesiastes 2:13

<sup>1777</sup> Midrash Bereishit Rabba 1:1

## Discourse 35

“*Vayedaber... Anochi HaShem -  
God spoke... I am HaShem*”

2<sup>nd</sup> day of the holiday of Shavuot, 5724  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1778</sup> “God spoke all these things saying, ‘I am *HaShem*-יהו"ה your God etc.” In Likkutei Torah<sup>1779</sup> it states that the word “these-*Eileh*-אלה” comes to instruct about what is openly seen and revealed etc. This is because *HaShem*’s-ה"ה ultimate Supernal intent in giving the Torah is literally for His limitless light which is manifest in the Torah, to be revealed etc., and that it specifically should be revealed in physical things below.

This is the meaning of, “God spoke all of these (*Eileh*-אלה) things saying, ‘I am *HaShem*-יהו"ה your God,” meaning that “I-*Anochi*-אנכי,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, should literally be revealed etc. In addition, this is also the meaning of the verse,<sup>1780</sup> “The entire people saw the thunder and the flames etc.,” emphasizing the revelation.

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<sup>1778</sup> Exodus 20:1-2

<sup>1779</sup> Likkutei Torah, Bamidbar 15c and on

<sup>1780</sup> Exodus 20:15

Now, this must be better understood. For, at first glance, about the revelation of the Torah, that is, [the revelation] of, “all these things,” our sages, of blessed memory, stated,<sup>1781</sup> “Torah is the excess overflow of the Supernal Wisdom-*Chochmah*.” That is, it only is the fallout of what overflows from the aspect of the Supernal Wisdom-*Chochmah*.<sup>1782</sup> Now, at first glance, this is not literally the revelation of “I-*Anochi*-אנכי,” the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

However, on the other hand, it [also] is not understood how our sages, of blessed memory, could state that the Torah is only the excess overflow of the Supernal Wisdom-*Chochmah*, for does not the verse state,<sup>1783</sup> “I was with Him as His nursling... I was then His delight... My delights are with the children of man.”

That is the Torah was specifically “with Him-*Etzlo*-אצלו,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, Himself, blessed is He. Moreover, it is in a way that this matter is drawn down and comes below to the children of man, (“My delights are with the children of man”). In other words, even after it was drawn below, it is the delight of the Holy One, blessed is He, Himself, in His Glory, and is not merely the excess overflow of the Supernal Wisdom-*Chochmah*.<sup>1784</sup>

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<sup>1781</sup> Midrash Bereishit Rabba 17:5

<sup>1782</sup> Also see Tanya, Iggeret HaKodesh, Epistle 19.

<sup>1783</sup> Proverbs 8:30-31

<sup>1784</sup> See Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Masa HaAron BaKatef (Derech Mitzvotecha 40b and on).

## 2.

Now, in Iggeret HaKodesh,<sup>1785</sup> in the [epistle] beginning with the words, “Dovid! Do you call them songs?” in explanation of the teaching of our sages, of blessed memory,<sup>1786</sup> that Dovid was punished because he called the words of Torah “songs” when he said,<sup>1787</sup> “Your statutes were songs to me in the house of my fears,” [the Alter Rebbe] makes a distinction between the teaching of our sages, of blessed memory, that “Torah is the excess overflow of the Supernal Wisdom-*Chochmah*,” and the verse, “I was with Him as His nursling... I was then His delight etc.,” and explains that they are the two levels of “back” (*Achor*-אחור) and “front” (*Panim*-פנים). That is, the Torah was given with the aspects of “front” (*Panim*-פנים) and “back” (*Achor*-אחור), as it states about the flying scroll of Zechariah, which was written “front” (*Panim*-פנים) and “back” (*Achor*-אחור).<sup>1788</sup>

In other words, there is an aspect of the “backside” (*Achorayim*) of the depth of the thought, and in this aspect the level of Torah is such, that the totality of all worlds is utterly nullified relative to even one matter of precision in it. (This is the level of Torah that relates to the worlds.) It is in regard to this aspect of Torah that they stated, “the Torah is the excess overflow of the Supernal Wisdom-*Chochmah*.”

However, at its depth, there is an inner aspect (*Pnimityut*) of this Torah that is utterly unified with the limitless light of the

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<sup>1785</sup> Tanya, Kuntres Acharon 160a and on

<sup>1786</sup> Talmud Bavli, Sotah 35a

<sup>1787</sup> Psalms 119:54

<sup>1788</sup> See Zachariah 5:1-2; Ezekiel 2:9-10; Talmud Bavli, Eruvin 21a

Unlimited One, *HaShem*-יהו"ה, blessed is He, relative to Whom all the worlds are literally as naught and are utter nothingness and zero. It is about this aspect that the verse states, "I was with Him as His nursling... I was then His delight etc." That is, in its inner aspect (*Pnimityut*) Torah is solely the joy of the heart and the delight of the King, the Holy One, blessed is He etc.

However, from the fact that Dovid was punished for praising the level of the "backside" (*Achorayim*) of Torah (and not its inner aspect (*Pnimityut*)) when he needed the level of Torah that relates to the worlds (as will be explained later) from the aspect of the "backside," this proves that even the level of the "backside" (*Achorayim*) of Torah that relates to the worlds, also has an inner aspect (*Pnimityut*).

This is why even when Dovid required the level of Torah as it relates to the worlds, he should have praised its inner aspect (*Pnimityut*). Thus, because he only praised the aspect of the "backside" (*Achorayim*), he was punished with forgetfulness, (in that he temporarily forgot that the verse states,<sup>1789</sup> "for the holy service is upon them, they carry it on the shoulder"), which is brought about by the "backside" (*Achorayim*).

The explanation<sup>1790</sup> is that Dovid's praise in praising the elevation of Torah by stating, "Your statutes were songs to me in the house of my fears," specifying "songs-*Zemirot*-ומירות," is from the external aspect (*Chitzoniyut*) of the Torah, this being

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<sup>1789</sup> Numbers 7:9; See Talmud Bavli, Sotah 35a *ibid*.

<sup>1790</sup> See Tanya and Derech Mitzvotcha *ibid*. Also see Torah Ohr, Mikeitz 32a; Likkutei Torah, Bamidbar 18a; Also see *Hemshech* 5672 Vol. 1, Ch. 171.



the matter of desire (*Ratzon*), which is external (*Chitzoniyyut*) relative to the pleasure (*Taanug*).<sup>1791</sup>

This is the matter of “songs-*Zemirot*-זמירות,” which are like a song and melody that one repeatedly sings and delights in each time, just like the first time, because of its sweetness. So likewise, Dovid delighted in *HaShem's*-יהו"ה Supernal desire (*Ratzon*) within each and every *mitzvah*, (specifically “**Your** statutes-*Chukecha*-חוקיך,” this being the primary matter of the *mitzvot*, in that they are the decrees of the King, in that this is what He desires, blessed is He). That is, even though the desire (*Ratzon*) is equally present in all the *mitzvot*, he nevertheless returns and delights in it, like a wondrously delightful song and melody that one sings many times.

This then, was the joy of King Dovid, peace be upon him, in that he would melodiously sing and gladden his heart in his times of trouble, and he therefore said, “Your statutes were songs to me in the house of my fears.” This is because the aspect of the desire (*Ratzon*) in Torah transcends all the worlds, and next to it, all the worlds are nullified.

To explain, as known, the entire vitality and sustainment of the worlds depends on a single precision in matters of Torah. For example,<sup>1792</sup> through the matter of the sacrificial offerings (*Korbanot*) all living creatures were elevated to *HaShem*-יהו"ה, blessed is He, through offering a single animal. Similarly, all plants [were elevated] through “the one-tenth of a measure of fine meal mixed with oil,” and so on. (The same is so of the

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<sup>1791</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

<sup>1792</sup> Tanya, Likkutei Amarim, Ch. 34

category of man, that ascent is caused to him through bringing the offering etc.)<sup>1793</sup>

However, all this is only if the sacrificial offering is done in accordance to the decree of the Torah. However, if according to the rules of Torah, the sacrificial offering is unfit, Heaven forbid, [bringing it as a sacrifice] causes the nullification of the ascent of the worlds and the vitality and bestowal to them etc.

It is in this that Dovid rejoiced in his soul in his times of trouble, when it was not physically good for him (“in the house of my fears,” meaning,<sup>1794</sup> “when I was fleeing from my enemies and was in terror of them”). That is, this joy came through his contemplation of all the many worlds and their hosts, “How abundant are Your works, *HaShem*-יהו"ה,”<sup>1795</sup> and,<sup>1796</sup> “How great are Your works, *HaShem*-יהו"ה,” all of which depend on a single precision in the precisions of the Torah, such that from one minor precision, all worlds are either caused to ascend and receive vitality and bestowal, or Heaven forbid, the opposite. It follows automatically that relative to the Torah, the worlds are utterly insignificant.

Through this [contemplation] it likewise became the same for him in a way of a priori, that from the fact that the totality of all worlds are not equal to Torah, matters of “the house of my fears” became utterly insignificant for him, in comparison to his joy in studying Torah.

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<sup>1793</sup> See Etz Chayim, Shaar 50 (Shaar Kitzur ABY”A) Ch. 2; Shnei Luchot HaBrit, Chelek Torah SheB’Khtav, Shlach 1, and elsewhere.

<sup>1794</sup> Rashi to Talmud Bavli, Sotah 35a ibid.

<sup>1795</sup> Psalms 104:24

<sup>1796</sup> Psalms 92:10

There is another matter to the fact that Dovid would praise the elevation of the Torah, such that all the worlds are nullified to it. That is, through doing so, he nullified the enemies he was fearful of.<sup>1797</sup> This is as explained in Torah Ohr,<sup>1798</sup> that it temporarily was necessary for Dovid to do so, “in the house of my fears,” in that he had enemies, and “ judgments are only sweetened at their root,”<sup>1799</sup> meaning, at the root of the coming into being of the worlds etc. That is, he delighted and rejoiced in his lot, that it is **he** who draws down the Torah which sustains and vitalizes all the worlds, through which the adversaries are automatically nullified etc., being that they receive their vitality from this and are nullified relative to it etc.

This itself is the advice given by our sages, of blessed memory,<sup>1800</sup> “Rise before them and stay later than them in the study hall, and they will disappear on their own.” The word “than them-*Aleihen*-עליהן,” also means that one should be “over them-*Aleihen*-עליהן,” meaning high above and loftier than them, that is, in a state of [fully] engaging in Torah study, which is very high and lofty, being that it is the source of their vitality, and they therefore disappear and are nullified on their own etc.

Now, even though it is in this matter that Dovid offered praise while he was in the lower world at the time of his travail, at which time he had to affect within himself that physical matters should be utterly insignificant to him, and also, through

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<sup>1797</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Also see *Hemshech* 5672 *ibid.*; Torat Menachem, Sefer HaMaamarim Tammuz, p. 14.

<sup>1798</sup> Torah Ohr, Mikeitz *ibid.*

<sup>1799</sup> See Pri Etz Chayim, Shaar HaShofar Ch. 1; Tanya, Ch. 31

<sup>1800</sup> Talmud Bavli, Gittin 7a

doing so, this caused the nullification of all the adversities etc., (as explained above) and this matter relates specifically to the aspect of the “backside” (*Achorayim*) and externality (*Chitzoniyut*), being that relative to that level, the light and vitality of the worlds is of consequence,<sup>1801</sup> and there thus automatically is room to offer praise and exultation of the vitality of all the worlds, which are nullified relative to even a single matter of precision [in the Torah], nonetheless, he was punished for this etc.

It thus must be said that even in the aspect of the “backside” (*Achorayim*) of the Torah, there also is an inner aspect (*Pnimityut*) that cannot be praised through praising the vitality of all the worlds, since they literally are of no consequence, and [the Torah] solely is the joy of the heart and delight of the King, the Holy One, blessed is He, who delights in it, as the verse states, “I was with Him as His delights,” specifying, “with Him-*Etzlo*-אצלו.”

We therefore must understand how the two matters align with each other. That is, that [on the one hand] the aspect of the “backside” (*Achorayim*) of the depth of the thought, is the matter of “Torah is the excess overflow of the Supernal Wisdom-*Chochmah*,” but at the very same time, together with this, at its depth, this aspect also has an inner aspect (*Pnimityut*), this being the joy of the heart and delight of the King, the Holy One, blessed is He, “I was with Him as His delights,” in which it specifically states, “with Him-*Etzlo*-אצלו.”

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<sup>1801</sup> See *Hemshech* 5672 *ibid.* Ch. 173.

### 3.

This may be understood based on the explanation in the discourse entitled, “*VaEheyeh Etzlo Amon* etc.,” delivered fifty years ago.<sup>1802</sup> Namely, this verse enumerates five matters in Torah. The first is, “I was then His nursling.” The second is, “I was then His delight day by day.” The third is, “playing before Him at all times.” The fourth is, “playing in the inhabited areas of His earth.” The fifth is, “My delights are with the children of man.”

These are the words of the Torah about herself, as she is in the five levels of the Crown-*Keter*, Wisdom-*Chochmah* and Understanding-*Binah*, *Zeir Anpin* and Kingship-*Malchut*, and as she descended to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

That is, when the verse states, “I was with Him as His nursling,” this refers to Torah as it is in the Crown-*Keter*. The words, “I was then His delight day by day,” is in Wisdom-*Chochmah* and Understanding-*Binah*. The words, “playing before Him at all times,” refer to *Zeir Anpin*. The words, “playing in the inhabited areas of His earth,” refer to Kingship-*Malchut*. The words, “My delights are with the children of man,” refer to how she descended to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

In all five levels the matter of pleasure (*Taanug*) is present, only that when it states “I was with Him as His nursling,” this refers to how the Torah is in the aspect of the

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<sup>1802</sup> Shabbat Parshat Bamidbar, Erev Chag HaShavuot 5674 (*Hemshech* 5672 *ibid.* p. 461 and on); Also see Ch. 183 there.

Essential Delights (*Sha'ashu'im HaAtzmiyim*) of the Unlimited One, this being the aspect of the delight of the King in His Essential Self (*Sha'ashu'ey HaMelech b'Atzmuto*). The four [subsequent] levels are the aspect of the drawing down and illuminations of the pleasure (*Taanug*). However, all those levels are drawn from the aspect of the Essential Delights (*Sha'ashu'im HaAtzmiyim*) indicated by the words, “I was with Him as His nursling-*VaEheyeh Etzlo Amon*-ואהיה אצלו אמן.”

4.

To explain in greater detail,<sup>1803</sup> when it states, “I was with Him as His nursling-*VaEheyeh Etzlo Amon*-ואהיה אצלו אמן,” this is as Rashi explains, “One who was reared with Him, as in the verse,<sup>1804</sup> ‘Those who were reared (*HaEmunim*-האמונים) in scarlet [clothing],” and like the verse,<sup>1805</sup> “As a nursemaid (*HaOmein*-האומן) carries a suckling.”

This aspect refers to Torah as it is in a state of concealment “with Him-*Etzlo*-אצלו,” meaning in the Essential Self and Being of the Emanator-*Ma'atzil*-מאציל, blessed is He. In the language of the received knowledge of Kabbalah, this is the aspect of Wisdom-*Chochmah* as it is included in the Crown-*Keter*, in that it still is concealed and hidden. About this the

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<sup>1803</sup> See Sefer HaMaamarim 5665 p. 73 and on; Also see Sefer HaMaamarim 5565 Vol. 1, p. 507 and on, and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 707 and on; Discourse entitled “*Alpayim Shanah* – The Torah preceded the creation of the world by two-thousand years,” 5711, translated in The Teachings of The Rebbe 5711, Discourse 11 (Sefer HaMaamarim 5711 p. 91 and on).

<sup>1804</sup> Lamentations 4:5

<sup>1805</sup> Numbers 11:12

verse states,<sup>1806</sup> “Wisdom-*Chochmah* is found from nothing-*Ayin*-אין.” This refer to the aspect of “nothing-*Ayin*-אין” of the Crown-*Keter*, called Wisdom-*Chochmah* of the Crown-*Keter* or the Concealed Wisdom-*Chochmah Stima’ah*.

This then, is the meaning of “I was with Him as His nursling-*VaEheyeh Etzlo Amon*-אמון אצלו,” specifying, “with Him-*Etzlo*-אצלו,” in the [hidden] third person. Moreover, it is called “*Amon*-אמון” which also means wondrous and covered,<sup>1807</sup> due to the concealment of the Crown-*Keter*, up to and including the concealment of the Essential Self of the Emanator-*Ma’atzil*-מאציל, blessed is He.

After this the Torah traveled and descended etc.,<sup>1808</sup> in that it departs from the concealment of the Crown-*Keter* and is drawn down and spreads forth in the aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*). There it is not in the same state of concealment and hiddenness as it was when it was included in the Crown-*Keter*. For, even though Wisdom-*Chochmah* and Understanding-*Binah* are called the concealed worlds,<sup>1809</sup> as the verse states,<sup>1810</sup> “The hidden are for *HaShem* our God-*HaShem Elohei’nu*”-אלהינו יהוה,” nevertheless, this only is relative to the aspects below them.

In contrast, relative to the concealment of the Crown-*Keter*, the aspects of Wisdom-*Chochmah* and Understanding-

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<sup>1806</sup> Job 28:12; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*) and Gate Ten (*Keter*).

<sup>1807</sup> Tikkunei Zohar, Tikkun 42, 81b; Also see Midrash Bereishit Rabba 1:1

<sup>1808</sup> See Tanya, Likkutei Amarim, Ch. 4 (8b)

<sup>1809</sup> See Tikkunei Zohar, Tikkun 10 (25b); Likkutei Torah, Acharei 24d; Re’ch 29a, and elsewhere.

<sup>1810</sup> Deuteronomy 29:29

*Binah* are aspects of revelation (*Giluy*). About this the verse states, “I was then His delight day by day.” That is, the [repetition of the] words “day by day-*Yom Yom* יום יום” refers to Wisdom-*Chochmah* and Understanding-*Binah*, which are called “two days” (*Trein Yomin*),<sup>1811</sup> and “day-*Yom* יום” is a matter of revelation (*Giluy*). Thus, this refers to the level of Torah as it comes forth from the concealment of the Crown-*Keter* into revelation in Wisdom-*Chochmah* and Understanding-*Binah*.

This is where the pleasure (*Taanug*) is first revealed, this being the matter of the delights (*Sha’ashu’im*). This is like the vitality and pleasure in the seminal flash of Wisdom-*Chochmah* where the intellect is first revealed, until through the aspect of Foundation-*Yesod* of the Father-Abba (Wisdom-*Chochmah*), the revelation and spreading forth of the pleasure (*Taanug*) comes into Understanding-*Binah*, with grasp and comprehension.

This is as known<sup>1812</sup> about the matter of the Garden of Eden (*Gan Eden*-גן עדן) (which is two aspects, as understood from the verse,<sup>1813</sup> “I river issues forth **from** Eden (עדן) to water the Garden (*Gan*-גן)”). That is, Wisdom-*Chochmah* is called Eden-עדן, and Understanding-*Binah* is called the Garden-*Gan*-גן (of Eden). This is because the aspect of Eden-עדן is the revelation of the radiance of the Supernal Pleasure (*Oneg*). In other words, when the aspect of the Essential Delights the King

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<sup>1811</sup> See Ohr HaTorah, Va’etchanan p. 236.

<sup>1812</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Nine (*Chochmah*); Likkutei Torah, Bamidbar ibid.; Derech Mitzvotcha ibid. p. 41b.

<sup>1813</sup> Genesis 2:10; Talmud Bavli, Brachot 34b; See Shaarei Orah ibid.



in His Essential Self come forth from concealment into revelation, it then is called “Eden-עדן,” this being the matter of Wisdom-*Chochmah*. This is because the essential pleasure (*Oneg*) is in Wisdom-*Chochmah*, whereas the Garden of Eden (*Gan Eden*-גן עדן) receives from the aspect of these pleasures and delights, and is the matter of Understanding-*Binah*, in that the pleasure (*Taanug*) is primarily revealed in the Understanding-*Binah*.

This then, is the meaning of, “I was then His delight day by day (*Yom Yom*-יום יום).” In other words, the level of the Torah as it is “reared with Him,” and as it is wondrous and covered within the concealment of the Crown-*Keter*, is drawn down and revealed in a way of “delight day by day (*Sha’ashu’im Yom Yom*-שעשועים יום יום),” referring to the revelation of the pleasure (*Taanug*) in Wisdom-*Chochmah* and Understanding-*Binah*.

This is because the general matter of Wisdom-*Chochmah* and Understanding-*Binah*, who are called,<sup>1814</sup> “the two lovers who never separate,” in that through them, revelation of the pleasure (*Taanug*) is caused in the Crown-*Keter*, as known that, “The inner aspect (*Pnimityut*) of the Father-*Abba* (Wisdom-*Chochmah*) is the inner aspect (*Pnimityut*) of the Ancient One-*Atik*,”<sup>1815</sup> and “the revelation of the Ancient One-*Atik* is in the Understanding-*Binah*.”<sup>1816</sup>

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<sup>1814</sup> Zohar II 56a; Zohar III 4a *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

<sup>1815</sup> See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Likkutei Torah, Nitzavim 49d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26.

<sup>1816</sup> See Zohar III 178b; Torah Ohr, Lech Lecha 11b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes there.

However, *HaShem* 's-ה"ה ultimate Supernal intent is for the Torah to be revealed as it is “with Him-*Etzlo*” (“I was with Him as His nursling”) not only in the revelation of the pleasure in Wisdom-*Chochmah* and Understanding-*Binah*, (“I was His delights day by day”), these being the aspect of the concealed worlds,<sup>1817</sup> “The hidden are for *HaShem*-ה"ה etc.,” but rather, this should also be openly revealed below.

Thus, about this the verse continues, “playing before Him at all times,” referring to the aspect of *Zeir Anpin*, which is under Wisdom-*Chochmah* and Understanding-*Binah*. This is indicated by the words “at all times-*BeKhol Eit*” which includes all 28 כ"ה times,<sup>1818</sup> 14-ד" for good and 14-ד" for bad etc.<sup>1819</sup>

This is the matter of the division into the two lines and modes, Kindness-*Chessed* and Might-*Gevurah*, these being the aspects of the emotions (*Midot*) that are under Wisdom-*Chochmah* and Understanding-*Binah*. In them, an even greater revelation is caused than in Wisdom-*Chochmah* and Understanding-*Binah*, which are the aspect of “The hidden etc.”

Thus, about this the verse states here, “playing before Him-*Mesacheket Lefanav*” using a term of “laughter-*Schok*.” This is because in laughter (“*Schok*”

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<sup>1817</sup> Deuteronomy 29:28

<sup>1818</sup> Ecclesiastes 3:2-8; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The seven letters בגיד כפר"ת correspond to the seven days of the week (Time and its measurement).”

<sup>1819</sup> See *Likkutei Torah*, Bamidbar 18c; *Ohr HaTorah*, Shavuot p. 69 and on.

revelation (שחוק”*Giluy*) is more pronounced than in the matter of delights (שעשועים-*Sha’ashu’im*).

We observe this in man below, that even if he has great pleasure from receiving good tidings or the like, it can be that this pleasure is not openly revealed for the eyes of all to see, and his fellow may not recognize it at all. This is because the pleasure (*Oneg*) is hidden and concealed in his essential self and is not recognized and revealed. All there is, is a glimmer of its radiance on his face, which becomes apparent in his cheeks. Sometimes the pleasure is even more deeply hidden and concealed, such as the delight of a father in his only child, in which, because of its constancy, the pleasure and delight is not at all revealed.

In contrast, this is not so of laughter (*Schok*-שחוק), which comes specifically from the ultimate revelation of the pleasure, revealed to the eyes of all. This is clearly seen in a person who receives such good tidings that he is incapable of restraining and concealing the pleasure in his heart. He will laugh with unrestrained open laughter, in a revealed way.

This is as our sages, of blessed memory, said about Rav Beruna,<sup>1820</sup> that he once was so joyous in having juxtaposed redemption (*Ge’ulah*) to prayer (*Tefillah*) that his joy was such that “laughter did not cease from his mouth for the entire day.” This likewise is the matter of the laughter (*Schok*-שחוק) of the coming future, as the verse states,<sup>1821</sup> “Then our mouth will be filled with laughter (*Schok*-שחוק).” In contrast, presently, “it is

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<sup>1820</sup> Talmud Bavli, Brachot 9b

<sup>1821</sup> Psalms 126:2

forbidden to fill one's mouth with laughter in this world."<sup>1822</sup>  
This is because the primary and complete revelation will specifically be in the coming future.

The likeness to this may be understood Above in *HaShem's* יהו"ה Godliness, that the delights in the aspect indicated by "I was then His delight day by day (*Yom Yom- יום יום*)" (Wisdom-*Chochmah* and Understanding-*Binah*), are still in a state of concealment. Though it is so, that there comes forth some small measure of the aspect of revelation in them, as it states,<sup>1823</sup> "A man's wisdom lights up his face," this being the radiance of "the two apples [cheeks] etc.,"<sup>1824</sup> nonetheless, the primary revelation of the pleasure is specifically as it is drawn down in the aspect of *Zeir Anpin*, this being the matter indicated by "laughing before Him at all times."

## 6.

This is also what our sages, of blessed memory, meant when they said,<sup>1825</sup> "The Holy One, blessed is He, comes to delight with the righteous *Tzaddikim* in the Garden of Eden (*Gan Eden*)," about which there are two explanations.<sup>1826</sup> The first is that "the Holy One, blessed is He" (*Kudsha Breech Hoo*) refers to *Zeir Anpin*, and the second is that "the Holy One, blessed is He" (*Kudsha Breech Hoo*) refers to the Essential Self of the Emanator.

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<sup>1822</sup> Talmud Bavli, Brachot 31a

<sup>1823</sup> Ecclesiastes 8:1

<sup>1824</sup> See Likkutei Torah, Masei 93b and on.

<sup>1825</sup> Zohar III 67b

<sup>1826</sup> See Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 346 and on.

The explanation is that “the Holy One, blessed is He” (*Kudsha Breech Hoo*) is the aspect of *Zeir Anpin*, called “the Holy One, blessed is He” because He is holy (*Kadosh*-קדוש) and separately transcendent from the creations. Even though the primary conduct of the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is through the aspect of *Zeir Anpin*, for as known, the primary conduct of the worlds is through Kindness-*Chessed*, as it states,<sup>1827</sup> “The world is built on Kindness-*Chessed*,” it nonetheless is in a way that He is holy (*Kadosh*-קדוש) and separately transcendent from them. (This is why the aspect of *Zeir Anpin* is only nine *Sefirot*, without Kingship-*Malchut* which is the matter of revealing and drawing down to below.)<sup>1828</sup>

Now, as it stems from the aspect of *Zeir Anpin*, the conduct of the worlds has the matter of the intellect (*Mochin*) in that the conduct of the emotions (*Midot*) is according to the intellect (*Mochin*). Nonetheless, in this itself there are various aspects and levels. That is, the conduct of the aspect of *Zeir Anpin* according to the intellect (*Mochin*) as it is, in and of itself, is only in an immature state (*Katnut*) and in the externality (*Chitzoniyut*) of the intellect (*Mochin*). This in no way compares to the essence of the intellect (*Mochin*), called expanded and mature intellect (*Mochin d’Gadlut*).

Nonetheless, the drawing down in the aspect of *Zeir Anpin* from the Wisdom-*Chochmah* of the Torah, is from the aspect of the essential intellect (*Atzmut HaMochin*), in which

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<sup>1827</sup> Psalms 89:3; See Sefer HaMaamarim 5698 p. 25, and elsewhere.

<sup>1828</sup> Also see Sefer HaMaamarim 5665 p. 79.

there is the revelation and the pleasure of “delights day by day,” (as explained in chapter four). This matter is brought about through the Jewish people serving *HaShem*-יהו"ה, blessed is He, (in fulfilling His Torah and *mitzvot*, primarily) in the study of Torah. This subsequently becomes the Torah studied by the souls in their ascent in the Garden of Eden (*Gan Eden*). Thus, through this, they cause “the Holy One, blessed is He, to come and delight with [the righteous *Tzaddikim* in the Garden of Eden (*Gan Eden*)].”

That is, the aspect of *Zeir Anpin* delights with open revelation in the pleasure of Wisdom-*Chochmah* and Understanding-*Binah* (“delights day by day”) that is drawn forth and also revealed in the aspect of *Zeir Anpin*, so that there is [the actualization of] “laughing before Him at all times.”

In other words, even in the aspect of *Zeir Anpin* (the emotions (*Midot*), indicated by the words “at all times-*BeKhol Eit*-בכל עת”) there is a drawing forth from the aspect of the expansiveness (*Gadlut*) and inner aspect (*Pnimityut*) of the intellect (*Mochin*). (The word “before Him-*Lefanav*-לפניו” is of the same root as “innerness-*Pnimityut*-פנימיות.”) Moreover, it is in a way of “laughter-*Schok*-שחוק,” that specifically is openly revealed. (Through this, a drawing down of additional light is caused in the worlds etc.)

According to the second explanation, that “the Holy One, blessed is He” (*Kudsha Breech Hoo*) refers to the Essential Self of the Emanator, we find that the drawing down in the aspect of *Zeir Anpin* (which is “the Holy One, blessed is He” (*Kudsha Breech Hoo*) according to the first explanation) is not just from the aspects of the pleasure (*Taanug*) in Wisdom-

*Chochmah* and Understanding-*Binah*, “delights day by day,” but even from the aspect of the Essential Self of the Emanator. This drawing down is through the Torah as it is in the concealment of the Essential Self of the Emanator-*Ma’atzil*-מאציל, this being the matter of “I was with Him (*Etzlo*-אצלו) as His nursling.”

7.

However, even after the revelation of the Torah and its drawing forth in the aspect of *Zeir Anpin*, “laughing before Him at all times,” this is not yet the ultimate revelation. For, the aspect of *Zeir Anpin* is holy (*Kadosh*-שקדוש) and separate from the worlds, (which is why it is called “the Holy One, blessed is He” (*Kudsha Breech Hoo*), as explained in chapter five). It therefore is also necessary for there to be a drawing forth and revelation in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*).

About this the verse [continues and] states, “playing in the inhabited areas of His earth.” For, as known,<sup>1829</sup> “the inhabited areas of His earth-*Tevel Artzo*-תבל ארצו” is the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), called the female-*Nukva* of *Zeir Anpin*. It is here, in this aspect, that there is the primary revelation of the matter of “laughter-*Schok*-שחוק,” (in a way of revelation, as explained in chapter five).

However, even after the revelation of the Torah and the drawing down in the aspect of Kingship-*Malchut*, there is not yet a drawing down and revelation in the worlds of Creation,

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<sup>1829</sup> See Me’orei Ohr, Ma’arechet Tav, Section 19; Ohr HaTorah, Shemot p. 97

Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is because Kingship-*Malchut* of the world of Emanation (*Atzilut*) is only a root and source for the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). However, *HaShem's*-יהו"ה ultimate Supernal intent is for the drawing down and revelation to even be in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves.

About this the verse states, “My delights are with the children of man,” referring to the descent of the Torah to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), beginning with the world of Creation (*Briyah*), which is the beginning of [the existence of the sense of independent] “somethingness” (*Yesh*).<sup>1830</sup>

It is there that the souls study Torah in the Garden of Eden (*Gan Eden*), (as explained in chapter six) about the matter of “The Holy One, blessed is He, comes to delight with the righteous *Tzaddikim* in the Garden of Eden (*Gan Eden*)”, until there then is the further descent [of the Torah] to manifest in physical things and worldly matters, which includes most of the *mitzvot* of the Torah and their laws, and the physical combinations of letters with ink in the book [of Torah] etc. (as explained in Tanya).<sup>1831</sup>

This is the general matter of the giving of the Torah to the children of man, specifically here in this lowly earth. This is as our sages, of blessed memory, stated,<sup>1832</sup> “At the time that Moshe ascended on high, the ministering angels said... this

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<sup>1830</sup> See Likkutei Torah, Acharei 25d and on, and elsewhere.

<sup>1831</sup> Tanya, Likkutei Amarim, Ch. 4 (8b)

<sup>1832</sup> Talmud Bavli, Shabbat 88b and on



hidden treasure... You seek to give it to flesh and blood...? He [Moshe] answered them, 'Did you descend to Egypt etc.? Is there an evil inclination among you etc.?'”

8.

This then, is the meaning of the verse, “I was with Him as His nursling... My delights are with the children of man.” This refers to the drawing down and revelation of the Torah from the concealment of the Essential Self of the Emanator, blessed is He, throughout the entire the chaining down of the worlds (*Hishtalshelut*) all the way down to the children of man in this physical world.

About this the verse states, “My delights-*Sha'ashu'ay*-שעשועי (are with the children of man),” specifying “**My** delights,” meaning, “The delights that are **Mine**,” referring to the words “**with Him-*Etzlo***-אצלו” at the beginning of the verse. That is, it is specifically with the drawing down and revelation of the Torah in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) until the “children of man” in this physical world, that there is a revelation of the delight of the King, the Holy One, blessed is He, His Essential delights, the aspect of the Essential Pleasure (*Oneg HaAtzmi*) of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, even more than in the upper worlds. For, about Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*) the verse only states “delights-*Sha'ashu'im*-שעשועים day by day,” rather than actually “**My** delights-*Sha'ashu'ay*-שעשועי.”

Now, this may be connected with what Midrash states<sup>1833</sup> in explanation of the words, “I was with Him as His nursling-*Amon*-אמן,” stating, “(Do not just read it as) ‘nursling-*Amon*-אמן,’ (but read it as), ‘craftsman-*Uman*-אמן.’ The Torah is saying, ‘I was the craftsman’s tool of the Holy One, blessed is He etc.’ The way of the world is that when a king of flesh and blood builds a palace... he does so based on the knowledge of a craftsman... who has plans on sheets and tablets... So likewise, the Holy One, blessed is He, gazed into the Torah and created the world.”

The explanation is that the general matter of the Torah saying, “I was the craftsman’s tool of the Holy One, blessed is He,” refers to the drawing down of the Torah on all levels of the chaining down of the worlds (*Seder Hishtalshelut*),<sup>1834</sup> until this physical world. It is specifically through this that there is a drawing down and revelation of the aspect of the essential delights, the delights of the King in His Essential Self, the aspect of the pleasure (*Taanug*) as it is “with Him-*Etzlo*-אצלו,” meaning, within the Essential Self of the Emanator-*Ma’atzil*-מאציל, only that there, it is in a state of concealment, as the word “*Amon*-אמן” means wondrous and covered.<sup>1835</sup>

Its revelation is specifically through the drawing down of the Torah below, in this world. The reason is because “the Holy One, blessed is He, desired a home for Himself in the lower worlds.”<sup>1836</sup> In other words, it is specifically below

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<sup>1833</sup> Midrash Bereishit Rabba 1:1

<sup>1834</sup> See *Hemshech* 5672 *ibid.* p. 462

<sup>1835</sup> Tikkunei Zohar, Tikkun 42, 81b; Midrash Bereishit Rabba 1:1 *ibid.*

<sup>1836</sup> Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

where His essential pleasure (*Taanug Atzmi*) is drawn down,<sup>1837</sup> as in the teaching,<sup>1838</sup> “It brings Me satisfaction of spirit that I spoke and My will was done,” which specifically applies to fulfilling Torah and *mitzvot* below.

## 9.

Now, in order for the Torah to descend and become revealed throughout the entire chaining down of the worlds (*Seder Hishtalshelut*), all the way to far below, to the lowest level of which there is none lower, this being the place of the children of man, [through which there can be the matter of “My delights are with the children of man,” referring to the aspect of the essential delights (*Sha’ashu’im HaAtzmiyim*) (as explained in chapter eight)], there also must be the external (*Chitzoniyut*) and backside (*Achorayim*) aspect of the Torah, this being the matter of the teaching, “Torah is the excess overflow of the Supernal Wisdom-*Chochmah*.”

The explanation of this may be understood based on what was mentioned before (in chapter six) about the conduct of the world through the aspect of *Zeir Anpin*, this being the matter of the emotions (*Midot*) of Kindness-*Chessed* and Might-*Gevurah*, these being the two lines and modes that divide into the 28- $\pi$  times, (as discussed in chapter five in explanation of the words, “laughing before Him at all times”). The explanation is that for there to be the creation of the world, it was necessary for there not only to be Kindness-*Chessed*,

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<sup>1837</sup> Also see Sefer HaMaamarim 5665 p. 86.

<sup>1838</sup> Torat Kohanim and Rashi to Leviticus 1:9 and elsewhere.

which is the matter of the spreading forth of the light, but also Might-*Gevurah*, which is the matter of the constriction and restraint (*Tzimtzum*) of the light, and is a matter of Might-*Gevurah*.<sup>1839</sup>

This is as the Alter Rebbe explains in Shaar HaYichud VeHaEmunah,<sup>1840</sup> [in continuation to the explanation of the teaching of the Baal Shem Tov on the verse,<sup>1841</sup> “Forever *HaShem*-יהו"ה Your speech stands in the heavens,” which refers to the vitality that is literally bestowed at every moment in all the creations from that which emanations from the mouth of *HaShem*-יהו"ה and His breath, and is what brings them into being from nothing to something], that in addition to the quality of Greatness-*Gedulah*, as in the verse,<sup>1842</sup> “Yours, *HaShem*-יהו"ה, is the Greatness-*Gedulah*,” this being the quality of *Chesed*-Kindness and the spreading forth of vitality in all created worlds without end and conclusion, to be created out of nothing and to exist through freely-given kindness etc., as it states,<sup>1843</sup> “The world is built on Kindness-*Chessed*,” nonetheless, there also must be the quality of Might-*Gevurah*, which is the quality of restraint and withholding of the spreading forth of vitality from His Greatness - thus preventing it from descending and becoming revealed upon the creatures to enliven and give them existence in a revealed way, but only in a concealed way etc., to restrain and conceal the vitality and

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<sup>1839</sup> See Sefer HaMaamarim 5665 *ibid.* p. 75.

<sup>1840</sup> Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith.

<sup>1841</sup> Psalms 119:89

<sup>1842</sup> Chronicles I 29:11

<sup>1843</sup> Psalms 89:3; See Sefer HaMaamarim 5698 p. 25, and elsewhere.

spirituality flowing from the “breath of His mouth” so that the body of the creature will not be nullified of its existence.

The same is so in regard to the descent of the Torah and its drawing forth to below, that it traveled and descended etc., until it manifested as ink upon a book [of Torah] etc., so that the children of man can study and fulfill it. In order for this to be, not only the matter of Kindness-*Chessed* (the spreading forth of the light) must be, but also the matter of Might-*Gevurah* (the restraint of the light). It is in regard to this that the Torah was given with the aspects of “front” (*Panim*-פנים) and “back” (*Achor*-אחור), these being the matters of Kindness-*Chessed* and Might-*Gevurah* as they are in the Torah.

However, since the aspect of the “backside” (*Achor*) of the Torah is solely for there to be the descent and drawing down of the Torah to below, since specifically through this, it is possible for there to be the revelation of the essential delights, “**My delights** (*Sha’ashu’ay*-שעשועי) are with the children of man,” these being the delights of the King in His Essential Self, we thus find that even the aspect of the “backside” (*Achor*) of the Torah is bound to the aspect of the “front” (*Panim*) of the Torah.

In other words, even in the aspect of the “excesses overflow of the Supernal Wisdom-*Chochmah*,” that overflows and descends to below, there is the inner aspect (*Pnimityut*) which is as it “is reared with Him-*Etzlo*-אצלו,” (“I was with Him as His nursling”) in the Essential Self of the Emanator-*Ma’atzil*-מאציל.

Now, it can be said that this is similar to what the above-mentioned Shaar HaYichud VeHaEmunah explains, that even

the root of Might-*Gevurah* is the upper Might-*Gevurah* of the Ancient of Days-*Atik Yomin*, (just as the root of the Kindnesses (*Chassadim*) is the Kindness-*Chessed* of the Ancient of Days-*Atik Yomin*). That is, even the restraint of the *Tzimtzum* is connected to the aspect of the Ancient One-*Atik*.

The same is so of the aspect of the Might-*Gevurah* of the Torah, this being the aspect of the “backside” (*Achor*) and externality (*Chitzoniyut*) of the Torah, the “overflow of the Supernal Wisdom-*Chochmah*,” that it too has the aspect of Wisdom-*Chochmah* of the Crown-*Keter* within it, up to and including the aspect of the Ancient One-*Atik*.

Thus, it is in this regard that Dovid was punished when he said, “Your statutes were songs to me in the house of my fears.” That is, at the time of his travails he praised the Torah in its level that is from the aspect of the “backside” (*Achorayim*). For, even in the aspect of the “backside” (*Achor*) of the Torah there also is the inner aspect (*Pnimiyyut*) within it. Therefore, even when he was below in a time of travail, at which time he was specifically in need of the aspect of the “backside” (*Achor*), he should have praised the inner aspect (*Pnimiyyut*) within it (all the way to the level of the Torah as it entirely is the “front” (*Panim*), this being the matter of the Tablets (*Luchot*), which did not have the aspects of “front” (*Panim*) and “back” (*Achor*)).<sup>1844</sup> For, it is specifically the joy of the heart and delight of the King, the Holy One, blessed is He, that is drawn down and revealed below, this being the matter of “My delights are with the children of man.”

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<sup>1844</sup> Tanya, Kuntres Acharon *ibid.* p. 161am, citing Talmud Yerushalmi 6:1, cited by Rabbi Ovadia Bartenura and Tosefot Yom Tov to Mishnah Avot 5:6

This then, is the meaning of the verse, “God spoke all these things saying, ‘I am *HaShem*-יהו"ה your God etc.” That is, when the verse says “these-*Eileh*-אלה,” which indicates what is apparent and revealed in open revelation (as explained in chapter one) this refers to the level of the Torah as it came out of the concealment of the Essential Self of the Emanator (“I was with Him as His nursling”) and descended and came below to be revealed through the aspect of the externality (*Chitzoniyut*) and “backside” (*Achor*) of the Torah, “the excess overflow of the upper Wisdom-*Chochmah*.”

Since this matter comes about through a restraint (*Tzimtzum*) of the light, which is the aspect of Might-*Gevurah*, (as explained in chapter nine), it therefore (specifically) says, “God-*Elohi*”מ-אלה spoke all these things,” this being the quality of constriction (*Tzimtzum*). In the words of our sages, of blessed memory, “We heard them from the mouth of the Almighty-*HaGevurah*-הגבורה,”<sup>1845</sup> specifically.<sup>1846</sup>

Nevertheless, the purpose of this was to say, “I am *HaShem*-יהו"ה your God.” That is, it was in order that “I-*Anochi*-אנכי,” which literally refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, should be in a state of revelation, (as explained in chapter one). For, even in the aspect of the “backside” (*Achor*) of the Torah, which comes into revelation

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<sup>1845</sup> Talmud Bavli, Makkot 24a

<sup>1846</sup> Likkutei Torah *ibid.*; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*).

below, there also is the presence of the inner aspect (*Pnimitiyut*) within it, as it is in the Essential Self of the Emanator. On the contrary, through this being drawn down below the aspect of the innerness (*Pnimitiyut*) also comes into revelation, as explained above about the matter of “My delights are with the children of man.”

This likewise is the meaning of the verse,<sup>1847</sup> “Wisdoms shall sing out in the streets etc.” About this the Zohar states,<sup>1848</sup> “There are two wisdoms; the upper wisdom (*Chochmah Ila’ah*) and the lower wisdom (*Chochmah Tata’ah*), and when the upper wisdom (*Chochmah Ila’ah*) is drawn down in the lower wisdom (*Chochmah Tata’ah*) it then ‘sings out etc.’”

It is explained in *Torat Chayim, Bereishit*,<sup>1849</sup> that the upper wisdom (*Chochmah Ila’ah*) and the lower wisdom (*Chochmah Tata’ah*) are the wisdom of the Torah and the wisdom of the Act of Creation (*Ma’aseh Bereishit*). That is, there is the wisdom-*Chochmah* of the Torah as it manifests within the world, which is the aspect of “the excess overflow of the upper Wisdom-*Chochmah*.” Then there is the wisdom of the Torah as it in the Essential Self of the Emanator (“I was with Him as His nursling”), which transcends manifestation in the world, this being the aspect of the Torah that precedes the world,<sup>1850</sup> meaning, [that it] not only [precedes] the created world, but even [precedes] the emanated world etc.

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<sup>1847</sup> Proverbs 1:20

<sup>1848</sup> Zohar I 141b

<sup>1849</sup> The beginning of *Torat Chayim, Bereishit*; Also see *Sefer HaMaamarim* 5677 p. 82; *Sefer HaMaamarim* 5665 p. 86; *Hemshech* 5672 *ibid.* p. 364.

<sup>1850</sup> Talmud Bavli, *Pesachim* 54a



Thus, about this the verse states, “Wisdoms shall sing out in the streets etc.” That is, through the descent of the lower wisdom (*Chochmah Tata’ah*) to the outside, in that it descended below to manifest in physical things, this causes the “singing out,” which is the aspect of the “song of the Torah,” this being the aspect of the cantillations (*Ta’amim*) of the Torah, which are from the inner aspect (*Pnimiyut*) of the Crown-*Keter*, (“My delights are with the children of man”).

This also is why the great commotion of the giving of the Torah, with noise and with thunder and lightning, took place with the giving of the Ten Commandments, which are simple matters.<sup>1851</sup> The same is so of the general matter of specifically giving the Torah below, [as in Moshe’s words] “Did you descend to Egypt...? Is there an evil inclination among you...?” (as explained in chapter seven). That is, specifically in a place such as this, we take the Torah as she is a delightful and hidden treasure that it is hidden for You, the aspect of “I was with Him as His nursling-*VaEheyeh Etzlo Amon*-ואהיה אצלו אמון,” to be drawn down into the aspect of “My delights are with the children of man.”

Now, all this will be openly revealed in the most literal sense in the coming future, at which time there will be the completion of the giving of the Torah, through the revelation of the inner aspects (*Pnimiyut*) of the Torah. This is as stated,<sup>1852</sup> “Let Him kiss me with the kisses of His mouth.” There then will be the matter of laughter (*Schok*-שחוק) (stemming from the revelation of the pleasure) in its ultimate perfection, as the verse

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<sup>1851</sup> Likkutei Torah *ibid.*

<sup>1852</sup> Song of Songs 1:2

states,<sup>1853</sup> “Then our mouth will be filled with laughter (*Schok-*  
*שחוק*)” (as explained in chapter five). So may it be for us with  
the coming of our righteous Moshiach, speedily, and in the most  
literal sense!

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<sup>1853</sup> Psalms 126:2

## Discourse 36

### “*VaEheyeh Etzlo Amon - I was with Him as His nursling*”

12<sup>th</sup> of Sivan, 5724

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

#### 1.

The verse states,<sup>1854</sup> “I was with Him as His nursling, I was then His delight day by day, playing before Him at all times, playing in the inhabited areas of His earth, My delights are with the children of man.” We explained before,<sup>1855</sup> (based on the explanation in the discourse entitled “*VaEheyeh Etzlo Amon* etc.,” that was delivered on the eve of the holiday of Shavuot 5674),<sup>1856</sup> that this verse refers to the drawing down of the pleasure of the Torah is as it is drawn from the Essential Self of *HaShem*-יהו"ה, blessed is He, all the way down below.

The words, “I was with Him as (*Etzlo*-אצל) as His nursling” is as Rashi explains, “One who was reared with Him, as in the verse,<sup>1857</sup> “Those that were reared (*HaEmunim*-האמונים) in scarlet [clothing],” and as in the verse,<sup>1858</sup> “As a nursemaid

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<sup>1854</sup> Proverbs 8:30-31

<sup>1855</sup> See the preceding discourse of this year, of the 2<sup>nd</sup> day of Shavuot, entitled “*Vayedaber... Anochi HaShem* – God spoke... I am *HaShem*,” Discourse 35 (Sefer HaMaamarim 5724 p. 229, and the citations there).

<sup>1856</sup> *Hemshech* 5672 Vol. 1, p. 461 and on.

<sup>1857</sup> Lamentations 4:5

<sup>1858</sup> Numbers 11:12

(*HaOmein*-האומן) carries a suckling.”<sup>1859</sup> This refers to the Torah as it is “with Him-*Etzlo*,” referring to His Essential Self, blessed is He.

“I was His delights day by day” refers to the Torah as it is drawn in the aspects of Wisdom-*Chochmah* and Understanding-*Binah* (“day by day-*Yom Yom*”), in which the revelation of the pleasure (*Taanug*) called “delights-*Sha’ashu’im*,” is caused.

“Playing before Him at all times” refers to the drawing of the Torah into the aspect of *Zeir Anpin*, which is “at all times-*BeKhol Eit*,” referring to the 28 times,<sup>1860</sup> 14-7 for good and 14-7 for bad etc.<sup>1861</sup> This is the matter of the division into the two lines and modes of Kindness-*Chessed* and Might-*Gevurah*, which are the aspects of the emotions (*Midot*) (*Zeir Anpin*).

About this aspect the verse uses the word “playing-*Schok*,” meaning “laughter,” rather than the word “delights-*Sha’ashu’im*.” This is because in the drawing forth in *Zeir Anpin*, which is under Wisdom-*Chochmah* and Understanding-*Binah*, the pleasure comes with even greater revelation.

This is why the verse uses the word “laughter-*Schok*,” indicating the ultimate revelation of the pleasure (*Taanug*) to the eyes of all. This is as we observe in man below,

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<sup>1859</sup> See Rabbi Avraham Ibn Ezra to Proverbs 8:30 *ibid*.

<sup>1860</sup> Ecclesiastes 3:2-8; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The seven letters בגיד כפר” correspond to the seven days of the week (Time and its measurement),” and the notes there.

<sup>1861</sup> See *Likkutei Torah*, Bamidbar 18c; *Ohr HaTorah*, Shavuot p. 69 and on.

that even when he is in a state of great delight, it is possible that the pleasure is concealed and hidden within his essential self, and all that is revealed of it is just a small glimmer in illumination of his face, in his two cheeks, this being the matter of “the two apples” etc.<sup>1862</sup> However, when the pleasure is in a state of greater revelation, he will have the matter of “laughter-*Schok*-שחוק,” to the point that “laughter did not cease from his mouth.”<sup>1863</sup>

The words, “playing in the inhabited areas of His earth,” refers to the drawing down of the Torah into the aspect of Kingship-*Malchut*. Here too, the verse uses the word “playing-*Mesacheket*-משחקת,” meaning “laughter-*Schok*-שחוק.” This certainly is so, in that the word “laughter-*Schok*-שחוק” was used in relation to *Zeir Anpin*, which is not yet the drawing down to below. For, *Zeir Anpin* is the end of the worlds of the Unlimited One,<sup>1864</sup> and only includes nine *Sefirot* within it, and it is specifically through the *Sefirah* of Kingship-*Malchut* that there is caused to be the revelation and drawing down to below.

The verse concludes, “My delights (*Sha’ashu’ay*-שעשועי) are with the children of man.” This refers to the pleasure (*Taanug*) of the Torah as it is drawn down in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

However, we still must understand why in relation to the drawing down in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), the verse states, “My delights

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<sup>1862</sup> See Likkutei Torah, Masei 93b and on.

<sup>1863</sup> See Talmud Bavli, Brachot 31a

<sup>1864</sup> See Torah Ohr, end of Terumah; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32-33.

(*Sha'ashu'ay*-שעשועי) are with the children of man,” specifying “My delights-*Sha'ashu'ay*-שעשועי.” For, at first glance, it should have used the word “laughter-*Schok*-שחוק” about this. This is derived a priori from the fact that the word “laughter-*Schok*-שחוק” is used in regard to the drawing down in *Zeir Anpin* and *Kingship-Malchut*. How much more so should this then be when the drawing down and revelation is even further below, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), where it certainly should be a matter of “laughter-*Schok*-שחוק,” indicating even greater revelation. This being so, why does the verse use the word “My delights-*Sha'ashu'ay*-שעשועי” here?

We also must understand why the verse does not use the word “delights-*Sha'ashu'im*-שעשועים” simply [without specifying whose delights] as it does in regard to *Wisdom-Chochmah* and *Understanding-Binah* (“delights day by day-*Sha'ashu'im Yom Yom*-שעשועים יום יום”). It rather specifies “My delights-*Sha'ashu'ay*-שעשועי” (the delights that are **Mine**), referring back to the beginning of the verse, “I was **with Him**-*Etzlo*-אצלו (as His nursling).”

Is it not so that “I was with Him (*Etzlo*-אצלו) as His nursling” refers to the Torah as it is in His Essential Self, blessed is He, wherein the pleasure (*Taanug*) is in a way of the delights of the King in His Essential Self (also hinted at in *Iggeret HaKodesh*),<sup>1865</sup> this being the highest level? This being so, what relation is there between this matter and the drawing down of the pleasure of the Torah all the way down below, to the worlds of Creation, Formation, and Action (*Briyah,*

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<sup>1865</sup> Tanya, Kuntres Acharon, entitled “*Dovid Zemirot Karit Lahu*” 161a.

*Yetzirah, Asiyah*), that there should be a matter of “**My delights-Sha’ashu’*ai***” שַׁעֲשׂוּעֵי-אֵי, specifically?

2.

This may be understood by prefacing with the explanation in the discourse of the Alter Rebbe, [in one of the booklets of manuscripts that recently were freed from captivity. To explain, the substance of the discourse is also found in the redactions of Rabbi Pinchas [*Hanachot HaRav Pinchas*],<sup>1866</sup> but the above-mentioned booklet also has the addition of glosses in the handwriting of the Tzemach Tzeddek, and it appears that he studied from this booklet].

This refers to the discourse entitled,<sup>1867</sup> “*Al Yithalal* – Let not the wise man glorify himself with his wisdom and let not the strong man glorify himself with his strength etc.” [This is as his honorable holiness, the Rebbe Rashab, whose soul is in Eden, brings the matter of [this verse], “Let not the wise man glorify himself in his wisdom etc.,” in continuation of the explanation of the particular levels of the verse, “I was with Him as His nursling etc.,” and it appears that the source for this is from the above-mentioned discourse of the Alter Rebbe.]

In it he explains that it certainly is so that when the verse states, “Let not the wise man glorify himself with his wisdom,” what is meant is not human intellect, but specifically Godly intellect. The Tzemach Tzeddek adds that this likewise is indicated by the statement in the second volume of Zohar, on

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<sup>1866</sup> Maamarei Admor HaZaken, *Hanachot HaRav Pinchas*, p. 78-79.

<sup>1867</sup> Jeremiah 9:22-23

the Torah portion of Terumah,<sup>1868</sup> “The prophet cried out and said to the Masters of the Torah, these being the wise sages of the Torah, saying, ‘Let not the wise man glorify etc.’” Thus, since the verse states, “Let not the wise man glorify himself with his wisdom,” referring Godly wisdom, what then is the meaning of the end of the verse, “For only with this may one glorify himself – contemplating and knowing Me,” which also is the aspect of Godly wisdom. This being so, the end of the verse poses a difficulty to the beginning of the verse.

To understand this, we must preface with the explanation of what our sages, of blessed memory, stated<sup>1869</sup> about the son of Rabbi Yehoshua ben Levi who became sick and whose spirit flew Above. When he returned to good health, his father asked him, “What did you see?” He responded, “I saw an upside-down world. Those above were below, and those below were above.” His father said to him, “My son, you have seen a clear world.”

This may be understood by prefacing with the general principle<sup>1870</sup> about the bestowal from the upper to the lower. That is, what comes last for the recipient is first for the bestower. For example, in the bestowal from thought (*Machshavah*) to speech (*Dibur*), that which came first in the thought (*Machshavah*) comes out last in speech (*Dibur*).

We see this clearly, that when a person wants to bestow a certain intellectual insight or idea [to another], first he has the essence of the intellectual idea that he wants to bestow, and he

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<sup>1868</sup> Zohar II 158b

<sup>1869</sup> Talmud Bavli, Pesachim 50a

<sup>1870</sup> Also see Sefer HaMaamarim 5665 p. 85 and on.



then contemplates in this thought how and what to bestow to his fellow. However, in the bestowal to the recipient, the order is reversed. That is, he first bestows that which he contemplated how and what to bestow, and only then does he bestow the essence of the intellectual idea. In other words, what was first for the bestower is last for the recipient.

This also explains the dispute between the school of Shammai and the school of Hillel about the order of creation.<sup>1871</sup> The school of Shammai say that the heavens were created first and the earth was created after, as the verse states,<sup>1872</sup> “In the beginning God-*Elohi*”מֵאֵלֹהִים created the heavens and the earth.” The school of Hillel say that the earth was created first, and heavens were created after, as the verse states,<sup>1873</sup> “On the day that *HaShem* God-*HaShem Elohi*”מֵיְהוָה אֱלֹהֵינוּ created earth and heaven.”

The explanation is that there is a difference between the actual novel coming into being brought about through the Supernal speech (*Dibur*), and the root of the matter in the [Supernal] thought (*Machshavah*). That is, when it came to the actual bringing into being brought about through the ten utterances, it was in a way in which it first was said,<sup>1874</sup> “Let there be a firmament etc.,” and it then was said,<sup>1875</sup> “Let the waters be gathered... and let the dry land appear etc.” That is, the heavens were created first, and then the earth was created.

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<sup>1871</sup> Talmud Bavli, Chagigah 12a; Also see Torah Ohr, Vayigash 43c and elsewhere.

<sup>1872</sup> Genesis 1:1

<sup>1873</sup> Genesis 2:4

<sup>1874</sup> Genesis 1:6

<sup>1875</sup> Genesis 1:9

However, as it arose in the Supernal thought (*Machshavah*), the earth preceded the heavens. This is as explained above, that whatever comes last to the recipient is present first in the bestower. This is the matter of “the end action arose first in thought.”<sup>1876</sup> That is, that which comes as the end action, is first in thought.

With this in mind, we can understand what Rabbi Yehoshua Ben Levi’s son responded, “I saw an upside-down world. Those above were below, and those below were above.” For, since he had an ascent from the revealed world (*Alma d’Itgaliya*), which is the world of speech (*Dibur*), to the concealed world (*Alma d’Itkasiya*), which is the world of thought (*Machshavah*), he therefore said, “I saw those above were below.” This is because that which is considered upper in level in the revealed world (*Alma d’Itgaliya*) is considered lower in level in the concealed world (*Alma d’Itkasiya*).

This likewise is true in the reverse, that “those below were above.” That is, that which is considered to be the lower level relative to the recipient, is in truth the beginning and upper level relative to the bestower. His father therefore answered him, “You saw a clear world,” since the truth of the matter is that what is considered upper in the Bestower, is in truth called upper.

With the above we also can understand the verse, “Let not the wise man glorify himself in his wisdom... For only with this may one glorify himself – contemplating and knowing Me.” The explanation is that there are two levels in the aspect of Wisdom-*Chochmah*. The first is the aspect of Wisdom-

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<sup>1876</sup> See the liturgical hymn “*Lecha Dod*”

*Chochmah* as it is in the person himself, and the second is the spreading forth of the wisdom-*Chochmah* by way garbing it in an analogy etc.

Now, we clearly observe that whoever has a stronger grasp of any particular wisdom, will be able to garb and lower that wisdom further down, including to those who are of lesser [intellectual] stature.<sup>1877</sup> We thus find that to the degree that the wisdom-*Chochmah* is drawn down and spreads forth below, so that it can be garbed in a more external garment, to that degree it is a more primary power in the essence of the wisdom. This is because of the above-mentioned reason, that “the end action arose first in thought.”

This likewise is the meaning of “Let not the wise man glorify himself in his wisdom,” referring to the aspect of the Wisdom-*Chochmah* as it is in the person himself, which is not its ultimate end. Rather, its ultimate end is specifically when the wisdom spreads forth below. This explains the precise wording, “contemplating and knowing Me (*Haskel v’Yado’a Otee*-אוֹתֵי-הַשֵּׁכֶל וְיָדוּעַ מֵי),” meaning that one must affect the conceptualization and knowledge of *HaShem*’s-יהו"ה Godliness (not only Above, but) even below.

This is the meaning of the conclusion of the verse,<sup>1878</sup> “for I am *HaShem*-יהו"ה Who does kindness, justice, and righteousness in the earth,” specifically stating, “in the earth-*BaAretz*-בְּאֶרֶץ.” It is specifically the drawing forth to below, “in the earth-*BaAretz*-בְּאֶרֶץ,” that is bound to the most primary

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<sup>1877</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1-3 and elsewhere.

<sup>1878</sup> Jeremiah 9:23

power. This is the meaning of the words, “contemplating and knowing Me-*Otee*-אֹתִי,” in that through the drawing down to below (“contemplating and knowing”) we take hold of the aspect of “Me-*Otee*-אֹתִי,” this being the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, who transcends His title God-*Elohi*’m-אלהיִם and [the letters of] His Name *HaShem*-יהוה.<sup>1879</sup> This will suffice for the understanding.

### 3.

Now, based on what was explained above, it is understood that the primary aspect is not the matter of the heavens, but specifically the matter of the earth, and this is why the earth preceded the heavens in *HaShem*’s-יהוה Supernal thought (*Machshavah*) where the truth of the matter is “the clear world.” In this itself, the primary aspect is not the earth as it is in the aspect of the Supernal thought (*Machshavah*), the earth that preceded the heavens, but there rather must also be the matter of the earth, as it is in the aspect of the Supernal speech (*Dibur*), which is “the upside-down world” in which the heavens preceded the earth.

(This is because the view that the heavens preceded the earth is also true, in that “both these and those are the words of

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<sup>1879</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavyah)*, and *The Gate of His Title (Shaar HaKinuy)*; Also see the discourse entitled “*Shiviti HaShem* – I have set *HaShem* before me always,” 5720, translated in *The Teachings of The Rebbe 5720*, Discourse 21 (*Sefer HaMaamarim 5721* p. 160 and on), and elsewhere.

the Living God,”<sup>1880</sup> except that it is in a way of an “upside-down world.”) It is specifically the earth, as it is in the aspect of the Supernal speech (*Dibur*), that comes after being preceded by the heavens, (not as it precedes the heavens in the aspect of the Supernal thought (*Machshavah*)), where the highest level of the Bestower comes forth.

This is the meaning of the verse, “My delights are with the children of man.” That is, the ultimate perfection of the matter of pleasure (*Taanug*) is not as the Torah is in His Essential Self, blessed is He, (“I was with Him as His nursling”), nor only as it is drawn down in the particular levels of Wisdom-*Chochmah* and Understanding-*Binah*, *Zeir Anpin* and Kingship-*Malchut*, (“I was His delight day by day... playing before Him... in the inhabited areas of His earth”), but rather as it is drawn down below specifically in the earth (to “the children of man”).

In other words, this refers to the earth as it was created in actuality, through the aspect of the Supernal speech (*Dibur*) following the heavens, which were created first. It is specifically below, on the earth, that there is the matter of “My delights,” not only “delights-*Sha'ashu'im*-שעשועים” simply [without mentioning whose delights], but, “My delights-*Sha'ashu'ay*-שעשועי,” referring to the essential pleasures of *HaShem*-יהו"ה, blessed is He.

(This is similar to what was explained before, that it is specifically through the drawing down of the wisdom below, [indicated by the words] “contemplating and knowing,” that the aspect of “Me-*Otee*-אותי” is present, this being the Essential

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<sup>1880</sup> Talmud Bavli, Eruvin 13b

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

With the above in mind, we can understand why the verse uses the word “delights-*Sha'ashu'im*-שעשועים” here, (“My delights (*Sha'ashu'ay*-שעשועי) are with the children of man”), as opposed to using the word “laughter-*Schok*-שחוק,” which indicates revelation. This is because *HaShem's*-ה"ה Supernal intent is not only that this be drawn down in the place of revelation, which is the matter of the earth as it precedes the heavens, but even in the earth that comes after and is below the heavens. That is, the drawing forth should be into the aspect of the concealment, and it is specifically there that there is a drawing down of the essential pleasures (*Sha'ashu'im HaAtzmiyim*).

Now, through the drawing down of the essential pleasures (*Sha'ashu'im HaAtzmiyim*) into the aspect of the concealment, done through our deeds and service of *HaShem*-יהו"ה, blessed is He, in our times, that in the coming future there will be the drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, below, specifically in a revealed way.

This is because the concealment is only as it presently is now, whereas in the coming future all matters will be openly revealed, as the verse states,<sup>1881</sup> “Your Teacher will no longer be hidden behind His garment.” As the Alter Rebbe explained,<sup>1882</sup> He will no longer be concealed from you through

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<sup>1881</sup> Isaiah 30:20

<sup>1882</sup> Tanya, Likkutei Amarim, Ch. 36; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*)

a cloak and a garment. For, as explained by the Tzemach Tzedek<sup>1883</sup> in explanation of the teaching of our sages, of blessed memory,<sup>1884</sup> “One who says, ‘I do not want [to have marital relations with my wife] unless I am in my clothes and she is in her clothes,’ must divorce [her] and give [her the payment for her] marriage contract.”

This is because the matter of union (*Yichud*) must specifically be without any garments. However, the revelation of the coming future is only brought about after there already has been the drawing below of the aspect of the essential delights (*Sha’ashu’im HaAtzmiyim*), at the very least in a concealed way. It is specifically then that this drawing down comes in a revealed way in the coming future.<sup>1885</sup>

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<sup>1883</sup> See Ohr HaTorah, Pinchas p. 1,082(4); Also see Ohr HaTorah, Behar p. 616(s), and elsewhere.

<sup>1884</sup> Talmud Bavli, Ketubot 48a

<sup>1885</sup> The conclusion of this discourse is missing.





## Discourse 37

### *“BeHa'alotcha et HaNeirot - When you kindle the lamps”*

19<sup>th</sup> of Sivan, 5724

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

#### 1.

The verse states,<sup>1886</sup> “When you kindle the flames etc.” Now, when it states “flames” (*Neirot*-נרות) in the plural, on the simple level this refers to the flames of the Candelabrum (*Menorah*) [of the Holy Temple] which had seven flames (*Neirot*). However, it can also be explained that the word “flames” (*Neirot*-נרות) in the plural, hints at two kinds of flames. The first is as the verse states,<sup>1887</sup> “The soul of man is the flame (*Ner*-נר) of *HaShem*-יהויה.” The second is as in the verse,<sup>1888</sup> “For You are my flame (*Neri*-נרי) *HaShem*-יהויה.” As our sages, of blessed memory, stated,<sup>1889</sup> “The Holy One, blessed is He, said to man, ‘My flame is in your hand, and your flame is in My hand.’”

About this the verse states, “When you kindle the flames (*Neirot*-נרות),” referring to the two flames (*Neirot*-נרות), these being, “The soul of man is the flame (*Ner*-נר) of *HaShem*-יהויה,” and, “You are my flame (*Neri*-נרי) *HaShem*-יהויה.” Now, in

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<sup>1886</sup> Numbers 8:2

<sup>1887</sup> Proverbs 20:27

<sup>1888</sup> Samuel II 22:29

<sup>1889</sup> Midrash Devarim Rabba 4:4

both of them man's toil is required, which is the meaning of [the words], **“When you kindle** (*BeHa'alotcha*-בהעלותך) the flames.”

2.

This may be understood by prefacing with the explanation in the discourse entitled *“Rani v'Simchi Bat Tziyon,”*<sup>1890</sup> [this being the verse that begins the Haftorah of the Torah portion of Beha'alotcha.<sup>1891</sup> There are a number of discourses that relate to the Torah portion of Beha'alotcha, which begin with this verse].

There it explains why the Ingathering of Israel (*Knesset Yisroel*) is called “daughter-*Bat*.” That is, it states in Midrash,<sup>1892</sup> “This is like the analogy of a king who had an only daughter who he was very fond of. He could not stop expressing his love for her, until he called her ‘my daughter’ [as the verse states,<sup>1893</sup> ‘Listen My daughter and see’] etc. He could not stop expressing his love for her, until he called her ‘My mother,’ [as the verse states,<sup>1894</sup> ‘Pay attention to Me, My people, give ear to Me, My nation-*Le'Umi*,’ [written without the letter *Vav*-ו it is] ‘My mother-*Le'Eemi*.’]”

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<sup>1890</sup> See Torah Ohr, Mikeitz 36a and on, and with the glosses in Ohr HaTorah, Chanukah 313b and on; Also see Sefer HaMaamarim 5627 p. 321 and on, (the redaction of the Rebbe Maharash (in his holy handwriting) of the discourse of the Tzemach Tzedek of Shabbat Parshat BeHa'alotcha 5616), and the citations there.

<sup>1891</sup> Zachariah 2:14

<sup>1892</sup> Midrash Shemot Rabba 52:5; Shir HaShirim Rabba 3, cited in Rashi to Song of Songs 3:11; Pesikta d'Rav Kahanah 1:3

<sup>1893</sup> Psalms 45:11

<sup>1894</sup> Isaiah 51:4

He begins by stating that we must understand the meaning of the verse, “The soul of man is the flame (*Ner*-נר) of *HaShem*-יהו”ה.” That is, the soul (*Neshamah*) is called the “flame” (*Ner*-נר) of the Name *HaShem*-יהו”ה. However, another verse states, “For You are my flame (*Neri*-נרי) *HaShem*-יהו”ה.” That is, *HaShem*-יהו”ה, blessed is He, is called the “flame” (*Ner*) of the souls of the Jewish people.

Now, it can be said that these two matters, “For You are my flame (*Neri*-נרי) *HaShem*-יהו”ה,” and, “The soul of man is the flame (*Ner*-נר) of *HaShem*-יהו”ה,” are aligned with the two matters; “My daughter” and “My mother.” In other words, when it states, “For You are my flame (*Neri*-נרי) *HaShem*-יהו”ה,” the Holy One, blessed is He, is called the “flame” (*Ner*-נר) that illuminates for the Jewish people, in a way that the souls of the Jewish people are the recipients, this being the matter of “My daughter,” in that a daughter (*Bat*-בת) is in the aspect of a recipient (*Mekabel*).

In contrast, when it states, “The soul of man is the flame (*Ner*-נר) of *HaShem*-יהו”ה,” the souls of the Jewish people are the “flame” (*Ner*-נר) that illuminates for *HaShem*-יהו”ה, blessed is He,<sup>1895</sup> in a way that the Jewish people are the aspect of the bestower (*Mashpia*), this being the matter indicated by “My mother.”

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<sup>1895</sup> See Midrash Bamidbar Rabba 15:5

## 3.

He continues the discourse and states that this may be better understood with a preface explaining the verse,<sup>1896</sup> “Let the entire soul (*Neshamah*) praise *Ya”h-הי”*.” About this, the Tzemach Tzeddek adds a note<sup>1897</sup> stating that the fact that the Alter Rebbe begins with the verse, “Let the entire soul (*Neshamah*) etc.,” is because the ascent of Kingship-*Malchut* is to the aspect of “My mother-*Eemee-אמי*,” which is the aspect of Understanding-*Binah*, and the *Neshamah* [level of the soul] is also the aspect of the Understanding-*Binah*, as in the verse,<sup>1898</sup> “It is the soul (*Neshamah*) from the Almighty that gives them understanding.” It is for this reason that he begins with this verse.

He explains that the word “praise-*Tehalel-תהלל*” is of the same root as in the verse,<sup>1899</sup> “When His flame would shine (*b’Heelo-בהילו*) over my head,” this being a term indicating radiance (*Ha’arah*). This refers to the coming into being of all the worlds, which is merely from a glimmer of His radiance (*Ha’arah*).

However, for the matter of a radiance (*Ha’arah*) to be possible, there first must be a matter of constriction (*Tzimtzum*). About this the verse states,<sup>1900</sup> “For, with *Ya”h-הי”* did *HaShem-יהוה* form worlds.” About this, our sages, of blessed memory,

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<sup>1896</sup> Psalms 150:6

<sup>1897</sup> Sefer HaMaamarim 5627 p. 322

<sup>1898</sup> Job 32:8

<sup>1899</sup> Job 29:3

<sup>1900</sup> Isaiah 26:4

stated,<sup>1901</sup> “The coming world (*Olam HaBa*) was created with the [letter] *Yod-ו*.” That is, for the existence of the coming world (*Olam HaBa*) to be possible, this is brought about through the letter *Yod-ו*, which is a matter of constriction (*Tzimtzum*).

However, even so, this world was created with the [letter] *Hey-ה*. For,<sup>1902</sup> had this world also been created with the letter *Yod-ו*, its vitality would be too constricted, and it then would be possible for the forces of externality to derive vitality. This is similar to what we find about the matter of the hairs (*Sa’arot*).<sup>1903</sup> That is, that in a Nazirite they are a matter of holiness, as the verse states,<sup>1904</sup> “He shall be holy, allowing the hair of his head to grow wild.”

In contrast, about the Levites the verse states,<sup>1905</sup> “Let them pass a razor over their entire flesh,” (unlike the priests, and especially the high priest, for whom the hairs (*Sa’arot*) are Supernal drawings etc.).<sup>1906</sup> Similarly, about women, our sages of blessed memory, stated,<sup>1907</sup> “A woman’s hair is [considered to be] nakedness.”

The reason is because the matter of the hairs (*Sa’arot*) indicates a very constricted drawing down. This is analogous to hair, that even though the vitality drawn into them is from the vitality of the brain, which causes them to grow, it nonetheless

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<sup>1901</sup> Talmud Bavli, Menachot 29b

<sup>1902</sup> See Likkutei Torah, beginning of Beshalach

<sup>1903</sup> See Likkutei Torah, Emor 31d and on; Sefer HaMitzvot of the Tzemach Tzedek 104b and on.

<sup>1904</sup> Numbers 6:5

<sup>1905</sup> Numbers 8:7

<sup>1906</sup> See Likkutei Toraah, Korach 54b

<sup>1907</sup> Talmud Bavli, Brachot 24a

is a very constricted vitality, so much so, that when the hair is cut the brain feels no pain at all. (This is unlike the limbs of the body, which have much vitality etc.)

This is why the matter of holiness (*Kedushah*) relates to the aspect of the hairs (*Sa'arot*), and it specifically is the hairs (*Sa'arot*) that indicate the matter of holiness (*Kedushah*). For, being that He, blessed is He, is holy and separately transcendent, a drawing down is not possible except specifically by way of the aspect of the “hairs” (*Sa'arot*), as the verse states,<sup>1908</sup> “The hair of His head [was] like clean wool.”

However, below it is not possible for the drawing down to be by way of the hairs (*Sa'arot*), this being the matter indicated by the words, “A woman’s hair is [considered to be] nakedness.” This is because “woman” hints at the aspect of the vitality that manifests in the worlds, which is the feminine aspect, and when there is a drawing down from that aspect by way of the “hairs” (*Sa'arot*), then because of the overabundance of constrictions (*Tzimtzumim*) it is possible for the forces of externality to derive vitality from there.

This is why a woman’s hair must be covered,<sup>1909</sup> so that the matter of constriction (*Tzimtzum*) will not be revealed. The same is so of the Levites, in that since they are from the aspect of the powers of *Might-Gevurot*, therefore, when there is a drawing down of bestowal from them by way of the “hairs” (*Sa'arot*) and constrictions, the forces of externality can derive vitality from there. This why it states about them, “Let them pass a razor over their entire flesh.” This also is why this world

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<sup>1908</sup> Daniel 7:9

<sup>1909</sup> See *Igrot Kodesh*, Vol. 15 p. 415

was created with the [letter] *Hey*-ה, rather than the letter *Yod*-י, so that the constriction (*Tzimtzum*) will not be overly dominant, in which case the forces of externality would derive vitality.

More specifically, there are two [letters] *Hey*-ה in the Name *HaShem*-יהוה, the first *Hey*-ה and the final *Hey*-ה. When our sages, of blessed memory, stated that this world was created with the [letter] *Hey*-ה, they were referring to the final *Hey*-ה, except that it is rooted in the first *Hey*-ה, [the first *Hey*-ה] being the aspect of the coming world (*Olam HaBa*).<sup>1910</sup> In other words, only the **creation** of the coming world (*Olam HaBa*) is with the *Yod*-י, but the coming world (*Olam HaBa*) itself, is the aspect of the (first) *Hey*-ה.<sup>1911</sup>

This then, is the meaning of [the verse], “Let the entire soul (*Neshamah*) praise *Ya”h*-יה”.” That is, man’s toil is to draw down the aspect of *Ya”h*-יה, this being the meaning of the word “praise-*Tehalel*-תהלה” which is of the same root as,<sup>1912</sup> “When His flame would shine (*b’Heelo*-בהילו) over my head,” which is a term indicating radiance (*Ha’arah*). In other words, one is to affect that there be the radiance of the *Yod*-Hey- י”ה, so that it is with the *Yod*-י”ה that the coming world is created and with the *Hey*-ה”ה that this world is created.

Now, in regard to the fact that the verse states, “Let the entire soul (*Neshamah*) praise *Ya”h*-יה,” specifying the *Neshamah* [level of the soul], even though the soul of man has the three aspects; *Nefesh*, *Ru’ach*, and *Neshamah*, this is

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<sup>1910</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

<sup>1911</sup> Also see Tanya, Iggeret HaKodesh, Epistle 5 (107b); Likkutei Torah, Beshalach *ibid*.

<sup>1912</sup> Job 29:3

because the word “*Neshamah*-נשמה” is of the same root as “breathing-*Nesheemah*-נשימה.”<sup>1913</sup> This is as our sages, of blessed memory, expounded<sup>1914</sup> on the verse, “Let the entire soul (*Neshamah*-נשמה) praise *Ya”h*-יה-י,” stating, “For each and every breath (*Nesheemah*-נשימה) that a person takes, he must praise the Creator.”

The matter of breathing (*Neshimah*-נשימה) is the matter of “running” (*Ratzo*) and “returning” (*Shov*), as it states,<sup>1915</sup> “I will pant and gasp (*Eshom v’Eshof*-ואשום ואשוף) together,” in that one draws (*Sho’ef*-שואף) the breath in, and it enters and [then] departs. It is in this way that the general vitality of the worlds is drawn down, in a way of “running” (*Ratzo*) and “returning” (*Shov*).

#### 4.

We should also add and explain the specific use of the words, “Let the entire-*Kol*-כל soul (*Neshamah*) etc.,” based on the explanation in the discourse of the Alter Rebbe, (in the booklet of manuscripts that was recently released from captivity), entitled “*VaAseh Li Mat’amim*,”<sup>1916</sup> (which follows after the discourse entitled “*Al Yithalel* etc.”)<sup>1917</sup> said on the

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<sup>1913</sup> Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), end of the section entitled “The Three Letters *Yod-Hey-Vav*-יהוה.”

<sup>1914</sup> Midrash Bereishit Rabba 14:9

<sup>1915</sup> Isaiah 42:14; See Rashi to Talmud Bavli, Chagigah 12b, entitled “*v’HaRuchot*” as well as Bereishit Rabba *ibid.*; Mishneh Torah, Hilchot Yesodei HaTorah 4:9

<sup>1916</sup> Subsequently printed in Maamarei Admor HaZaken 5568 Vol. 1, p. 43

<sup>1917</sup> Maamarei Admor HaZaken 5568 Vol. 1 *ibid.*, p. 41 and on.



preceding Shabbat).<sup>1918</sup> In explanation of the word “delicacies-*Mat’amim*-מטעמים,” he explains that the prayers of the Jewish people are analogous to “eating,” as the verse states,<sup>1919</sup> “I have come to My garden, My sister... I have eaten (*Achalti*-אכלתי)...”

This is analogous to a meal which consists of various kinds [of foods]. Some foods, such as bread, are [consumed] for the sake of nourishment, and other foods, such as delicacies made with fish or meat, are for pleasure. Moreover, some ingredients are sweet, so that one will eat them with greater appetite, whereas other ingredients, such as spicy peppers and the like, add strong flavor to the food.

Now, just as if physical food lacks salt and pepper, the pleasure of it will be lacking, the same is so of the prayers of the Jewish people, that if their prayers do not include all the various kinds, it is not called “eating-*Achilah*-אכילה.” This is why our sages, of blessed memory, stated,<sup>1920</sup> “Any fast that does not include [the participation of some] sinners of the Jewish people, is not a fast.” This is the meaning of “make delicacies (*Mat’amim*-מטעמים) for me,”<sup>1921</sup> from the six-hundred thousand souls of the Jewish people.

With this in mind, we can explain the precise wording, “Let the entire-*Kol*-כל soul (*Neshamah*) etc.” That is, the matter of “praise *Ya’h-Tehalel Ya’h*”-תהלה יה”ה brought about by the

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<sup>1918</sup> In the discourse of Shabbat Parshat Naso of this year, 5724, entitled “*VaEheyeh Etzlo Amon* – I was with Him as His nursling,” Discourse 36 (Sefer HaMaamarim 5724, p. 237 and on).

<sup>1919</sup> Song of Songs 5:1; Also see Sefer HaLikkutim Da”Ch of the Tzemach Tzedek, section on “eating-*Achilah*-אכילה,” p. 1,165 and on.

<sup>1920</sup> Talmud Bavli, Keritot 6b

<sup>1921</sup> Genesis 27:4

toil of the soul (*Neshamah*), which is the aspect of Understanding-*Binah*, (as in the verse,<sup>1922</sup> “It is the soul (*Neshamah*) from the Almighty that gives them understanding”) and transcends the *Nefesh* and *Ru’ach*, and relates to each and every Jew, “the **entire** *Neshamah*,” which refers to and includes of all the kinds and ways of serving *HaShem*-יהו"ה, blessed is He, by the Jewish people.

## 5.

This is also the meaning of the verse, “The soul of man (*Nishmat Adam*-נשמת אדם) is the flame (*Ner*-נר) of *HaShem*-יהו"ה.” That is, the soul (*Neshamah*) is the flame of *HaShem*-יהו"ה, blessed is He, meaning that it brings about the revelation of *HaShem*-יהו"ה, so that there will be the matter of the *Yod-Hey*-י"ד ה"א, the *Yod*-י"ד by which the coming world is created, and the *Hey*-ה"א by which this world is created, (as explained above in explanation of the verse, “Let the entire soul praise *Ya"eh*-י"ה”).

However, for the souls of the Jewish people to be capable of being “the flame of *HaShem*-יהו"ה,” and to bring about the [above-mentioned] matters of *Yod-Hey*-י"ד ה"א etc., the granting of empowerment is needed from Above. About this the verse states, “For You are my flame (*Neri*-נרי) *HaShem*-יהו"ה.” This refers to the granting of empowerment to the souls of the Jewish people from Above, by which they are capable of being “the flame of *HaShem*-יהו"ה.”

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<sup>1922</sup> Job 32:8

In other words, the souls of the Jewish people first receive the revelation of “the flame of *HaShem*-יהו"ה,” and are then in the state of “My daughter-*Beetee*-בתי.” Through this, they subsequently are made to be “the flame of *HaShem*-יהו"ה,” in that they have an effect Above, causing there to be the revelation of the *Yod-Hey*-ה"א-יוד, (“praise *Ya*”-*Tehalel Ya*”-ה"ה-תהלל י"ה”), and they then are in the state of “My mother-*Eemee*-אמי.”

Now, in regard to the verse, “For You are my flame (*Neri*-נרי) *HaShem*-יהו"ה,” (referring to the matter of drawing down from Above to below, which is the granting of empowerment to the souls of the Jewish people to be capable of serving *HaShem*-יהו"ה, blessed is He, in their service from below to Above, to be “the flame of *HaShem*-יהו"ה”), this relates to the service of *HaShem*-יהו"ה of the Righteous (*Tzaddikim*).

However, the primary matter of the aspect of “My mother-*Eemee*-אמי” (in which the souls of the Jewish people have an effect Above), is brought about through serving Him by returning to Him in repentance (*Teshuvah*), (which transcends [regular] service of [Him with] Torah and *mitzvot*).<sup>1923</sup> About this the verse continues,<sup>1924</sup> “(For You are my flame *HaShem*-יהו"ה) and *HaShem*-יהו"ה illuminates my darkness.”

That is, this is the granting of empowerment from Above for the service of *HaShem*-יהו"ה, blessed is He, of those who return to Him in repentance (*Baalei Teshuvah*), , in and of themselves, are in a state of darkness, and for whom it is

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<sup>1923</sup> See Ohr HaTorah, Bo p. 258; Vol. 8 p. 2,918.

<sup>1924</sup> Samuel II 22:29

necessary that “*HaShem*-יהו"ה illuminates my darkness.”  
Through this, they too are capable of being the aspect of “the  
flame (*Ner*-נר) of *HaShem*-יהו"ה.”<sup>1925</sup>

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<sup>1925</sup> The conclusion of this discourse is missing.

## Discourse 38

### “*LeMa’an Tizkeru - So that you may remember*”

Shabbat Parshat Shlach,  
Shabbat Mevarchim Tammuz, 5724  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>1926</sup> “So that you will remember and do all My commandments [and you shall be holy to your God. I am *HaShem*-יהו"ה your God who took you out of the land of Egypt to be your God; I am *HaShem*-יהו"ה” your God.”] The passage concludes, “I am *HaShem*-יהו"ה your God.” However, this must be better understood, being that the preceding verse<sup>1927</sup> already stated, “[It shall be *Tzitzit*-fringes for you, that you may see it] and remember all the commandments of *HaShem*-יהו"ה, to do them.” This being so, why does it repeat, “So that you will remember and do etc.” That is, why are there two remembrances here?

We also must understand why it concludes [with the words], “I am *HaShem*-יהו"ה your God,” being that the verse already stated,<sup>1928</sup> “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt etc.” This being so, why does it repeat,

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<sup>1926</sup> Numbers 15:40-41

<sup>1927</sup> Numbers 15:39

<sup>1928</sup> Numbers 15:41

“I am *HaShem*-יהו"ה your God,” (as the Alter Rebbe also points out in *Likkutei Torah*).<sup>1929</sup>

Now, in one of the booklets [of manuscripts] recently released from captivity, there is a discourse by this same title,<sup>1930</sup> from Shabbat Mevarchim Rosh Chodesh Tammuz, in which [the Alter Rebbe] also brings the two above-mentioned questions about the specific wording. He adds there that we must understand the general matter of remembering all the *mitzvot*, brought about by [seeing] the strings of the Tzitzit hanging from the four corners [of one’s garment], about which the verse states, “that you may see it and remember all the commandments of *HaShem*-יהו"ה etc.” For, at first glance, what connection is there between this seeing and remembering all the *mitzvot*?

He continues that this may be understood by prefacing with an explanation the matter of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and the matter of light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), which is explained in various places, but explained here with additional elucidation.

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<sup>1929</sup> *Likkutei Torah*, Shlach 46d

<sup>1930</sup> The intention appears to be to the discourse entitled “*LeMa’an Tizkeru*” of the year 5568, printed in *Sefer HaMaamarim* 5568 Vol. 1, p. 330 and on (also printed in *Ohr HaTorah*, Shlach p. 626, with some variations and with additional glosses and summeries of the Tzemach Tzedek. Also see *Sefer HaMaamarim* 5635 Vol. 2, p. 334 and on, and the citations there.

## 2.

The explanation is that the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) is the aspect of revelation (*Gilyu*), in which there are various different levels. By way of analogy, this is like the light of the intellect (*Sechel*) as it is in man. That is, [in him] there is the power of intellect (*Ko'ach HaSechel*) by which to conceptualize all matters, [and this power] is seen and revealed in him. However, there are various levels of this, in that the attention span (*Da'at*) of a small child is very short,<sup>1931</sup> and to the degree that he continues to grow [intellectually], to that degree greater revelation of the power of intellect (*Ko'ach HaSechel*) will be added to him.

The same applies to the world at large, which divides into four categories; the speaker (*Medaber*), the animal (*Chai*), the vegetative (*Tzome'ach*) and the inanimate (*Domem*). Now, in all of them there is a revelation of Godly light, to vitalize and sustain them. However, the vitality revealed in the inanimate (*Domem*) is extremely constricted, whereas in the vegetative (*Tzome'ach*) [which grows] the vitality is more greatly revealed, in the animal (*Chai*) it is even more revealed, and in the speaker (*Medaber*) it is even more revealed.

Moreover, within each of these four classes; the inanimate (*Domem*), the vegetative (*Tzome'ach*), the animal (*Chai*) and the speaker (*Medaber*), each [individual] is different from his fellow. For example, within the speaking class

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<sup>1931</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

(*Medaber*), the intellect of one individual is unlike the intellect of his fellow. This is as our sages, of blessed memory, stated,<sup>1932</sup> “Their minds are unlike each other,” as known about the meaning of the verse,<sup>1933</sup> “*HaShem*-יהוה probes the spirits.” The same is so of the other classes; the inanimate (*Domem*), the vegetative (*Tzome’ach*), and the animal (*Chai*), that each individual is unlike his fellow in the way the vitality is revealed.

Now, in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) the likeness to this is that they correspond to the inanimate (*Domem*), the vegetative (*Tzome’ach*), and the animal (*Chai*).<sup>1934</sup> That is, the comparison between the world of Action (*Asiyah*) and the world of Formation (*Yetzirah*) is like the comparison between the inanimate (*Domem*) and the vegetative (*Tzome’ach*). As known, that about the angels of the world of Formation (*Yetzirah*) the verse states,<sup>1935</sup> “then all the trees of the forest will sing with joy.” That is, being that they stem from the aspect of the emotions (*Midot*), which are called “growing” (*Tzome’ach*), they therefore are in the aspect of the vegetative (*Tzome’ach*).<sup>1936</sup>

Higher than them, in the world of Creation (*Briyah*), are the fiery-*Seraphim* angels, about whom the verse states,<sup>1937</sup>

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<sup>1932</sup> See Talmud Bavli, Brachot 58a; Talmud Bavli, Sanhedrin 38a

<sup>1933</sup> Proverbs 16:2; See Tosefta to Yevamot, end of Ch. 1

<sup>1934</sup> See Etz Chayim, Shaar 50 (Shaar Kitzur ABY”A) Ch. 10.

<sup>1935</sup> Psalms 96:12

<sup>1936</sup> See Torah Ohr, Bereishit 4a; Likkutei Torah, Emor 37c and on; Chukat 58a; Zot HaBrachah 95c.

<sup>1937</sup> Isaiah 6:2



“*Seraphim* were standing above Him,”<sup>1938</sup> meaning, above the Godly power of the Actor within them. That is, they have a grasp of it and therefore transcend and surround it, similar to a student, whose grasp encompasses and surrounds the intellect he hears from his teacher.

Now, all the above distinctions are in the matter of revelation (*Giluy*), beginning with the initial and highest revelation of the world of Emanation (*Atzilut*), which corresponds to the class of the speaker (*Medaber*), all the way to the lowest and most constricted revelation etc., which in man, is like the difference between the revelation of intellect (*Sechel*) in the brain of his head, compared to the vitality in the toenail of his foot.

However, the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), is concealed (*He'elem*) and drawn to all places equally. (This is unlike the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which is in a state of revelation (*Giluy*) and has different levels.) To clarify the fact that it is called His surrounding light (*Sovev*), what is meant is **not** that it only surrounds and transcends from Above, and thus is not at all found below. Rather, in truth, it is below as it is above, but not revealed, which is why it called transcendently surrounding (*Sovev*).

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<sup>1938</sup> However see Targum Yonatan ben Uziel and Rashi to Isaiah 6:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), pg. 237.

About this the verse states,<sup>1939</sup> “I fill the heavens and the earth.” That is,<sup>1940</sup> the aspect of *HaShem*’s-יהו"ה light that transcends and surrounds all worlds, [indicated by the word] “I-*Ani*-אני,” fills the heavens and the earth equally, except that it is not openly revealed, but is in a state of concealment, as it states,<sup>1941</sup> “[He] who is holy in the heavens and in the earth.” In other words, He is “**in the heavens and in the earth,**” but in a way of holiness (*Kadosh*-קדוש) (in the heavens and in the earth), in that the word [holy] indicates separate transcendence,<sup>1942</sup> being that He is concealed.

In man, this is like the radiance of the soul, that does not come to be revealed in a way of inner manifestation in the various levels of the head and foot, but is found equally in both. An example is desire (*Ratzon*) (which transcends Wisdom-*Chochmah*) and is found equally in the head and the foot. This is an example for the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) and is equally present in the heavens and the earth, as it states,<sup>1943</sup> “[He] Who equalizes and equates the small and the great.”

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<sup>1939</sup> Jeremiah 23:24

<sup>1940</sup> Likkutei Torah, Va’etchanan 9a and on; Re’eh 33a and on, and elsewhere.

<sup>1941</sup> In the “*Yishtabach*” blessing; Also see Likkutei Torah, Shlach 51c; Va’etchanan 4b, and elsewhere.

<sup>1942</sup> See Tanya, Likkutei Amarim, Ch. 46 (66a) and elsewhere.

<sup>1943</sup> In the liturgical hymn “*v’Khol Ma’aminim*”

### 3.

Now, even though the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) does not come in a way of revelation and inner manifestation (*Hitlabshut*), nevertheless, the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) is drawn from it. An example of this in man is that there is a drawing forth from the desire, (which is likened to His light that surrounds and transcends all worlds (*Sovev Kol Almin*)) to the inner manifest powers (which are likened to His inner manifest light). In the same way, there also is a drawing forth from the pleasure (*Taanug*) to the inner manifest powers.

(To explain,<sup>1944</sup> desire (*Ratzon*) and pleasure (*Taanug*) are literally one matter, so much so, that they are interchangeable with each other. This is so much so, that sometimes<sup>1945</sup> the desire (*Ratzon*) is the external aspect and the pleasure (*Taanug*) is its inner aspect, and sometimes it is the other way around, that the pleasure (*Taanug*) is the external aspect and the desire (*Ratzon*) is the inner aspect. This is because whatever brings a person pleasure and satisfaction is only because this is specifically what he desires. On the contrary, if he has no manifest desire in this pleasure, even if it is a very delightful thing, he will have no pleasure in it at all. In other words, the desire (*Ratzon*) causes the pleasure (*Taanug*).

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<sup>1944</sup> See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 24.

<sup>1945</sup> See Shaar HaYichud *ibid*. Also see *Hemshech* 5666 p. 63 and on.

The same is so of desire (*Ratzon*) and pleasure (*Taanug*) as they are Above, in *HaShem*'s יהו"ה Godliness, about which it states,<sup>1946</sup> “It brings satisfaction of spirit before Me that I spoke, and My will was done.”] Only that the drawing down from the light of *HaShem*-יהו"ה that surrounds all worlds (*Sovev Kol Almin*) (which is compared to the drawing down of the desire (*Ratzon*) and pleasure (*Taanug*) to the inner manifest powers), is through constriction (*Tzimtzum*).

About this our sages, of blessed memory, stated,<sup>1947</sup> “The coming world (*Olam HaBa*) was created with the [letter] *Yod-י*.” This is because the matter of the coming world (*Olam HaBa*) is that “the righteous *Tzaddikim* sit and delight from the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*,”<sup>1948</sup> this being the revelation of the pleasure (*Taanug*) (“they delight”). Only that the revelation of the pleasure (*Taanug*) in the coming world (*Olam HaBa*) is merely a ray and radiance of the essential upper pleasure of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), this being the matter of desire (*Ratzon*) and pleasure (*Taanug*), as mentioned before), which is drawn down to be a particular revelation of pleasure within the particular levels of the coming world, such as the upper Garden of Eden (*Gan Eden HaElyon*) and the lower Garden of Eden (*Gan Eden HaTachtan*) (which differ and are distinct from each other on account of the

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<sup>1946</sup> Torat Kohanim and Rashi to Leviticus 1:9

<sup>1947</sup> Talmud Bavli, Menachot 29b

<sup>1948</sup> See Talmud Bavli, Brachot 17a

revelation of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).<sup>1949</sup>

This then, is the meaning of [the teaching], “The coming world was created with the [letter] *Yod*-י.” This is because the letter *Yod*-י is just one constricted letter from all the letters, and is utterly of no comparison to all the letters and speech that a person is capable of speaking. Moreover, it certainly is of utterly no comparison to the intellect and essential self of the person himself etc.<sup>1950</sup>

In other words, through the constriction (*Tzimtzum*) of the letter *Yod*-י there is a drawing forth of revelation and radiance of the pleasure (*Taanug*) to the upper Garden of Eden (*Gan Eden HaElyon*) in the world of Creation (*Briyah*).<sup>1951</sup> Then this radiance descends and becomes even more greatly diminished to become the pleasure (*Taanug*) in the lower Garden of Eden (*Gan Eden HaTachton*) in the worlds of Formation (*Yetzirah*) and Action (*Asiyah*).<sup>1952</sup> From there the light descends and becomes even more diminished, until the seventy ministering angels of the world of Action (*Asiyah*) receive bestowal from the waste product of the Cycles-*Ophanim* angels, and they bestow the physical pleasures of this world. In other words, the Cycle-*Ophanim* angels receive revelation of the pleasure (*Taanug*) that illuminates within the world of Action (*Asiyah*) and the externality and dross of this pleasure (*Taanug*) is drawn to the seventy ministering angels,

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<sup>1949</sup> See Likkutei Torah, Emor 31c, and elsewhere.

<sup>1950</sup> See Tanya, Likkutei Amarim, Ch. 20

<sup>1951</sup> See Ohr HaTorah, Shir HaShirim (Vol. 2) p. 779; (Vol. 3) p. 1,017.

<sup>1952</sup> See Ohr HaTorah in the preceding note.

and the root for the physical pleasures of this world is from there.

As known, the analogy for this is man's consumption of food, in which the food becomes separated in the stomach. Its choicest elements become the blood, which ascends to the heart and brain etc., whereas the waste product is excreted and pushed out. The likeness to this Above, in *HaShem's* יהו"ה's Godliness,<sup>1953</sup> is that in the world of Action (*Asiyah*) there are angels called the "innards-*Kirvayim*-קרב"יים," as the verse states,<sup>1954</sup> "All my innards (*Kravay*-קרבי) [bless] His Holy Name."<sup>1955</sup> These are [angels] who separate and refine the light and Godly bestowal from the world of Formation (*Yetzirah*) to the world of Action (*Asiyah*), the choicest aspects of which become the light and vitality for the grasp and pleasure of the angels of the world of Action (*Asiyah*), whereas the dross and waste, called "the dregs-*Shemarim*-שמריים" is excreted out and drawn to the seventy ministering angels, and they thereby bestow physical pleasures below, such as the flavor and sweetness of a fruit or vegetable.

About this our sages, of blessed memory, said,<sup>1956</sup> "There is not a grass that grows below that does not have a constellation [that strikes it from above and tells it to grow]." That is, the constellations (*Mazalot*) and the ministers above

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<sup>1953</sup> Also see Ohr HaTorah, Shlach 46d; Also see at length in the preceding discourse of the 19<sup>th</sup> of Kislev of this year, 5724, entitled "*Katonti* – I have been diminished by all the kindnesses," Discourse 11.

<sup>1954</sup> Psalms 103:1

<sup>1955</sup> See Zohar I 87a; Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim) Ch. 19 section on this title; Likkutei Torah, Shelach 41d, 46d; Ohr HaTorah (Yahal Ohr) to Psalms 103:1 (p. 382), and elsewhere.

<sup>1956</sup> See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Moreh Nevuchim 2:10

them, only receive the waste from the dregs of the Cycle-*Ophanim* angels.

This then, is what is drawn from the ray and radiance of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), from the essence of the Supernal pleasure within the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to be revealed as the revelation of particular pleasure within the levels of each of the worlds, in each world according to its level and matter.

However, in regard to the drawing down of pleasure (*Taanug*) until the physical pleasures of this world can come from it, the discourse asks a question.<sup>1957</sup> That is, at first glance this is a wondrous matter. This is because the world was created with ten utterances,<sup>1958</sup> each utterance being the source and vitality for that which is created by it, without which it has no existence or sustainment at all. Thus, since the utterance is an “emanation from the mouth of *HaShem*-יהו"ה,”<sup>1959</sup> and is “the word of *HaShem*-יהו"ה,”<sup>1960</sup> how does it apply that from an utterance that is “the emanation from the mouth of *HaShem*-יהו"ה” there is a drawing forth of dross and dregs etc.?

The discourse explains that because of the many descents of levels in the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), there thus are many of divisions of levels in the ten utterances. That is, there is the word of *HaShem*-יהו"ה as it is in the upper worlds, all the way down until there is a drawing from there of physical

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<sup>1957</sup> Maamarei Admor HaZaken ibid. p. 332; Ohr HaTorah ibid. p. 630.

<sup>1958</sup> Mishnah Avot 5:1

<sup>1959</sup> Deuteronomy 8:3

<sup>1960</sup> Psalms 33:6

pleasures, which are the aspect of the dregs and dross, and there is no comparison between them whatsoever. However, even so, they are united to each other, just as it is in man, that even though there are many levels from the revelation of the intellect in the brain to the power of walking in the foot, such that there is no comparison between the foot and the head, nevertheless, one's head and foot are unified and are as one.

To further illuminate, in his gloss, the Tzemach Tzeddek<sup>1961</sup> writes that the question is a good question, but the answer is a weak answer. He continues and states that Pardes Rimonim<sup>1962</sup> seems to indicate that the utterances are drawn from the ten *Sefirot* of the world of Emanation (*Atzilut*), except that they are drawn down by way of *Zeir Anpin* (the six emotions (*Midot*) and Kingship-*Malchut*), whereas in Likkutei Torah<sup>1963</sup> it is explained that the ten utterances are drawn down from Wisdom-*Chochmah*.

He concludes that perhaps it can be said that even though they are the ten *Sefirot* of the world of Emanation (*Atzilut*), nonetheless (in order) for there to be a physical drawing down, they must pass through by way of manifestation in the shiny husk (*Kelipat Nogah*). [He concludes that] this matter requires further analysis. (This concludes his words.)

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<sup>1961</sup> Printed in Maamarei Admor HaZaken ibid. p. 353.

<sup>1962</sup> Pardes Rimonim, Shaar 2 (Shaar Ta'am HaAtzilut), Ch. 4

<sup>1963</sup> Likkutei Torah to Zot Chukat HaTorah, Ch. 1 (57c-d)



4.

Now, similar to the distinction between the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and His light that transcends and surrounds all worlds (*Sovev Kol Almin*), there also is a distinction between the Torah and the *mitzvot*. For, as known<sup>1964</sup> the Torah is the aspect of “food” for the soul, whereas the *mitzvot* are the aspect of “garments” for the soul.

The difference is that “food” is in the aspect of inner manifest light (*Ohr Pnimi*) in that it enters the body and becomes blood and flesh like his own flesh, to enliven him etc. In contrast, “garments” (*Levushim*) are an encompassing (*Makif*) aspect. This is also why in regard to food there is measure and limit. That is, a person is only capable of eating as much as his stomach can hold, and no more. In contrast, this is not so of garments, in that a person can wear many garments, one over the other. This is because the inner manifest light (*Ohr Pnimi*) (“food”), is only according to the measure of the receptacle (*Kli*) that holds it. In contrast, the encompassing light (*Ohr Makif*) (“garment”), is not limited by the vessel (*Kli*) etc.

The likeness to this, as it relates to the difference between Torah and *mitzvot*, is that Torah is the aspect of “food,” which is an inner manifest light (*Ohr Pnimi*), the matter of which is to understand and comprehend in a way that is grasped within the human brain. However, in this itself, there is a

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<sup>1964</sup> Tanya, Likkutei Amarim, Ch. 5, citing Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), Ch. 3.

distinction between the revealed parts of the Torah, this being the revealed wisdom-*Chochmah*, and the inner aspects (*Pnimityut*) of the Torah, these being the secrets [of the Torah], a small portion of which are explained in the Zohar and in the writings of the Arizal, and are not the aspect of the revealed Wisdom-*Chochmah*, but are called the “hidden recesses of Wisdom” (*Ta’alumot Chochmah*), and the “Concealed Wisdom” (*Chochmah Stima’ah*) - but even so, it is limited to Wisdom-*Chochmah*.

In contrast, the *mitzvot* are the Supernal desire (*Ratzon*) and pleasure (*Taanug*) that transcends Wisdom-*Chochmah* and is the aspect of the “skull” (*Galgalta*) which hovers over the brain. This is the encompassing aspect (*Makif*) that transcends revelation (*Giluy*), similar to the encompassing aspect (*Makif*) of the garments (*Levushim*).

This likewise is the meaning of the verse,<sup>1965</sup> “The Ancient of Days (*Atik Yomin*) sat... His garment was white as snow.” This garment refers to the aspect of the light of *HaShem*-יהוה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), this being the aspect of the desire (*Ratzon*) and pleasure (*Taanug*) of the Essential Self of the Emanator, which transcends revelation (*Giluy*).

However, even though the above-mentioned encompassing aspect (*Makif*) transcends revelation, there nevertheless is a drawing down of a radiance from it by way of constriction (*Tzimtzum*) (as explained in chapter three about the light of *HaShem*-יהוה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) and His light that fills

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<sup>1965</sup> Daniel 7:9

all worlds (*Memaleh Kol Almin*)), this being the aspect indicated by the words,<sup>1966</sup> “the hair of His head [was] like clean wool.”

That is, this is analogous to the hairs (*Sa'arot*), in which there is a drawing down of very constricted vitality that comes through the separation of the skull (*Galgalta*). The likeness to this is in the Torah,<sup>1967</sup> in which there only is a drawing down of a constricted radiance from the essential desire (*Ratzon*) and pleasure (*Taanug*) in the *mitzvot*, to understand and conceptualize the deeds of the *mitzvot* and their reasons, even though the reason that is grasped is of no comparison whatsoever to the essential desire (*Ratzon*) and pleasure (*Taanug*) in the *mitzvot*.

## 5.

This also is the general explanation of the *mitzvah* of *Tzitzit*, in which there are these two matters of “His garment was white as snow,” and, “the hair of His head [was] like clean wool.” That is, the Tallit (prayer shawl) within which one wraps his head and the majority of his body, is the matter of “His garment was white as snow.” In contrast, the *Tzitzit* (fringes), which are similar to the hairs of the head, as the verse states,<sup>1968</sup> “He took me by a lock (*Tzitzit*-תִּצִיִּית) of my head,” is the matter of “the hair of His head [was] like clean wool.”

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<sup>1966</sup> Daniel 7:9

<sup>1967</sup> Also see Likkutei Torah, Shlach 47a and on.

<sup>1968</sup> Ezekiel 8:3

These two matters are the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) and His light that fills all worlds (*Memaleh Kol Almin*) in the *mitzvot* and the Torah. That is, there is the essential Supernal desire (*Ratzon*) and pleasure (*Taanug*) in the *mitzvot*, and there is the constricted radiance that is drawn from it into the Wisdom-*Chochmah* of the Torah, to explain and give reason to the *mitzvot*, as explained before.

This then, is the matter of the 32-ל"ב strings of the Tzitzit, these being the thirty-two pathways of Wisdom-*Chochmah*.<sup>1969</sup> The explanation is as explained before, that the drawing down from the desire (*Ratzon*) to Wisdom-*Chochmah* is through the constriction (*Tzimtzum*) of the "hairs" (*Sa'arot*), this being the matter of the strings of the Tzitzit. This also is the matter of the thirty-two pathways of Wisdom-*Chochmah*, through which there is caused to be a constricted drawing down from the Crown-*Keter* (the desire-*Ratzon*) to Wisdom-*Chochmah*.

This is analogous to a path, which is a narrow trail by which one travels from one town to another town. The likeness to this in the analogue is that the travel and drawing forth from the aspect of the desire (*Ratzon*) to the aspect of Wisdom-*Chochmah* is through the constriction (*Tzimtzum*) of the thirty-two pathways of Wisdom-*Chochmah*, called "pathways-*Netivot*-נתיבות," indicating very narrow paths etc.

Now, there is another matter and explanation in this. Namely, that the thirty-two pathways of Wisdom-*Chochmah*

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<sup>1969</sup> Sefer Yetzirah 1:1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32 and elsewhere.

are that which come forth from Wisdom-*Chochmah* and are drawn all the way down below in all the worlds. That is, through them, there is the drawing down of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), into His light that fills all worlds, in a way of inner manifestation (*Hitlabshut*) and revelation within each world and level according to its capacities.

The reason for the specific number 32-ל"ב, is because each [of the four corners of the Tallit] must have 8-ח strings, corresponding to the 8-ח letters of the Name *HaShem*-יהו"ה and His title Lord-*Adona* "אדני"י, through which the [above-mentioned] drawing down is caused etc., and 4-ד times 8-ח is 32-ל"ב.

In the discourse,<sup>1970</sup> he adds an explanation for why the strings of the Tzitzit are not drawn nor come directly from the body of the Tallit itself. Rather, a separate string, that is not a part of the body of the Tallit, is brought and tied to the corners of the Tallit. This may be understood based on the statement in Zohar,<sup>1971</sup> "There are three knots. The Jewish people are tied to the Torah and the Torah to the Holy One, blessed is He." That is, from the bond of the Jewish people to the Torah we can understand the second bond of the Torah to the Holy One, blessed is He, and from this, we also can understand the bond of the Tzitzit to the Tallit.

The explanation is that, at first glance, the bond between the Jewish people and the Torah is not understood. This is

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<sup>1970</sup> Maamarei Admor HaZaken ibid. p. 336 and on; Ohr HaTorah ibid. p. 637 and on.

<sup>1971</sup> Zohar III 73a

because the Torah is Godly wisdom, and “He and His wisdom are one.”<sup>1972</sup> This being so, how is it possible for a created being, (even including the soul of a Jew which is made to be the aspect of a creation)<sup>1973</sup> to bond with the Torah? Rather, through investing one’s intellect and the spirit of his understanding in engaging in the study of Torah, by giving himself over to it, then though he initially was a separate being, he nevertheless bonds and unifies with the Torah. In other words, this bond has an effect on the **separate something**, causing him to become bound and unified etc., so that they become one.

From this we can also understand the matter as it relates to the second bond, this being the bond of the Torah to the Holy One, blessed is He. For, even though “He and His wisdom are one,” nevertheless, *Wisdom-Chochmah* is of utterly no comparison to *HaShem*-יהו"ה Himself, blessed is He. This is as said before in explaining the thirty-two pathways of *Wisdom-Chochmah*, that in order for there to be a drawing from the essence of the desire (*Ratzon*) and pleasure (*Taanug*) to *Wisdom-Chochmah*, there must be a constriction (*Tzimtzum*) by way of the thirty-two pathways. However, just as the Jewish people bond to the Torah, so likewise, Torah bonds to the Holy One, blessed is He, even after it came to be the aspect of a separate something. For, as explained before, the matter of the bond is that even the separate something comes to be bound and unified.

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<sup>1972</sup> See Mishneh Torah, Hilchot Yesodei HaTorah 2:10

<sup>1973</sup> See Biurei HaZohar of the Mittler Rebbe, Pinchas 114d and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 546 and on; Hemshech 5666 p. 459.

Based on this, we also can understand the bond of the Tzitzit to the Tallit. That is, the strings of the Tzitzit, which refer to the aspect of Wisdom-*Chochmah*, are the aspect of something separate from the essential desire (*Ratzon*) and pleasure (*Taanug*), which is the matter of the encompassing aspect (*Makif*) of the Tallit (the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*)). Yet, even so, we tie and bond them to the Tallit so that they become one. In other words, even in the something that is limited and separate etc., there should be a drawing forth and revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*).

## 6.

With the above in mind, we can also understand the verse,<sup>1974</sup> “that you may see it and remember all the commandments of *HaShem*-יהו"ה... and not follow after your hearts and after your eyes, after which you stray.” In other words, seeing the strings of the Tzitzit causes all the *mitzvot* to be remembered, and through this, there also is the benefit of “not following after your hearts and after your eyes etc.”

The explanation is that the assembly of Israel (*Knesset Yisroel*) is analogous to the wife and is the aspect of the recipient of the Holy One, blessed is He, who is analogous to the husband. (For, as known, the aspects of bestower and recipient, cause and effect, are compared to husband and wife.)

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<sup>1974</sup> Deuteronomy 15:39

In other words, she receives the drawing forth from the Supernal pleasure (*Taanug*). This must be in a way that she does not receive any alien pleasure or desire, apart from the Supernal pleasure (*Taanug HaElyon*). For, one who draws his heart after alien pleasures, these being the pleasures of this world, is analogous to a promiscuous woman (*Zonah*-זונה) who receives pleasure from someone other than her husband. About this the verse states, “and not follow after your hearts and after your eyes, after which you stray (*Zonim*-זונים),” so that there is no circumstance in which “the eye sees and the heart lusts etc.”<sup>1975</sup> This comes about through seeing the strings of the Tzitzit, which cause one to remember and recollect all the *mitzvot*.<sup>1976</sup>

This may be understood based on the explanation (in chapter five) that the strings of the Tzitzit are the thirty-two pathways of Wisdom-*Chochmah* through which there is a drawing forth of a constricted radiance from the essential desire (*Ratzon*) and pleasure (*Taanug*), through the aspect of the “hairs” (*Sa’arot*), to manifest within Wisdom-*Chochmah*, through which there is the drawing down to below, from world to world, until this physical world etc.

Therefore, when a person contemplates the inner matter of the strings of the Tzitzit, (the thirty-two pathways of Wisdom-*Chochmah*) which are drawn from the Tallit (the essential desire and pleasure), relative to which even Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) is merely a constricted glimmer of radiance, and is solely the aspect of

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<sup>1975</sup> Rashi to Numbers 15:39 *ibid*.

<sup>1976</sup> Also see Talmud Bavli, Menachot 43b-44b



“hairs” (*Sa’arot*), which are of no comparison at all relative to the essential desire (*Ratzon*) and pleasure (*Taanug*) - and certainly all the other pleasures below this, down to and including the pleasures of this world, which are drawn from the dregs of the Cycles-*Ophanim* angels certainly have utterly no comparison relative to the essential desire (*Ratzon*) and pleasure (*Taanug*) - he then will come to remember all the *mitzvot*, (“that you remember all the *mitzvot* of *HaShem*-יהוה etc.”), within which the essential desire (*Ratzon*) and pleasure (*Taanug*) is manifest.

He then will automatically have no desire for physical pleasures altogether etc., (this being the matter of “not following after your hearts etc.”) but will only [be drawn after] the essential desire (*Ratzon*) and pleasure (*Taanug*) through being given over to matters of Torah and *mitzvot*, within which the essential desire (*Ratzon*) and pleasure (*Taanug*) is manifest.

The verse continues,<sup>1977</sup> “So that you will remember and do all My commandments.” The explanation is that after seeing the strings of the Tzitzit which cause the recollection of all the *mitzvot*, (“that you may see it and remember etc.”) within which is manifest the essential desire (*Ratzon*) and pleasure (*Taanug*), and [after] the negation of the heart being drawn after alien pleasures etc., (“so that you not follow after etc.”), which is what a person **receives** from the *mitzvot*, then he ascends to an even higher level, about which [the continuation of the verse] states, “So that you may remember.” In other words, it is then that you come to be the aspect of the male, in that the male is **the bestower**, so that you “do all My commandments.” That

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<sup>1977</sup> Numbers 15:40

is, it is then that you bestow and draw down all the *mitzvot*, so that they are drawn forth by your hand, meaning that you cause there to be **the drawing down and revelation** of the essential desire (*Ratzon*) and pleasure (*Taanug*) which is manifest in the *mitzvot*, so that the aspect of the concealment of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) comes to be revealed in the aspect of His light that fills all worlds (*Memaleh Kol Almin*). This matter will be revealed in the coming future, and about this the verse states, "So that you **will** remember (*Teezkeroo*-תזכרו)" in the future tense.

The passage concludes,<sup>1978</sup> "I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt etc." The explanation is that the Name *HaShem*-יהו"ה and His title God-*Elohi*"*m*-אלהי"ם are like the two aspects of the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*) and His light that fills all worlds (*Memaleh Kol Almin*).<sup>1979</sup>

The meaning of the words, "I am *HaShem*-יהו"ה your God-*Elohei*"*chem*-אלהי"כם," is like the verse,<sup>1980</sup> "and *HaShem*-יהו"ה will be a God-*Elohi*"*m*-אלהי"ם to me." That is, the Name *HaShem*-יהו"ה is His light that transcends and surrounds all worlds (*Sovev Kol Almin*), and it will come from concealment into revelation to be "your God-*Elohei*"*chem*-אלהי"כם," which

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<sup>1978</sup> Numbers 15:41

<sup>1979</sup> See the Mittler Rebbe's introduction to *Imrei Binah*, translated as *The Gateway to Understanding*; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*) and *The Gate of His Title* (*Shaar HaKinuy*).

<sup>1980</sup> Genesis 28:21; Also see *Likkutei Torah*, *Shlach* 49a and on.

is the aspect of His light that fills all worlds (*Memaleh Kol Almin*).

This is the meaning of the word “**your** God-*Elohei*” *chem-אלהיכם*,” which indicates (not the concealment and hiddenness affected by His title “God-*Elohi*” *m-אלהימ*,” but) the drawing forth of **revelation in an inner way**. (Additionally, even when the concealment of the Name *HaShem*-יהוה is drawn into revelation, the aspect of concealment will not be nullified, but rather, the concealment will come to be on a much higher level etc.)

Now, for this to be, it first must be prefaced with, “I took you out of the land of Egypt.” The name “Egypt-*Mitzrayim*” is of the same root as “constraint-*Meitzar*” *מצר*,” meaning limitation. Thus, there also is an aspect of “Egypt-*Mitzrayim*” *מצרים*” on the side of holiness, referring to when one’s service of *HaShem*-יהוה, blessed is He, is measured and limited, in which there only is a drawing forth from Above of the limited light of *HaShem*-יהוה, blessed is He, this being is His light that fills all worlds (*Memaleh Kol Almin*).

Because of this there also must be an exodus from the “Egypt-*Mitzrayim*” *מצרים*” of the side of holiness, meaning that one’s service of *HaShem*-יהוה, blessed is He, should be “with all your being” (*Bechol Me’odecha*-בכל מאדך).<sup>1981</sup> This causes a drawing forth from Above of the limitless light (*Ohr HaBli Gvul*), that is His light that transcends and surrounds all worlds (*Sovev Kol Almin*) (the Name *HaShem*-יהוה), and moreover, this drawing forth will be in a revealed and inwardly manifest

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<sup>1981</sup> Deuteronomy 6:5

way (*b'Pnimityut*) (“*HaShem your God-HaShem Elo*” *heichem-* יהו"ה אלהי"כם”).

The verse then continues and repeats “I am *HaShem-* יהו"ה your God.” The explanation is that when it states, “I am *HaShem-* יהו"ה your God, who took you out of the land of Egypt,” this is brought about through man’s toil in leaving [the constraint- *מיצרים* of] “Egypt-*Mitzrayim-* מצרים,” in a way of ascent from below to Above, this being the matter of “running” (*Ratzo*) desire. After this, the matter of “I am *HaShem-* יהו"ה your God” is caused in a way of drawing down from Above to below, this being the matter of “returning” (*Shov*).

Now, it can be said that these two matters of “*HaShem,* your God-*HaShem Elo*” *heichem-* יהו"ה אלהי"כם,” correspond to the two matters of, “that you may see it and remember etc.,” and, “So that you will remember.” In other words, “that you may see it and remember etc.,” refers to the contemplation (*Hitbonenut*) through which one only desires to receive the Supernal pleasure (*Taanug HaElyon*) in a manner of ascent from below to Above. On the other hand, “so that you will remember and do etc.,” refers to the matter of drawing down from Above to below.

This matter, (of doubling the statement “I am *HaShem* your God-*HaShem Elo*” *heichem-* יהו"ה אלהי"כם,” is the “running” (*Ratzo*) and “returning” (*Shov*)) and concludes the Torah portion of Tzitzit, which is equal to all the *mitzvot*.<sup>1982</sup> (That is, the numerical value of the word Tzitzit-ציצית is 600, and with the 8 strings and 5 knots is equal to [the 613-תרי"ג

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<sup>1982</sup> Talmud Bavli, Menachot 43b

*mitzvot*)<sup>1983</sup> in that the two matters, “running” (*Ratzo*) and “returning” (*Shov*), includes all the *mitzvot*,<sup>1984</sup> as also emphasized in the blessings of the *mitzvot*, “[Blessed are You, *HaShem*-יהוה etc.] who made us holy with His commandments and commanded us etc.” “Has made us holy with His commandments” is the matter of ascent from below to Above, the “running” (*Ratzo*) desire, in that he ascends to the level of the Supernal holiness. The blessing continues “and has commanded us,” this being the matter of drawing down from Above to below, the “returning” (*Shov*).<sup>1985</sup>

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<sup>1983</sup> See Rashit to Menachot ibid. and Rashi to Numbers ibid.

<sup>1984</sup> See Torah Ohr, Yitro 73c and on; Likkutei Torah, Chukat 56b

<sup>1985</sup> It is recalled that the conclusion of the discourse also related to the Godly and animal souls, but the conclusion is missing.



## Discourse 39

“*Yehiy HaShem Elo*”*heinu Imanu -*  
*May HaShem, our God, be with us*”

Shabbat Parshat Korach, 3<sup>rd</sup> of Tammuz,<sup>1986</sup> 5724

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

### 1.

The verse states,<sup>1987</sup> “May *HaShem*-יהו"ה our God be with us as He was with our forefathers, may He not forsake us nor cast us off.” The Sichah (talk) of the one whose day of redemption we are celebrating, which was said on the 3<sup>rd</sup> of Tammuz 5687,<sup>1988</sup> is well known, “We request of *HaShem*-יהו"ה, blessed is He, [saying], ‘May *HaShem*-יהו"ה our God be with us as He was with our forefathers, may He not forsake us nor cast us off.’ *HaShem*-יהו"ה our God should be with us, and He will be with us as He was with our forefathers.”

Now, we must understand this, for a request and a guarantee are two different things (and at first glance, are also opposites). Yet, even so, he says, “We **request** of *HaShem*-יהו"ה, blessed is He... that He should be with us, and **He will be** with us.” That is, the **request** is (not just that He should be with us, but

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<sup>1986</sup> This is the first of two discourses. The original text of this discourse was edited by the Rebbe and published as an independent pamphlet for the 3<sup>rd</sup> of Tammuz 5750.

<sup>1987</sup> Kings I 8:57

<sup>1988</sup> Printed in Sefer HaMaamarim, Kuntreisim Vol. 1, p. 175b and on; Likkutei Dibburim, Vol. 4, p. 691b and on; Sefer HaMaamarim 5687 p. 195 and on; [Sefer HaSichot 5687 p. 169], and elsewhere.

also that) “**He will be** with us.” Even though word “May-*Yehiy-*יהי” is used both in the form of a request and in the form of a guarantee,<sup>1989</sup> nonetheless, at first glance, they seem to have different meanings (and be different matters). He nonetheless he includes them together [as one] in the Sichah (talk).

He continues the Sichah (talk) [stating] that this matter, “May *HaShem*-יהוה our God be with us as He was with our forefathers” (in which [the word] “May-*Yehiy-*יהי” is both a request and a guarantee), is so even though we are not as refined as our forefathers.

Now, it can be said that the source of this explanation is based on the statement in Midrash,<sup>1990</sup> “So does Shlomo say before the Holy One, blessed is He, that a king who hires workers who they do their job well, and he pays them their wages, how is the king praiseworthy in this? When is the king praiseworthy? When he hires bad<sup>1991</sup> workers who do not do their job well, but he still pays them their wages. This is a great act of goodness. The verse thus states, ‘May *HaShem*-יהוה our God be with us as He was with our forefathers.’”

In the Sichah (talk) he explains that the reason we cannot compare to our forefathers is because our forefathers had true self-sacrifice (*Mesirat Nefesh*) for Torah and *mitzvot* in actuality. However, this must be better understood because he said this Sichah (talk) in connection to traveling to exile in Kostrama, and this exile (and the imprisonment that preceded it) was due to his actual self-sacrifice (*Mesirat Nefesh*) for Torah and *mitzvot*, [and

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<sup>1989</sup> Like the two explanations of the word, “And you shall love-*v’Ahavta-*ואהבת” (Torah Ohr, Tisa 86c, and the citations in Hitva’adyot 5749 Vol. 3 p. 235).

<sup>1990</sup> Midrash Tehillim 26 [3]

<sup>1991</sup> In Midrash Tehillim, Buber it states “lazy workers.” See the second discourse [of the 3<sup>rd</sup> of Tammuz of this year, 5724], Ch. 6 ([Sefer HaMaamarim 5724], p. 265) regarding the explanation of the two versions.



beyond this, even speaking this Sichah (talk) was a matter of actual self-sacrifice (*Mesirat Nefesh*), but even so, he said that we cannot at all compare to our forefathers, since they had [true] self-sacrifice (*Mesirat Nefesh*).

Now, at first glance, it could be said that since the request of the one whose day of redemption we are celebrating, “May *HaShem*-יהו"ה our God be with us,” was (not just for himself, but) for the sake of all of the Jewish people, including those who (only) bear the title Jew,<sup>1992</sup> he therefore said that we cannot compare to our forefathers who had actual self-sacrifice (*Mesirat Nefesh*).

However, this explanation is insufficient, because by saying, “**w**e are not as refined as our forefathers,” he included himself. Moreover, it cannot be said that he included himself amongst those do not have actual self-sacrifice (*Mesirat Nefesh*) out of humility, because humility specifically applies in something that there is some relative comparison.

## 2.

Now, in addition to the questions about the precise wording of the Sichah (talk), the wording (of the verse itself), “May *HaShem*-יהו"ה our God be with us,” must also be explained. For, at first glance, after stating, “*HaShem* our God-*HaShem Elo*”*heinu*-יהו"ה אלהי"נו,” meaning that He is **our** God, especially considering the explanation in Chassidus,<sup>1993</sup> that “our God-

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<sup>1992</sup> This is the language of the one whose day of redemption we are celebrating in the letter in celebration of the first festive day of the 12<sup>th</sup>-13<sup>th</sup> of Tammuz, of the 16<sup>th</sup> of Sivan 5688 (also printed in Sefer HaMaamarim 5688 p. 146; 5708 p. 263 and on; in his Igrot Kodesh, Vol. 2, p. 80 and on); Also see Likkutei Sichot, Vol. 8 p. 329 and on.

<sup>1993</sup> Likkutei Torah, Balak 73c; Pinchas 80a, and elsewhere.

*Elo* "heinu-אלהינו" means "our strength and vitality," what need is there to request that He "be with us?"

We also must understand the words "with us (*Eemanu*-עמנו)... with (*Eem*-עם) our forefathers." That is, the word "with-*Eem*-עם" applies to that which is secondary to what it is with. [For example, [in the teaching],<sup>1994</sup> "Her husband's heirs should divide [her property] with (*Eem*-עם) her father's heirs," her husband's heirs are secondary to her father's heirs.]<sup>1995</sup> However, even so, the verse states, "May *HaShem*-יהו"ה our God be **with us** (*Eemanu*-עמנו)... **with** (*Eem*-עם) our forefathers," indicating that "*HaShem*-יהו"ה our God," is secondary to us and our forefathers.

Now, this can be explained based on the well-known fact,<sup>1996</sup> that the word "treasury-*Otzar*-אוצר"<sup>1997</sup> is used in reference to "fear of Heaven," because just like with the treasury of a king, the king cannot have a treasury unless he gathers it from others, the same is so of fear [of Heaven] (which is the treasury of the Holy One, blessed is He), in that [fear of Heaven] is not in the hands of Heaven. This is as our sages, of blessed memory, taught,<sup>1998</sup> "Everything is in the hands of Heaven, except for the fear of Heaven."

It can be added that the word "treasury-*Otzar*-אוצר" is specifically used in reference to fear (*Yirah*-יראה) even though this matter (that, so to speak, the Holy One, blessed is He, needs man) applies to all the *mitzvot*, is because for the *mitzvot* to be fulfilled

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<sup>1994</sup> Talmud Bavli, Yevamot 38a (in the Mishnah)

<sup>1995</sup> See Talmud Bavli, Yevamot 38b; Also see Tosefot Yesheinim to Yoma 85b; Pirush Rabbi Shimon [of Sens] to Tractate Taharot 7:4; Tosefot Yom Tov, Avot 2:2.

<sup>1996</sup> Ohr HaTorah, Shavuot p. 93 (citing Rabbeinu Bachaye to the end of the Torah portion of Ki Tavo); Na"Ch p. 222 (citing Shnei Luchot HaBrit, Chelek Torah SheB'Khtav, Parshat Vayigash (300a)).

<sup>1997</sup> Isaiah 33:6; Talmud Bavli, Brachot 33b, and elsewhere.

<sup>1998</sup> Talmud Bavli, Brachot 33b *ibid*.

as they should be, this comes about either through love of *HaShem*-יהו"ה or fear of *HaShem*-יהו"ה.<sup>1999</sup> One of the differences between love (*Ahavah*) and fear (*Yirah*) is<sup>2000</sup> that love of *HaShem*-יהו"ה, blessed is He, comes through a revelation of light from Above, whereas fear of *HaShem*-יהו"ה, blessed is He, comes (primarily) through man's toil.

This is similar to the fear of a king of flesh and blood. That is, the reason that the people of the country fear the king is because they have accepted him as king over them.<sup>2001</sup> This is because the acceptance of the king is by the people, [as in the verse],<sup>2002</sup> "You shall surely set a king over yourselves."

Based on this, we can explain the language, "May *HaShem*-יהו"ה our God be **with us** (***Eemanu***-עמנו) as He was **with** (***Eem***-עם) our forefathers." This is because in fear of *HaShem*-יהו"ה (which is both "the beginning of service of *HaShem*-יהו"ה and its core and root"),<sup>2003</sup> it is man's toil that is primary, whereas the revelation of light from Above ("*HaShem* our God-*HaShem Elo*" *heinu*-אלהינו-יהו"ה") only comes to assist man, "with us-*Eemanu*-עמנו."

### 3.

Now, in regard to why fear (*Yirah*) of Heaven primarily comes through man's toil, it can be said that this is because fear (*Yirah*) is the matter of nullification of self (*Bittul*). This is

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<sup>1999</sup> See Tanya, Likkutei Amarim, Ch. 39 (53b), and elsewhere.

<sup>2000</sup> See Torat Menachem, Sefer HaMaamarim Elul p. 223 and on

<sup>2001</sup> "The proof for this is from the fact that a different king, who is not of his own land, does not affect fear and dread in him etc., since he has not accepted him as king over him." (*Hemshech* 5666 p. 330).

<sup>2002</sup> Deuteronomy 17:15

<sup>2003</sup> Tanya, Likkutei Amarim, beginning of Ch. 41

especially so of fear of the king, [as in the verse], “You shall surely set a king over yourselves,” [meaning],<sup>2004</sup> “that the fear of him should be upon you.” That is, the nullification of self (*Bittul*) of this fear (*Yirah*) is bound to the reality that he is the servant of the king, [in that the nature of a servant is that the fear and dread of his master is upon him], such that the nullification of self (*Bittul*) of the servant is ultimate nullification of self (*Bittul b’Tachlit*). This is why this specifically comes through the person [himself].

This is because the effect brought about in a person by the revelation of light from Above, is like something additional and superimposed upon him, and therefore the change caused in him through this, is only in his image, but not in his essential self. However, to come to the ultimate nullification of self (*Bittul b’Tachlit*), this being the nullification of self (*Bittul*) of the servant [in that the distinction between a free man and a servant is in the essence of their being], this comes through a person accepting upon himself to be the servant of the king.

It thus can be said that this so of self-sacrifice (*Mesirat Nefesh*) too. For, since self-sacrifice (*Mesirat Nefesh*) is the ultimate nullification of self (*Bittul b’Tachlit*), and this is especially so when the self-sacrifice (*Mesirat Nefesh*) is in regard to matters that according to the letter of Torah law (the command from Above), he is not obligated to sacrifice his life for them,<sup>2005</sup> therefore this is not (primarily) brought about through the revelation of light from Above, but by the person who has self-sacrifice **himself**.

With the above in mind we can further understand why the request and prayer of the one whose day of redemption we are

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<sup>2004</sup> Talmud Bavli, Sanhedrin 22a (in the Mishnah)

<sup>2005</sup> See Kessef Mishneh to Hilchot Yesodei HaTorah 5:4

celebrating (in the Sichah (talk) of the 3<sup>rd</sup> of Tammuz), was with in the language of the verse, “May *HaShem*-יהו"ה our God be **with us** (*Eemanu*-עמנו) as He was **with** (*Eem*-עם) our forefathers.” For, he then spoke of the matter of serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), and in this itself, [he spoke] of a number of matters that according to the letter of Torah law, one is not obligated to sacrifice himself over them, which comes (primarily) from the person himself.

Thus, since serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) is primarily the toil of man, whereas the revelation from Above only assists him in his toil, he therefore began his request in prayer (in the language of the verse) “May *HaShem*-יהו"ה our God be **with us** (*Eemanu*-עמנו).”

#### 4.

Now, the term “with-*Eem*-עם” applies when two things are similar, as our sages, of blessed memory, taught<sup>2006</sup> on the verse,<sup>2007</sup> “Have them stand there with you (*Eemach*-עמך),” [about which they said], ““with you-*Eemach*-עמך” – with similarity to you.” Even though the word “with-*Eem*-עם” indicates that the thing that is with, is secondary (as explained in chapter two), it nonetheless has a similarity to the primary thing.

This also is so of the word “*Et*-את,” that it indicates something secondary, as our sages, of blessed memory, explained<sup>2008</sup> the verse,<sup>2009</sup> “of (*Et*-את) its flesh,” means, “that

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<sup>2006</sup> Talmud Bavli, Kiddushin 76b; Sanhedrin 36b; Horayot 4b

<sup>2007</sup> Numbers 11:16

<sup>2008</sup> Talmud Bavli, Pesachim 22b; Also see Brachot 36b “Of (*Et*-את) its fruit [Leviticus 19:23] – meaning, that which is secondary to the fruit.”

<sup>2009</sup> Exodus 21:28

which is secondary to the flesh,” but nonetheless has a similarity to [the flesh, which is] the primary thing. This is as our sages, of blessed memory, explained<sup>2010</sup> the verse,<sup>2011</sup> “They shall bear with you (*Eetcha*-אתך),” [meaning], “with similarity to you.” [However], in books of grammar (*Dikduk*)<sup>2012</sup> it is explained that [the distinction between “of-*Et*-את and “with-*Eem*-עם”] is that [though both are secondary] the word “of-*Et*-את” is more secondary than the word “with-*Eem*-עם.”<sup>2013</sup>

With this in mind, [it can be said that] the primary emphasis of the word “of-*Et*-את” is that the thing (about which the word “*Et*-את” is used) is only secondary, whereas the primary emphasis of the word “with-*Eem*-עם,” is the similarity of the two things.

From this it is understood that the primary emphasis in [the words], “May *HaShem*-יהוה our God be with us (*Eemanu*-עמנו),”

<sup>2010</sup> Talmud Bavli, Kiddushin 76b; Sanhedrin 36b; Horayot 4b

<sup>2011</sup> Exodus 18:22

<sup>2012</sup> See at length in the Sichah talk of the 3<sup>rd</sup> of Tammuz 5724

<sup>2013</sup> It is with this in mind that we can explain the change in the terminology used in the verse (Numbers 11:16-17). That is, at the beginning of the matter, the verse states, “Take them to the Tent of Meeting and have them stand there **with you-*Eemach*-עמך**.” It subsequently states, “They shall bear the burden of the people **with you-*Eetcha*-אתך**.” For, when they entered into the Tent of Meeting “to hear the speech from the mouth of the Holy One, blessed is He” (Rashi there), Moshe and the elders were (like) equals.\* The verse therefore uses the term “with you-*Eemach*-עמך.” In contrast, when it states, “they shall bear the burden of the people” it was sensed to a greater degree that they were secondary to Moshe, [and it therefore uses the word] “with you-*Eetcha*-אתך.” [\* This may be further elucidated based on what it states in [Talmud Bavli], Kiddushin 43a (and Rashi there), that Uriyah was a rebel against the king because he called Yoav ‘my lord’ in the presence of the king. However, this is not exactly similar to what we are discussing here. For, here the verse is discussing the matter of their entry to the Tent of Meeting “to hear the speech of the mouth of the Holy One, blessed is He” **before the speech**. It therefore uses the word “with you-*Eemach*-עמך,” in which even the word “with you-*Eemach*-עמך” indicates that which is secondary, except that it is not as secondary as that which is indicated by the word “of-*Et*-את.”]

is not that “*HaShem*-יהו"ה our God,” is secondary to man but that, so to speak, there is a similarity between them.

It may thus be said that the similarity between them [itself] is in regard to the matter of that which is primary and that which is secondary. For, just as in man’s toil in serving *HaShem*-יהו"ה, blessed is He, the perfection of his toil is when it stems from his own volition,<sup>2014</sup> which is why, so to speak, “*HaShem*-יהו"ה our God,” is secondary to man, (as explained in chapter two), the same is so in the reverse, that the perfection of man’s labor in service of *HaShem*-יהו"ה, blessed is He, is when his service [even that which stems from his own capacities, including even serving Him with self-sacrifice (*Mesirat Nefesh*), and even including self-sacrifice for matters that according to the letter of Torah law one is not required to have self-sacrifice] is not because he desires to serve *HaShem*-יהו"ה, blessed is He, but because He is nullified to *HaShem*’s-יהו"ה Godliness.

For, since his nullification to the Holy One, blessed is He, is complete and total nullification of self (*Bittul b’Tachlit*), therefore, every single *mitzvah* (including when according to the letter of Torah law he is not required to have self-sacrifice) is in a way that it is utterly inapplicable for him not to fulfill it, even when his fulfillment of it is through self-sacrifice (*Mesirat Nefesh*).

It can be added that through nullification of self (*Bittul*) to *HaShem*’s-יהו"ה Godliness, additional self-sacrifice (*Mesirat Nefesh*) is also caused.<sup>2015</sup> This is because when one’s self-

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<sup>2014</sup> See *Hemshech* 5666 p. 319 and elsewhere.

<sup>2015</sup> More specifically, there are two matters in this: That is, since the matter of self-sacrifice (*Mesirat Nefesh*) is [itself] self-nullification (*Bittul*), the **true matter** of self-sacrifice (*Mesirat Nefesh*) is when the self-sacrifice stems from the self-nullification (*Bittul*). Additionally, through the self-nullification (*Bittul*), there is also caused to be an addition in the **actualization** of the self-sacrifice (*Mesirat Nefesh*), as will be explained in the discourse.

sacrifice (*Mesirat Nefesh*) is because he desires and has decided to fulfill the command of the Holy One, blessed is He, even if it would require self-sacrifice, there then is room in him for the possibility that it also can be different, and the fact that in actuality he stands steadfastly with self-sacrifice (*Mesirat Nefesh*) is only because he has decided to do so.

In contrast, when one's self-sacrifice (*Mesirat Nefesh*) stems from his nullification of self (*Bittul*) to the Holy One, blessed is He, which is why every single *mitzvah* of the Holy One, blessed is He, is in a way that, for him, it is utterly inapplicable not to fulfill it, in such a case there absolutely is no room for it to be any other way.

## 5.

This then, is the meaning of [the verse], “May *HaShem*-יהוה our God be with us as He was with our forefathers.” That is, in the service of *HaShem*-יהוה, blessed is He, of our forefathers, both above-mentioned matters were emphasized. That is, they fulfilled the entire Torah before it was given,<sup>2016</sup> which emphasizes that their service was (not because of a commandment from Above, but) by their own volition. However, even so, they were in the ultimate state of nullification of self (*Bittul*) in that “our forefathers themselves are the [Supernal] Chariot (*Merkavah*).”<sup>2017</sup>

That is, the nullification of the chariot (*Merkavah*) to the Rider is the ultimate nullification of self (*Bittul b'Tachlit*). This is because the nullification (*Bittul*) of the chariot (*Merkavah*) to the Rider is not because the chariot (*Merkavah*) desires it (that it

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<sup>2016</sup> See Talmud Bavli, Yoma 28b; Kiddushin 82a (in the Mishnah)

<sup>2017</sup> Midrash Bereishit Rabba 47:6; 82:6



desires to be nullified and be a chariot for the Rider), but this rather stems from the Rider.

Now, since there are many levels of nullification of self (*Bittul*), we therefore request, “May *HaShem*-יהו"ה our God be with us as He was with our forefathers.” That is, the matter of “May *HaShem*-יהו"ה our God, be with us,” means that our nullification of self (*Bittul*) to *HaShem*'s-יהו"ה Godliness, should be “as He was with our forefathers,” meaning, like the nullification of the chariot (*Merkavah*) [to the Rider].

## 6.

With the above in mind, we can explain the words of the one whose day of redemption we are celebrating, “**we** are not as refined as our forefathers, in that they had self-sacrifice (*Mesirat Nefesh*) in actuality,” in which he included himself as well. This is because the true matter of self-sacrifice (*Mesirat Nefesh*) is when the self-sacrifice stems from the nullification of self (*Bittul*) (as explained in chapter four). Thus, since there are many levels of nullification of self (*Bittul*) (as explained in chapter five), it therefore applies to say about himself (out of humility) that he lacks in the matter of self-sacrifice (*Mesirat Nefesh*).

Based on this, we also can explain what he states in the *Sichah* (talk), that the request, “May *HaShem*-יהו"ה our God be with us,” also includes the meaning of the word “May-*Yehiy*-יהי” as a term of guarantee (“He **will** be with us”). This is because the fact that a prayer (a request) and a guarantee are two different matters, is because prayer is man’s request, whereas a guarantee is from *HaShem*-יהו"ה Above. This likewise is so of righteous *Tzaddikim*, that when they are in a state of independent existence

(in a very refined way, at the very least) the prayer and the guarantee are two matters, in that the guarantee of the righteous *Tzaddik* is as the emissary of the Holy One, blessed is He, whereas the prayer of the righteous *Tzaddik* is the request of the righteous *Tzaddik* himself.

In contrast, when the righteous *Tzaddik* is in a state that even his service of *HaShem*-יהו"ה by his own volition (which seemingly is "his independent existence") is in a way of ultimate nullification of self (*Bittul b'Tachlit*), then even his prayer (his request) has the matter of a guarantee.

We may add [and state] that he also drew a similarity to this (that even one's "independent existence" is in a state of nullification) to those who are bound and connected to him. This is because he embedded self-sacrifice (*Mesirat Nefesh*) in them, even for matters that according to the letter of Torah law (the command from Above) one is not required to have self-sacrifice (self-sacrifice stemming from the person), and that even the self-sacrifice (*Mesirat Nefesh*) for such matters will be in a way that it is inapplicable for to be any other way (self-sacrifice stemming from *HaShem*'s יהו"ה Godliness). This is why this request of the one whose redemption we are celebrating, including the matter of the guarantee, also stems from the recipients.

There thus will be the fulfillment of the guarantee, "May *HaShem*-יהו"ה our God be with us as He was with our forefathers, He shall not forsake us nor cast us off," and, "there will be light for all of the Jewish people,"<sup>2018</sup> both spiritually and physically.<sup>2019</sup>

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<sup>2018</sup> Exodus 12:23 [10:23]

<sup>2019</sup> The language of the one whose redemption is being celebrated at the end of his Sichah talk of the 3<sup>rd</sup> of Tammuz, 5687.

## Discourse 40

“*Yehiy HaShem Elo*”*heinu Imanu -*  
*May HaShem, our God, be with us*”

Shabbat Parshat Korach, 3<sup>rd</sup> of Tammuz,<sup>2020</sup> 5724

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

### 1.

The verse states,<sup>2021</sup> “May *HaShem*-יהוה our God be with us as He was with our forefathers, may He not leave us, and may He not cast us off.” In the discourse that was published in print in 5710,<sup>2022</sup> the year of his passing, (and was said several years earlier),<sup>2023</sup> his honorable holiness, my father-in-law, the Rebbe explains that we must understand the matter of this request, “May *HaShem*-יהוה our God be with us etc.”

That is, if it is so that through serving *HaShem*-יהוה in prayer, we cause this be drawn down, why then does [the verse] continue, “may He not leave us, and may He not cast us off,” which, at first glance, seems to indicate that even though we bring this request about, that *HaShem*-יהוה our God, is with us, it nevertheless is possible for us to be left and cast off, such that the request must be made, “may He not leave us and may He not cast us off.” We therefore must understand this matter.

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<sup>2020</sup> This is the second of two discourses said at this gathering.

<sup>2021</sup> Kings I 8:57

<sup>2022</sup> Sefer HaMaamarim 5710 p. 51 and on (also see Sefer HaMaamarim 5707 p. 153 and on); Also see Sefer HaMaamarim 5670 p. 24 and on.

<sup>2023</sup> In the year 5692 (and subsequently printed in Sefer HaMaamarim 5692, p. 55 and on).

2.

About this he explains<sup>2024</sup> that “our forefathers” (*Avoteinu*-אבותינו) refers to Wisdom-*Chochmah* and Understanding-*Binah*<sup>2025</sup> (adding) “of the soul.” He continues that what is meant here, is not the Wisdom-*Chochmah* and Understanding-*Binah* brought about through man’s toil, because in this, concealment and hiddenness is not applicable. Rather, [what is meant] is the inner aspects (*Pnimityut*) of Wisdom-*Chochmah* and Understanding-*Binah*, stemming from the essential self of the soul, which is always in a state of perfection.

About this he continues and explains that the Wisdom-*Chochmah* of the soul is the state of true nullification of self (*Bittul*) to *HaShem*-יהו"ה, blessed is He, etc., and is the matter the abundant love (*Ahavah Rabbah*) of Him of the Godly soul. In the discourse preceding this,<sup>2026</sup> he cites the words of the Alter Rebbe in chapter nineteen of Tanya, that the aspect of Wisdom-*Chochmah* is the nullification of self (*Bittul*) of the soul which transcends reason and intellect, about which the verse states,<sup>2027</sup> “The soul of man is the flame of *HaShem*-יהו"ה.”

That is, just as a lit flame naturally desires to separate from the wick and adhere to its root above etc., even though by doing so, it will become extinguished and nullified of its existence, so likewise, man’s soul naturally desires and yearns to depart and leave the body and adhere to its root and source in *HaShem*-יהו"ה,

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<sup>2024</sup> At the end of the discourse (p. 57 *ibid*).

<sup>2025</sup> See Tanya, Likkutei Amarim, Ch. 3; Likkutei Torah, Drushim L’Shabbat Shuvah, (second) discourse entitled “*Shuvah*,” Ch. 3, and elsewhere. (See the note of the Rebbe there (as well as later in Ch. 5 [of this discourse].)

<sup>2026</sup> Sefer HaMaamarim *ibid*. p. 54.

<sup>2027</sup> Proverbs 20:27

the Life of all life, blessed is He, even though [by doing so] it will become nothing and zero and be utterly nullified of its existence there etc. This is the aspect of the abundant love (*Ahavah Rabbah*) for *HaShem*-יהו"ה, blessed is He, included in the Wisdom-*Chochmah* of the soul.

Similarly, in regard to the Understanding-*Binah*, he continues [to explain in the discourse] that the Understanding-*Binah* of the soul is the matter of grasping *HaShem*'s-יהו"ה Godliness, which every Jew has, in that that the essential self of his soul is bound to the Essential Self of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This is as the discourse explains,<sup>2028</sup> that the root of the Jewish soul is in the aspect of the innerness (*Pnimiyut*) and Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, as the verse states,<sup>2029</sup> “You are children of *HaShem*-יהו"ה your God.”<sup>2030</sup>

Because of this, in the essential self of his soul he truly is in a state of constant bond with the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, as in the words,<sup>2031</sup> “She hugs and adheres to You.”

That is, the essential self of the soul is in a constant state of hugging and adhering to the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. About this the verse states,<sup>2032</sup> “Place me as a seal (*Chotam*-חותם) upon your heart, as a seal (*Chotam*-חותם) upon your arm etc.” About this

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<sup>2028</sup> Sefer HaMaamarim ibid. p. 55

<sup>2029</sup> Deuteronomy 14:1

<sup>2030</sup> Also see Hakdama Ben Me'ah Shanah to Shefa Tal, and elsewhere.

<sup>2031</sup> In the liturgy of the *Hoshaanot* for the 3<sup>rd</sup> day of Sukkot.

<sup>2032</sup> Song of Songs 8:6

Zohar states,<sup>2033</sup> “The way of a seal (*Chotem*-חותם) is that once it has been impressed in a certain place, even though it has been separated from there, an impression remains in that place that is not removed from there, [not just a mere impression in only one place, but], its entire impression and image remains in him. So does the assembly of Israel (*Knesset Yisroel*) say, ‘I have adhered to You, [and] although I have left you to wander in exile, [nevertheless], my impression remains in You, and [it follows automatically] that Your impression remains in me.’” In other words, the essential self and core of the soul is in a state of constant bond to the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of “our forefathers” (*Avoteinu*-אבותינו), referring to the aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the soul. That is, this is true nullification of self (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and abundant love (*Ahavah Rabbah*) for Him, stemming from the essential self of the soul, as well as the grasp of His Godliness, stemming from the bond of the essential self of the soul with the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

### 3.

However, all the above results from the soul [itself]. Nonetheless, upon its manifestation and garbing in the body, the

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<sup>2033</sup> Zohar I 244b and on; Also see the Mittler Rebbe’s introduction to *Shaar HaEmunah* and *Shaar HaYichud* (Ner Mitzvah v’Torah Ohr), translated as *Essential Faith*.

manifestation and garbing (*Hitlabshut*) even covers over the eye of the Godly soul, so that it does not see the essential being of *HaShem*'s-יהו"ה Godliness. Rather, its knowledge and grasp is solely the grasp that He exists.

Likewise, in matters of service of *HaShem*-יהו"ה, blessed is He, the primary matter is to nullify the animalistic soul and refine matters of this lowly world. All this is brought about through contemplation (*Hitbonenut*) with Wisdom-*Chochmah* and Understanding-*Binah* as they come through man's toil and labor, (not through the Wisdom-*Chochmah* and Understanding-*Binah* of the soul as they stem from the essential self of the soul).

This then, is the substance of the request, "May *HaShem*-יהו"ה our God be with us," meaning, in our serving Him by toiling in affecting refinements (*Avodat HaBirurim*), "as He was with our forefathers (*Avoteinut*-אבותינו)," meaning with the Wisdom-*Chochmah* and Understanding-*Binah* of the soul, as they are in and of themselves.

In other words, the request is that there should be the revelation of *HaShem*'s-יהו"ה Godliness, not only in the essential powers of Wisdom-*Chochmah* and Understanding-*Binah* as they are in the essential self of the soul ("with our forefathers"), but also in the revealed powers [of the soul] ("with us"), until the essential powers of the soul illuminate in the revealed powers of the soul.

The verse continues, "may He not leave us and may He not cast us off." This request is about the general matter of the toil of affecting refinements (*Avodat HaBirurim*) [which is the ultimate purpose of the descent of the soul below. This is because, in and of itself, the soul requires no repair whatsoever, and it only

descended for the purpose of repairing and refining the body and animalistic soul etc.]

That is, [the request is] that empowerment should be granted for this, that one should not err in matters of his toil and service, by going on paths that are beyond him, or the reverse, that his spirit should not fall in him. The matter of these two above-mentioned errors is that they are aligned with the two terms used in the verse. That is, [the request] “may He not leave us-*Al Ya’azveinu*-אל יעזבנו” is that one should not err in his service, to go on paths that are wondrously beyond him. The words [of the request], “may He not cast us off-*v’Al Yitsheinu*-ואל יטשנו” is that his spirit should not fall within him. (This concludes the substance of the discourse of his honorable holiness, my father-in-law the Rebbe, mentioned before.)

#### 4.

Now, this can be connected to what Targum explains on the two terms “may He not leave us-*Al Ya’azveinu*-אל יעזבנו” and “may He not cast us off-*v’Al Yitsheinu*-ואל יטשנו,” (which at first glance, seem to be redundant, being that their inner matter is one and the same).<sup>2034</sup> [Targum translates them as], “may He not leave us-*Lo Yeshavkinena*-לא ישבקיננא,” and “may He not distance us-*Lo Yerachkeenena*-לא ירחקיננא.”

This is aligned with what the discourse explains, that the two terms “may He not leave us-*Al Ya’azveinu*-אל יעזבנו” and “may He not cast us off-*v’Al Yitsheinu*-ואל יטשנו,” are aligned with the two [above-mentioned] matters of error. That is, one should not

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<sup>2034</sup> Also see the Metzudat Dovid there who states, “The word ‘*Yitsheinu*-יטשנו’ is a matter of ‘leaving’ and is redundant.”



err in his service of *HaShem*-יהו"ה, blessed is He, by going in ways that are wondrously beyond him, nor should the opposite happen, that his spirit falls within him.

The explanation is that the cause of the error of going in ways that are wondrously beyond him, is because the essential point of truth has **left** (*Ne'ezvah*-נעזבה) him. Thus, about this there is the request, “may He not leave us-*Al Ya'azveinu*-אל יעזבנו.” Lower than this, is the error that his spirit falls in him. This stems from the contrivance of his [evil] inclination, so that he will not toil in his service etc., by which he becomes **distant** from the general matter of toiling in service of *HaShem*-יהו"ה, blessed is He.

(In contrast, when he indeed is engaged in matters of serving *HaShem*-יהו"ה, blessed is He, only that he errs by going in ways that are wondrously beyond him, even though the essential point of the truth has left him, he nevertheless is not distant etc.) About this there is the request, “may He not cast us off-*v'Al Yitsheinu*-ואל יטשנו,” meaning, “may He not distance us-*Lo Yerachkeenena*-לא ירחקיננא.”

Now, it should be added that these two matters, “may He not leave us-*Al Ya'azveinu*-אל יעזבנו” and “may He not cast us off-*v'Al Yitsheinu*-ואל יטשנו,” are dependent one upon the other. This is as known<sup>2035</sup> about the matter of [the verse],<sup>2036</sup> “You shall not add to it... and you shall not subtract from it.” That is, through lack of care in the matter of “You shall not add to it,” one can come to lack of care in the matter of “You shall not subtract from it.”

The same is true about what we are discussing here, that through the error of going in ways that are wondrously beyond him, (this being a matter of adding), he thereby can come to the

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<sup>2035</sup> See Likkutei Sichot, Vol. 22 p. 288; Vol. 24 p. 601 and on, and elsewhere.

<sup>2036</sup> Deuteronomy 4:2; 13:1; Also see Likkutei Sichot Vol.

error that his spirit falls within him, through which he comes to not be engaged in matters of serving *HaShem*-יהו"ה, blessed is He, (this being a matter of subtracting). This is as known about the matter [of the verse],<sup>2037</sup> “Do not be overly righteous and do not be overly wicked,” which are dependent one upon the other.

5.

However, we still must understand the general matter of [the verse], “May *HaShem*-יהו"ה our God be with us as He was with our forefathers.” For, being that the verse itself emphasizes the difference between us and our forefathers, and as in the words of his honorable holiness, my father-in-law, the Rebbe, in the discourse of the 3<sup>rd</sup> of Tammuz 5687,<sup>2038</sup> “even though we are not as refined as our forefathers.” This being so, how is it possible for us to affect, that even though we cannot compare to our forefathers, nevertheless, “May *HaShem*-יהו"ה, our God be **with us** as He was **with our forefathers**”?

We also must understand what his honorable holiness, my father-in-law, the Rebbe, said about why we cannot compare to our forefathers, in that our forefathers had [true] self-sacrifice (*Mesirat Nefesh*) etc. At first glance, based on the explanation (in chapter two) that “our forefathers” (*Avoteinu*-אבותינו) refers to Wisdom-*Chochmah* and Understanding-*Binah*, [and as explained in Tanya,<sup>2039</sup> *Wisdom-Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* are called the “mothers” (*Eemot*-אמות) and are

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<sup>2037</sup> Ecclesiastes 7:16-17; See the Sichah talk of Shabbat Parshat Shemini, Ch. 18 and on (Torat Menachem, Vol. 39, p. 389 and on).

<sup>2038</sup> Printed in Sefer HaMaamarim, Kuntreisim Vol. 1, p. 175b and on; Likkutei Dibburim, Vol. 4, p. 691b and on; Sefer HaMaamarim 5687 p. 195 and on; Sefer HaSichot 5687 p. 169, and elsewhere.

<sup>2039</sup> Tanya, Likkutei Amarim, Ch. 3

the source of the emotions (*Midot*), in that the emotions (*Midot*) are the offspring of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*, and they are the very “father-*Av-אב*” and “mother-*Eim-אם*” who gave birth to them etc.], it would have been more appropriate to say that our forefathers had great understanding and grasp etc. This being so, why does he specifically emphasize the matter of their self-sacrifice (*Mesirat Nefesh*)?

Beyond this, in regard to self-sacrifice (*Mesirat Nefesh*), there actually is a superiority specifically in [the self-sacrifice] of these latter generations. For, as explained elsewhere<sup>2040</sup> on the verse,<sup>2041</sup> “Now, the man Moshe was exceedingly humble, more than any other person on the surface of the earth,” the humility of Moshe was in relation to all the Jewish people in all generations, up to and including the last generation. On the contrary, his humility was primarily in relation to the final generation.

That is, when Moshe saw that though they have no grasp of Godliness, meaning that their grasp cannot be considered grasp at all, especially compared to the grasp of the generation of Moshe, “the generation of knowledge” (*Dor De'ah*),<sup>2042</sup> and [especially] compared to the grasp of our teacher Moshe himself, “the choicest of all mankind,”<sup>2043</sup> the first to receive the Torah [directly] from the Holy One, blessed is He,<sup>2044</sup> but that they nonetheless fulfill Torah and *mitzvot* with self-sacrifice (*Mesirat Nefesh*) without

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<sup>2040</sup> See *Torat Chayim*, Shemot 64b; *Sefer HaMaamarim* 5679 p. 464; 5689 p. 299 and on.

<sup>2041</sup> Numbers 12:3

<sup>2042</sup> See *Midrash Vayikra Rabba* 9:1; *Bamidbar Rabba* 19:3; *Zohar* II 62a; *Likkutei Torah*, *Shlach* 37b, and elsewhere.

<sup>2043</sup> See the Rambam's commentary to *Mishnah Sanhedrin*, *Perek Chelek* (Ch. 10), the seventh foundation.

<sup>2044</sup> *Mishnah Avot* 1:1

taking the obstacles and hindrances there are in the last generation, which is a generation of apostacy, into consideration at all, (which was not so in earlier generations, all the way to the generation of Moshe, at which time the matter of self-sacrifice (*Mesirat Nefesh*) was not necessary, as a result of which the power of self-sacrifice (*Mesirat Nefesh*) was not openly revealed). Thus, since the superiority of self-sacrifice (*Mesirat Nefesh*) is specifically in the later generations, why did he say that we cannot compare to our forefathers (not in regard to the matter of understanding and grasp, but) specifically in regard to the matter of self-sacrifice (*Mesirat Nefesh*)?

6.

This may be understood based on the explanation above that our “forefathers” (*Avoteinu*-אבותינו) refers to Wisdom-*Chochmah* and Understanding-*Binah*, meaning the inner aspects (*Pnimiyyut*) of Wisdom-*Chochmah* and Understanding-*Binah* as they stem from the essential self of the soul. That is, Wisdom-*Chochmah* is true nullification (*Bittul*) to *HaShem*-יהו"ה and abundant love (*Ahavah Rabbah*) of Him stemming from the essential self of the soul, whereas Understanding-*Binah* is the grasp of His Godliness stemming from the bond of the essential self of the soul with the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

From the above, we may understand the relationship of our “forefathers” (*Avoteinu*-אבותינו) with the matter of self-sacrifice (*Mesirat Nefesh*), specifically. That is, because of the true nullification (*Bittul*) and abundant love (*Ahavah Rabbah*), and the

bond of the soul with the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, there is the power for self-sacrifice (*Mesirat Nefesh*) within each and every Jew. This is as explained in Tanya,<sup>2045</sup> that even the most inferior of the inferior and the sinners amongst the Jewish people will sacrifice their lives for the sake of sanctifying the Name *HaShem*-יהו"ה, stemming from the aspect of the Wisdom-*Chochmah* of the soul, within which the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is manifest.

However, the matter of “our forefathers” (*Avoteinu*-אבותינו) as it stems from the essential self of the soul can be in a state of concealment and hiddenness etc., until it is possible for one’s conduct in actual deed to be in a way of “lazy workers” or “bad workers,” [according to the two versions of the Midrash<sup>2046</sup> on the verse “May *HaShem*-יהו"ה our God be with us as He was with our forefathers.” That is, “When is the king praised? When he hires lazy workers or bad workers who do not do their job, but he still pays them their wages.” As explained before<sup>2047</sup> this is the source for the words of his honorable holiness, my father-in-law, the Rebbe, [in stating] that we are cannot compare to our forefathers.]

The difference between them, is that there are those **who are lazy** (“lazy workers”) and complain that because their [evil] inclination is dominant etc., the job entrusted to them is too difficult, and they thus do not have the strength to fulfill it, or that they have many preoccupations and worries etc., so much so, that

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<sup>2045</sup> Tanya, Likkutei Amarim, Ch. 18

<sup>2046</sup> Midrash Tehillim 26, and Buber edition there.

<sup>2047</sup> In the beginning of the previous discourse of this year, 5724, entitled “*Yehiy HaShem – May HaShem*, our God, be with us,” Discourse 39, (Sefer HaMaamarim 5724, p. 255).

they are in a state about which the verse states,<sup>2048</sup> “You will become insane from the sight of your eyes etc.” For, in truth, preoccupations and worries need not distract him from his job, and he should trust that the Holy One, blessed is He, will satisfy all of his needs etc.

This is like the saying of his honorable holiness, my father-in-law, the Rebbe,<sup>2049</sup> that a proper Chossid must know that he is the animal of the Holy One, blessed is He,<sup>2050</sup> and it thus is his responsibility to fulfill the job he is tasked with (like a goat that must give milk, and the like). His food, sustenance, and all his needs, are the responsibility of his Owner, this being the Holy One, blessed is He.

This is especially so when he knows that the work is placed upon them by the Holy One, blessed is He, “Who fashions their hearts together etc.”<sup>2051</sup> and created them with an evil inclination etc., and certainly granted them the powers required for this work, in that, “the Holy One, blessed is He, is not tyrannical with His creatures.”<sup>2052</sup> However, even so, they are too lazy to even contemplate this etc.

Lower than this are the “**bad** workers.” That is, although they know that they have the capacity and ability to do their work, they nevertheless do not do it, being that “they would prefer to be free of servitude,”<sup>2053</sup> or to even cause anger etc., may the Merciful One save us.

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<sup>2048</sup> Deuteronomy 28:34

<sup>2049</sup> See Igrot Kodesh, Vol. 7 p. 111; Torat Menachem Vol. 3, p. 46.

<sup>2050</sup> To elucidate see Tanya, Likkutei Amarim Ch. 46 and Ch. 18 (Igrot Kodesh ibid.)

<sup>2051</sup> Psalms 33:15

<sup>2052</sup> Talmud Bavli, Avodah Zarah 3a

<sup>2053</sup> Talmud Bavli, Gittin 13a

About this his honorable holiness, my father-in-law, the Rebbe, stated, “May *HaShem*-יהוה our God be with us as He was with our forefathers,” even though we cannot compare to our forefathers. Moreover, he says this in the name of all Jews, even those who are in a state of being “lazy workers” and even those who are “bad workers.”

This is because, even in them, it is necessary to affect a state and standing of redemption, and on account of this, he included himself amongst them. This is as we find with our teacher Moshe, that he even prayed for those who had sinned with the [golden] calf, to the point of including himself amongst them, as he said,<sup>2054</sup> “If not, erase me now from Your book that You have written.” Through this, he appeased the Holy One, blessed is He, and He said,<sup>2055</sup> “I have forgiven according to your words.”

The power to affect this is specifically through prayer (*Tefillah*). (For the words, “May *HaShem*-יהוה our God be with us etc.,” also is a matter of prayer and supplication.) As known,<sup>2056</sup> the difference between a prayer (*Tefillah*) and a blessing (*Brachah*) is that a blessing (*Brachah*) is only the matter of affecting a drawing down from its root and source. In contrast, prayer (*Tefillah*) affects a new drawing down which transcends the root and source etc.

This is why through prayer (*Tefillah*), we affect a drawing down of, “May *HaShem*-יהוה our God be with us as He was with our forefathers,” even for the lazy workers and even for the bad workers, beginning with the service of repentance (*Teshuvah*) in

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<sup>2054</sup> Exodus 32:32

<sup>2055</sup> Numbers 14:20; Midrash Tanchuma, Pekudei 11; Rashi to Exodus 33:11; Deuteronomy 9:18; See Likkutei Sichot, Vol. 24 p. 570, note 10.

<sup>2056</sup> Likkutei Torah, Re'eh 19a; Sefer HaMaamarim 5629 p. 2 and on, and elsewhere.

its most literal sense, to the point of [attaining] perfection in the matter of returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, as the verse states,<sup>2057</sup> “The spirit returns (*Tashuv*-תשוב) to God who gave it,” so that the revealed powers [of the soul] become bound to the essential self of the soul.

With the above in mind, we can understand why in the comparison to our forefathers, [my father-in-law, the Rebbe,] specifically emphasizes the superiority of self-sacrifice (*Mesirat Nefesh*) rather than grasp and understanding. For, since he says this in the name of all Jews, it is not possible to demand that every Jew have grasp and understanding.

However, this is not so of self-sacrifice (*Mesirat Nefesh*), which is demanded of every single Jew. Even of those who are at the lowest extreme, it is demanded that they have the matter of self-sacrifice (*Mesirat Nefesh*) as it relates to fulfilling Torah and *mitzvot* in actual deed, in that “action is primary,”<sup>2058</sup> and action relates to even a simple person.

The same is true in the reverse, that even for one who is in the highest extreme, it is demanded that his service of *HaShem*-יהו"ה, blessed is He, must stem from faith (*Emunah*) and self-sacrifice (*Mesirat Nefesh*), which transcend grasp and understanding. This is as our sages, of blessed memory, stated,<sup>2059</sup> “[The words],<sup>2060</sup> ‘has faith in every word,’ refer to Moshe.”

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<sup>2057</sup> Ecclesiastes 12:7; See Likkutei Torah, beginning of Ha’azinu.

<sup>2058</sup> Avot 1:17

<sup>2059</sup> Midrash Shemot Rabba 3:1

<sup>2060</sup> Proverbs 14:15



This then, is the meaning of [the verse], “May *HaShem*-יהו"ה our God be with us as He was with our forefathers.” That is, even in matters of serving *HaShem*-יהו"ה, blessed is He, as they are in the revealed powers [of the soul] (“with us”), there should be a drawing down, illumination, and revelation of the essential powers as they are in the essential self of the soul (“our forefathers”). Moreover, this should not only be revealed in the revealed powers in general, but should even be revealed in each particular.

This may be connected to the explanation in the Midrashic teachings of our sages, of blessed memory, on the Torah portion of this week, that even a Tallit made entirely of *Techeilet* requires Tzitzit.<sup>2061</sup>

That is, the matter of a Tallit that is entirely of *Techeilet* indicates a state of [adhesion to *HaShem*-יהו"ה, blessed is He, to the point of] expiry and nullification,<sup>2062</sup> stemming from the revelation of the light of the soul through simple faith and the acceptance of the yoke (*Kabbalat Ol*). [However], this must be drawn to penetrate every corner,<sup>2063</sup> in a way that the verse states,<sup>2064</sup> “you shall see it,” specifying “seeing-*Re'iyah*-ראיה.”

This is as known<sup>2065</sup> about the superiority of seeing (*Re'iyah*-ראיה) over and above hearing (*Shmiyah*-שמיעה).” That is, in hearing (*Shmiyah*-שמיעה), one first takes in the details, and then, from the details he comes to the essential matter. In contrast, in seeing (*Re'iyah*-ראיה), one first takes in the essential matter, and

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<sup>2061</sup> Midrash Bamidbar Rabba 18:3; Rashi to Numbers 16:1, and elsewhere.

<sup>2062</sup> See Likkutei Torah, Naso 20c; Shlach 45a and on, and elsewhere.

<sup>2063</sup> Also see the Sichah talk, Ch. 10 (Torat Menachem, Vol. 40, p. 182).

<sup>2064</sup> Numbers 15:39

<sup>2065</sup> See Ohr HaTorah, Bereishit Vol. 6 p. 1,038a and on; Sefer HaMaaamarim 5668 p. 211, and elsewhere.

then from the essential matter, all the particulars come [as well] etc.<sup>2066</sup> This is as the verse continues, “and you shall remember all the commandments of *HaShem*-יהו"ה, to do them, and not stray etc.”

This includes all the particulars of drawing down the surrounding transcendent light (*Makif*) to be manifest inwardly (*Pnimi*), as the Alter Rebbe explains these verses,<sup>2067</sup> as explained in the previous discourse,<sup>2068</sup> up to the concluding words,<sup>2069</sup> “I am *HaShem* your God-*Ani HaShem Elo*”*heichem*-אלהיכם” which is similar to what is stated here, “May *HaShem* our God-*HaShem Elo*”*heinu*-אלהינו be with us.”

It can be said<sup>2070</sup> that this is similar to the verse,<sup>2071</sup> “And I return in peace to my father’s house, and *HaShem*-יהו"ה will be a God-*Elohi*”*m*-אלהי”מ to me.” That is, the revelation that until now was the aspect of the Name *HaShem*-יהו"ה, this being His light that surrounds and transcends all worlds (*Sovev Kol Almin*), will be the aspect of His title “God-*Elohi*”*m*-אלהי”מ,” which is His light that fills all worlds (*Memaleh Kol Almin*), and there will be a drawing down of an even higher Name *HaShem*-יהו"ה etc.,<sup>2072</sup> to the point

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<sup>2066</sup> There is a small portion of the discourse missing here.

<sup>2067</sup> In the discourse entitled “*LeMa’an Tizkeru*” in Maamarei Admor HaZaken 5568 Vol. 1, p. 330 and on; Ohr HaTorah, Shlach, p. 1,026 and on.

<sup>2068</sup> In the previous discourse of Shabbat Mevarchim Tammuz of this year, 5724, entitled “*LeMa’an Tizkeru* – So that you may remember,” Discourse 38, (Sefer HaMaamarim 5724, p. 246 and on).

<sup>2069</sup> Numbers 15:41

<sup>2070</sup> See the end of the previous discourse entitled “*LeMa’an Tizkeru* – So that you may remember,” Discourse 38 *ibid*.

<sup>2071</sup> Genesis 28:21; Also see Likkutei Torah, Shlach 49a and on.

<sup>2072</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see the discourse entitled “*Shiviti* – I have set *HaShem* before me always” of Shabbat Parshat Naso 9 Sivan, 5720, translated in *The Teachings of The Rebbe 5720*, Discourse 21, and the citations there, and elsewhere.

that,<sup>2073</sup> “Your Teacher will no longer be hidden behind His garment,” in that He will not be hidden from you with a cloak and garment, but “your eyes will behold your Teacher.”

All this is drawn down and revealed to us, that “*HaShem*-יהוה our God, be with us,” in this final generation, the generation of the “footsteps of Moshiach.” This is also the reason for the revelation of the inner aspects (*Pnimityut*) of Torah through the teachings of Chassidus specifically in these later generations. For, in the earlier generations, the teachings of Chassidus were concealed, and they began to be revealed through the Baal Shem Tov, and subsequently, through the Alter Rebbe with the teachings of Chabad Chassidus, specifically in a way of understanding and comprehension.

This was subsequently done by our Rebbes and leaders who followed after, up to and including his honorable holiness, my father-in-law, the Rebbe, by whose hand the teachings of Chassidus were revealed in the seventy languages, so that even those who do not understand the Holy Language (*Lashon HaKodesh*), since they are in a state and standing in which they have yet to ascend to an even higher level, they too can study the teachings of Chassidus, the secrets and the secrets of the secrets of the Torah.

In other words, even though [it states],<sup>2074</sup> “Has the generation become fitting?” in wonderment, nevertheless, since it is the final generation of the exile, and the first generation that will soon merit the beginning of the redemption, and immediately afterwards, the true and complete redemption, it certainly is necessary to fulfill the guarantee that “*HaShem*-יהוה our God be

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<sup>2073</sup> Isaiah 30:20; Tanya, Likkutei Amarim, Ch. 36.

<sup>2074</sup> Talmud Bavli, Yevamot 39b and Rashi there.

with us as He was with our forefathers,” (which, as explained before, is both in the form of a request, as well as in the form of a guarantee).

Now, “these days are recalled and repeated etc.,”<sup>2075</sup> in that the original matters that occurred the first time, return and are drawn forth again,<sup>2076</sup> with the addition of novel light and illumination, similar to the explanation in Iggeret HaKodesh,<sup>2077</sup> that [each year] there descends and radiates a new and renewed illumination of light that is even higher etc.

In other words, on the 3<sup>rd</sup> of Tammuz of each year, there is a return and drawing forth of the words of his honorable holiness, my father-in-law, the Rebbe, that “*HaShem*-יהוה our God will be with us as He was with our forefathers, He will not leave us, and He will not cast us off.”

Even though we cannot compare to our forefathers, to the point that [there are] even those who are in the aspect of lazy workers and bad workers, who do not do their jobs, nonetheless, the Holy One, blessed is He, pays them their wages up front, [and the granting of their wages awakens and affects in them to do their work. This is like the saying of the Alter Rebbe,<sup>2078</sup> that when the Holy One, blessed is He, gives the Jewish people all their needs, they then will see what is in their power and ability to do and actualize,] as in the words of the Midrash, that this specifically, is the praise of the King!

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<sup>2075</sup> See Esther 9:28

<sup>2076</sup> See Ramaz in Sefer Tikkun Shovevim, cited and explained in Lev David (of the Chida), Ch. 29.

<sup>2077</sup> Tanya, Iggeret HaKodesh, Epistle 14

<sup>2078</sup> Also see Sefer HaSichot 5708 p. 189 and elsewhere.

# Discourse 41

## “*HaSam Nafsheinu BaChayim - He set our souls in life*”

Delivered on the 12<sup>th</sup> of Tammuz, 5724  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>2079</sup> “He set our souls in life and did not allow our foot to falter.” The simple meaning is that “He has left us alive,” and beyond that, “He has not allowed any matters in which our feet may stumble.” This is also the reason that one of the discourses of the one whose day of redemption and joy we are celebrating, which he said on his day of redemption and joy, begins with this verse.<sup>2080</sup>

However, according to the simple explanation, the precise wording, “He set **our souls** (*Nafsheinu*) in life,” is not understood. For, at first glance, it should have said, “He set **us** (*Otanu*-אֹתָנוּ) in life.” This likewise is the question posed by the one whose redemption we are celebrating, in his discourse on this verse.<sup>2081</sup> Namely, why does the verse state “He set our souls in life”? Is it not so that the soul is alive in essence?

He begins by explaining that since the soul is alive in essence, and the revelation of every essence is like itself, therefore,

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<sup>2079</sup> Psalms 66:9 – The portion of Psalms recited on the 12<sup>th</sup> day of the month.

<sup>2080</sup> See the discourse by the same title as this from the 12<sup>th</sup> of Tammuz 5694, printed in *Sefer HaMaaamarim* 5710 p. 255 and on.

<sup>2081</sup> *Sefer HaMaaamarim* 5710 *ibid.*, p. 255

since the soul is alive in essence, its revelation is light that enlivens, this being the matter of the light and vitality of the general soul. [That is], this is not a particular power of the soul, but is rather the revelation of the soul [in general]. Thus, since the soul is alive in essence, its light and revelation is life. (This concludes his words.)

Now, we must explain the intention of his words. For, at first glance, it seems possible to say that the explanation of the verse, “He set our souls in life,” is that it refers to the drawing down of the highest level of vitality. That is, there are various levels of vitality, meaning that there are different ways by which the vitality is drawn forth and revealed. For example, there is a difference in the way the vitality is in the limbs and organs, than how it is in the soul, upon which [the limbs and organs] depend, and there is a difference in how the vitality is found in the heel of the foot, which is devoid of vitality and thus is called “the angel of death in man.”<sup>2082</sup>

Thus, about this he explains that the “soul” (*Nefesh*) refers to the matter of life as it is in the highest way, this being the fact that he is alive in essence. In other words, this refers to the vitality that is neither limited nor defined and does not manifest in any way. Moreover, this is not only in the soul (*Nefesh*) itself, but also is when the soul comes into the body and enlivens it.

This is the reason for the precise wording of the verse, “**our** souls-*Nafsheinu*-נַפְשֵׁינוּ.” That is, this does not refer to the soul (*Nefesh*) as it is, in and of itself, but as it is drawn forth to enliven the body. That is, it begins with the general light and vitality of the soul, the matter of which is the revelation of the soul. Being that the soul is alive in essence, its light and revelation is

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<sup>2082</sup> Avot d’Rabbi Nathan, Ch. 31

vitality, meaning the vitality of one who is alive in essence, devoid of limitations and definitions etc., and certainly devoid of concealment and hiddenness. Based on this, it is not understood why the verse states, “He set our souls in life.” For, since the vitality of our souls is that which is alive in essence, what is added by the fact that “He set our souls in life”?

In the discourse he concludes, “This seems to indicate that the words “He set our souls in life” refer to life that even is higher than the essential life of the soul. We therefore must understand the meaning of life that is higher than being alive in essence.”

We also must understand, as he continues to state in the discourse, “What is the meaning of the end of the verse, that ‘He did not allow our foot to falter’?” In other words, based on the explanation of the precise wording of the verse, “He set our souls (*Nafsheinu*-נפשנו) in life,” and that this refers to additional life, higher than that which is alive in essence, a new question arises (which is not there according to the simple explanation).

Namely, what connection does this have with the end of the verse, “and He did not allow our foot to falter”? Is it not so that the foot – as simply understood – is the lowest limb of the body, and is the most distant from the limbs and organs to which the soul is bound? This is to such an extent that the heel, in which the vitality of the soul is in the ultimate state of concealment (as mentioned above) is specifically in the foot.

Therefore, “even in regard to the inner manifest powers of the soul, (which are the inner manifest powers of the soul as they come into revelation through the limbs of the body), the power of walking (which is the power that manifests in the foot) is the lowest of the powers, which is why this power is also found in

animals.” (This proves that in man, this is the aspect of the animal in him.)

Thus, at first glance, this has no connection to the aspect indicated by the word “our souls-*Nafsheinu*-נַפְשֵׁנוּ,” which is the revelation and drawing forth from the essence of the soul. How, much more is this so of the connection with the aspect of the soul (*Nefesh*) itself, which is alive in essence, and how much more so, with the aspect indicated by “He set our souls (*Nafsheinu*) in life,” which refers to an even higher life than the essential life of the soul, which is alive in essence.

“From the continuation of the matter it is understood that the fact that ‘He did not allow our **foot** to falter’ is because ‘He set our souls in life,’ that is, in the higher life that is even more praiseworthy than the life of the soul that is alive in essence, in that this life strengthens the feet,” even though, at first glance, this is a distance beyond all relative comparison.

## 2.

This may be understood by explaining the matter of, “The end action arose first in thought.”<sup>2083</sup> To explain,<sup>2084</sup> the precise wording “first in thought (*Machshavah Techilah*-מחשבה תחלה),” (as opposed to “the beginning of the thought-*Techilat HaMachshavah*-תחלת המחשבה), indicates that even in the highest levels of thought, this is first, meaning that it even transcends the head and beginning of the thought. It is to this aspect that the end

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<sup>2083</sup> In the liturgical hymn “*Lecha Dodi*.”

<sup>2084</sup> See *Hemshech* 5672 Vol. 2 p. 1,117 and on; Also see *Torat Chayim*, *Vayigash* p. 230a and on; Discourse entitled “*B’Sha’ah SheHeekdeemo*” and “*Bayom HaSheni Hikriv*” 5732 (*Sefer HaMaamarim* 5732 p. 193 and on; *Torat Menachem*, *Sefer HaMaamarim* Sivan p. 351 and on).



action reaches. In other words, in action itself, which is the lowest level, specifically the “end action-*Sof Ma’aseh*-סוף מעשה” reaches the “first thought-*Machshavah Techilah*-תחלה מחשבה,” which is even higher than the head and beginning of thought.

Now, at first glance, this is not understood. For, is it not so that the source and beginning of action (*Ma’aseh*) is the matter of thought (*Machshavah*) itself? This being so, how does it apply for the end action to be higher than the thought, and even higher than the beginning of the thought, being that the thought itself is the root and source of the end action?

For, as known, every rebounding light (*Ohr Chozer*) that returns above, returns to its first source, meaning, the beginning and root of its drawing forth. Thus, in regard to the matter of action (*Ma’aseh*) and thought (*Machshavah*), the ascent of the action can be only to the head and beginning of the thought, but not higher, to the aspect of “first in thought (*Machshavah Techilah*).

This is likewise how is it is Above (being that how all matters are below, is because that is how they are Above), in that the matter of thought (*Machshavah*) is the general arousal of the desire to create the worlds, from which there subsequently is the drawing down of the general totality of the chaining down of the worlds (*Seder Hishtalshelut*) and the creation of all the worlds, up to the world of Action (*Asiyah*) of the general worlds (*Klallut*), this being is the world of Emanation (*Atzilut*),<sup>2085</sup> and subsequently also the particular world of Action (*Asiyah d’Pratut*), which is this world, until this physical and coarse world, which is the end action.

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<sup>2085</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18.

This being so, when the end action ascends and returns to its beginning, it can only ascend until the inception and beginning of the thought (*Machshavah*), which is the aspect of the arousal of the desire, meaning, the aspect of the particular desire for this particular world, or even the general desire for all the worlds in general, and even as it is in the limitless light of the Unlimited One before the restraint of the *Tzimtzum*, in which there was the arousal of the desire and the way of the estimation within Himself of everything that is destined to come into actuality, until the end action.<sup>2086</sup>

This likewise is the matter of “their beginning is bound to their end, and their end to their beginning,”<sup>2087</sup> for which reason the end action can ascend to the beginning of the thought. However, how can the end action arise to even higher than the beginning of the thought?

### 3.

Now, we first must explain the matter of “their beginning is bound to their end, and their end to their beginning,” in that this is only the bond of the end to the beginning (and not higher). The explanation is as we observe [in man below] in the bestowal of kindness and goodness stemming from the desire of the bestower to bestow to a pauper who has nothing of his own, that the beginning (the inception of the thought) is his arousal of simple compassion for the pauper.

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<sup>2086</sup> See Shaar HaYichud of the Mittler Rebbem, translated as The Gate of Unity, Ch. 10 and the citations there.

<sup>2087</sup> Sefer Yetzirah 1:7

Because of this arousal of compassion he then is roused with the desire to do a kindness for him, and thus the compassion becomes the [motivating] reason and pleasure for this desire. Once he is roused with the desire to bestow goodness to this pauper, the desire is then drawn into the thought in his brain, from which there subsequently is a drawing forth of feelings in the emotions of his heart.

Afterwards, this returns and ascends from the heart to the brain, to contemplate and ruminate about it, (as explained at length in Tanya).<sup>2088</sup> The thought is then drawn into speech, until there is a drawing forth of kindness and goodness to the pauper in actual deed, which is the end action.

This is the meaning of “the end is bound with the beginning.” For, the end, which is the end action (*Sof Ma’aseh*), is already present at the beginning, which is the beginning of the arousal of simple compassion for the pauper, and the intention in this is solely for the matter to come to its culmination at its end, this being the matter of drawing forth actual kindness and goodness to the pauper in deed.

Now, although the Talmud states,<sup>2089</sup> “Whoever gives a *perutah* [coin] to a poor person receives six blessings, and whoever consoles him with words receives eleven blessings,” the intention here is not that consolation with words is greater than actually giving the *perutah* [coin] in deed.

Rather, the statement, that one who consoles him with words is blessed with eleven blessings, only applies when the consolation is in addition to giving the *perutah* [coin] in deed. In other words, in addition to the bestowal of the kindness and

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<sup>2088</sup> Tanya, Likkutei Amarim, Ch. 20

<sup>2089</sup> Talmud Bavli, Bava Batra 9b

goodness in actual deed, there also is the revelation of the desire and goodness in his heart.

(In other words, there is a revelation of the pleasure and desire in this, together with the intellect in the head and the feelings of emotions in the heart, and therefore the giving is with joy and goodness of heart, due to which the consolation is brought about), the effect of which it that the pauper is uplifted. However, all this is only if there also was the bestowal of kindness in actual deed. This then, is the meaning of “their end is bound with their beginning.” That is, in the beginning of the arousal there already is the intention for the end action, specifically.

The same is so from Above to below, that “their beginning is bound with their end.” In other words, when we contemplate the drawing down of kindness and goodness to the pauper in actuality (their end), we see their beginning in this. That is, the cause of the drawing down in actual deed is the arousal of the desire and pleasure he has in this deed, and if the arousal of the desire would cease, the deed would not be drawn into action.

Beyond this, the way that the deed is actualized, “their end,” depends on the way that the desire was aroused, “their beginning.” This is the meaning of “their beginning is bound with their end,” that in the act of giving, the arousal of the desire is recognized, being that this becomes pronounced in the consolation and in the manner of the consolation, in which the desire is revealed etc.

#### 4.

The same is understood in regard to how it is Above in *HaShem*'s יְהוָה's Godliness in the creation and coming into being

of the entire chaining down of the worlds (*Seder Hishtalshelut*). The reason for this [chaining down] was to do goodness with His creations (being that He is good in essence, and it is the nature of the good to do good).<sup>2090</sup>

This is as stated in Etz Chayim,<sup>2091</sup> “When it arose in His desire, blessed is He, to create the world (in order) to do goodness with His creations etc.” This is what caused the desire, “I shall be King,”<sup>2092</sup> from which the particular desires are subsequently caused, these being the particular Crowns-*Ketarim* of each world, after there already is the general Crown-*Keter*, called the Thought (*Machshavah*) of Primordial Man (*Adam Kadmon*), which as known, is cited in the name of the Rav, the Maggid of Mezhritch.<sup>2093</sup>

In this matter too, the order is that “their end is bound with their beginning and their beginning with their end.” That is, for the desire to bestow goodness to His creations to be (their beginning) creations are necessary, all the way to this lowly world, of which there is no lower world (their end), where the ultimate bestowal of goodness is.

More specifically, in addition to the reason [given for creation,] that [He desired] to do goodness with His creations, another reason is given for the creation of the worlds, that it is in

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<sup>2090</sup> See Emek HaMelech, Shaar Shaashu'ey HaMalech Ch. 1; Maamarei Admor HaEmtz'ae, Kuntreisim p. 5.

<sup>2091</sup> Etz Chayim, Shaar HaKlallim, Ch. 1

<sup>2092</sup> See Likkutei Torah, Naso 20d; 21d; Nitzavim 47c, 51b, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

<sup>2093</sup> Cited in Sefer HaMitzvot of the Tzemach Tzedek 58b; Ohr HaTorah, Inyanim p. 84; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17.

order to [reveal] His perfection,<sup>2094</sup> (meaning that the perfection of His powers etc. will be revealed) and “to make Himself known,”<sup>2095</sup> (that His is mercy and compassion etc. will be known).

However, these matters, (that His powers should be revealed and that He should “make Himself known”) were said about the creation in general. In contrast, the matter of doing goodness with His creations, was said about the creation of the aspect of *Akudim*.<sup>2096</sup>

The explanation of the alignment between the two above-mentioned views (by which we also will understand our subject here) may be understood based on the explanation elsewhere,<sup>2097</sup> that “His desire, blessed is He, is to show His perfection and to do goodness etc.” From this it is understood that “doing goodness with His creations” is the **inner reason** for the revelation of the perfection of His powers and “making Himself known.”

The reason is because from the perspective of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, the potential (*Ko'ach*) does not lack the actualization (*Po'el*), (as discussed in *Pardes Rimonim*).<sup>2098</sup> This being so, no perfection is added to Him by the revelation of His powers and actions, Heaven forbid that one should think so.

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<sup>2094</sup> Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 1; Also see Shaar HaHakdamot, Hakdamah 3.

<sup>2095</sup> Zohar II 42b; (Also see Likkutei Sichot, Vol. 6, p. 19, note 55, that [the reason of] “in order to make Himself known” is one and the same matter as the revelation of the perfection of His powers.)

<sup>2096</sup> Which is the beginning of the existence of vessels, as will soon be mentioned.

<sup>2097</sup> See Mishnat Chassidim, Olam Katan, Ch. 1; Mesechet Tzimtzum Ein Sof, Ch. 1, cited in Sefer HaMaamarim 5654 p. 304.

<sup>2098</sup> *Pardes Rimonim*, Shaar 11 (Shaar HaTzachtzechot) Ch. 3; Also see Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ha'amanat Elokut, Ch. 11; *Hemshech* 5666 p. 5 and on (translated as Revealing the Infinite); p. 139 and on, and elsewhere.

On the contrary, the Supernal perfection of the One Above, is that He, in His Essential Self, bears all,<sup>2099</sup> which even transcends the matter of a potential (*Ko'ach*). Thus, the need to reveal His powers is solely for the sake of His creations, since for them, there indeed is a difference whether the matter is only in potential (*Ko'ach*) or whether it is revealed in actuality (*Po'el*).

We thus find that His desire, blessed is He, that the creations should know that He is merciful and compassionate (“to reveal His powers”) is in order to do goodness with them. However, even though the inner reason for the revelation of the perfection of His powers and “making Himself known” is for the sake of doing goodness with His creations, nevertheless, the reason for doing goodness with His creations was only explained in relation to the coming into being of the [aspect of] *Akudim*, (and not higher or before this).

This is because<sup>2100</sup> the matter of *Akudim* is as stated in *Otzrot Chayim*,<sup>2101</sup> that the revelation of vessels (*Keilim*) began there, so that the worlds would be capable of receiving the radiance of the Unlimited One and thus know that He is merciful and compassionate. It thus is there [in *Akudim*] that the matter of bestowing goodness to His creations in a revealed way applies.

In contrast, before the [aspect of] *Akudim* came into being, this was not so, being that even the beginning of the matter of vessels (*Keilim*) had yet to be revealed. This being so, there was no receptacle to receive the light (*Ohr*). Moreover, the light (*Ohr*) itself was not yet in a way of being fitting to be revealed and

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<sup>2099</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

<sup>2100</sup> Also see *Likkutei Sichot* Vol. 6 *ibid.* (from this discourse).

<sup>2101</sup> *Otzrot Chayim*, *Drush Akudim, Nekudim, uBrudim* (5b – Koretz 5543); Also see *Mevo She'arim, Drush HaAkudim*, Ch. 1, *Mahadura Tinyana*.

received. This being so, [before *Akudim*] it does not apply to say [that the reason for the creation was to] do goodness to His creations, being that there was not yet any matter of creations.

Thus, it is in relation to the aspect [of *Akudim*] that the reason of revealing the perfection of His powers is given, because that level is already after the drawing and coming out from His Essential Self, blessed is He. For, in regard to His Essential Self, His praise and perfection is that He bears all, or lower than this, the [above-mentioned] matter of “potential (*Ko'ach*) that does not lack actualization (*Po'el*).”

However, after the drawing and coming out from His Essential Self, the matter of **revealing** the perfection of His powers (from potential (*Ko'ach*) to actualization (*Po'el*) is present). However, the matter of doing goodness to His creations does not yet apply, since the [aspect of] *Akudim* had not yet come into being. It was only after the coming into being of *Akudim* that the revelation of the vessels (*Keilim*) began and the matter of doing goodness to His creations was brought into revelation.

However, the ultimate end of doing goodness with His creations, which is “their beginning” (since this also is the inner reason for revealing the perfection of His powers), is specifically “bound with their end,” that is, when the creations existence, not just as they are at the beginning of the revelation of vessels (*Keilim*), which is in the aspect of *Akudim*, but as they are in a state of needing His mercy and compassion, since their state is that “they have nothing of their own,” meaning, not only the world of Action of the general worlds (*Asiyah d'Klallut*), which is the world of Emanation (*Atzilut*),<sup>2102</sup> but even the particular world of Action

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<sup>2102</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18 *ibid*.



(*Asiyah d'Pratut*), meaning, this lowly world, of which there is no lower world.

It is specifically here [in this lowest world] where “their beginning is bound,” meaning, His desire and pleasure to reveal the perfection of His powers, and higher than this, His desire to do goodness with His creations. This is similar to what we explained before, about the arousal of simple mercies toward a pauper, and the arousal of the desire to bestow goodness upon him through bestowing kindness and goodness [in actuality].

## 5.

However, all this is in regard to the matter of “their end is bound with their beginning and their beginning with their end,” in that the beginning and end are bound to each other. However, the matter of “the end action arose first in thought” is higher than this, in that the “end action” (*Sof Ma'aseh*-סוף מעשה) is even higher than the inception and beginning of the thought.

This may be understood from the matter of the bestowal of kindness and goodness to a pauper, stemming from the desire and pleasure he has in this (as mentioned before). This is so much so, that the desire to bestow is even present when there is no one for whom to bestow.

We find this with our forefather Avraham, who was a man of kindness (*Chessed*), as the verse states,<sup>2103</sup> “Avraham who loved me.” That is, the desire and pleasure to bestow goodness and kindness was so strong in him, to such an extent, that it anguished him if he did not have guests to receive the bestowal of

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<sup>2103</sup> Isaiah 41:8

goodness and kindness (as related in the Midrashic teachings of our sages, of blessed memory).<sup>2104</sup>

However, even though, at first glance, it seems that the primary matter is his desire and pleasure in bestowing goodness and kindness, we nevertheless see that there is a difference in whether the bestowal is well received by the pauper or not. In other words, when he sees that the bestowal is well received, to the point that he sees that this bestowal enlivened the soul of the pauper and his family, then this actually strengthens the desire and pleasure to a greater extent than the bestowal of the kindness and goodness itself. This is so much so, that it is possible that if the pauper does not desire this, [and rejects the beneficence] not only will he not delight from drawing down the goodness and kindness, but on the contrary, he will be pained by it.

Beyond this, as we see in the bestowal of intellect [from a teacher to his student] even though the bestowal of intellect stems from the desire of the bestower to bestow, as known that,<sup>2105</sup> “more than the calf wants to suckle, the cow wants to be suckled,” nevertheless, if the bestowal is well received by the recipient, this brings great pleasure to the bestower, through which even greater pleasure [in bestowing] is drawn forth in him. For, as explained in Iggeret HaKodesh,<sup>2106</sup> much bestowal stems from much pleasure [in it]. However, if the recipient either does not receive the bestowal [of the intellect] well, or does not receive it at all, not only does the teacher have no desire or pleasure [in the bestowal of intellect to him], but on the contrary, it pains him. This is as

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<sup>2104</sup> Talmud Bavli, Bava Metziya 86b; Rashi to Genesis 18:1

<sup>2105</sup> Talmud Bavli, Pesachim 112a

<sup>2106</sup> Tanya, Iggeret HaKodesh, Epistle 15 (123a)

Rav Hamnuna Sabba<sup>2107</sup> said to Rabbi Shimon Bar Yochai,<sup>2108</sup> “Happy is the man who speaks to **listening** ears,” and the opposite, “Woe to the man etc.”

However, at first glance, since the bestower wants to bestow “more than the calf wants to suckle,” it seems that the desire and pleasure should be in the matter of bestowing itself, without how [the recipient] receives it being relevant. However, we see that not only is it, that with the lack of reception of the bestowal [on the part of the recipient], the desire and pleasure of the teacher in bestowing is diminished, but more so, it cause the opposite of desire and pleasure [in the teacher]. From this it is understood, that [the student] receiving the bestowal [of the teacher] reaches even deeper than the desire and pleasure [in the teacher] that caused the bestowal of the kindness and goodness [in the first place].

This then, is the matter of “the end action arose first in thought.” That is, specifically the “end action,” meaning, not only the act of bestowing kindness and goodness (to the pauper in the literal sense, or drawing down intellect to one who is poor in knowledge-*Da’at*),<sup>2109</sup> - meaning, poor as it is for himself, in whatever way it may be - but the “end action,” this being the matter of the recipient **receiving** the bestowal. This is what “arose first in thought,” and is even higher than the inception and beginning of the thought, meaning, higher than the root of the bestowal, in that this is the desire and pleasure that caused the bestowal of the kindness and goodness [in the first place].<sup>2110</sup>

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<sup>2107</sup> This is as stated in *Torat Chayim*, *Vayigash* and *Hemshech* 5672 *ibid*. However, our version of *Zohar* (186a) simply states, “That Sabba.”

<sup>2108</sup> *Zohar* II 186b

<sup>2109</sup> See *Talmud Bavli*, *Ketubot* 68a; *Nedarim* 41a, and elsewhere.

<sup>2110</sup> Also see *Likkutei Sichot* *ibid*. note 56.

The reason is because the root of the recipient preceded the bestowal, and even preceded the root of the bestowal (which is the desire and pleasure in bestowing) as it is in the bestower. The same is so Above, that the root of the creations is even higher than the arousal of His desire to do goodness with His creations.

This is similar to what is known,<sup>2111</sup> that the root of the vessel (*Kli*) preceded the light (*Ohr*), so much so, that the restraint of the *Tzimtzum*, which is the root of the vessels (*Keilim*), preceded the revelation. (Not only is it that the *Tzimtzum* preceded the light (*Ohr*) as it is in revelation (*Gilyu*), but it even preceded the light (*Ohr*) as it still is concealed (*b'He'elem*). This is because the purpose of the light (*Ohr*) is to be revealed in a way that it is received by the recipients, which specifically is brought about through the constriction of *Tzimtzum*. Therefore, the same is caused in the bestowal of intellect to a student, and in the bestowal of kindness and goodness to a pauper in the literal sense, that receiving the bestowal reaches deeper than even the desire and pleasure that the bestowal is rooted in.

The general explanation of the matter is that the entire chaining down of the worlds (*Seder Hishtalshelut*) has a beginning and end. In holiness, the order is that “their end is bound with their beginning and their beginning with their end.” However, there also is an aspect that transcends the chaining down of the worlds (*Seder Hishtalshelut*), and even transcends the beginning, and it is specifically there, that the end action (*Sof Ma'aseh*) ascends to and reaches. This refers to what is even below the action, meaning the recipient himself, whose root preceded etc.

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<sup>2111</sup> See Sefer HaMaamarim 5649 p. 243 and on; 5659 p. 7 and on, and elsewhere.

Now, this may be connected to the verse in Psalms 85,<sup>2112</sup> “Righteousness (*Tzeddek*-צדק) will walk before Him, and his footsteps will be set on the way.” It states in *Zohar*<sup>2113</sup> and in the writings of the *Arizal*,<sup>2114</sup> and cited in the notes of the *Tzemach Tzedek* on the Psalms,<sup>2115</sup> that “Righteousness-*Tzedek*” refers to the *Sefirah* of Kingship-*Malchut*,<sup>2116</sup> and through “Charity-*Tzeddakah*-צדקה,” Kingship-*Malchut* ascends high above, until she comes to the aspect of “walking before Him” (*Lefanav Yehalech*-להלך לפניו). In other words, she ascends even higher than *Zeir Anpin*, which is the meaning of “before Him-*Lefanav*-לפניו,” meaning, more “inner-*Leefneem*-לפנים” and higher than Him, meaning, higher than her root and source. (This is similar to the ascent of the “end action” to “first in thought”).

This then causes that “his footsteps will be set on the way,” this being the matter of drawing down from Above to below. That is, the highest level [indicated by] “Righteousness (*Tzeddek*-צדק) will walk before Him (*Lefanav*-לפניו),” (referring to the aspect of Kingship-*Malchut* as she ascends even higher than her root and source) is drawn down to below in walking on the way etc. This is similar to the verse, “He set our souls (*Nafsheinu*-נפשנו),” (which also refers to Kingship-*Malchut* which is called the *Nefesh*-

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<sup>2112</sup> Psalms 85:14 – The Psalm that began to be recited on the 12<sup>th</sup> of Tammuz of this year, 5724, the beginning of the 85<sup>th</sup> year from the birth of his honorable holiness, the Rebbe Rayatz, whose soul is in Eden, the one whose joyous day and redemption is being celebrated. (See *Sefer HaMaamarim* 11 Nissan, Vol. 1, p. 1 and on).

<sup>2113</sup> *Zohar* I 76a; 240b

<sup>2114</sup> See *Ta’amei HaMitzvot* of Rabbi Chayim Vital, *Parshat Shoftim*

<sup>2115</sup> *Ohr HaTorah*, *Yahal Ohr* to *Tehillim* p. 303 and on.

<sup>2116</sup> Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) and Gate Two (*Yesod*).

נפש),<sup>2117</sup> “in life,” which brings about that He will “not allow our foot to falter.”

7.

With the above in mind, we can also understand the matter of [the verse], “He set our souls in life and did not allow our foot to falter.” To preface, the explanation of the Seforno, cited in the discourse, is that the words “He set our souls in life” mean, “He enlivened us and sustained His children amongst the nations of the world, in a way that is contrary to the natural order,” and that the words “He did not allow our foot to falter” mean “they could not turn us from our God, Heaven forbid.”

In other words, the matter of “He set our souls in life” transcends the natural order, such that even when the vitality stemming from the natural order is insufficient, being that the Jewish people are like one sheep amongst seventy wolves,<sup>2118</sup> the Holy One, blessed is He, does a miracle and “enlivens and sustains His children amongst the nations of the world, in a way that is contrary to the natural order.”

From this it is understood that just as according to the Seforno (which is the simple meaning of the verse) the matter of “He set our souls in life” is contrary to the natural order, this likewise is so according to the explanation of the discourse, that “He set our souls in life” refers to life that is even higher than the soul as it is alive in essence, which is a matter that transcends the natural order. About this he explains at the end of the

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<sup>2117</sup> Pri Etz Chayim, introduction to Shaar HaTefillah.

<sup>2118</sup> Midrash Tanchuma, Toldot 5

discourse,<sup>2119</sup> that the fact that the soul is alive in essence, is [only] because of the vitality that the Holy One, blessed is He, embedded as a nature in the souls. In contrast, the matter of “He set our souls in life” refers to **essential life** that **transcends the natural order** (*HaTeva*-הטבע).

In other words, even though the fact that the soul is alive in essence is the highest of matters, nonetheless, this still is in the category of natural life, meaning that it still is within the order of the chaining down of the worlds (*Seder Hishtalshelut*).

However, in addition to this, there is a life that is even higher, this being the life that transcends the natural order (*HaTeva*-הטבע) and transcends the chaining down of the worlds (*Seder Hishtalshelut*). (This is similar to “first in thought,” which even transcends the inception and beginning of the thought.)

From here there subsequently is a drawing down that He does “not allow our foot to falter.” That is, even when we find ourselves in a state and standing that according to the natural order there are limitations, such as concealments, hiddenness, and opposition to the study of Torah and the fulfillment of its *mitzvot*, there nevertheless is the blessing that one is able to go in the path of studying Torah and fulfilling its *mitzvot* (similar to the verse, “his footsteps will be set on the way”) in a way that He does not even “allow our feet to falter.”

Now, according to the well-known fact,<sup>2120</sup> that the arousal from Above comes from the arousal from below, it is understood that the drawing down from Above, that “He set our souls in life” comes about through man serving *HaShem*-יהוה, blessed is He, in this way below.

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<sup>2119</sup> P. 261

<sup>2120</sup> See Likkutei Torahm, Vayikra 2b and on; Tazriya 20a and on.

The explanation is that service of *HaShem*-יהו"ה, blessed is He, transcends one's nature, and even transcends the nature of his Godly soul. In other words, service of Him is not only "with all your heart and with all your soul," but "with all your being (*Bechol Me'odecha*-בכל מאדך)." <sup>2121</sup> Thus, since one's service of *HaShem*-יהו"ה, blessed is He, transcends the aspect of the soul-*Nefesh*-נפש ("your soul-*Nafshecha*-נפשך," even including "all your soul-*Bechol Nafshecha*-בכל נפשך"), which is alive in essence, this thereby causes a drawing forth from higher than the life of the soul that is alive in essence, this being the matter of "He set your soul in life" (and thereby) "He did not allow our feet to falter."

From the above, we can also understand this matter as it relates to the one whose redemption and joyous day we are celebrating. That is, his service of *HaShem*-יהו"ה, blessed is He, was with self-sacrifice (*Mesirat Nefesh*-מסירת נפש). In other words, even in relation to the chaining down of **his soul** (*Nafsho*-נפשו), it transcended the vitality of his soul (*Nefesh*), this being the matter of self-sacrifice (*Mesirat Nefesh*-מסירת נפש), which is [the aspect of] "with all your being (*Bechol Me'odecha*-בכל מאדך)." Through this he affected a drawing down from Above of "He set our souls in life," even in the literal sense, that there was salvation from the nations of the world, in a way that transcends the natural order (*HaTeva*-הטבע).

This was then drawn down in a way that "He did not allow our feet to falter," meaning that, "they could not turn us from our God, Heaven forbid." In other words, his service and the service of all those who follow in his footsteps and listen to his voice, will be in a way that "He will not allow our feet to falter," so that we will nullify all concealments and hiddenness, all measures and

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<sup>2121</sup> Deuteronomy 6:5



limitations, going in surety upon his path, serving *HaShem*-יהו"ה, blessed is He, with joy and goodness of heart, until we cause the nullification of all measure and limitation in the study of Torah and the fulfillment its *mitzvot*, but will serve *HaShem*-יהו"ה, blessed is He, out of true expansiveness. In the same way, there also is a drawing down of the matter of "He did not allow our feet to falter" in the literal sense, with [blessings] in regard to our children, health, and abundant sustenance, to the point of the true and complete redemption, that "He will lead us upright to our land,"<sup>2122</sup> and there then will be the complete expansiveness of the "expansiveness of *Ya"ha*." <sup>2123</sup>

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<sup>2122</sup> See the liturgy of the Grace after meals (*Birkhat HaMazon*).

<sup>2123</sup> Psalms 118:5



## Discourse 42

*“Mah Tovu Ohalecha Yaakov... -  
How goodly are your tents, O’ Yaakov...”*

Delivered on Shabbat Parshat Balak,  
[The pushed off fast day of] 17<sup>th</sup> of Tammuz, 5724  
By the grace of *HaShem*, blessed is He,

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

## Discourse 43

*“Kodesh Yisroel LaHaShem... -  
Israel is holy to HaShem...”*

Delivered on Shabbat Parshat Pinchas,  
Shabbat Mevarchim Menachem-Av, 5724  
By the grace of *HaShem*, blessed is He,

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

## Discourse 44

*“Keitz Sam LaChoshech -  
He set an end to the darkness”*

Delivered on Shabbat Parshat Devarim,  
The pushed off fast-day of the 9<sup>th</sup> of Av, 5724<sup>2124</sup>  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>2125</sup> “He set an end to the darkness.” About this Midrash states,<sup>2126</sup> “He set a time for the world, how many years it would be in darkness.” The Tzemach Tzedek explains<sup>2127</sup> that this is similar to what Zohar states on the verse,<sup>2128</sup> “Everything has its season, and there is a [specific] time for everything,” that, “the darkness of the exile has a limited time.”

Now, this must be understood, for being that everything in the world has a limited time, [as the verse states], “**Everything** has its season,” what novelty is there in [the verse], “He set an end to the darkness”? What is further not understood is that the language of the verse, “He set (*Sam-שם*)

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<sup>2124</sup> The original text of this discourse was edited by the Rebbe and published as an independent pamphlet for the 15<sup>th</sup> of Av, 5751.

<sup>2125</sup> Job 28:3

<sup>2126</sup> Midrash Bereishit Rabba 89:1

<sup>2127</sup> In Ohr HaTorah, Mikeitz 339b; Also see Ohr HaTorah there (Vol. 5) p. 975a.

<sup>2128</sup> Ecclesiastes 3:1

an end to the darkness,” seems to indicate that, in and of itself, darkness has no end, except that “He set (אָפּ)” an end to it.

Now, it can be said that the explanation is that the fact that undesirable matters are not present in the fourteen [specific] times that were apportioned for goodness,<sup>2129</sup> is only that they are not actually present. That is, because the matters of goodness are then present, the undesirable matters are nullified.

The same is so of light and darkness, in that the light pushes off the darkness, [so that even a little light pushes away much darkness].<sup>2130</sup> The matter of [the verse], “He set an end to darkness,” is that after its end, the matter of darkness will **altogether not apply**. That is, the reason the coming redemption will be an eternal redemption that is not followed by exile,<sup>2131</sup> is because at that time, the darkness of the exile will no longer apply.

## 2.

Now, the difference between the way the darkness is nullified – whether it only is pushed off as a result of the light, or whether its existence becomes altogether inapplicable – depends on the level of the light (*Ohr*). For, in order to push away the darkness (in a way that even after being pushed off,

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<sup>2129</sup> See Ecclesiastes *ibid.* 3:1 and on.

<sup>2130</sup> Tanya, Likkutei Amarim, Ch. 12 (17a); Chovot HaLevavot, Shaar Yichud HaMa’aseh, Ch. 5.

<sup>2131</sup> Tosefot entitled “*Hachi Garsinan V’Nomar*” in [Talmud Bavli] Pesachim 116b; Mechilta to Beshalach (Exodus) 15:1; Midrash Tehillim cited in the coming note, and elsewhere.

its existence still applies), this is accomplished through a limited light, in that even a little light pushes away much darkness.<sup>2132</sup> [In contrast], for the darkness to be completely nullified, this is brought about through a limitless light.

As Midrash states,<sup>2133</sup> the reason the exodus from Egypt (and the same applies to the redemption from the Babylonian exile and all other exiles until the coming redemption) was a redemption that was followed by exile, whereas the future redemption will be an eternal redemption, after which there will be no exile, is because the redemption of the exodus from Egypt is compared to the light of a candle, in that it is applicable for it to be extinguished,<sup>2134</sup> whereas the future redemption is comparable to the light of day, in that it is inapplicable for it to be extinguished.

In other words, the revelation of the future redemption will be the revelation of limitless light, in which it is

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<sup>2132</sup> Tanya, Likkutei Amarim, Ch. 12 (17a); Chovot HaLevavot, Shaar Yichud HaMa'aseh, Ch. 5.

<sup>2133</sup> Yalkut Shimoni to the verse (Isaiah 60:1) “Arise! Shine!”; Midrash Tehillim to the verse (Psalms 36:10) “For with You is the source of life” – cited and explained in Ohr HaTorah (Yahal Ohr) to Psalms there (p. 138); Sefer HaMaamarim 5708 p. 153 and on.

<sup>2134</sup> This is likewise the language (“it is applicable for it to become extinguished-*Shayach Kibuy*-כְּבִי-שֵׂיִךְ”) [used] in Sefer HaMaamarim 5708 p. 167. This may be further elucidated by the fact that had they merited it, even the redemptions that are compared to the light of a candle would have been in a way that is eternal (see Rashi to Exodus 15:17, Megaleh Amukot, Ophan 185, and elsewhere (in regard to the redemption of the exodus from Egypt); [Also see] Rashi to Ezekiel 43:11, cited in the introduction of Tosefot Yom Tov to Tractate Middot (in regard to the redemption from the exile of Babylonia)).

inapplicable for there to be cessation,<sup>2135</sup> and it therefore will be an eternal redemption that will not be followed by exile.<sup>2136</sup>

### 3.

Now, as known, all revelation comes through Torah (“Torah is light”).<sup>2137</sup> From this it is understood that since the nullification of the darkness of the exile is through light (*Ohr*), therefore, in order to hasten and bring about the future redemption, this is brought about through studying Torah on the matter of light (*Ohr*-אור).<sup>2138</sup>

To explain, in the discourse of the Rebbe Rashab, whose soul is in Eden, said on Shabbat of the pushed off [fast of the] 9<sup>th</sup> of Av,<sup>2139</sup> he discusses the matter of light (*Ohr*). It can be

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<sup>2135</sup> See *Ohr HaTorah* cited *ibid.* [Yahal Ohr to Psalms 36:10, p. 138], that the revelation will be from the aspect of “the place that does not change.” Also see *Likkutei Torah*, *Matot* 83d and elsewhere.

<sup>2136</sup> In regard to the verse that states, “He set an end to darkness,” which indicates that the fact that the exile will not be applicable (is not because the **light** of the coming redemption is a limitless light, but) because the **darkness** has an end. See later in chapter ten.

<sup>2137</sup> Proverbs 6:23

<sup>2138</sup> That is, in addition to the fact that the Torah, in general, is light (*Ohr*), and this is especially so of the inner aspects (*Pnimityut*) of the Torah,\* through the study of the subject matter of light (*Ohr*) this matter is brought about to a greater extent. [\* In Torah itself, the revealed parts of the Torah are the “robe-*Salmah*-שַׁלְמָה” whereas the inner aspect (*Pnimityut*) of the Torah is “light-*Ohr*-אור” [Psalms 104:2] – See *Ohr HaTorah* (Yahal Ohr) to Psalms p. 398; *Sefer HaMaamarim* 5700 p. 68, and elsewhere.

<sup>2139</sup> Of the year 5674 – *Hemshech* 5672 Vol. 1, p. 564 and on. To elucidate, the contents discussed in this discourse do not appear to be so related to the discourses before and after it.



said that the relationship between this matter and a pushed off [fast of the] 9<sup>th</sup> of Av<sup>2140</sup> is that when the 9<sup>th</sup> of Av falls out on Shabbat and is pushed off, it is an auspicious time to bring about that it be utterly pushed off,<sup>2141</sup> and the pushing off and nullification of the exile is through light (*Ohr*).<sup>2142</sup>

In the discourse, he explains that light (*Ohr*) is the matter of “nothingness-*Ayin-יין*,” [this being the matter of] nullification (*Bittul*). [This is because the difference between a light (*Ohr*) and a vessel (*Kli*) is that the light (*Ohr*) is a “nothing-*Ayin-יין*” whereas the vessel (*Kli*) is a “something-*Yesh-יש*.”]

Now, in the nullification (*Bittul*) of the light (*Ohr*) there are three levels. There is the nullification (*Bittul*) of the light (*Ohr*) in and of itself, because the light (*Ohr*) is similar to its Luminary (*Ma'or*). There is the nullification (*Bittul*) of the light because its Source is sensed in it. And there the nullification (*Bittul*) of the light stemming from its nature of desiring to “run” (*Ratzo*) to ascend and be subsumed in its Source.

Now, this must be understood. For, even in the nullification (*Bittul*) of the light (*Ohr*) as it is, in and of itself, (at first glance) this is because light (*Ohr*) is not an existence unto itself, but is rather the revelation of its Luminary (*Ma'or*). This being so, what is the difference between the light (*Ohr*)

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<sup>2140</sup> See later in chapter eight, that the particular details of light (*Ohr*) that are discussed in the discourse relate to the pushing off and nullification of the exile.

<sup>2141</sup> See Talmud Bavli, Megillah 5b; Sefer HaSichot, Kayitz 5700 p. 157; Likkutei Sichot Vol. 33, p. 156 and on.

<sup>2142</sup> To further elucidate based on what is stated at the conclusion of the discourse (in the aforementioned *Hemshech* p. 571), in light (*Ohr*) the matter of exile is not applicable.

itself, (the matter of which is the revelation of the Luminary (*Ma'or*)), and the fact that its Source is sensed in it?

We also must understand what is stated in the discourse,<sup>2143</sup> that the light (*Ohr*) that is nullified (*Bittul*) because its Source is sensed in it, is nullification (*Bittul*) to the extent that it is **considered** as nothing. For, at first glance, the fact that the light (*Ohr*) is not an existence unto itself and its matter is the revelation of the Luminary (*Ma'or*), seems to be a greater nullification (*Bittul*) than nullification (*Bittul*) that is considered as nothing. [For, in the nullification (*Bittul*) that it is considered as nothing, this is only in regard to how it is considered, that it is incomparable and inconsequential relative to its Source. However, this does not relate to its essential existence.] However, the discourse states that the nullification (*Bittul*) that is added to the light (*Ohr*) through its source being sensed in it, over and above its nullification as it is, in and of itself (in which its matter is the revelation of the Luminary), is nullification (*Bittul*) in which it is considered as nothing.

Now, we can say that the explanation of this is according to what is known,<sup>2144</sup> that although the light (*Ohr*) is similar to its Luminary (*Ma'or*), nevertheless, since the Luminary (*Ma'or*) is separate from the light (*Ohr*) (being that the [essential self of the] Luminary (*Ma'or*) is not a source for the light (*Ohr*), only that the light (*Ohr*) comes from it), therefore, the fact that the light (*Ohr*) reveals the Luminary

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<sup>2143</sup> Excerpted later in chapter four.

<sup>2144</sup> Sefer HaMaamarim 5669 p. 16; Also see *Hemshechs* 5666 p. 464; Sefer HaMaamarim 5700 p. 12, and elsewhere.

(*Ma'or*) is only in regard to the **existence** of the Luminary (*Ma'or*), rather than its essential being.<sup>2145</sup>

However, even so, because of the adhesion of the light (*Ohr*) to the Luminary (*Ma'or*), also the essential being of the Luminary (*Ma'or*) is sensed in it (that which is separate from the light (*Ohr*) and is not revealed in it etc.) and through this it is nullified of its [independent] existence. This is because the existence of light (*Ohr*) is the revelation (of the Luminary-*Ma'or*) and through the Luminary (*Ma'or*) (that is, through the essential being of the Luminary-*Ma'or*), which transcends the revelation being sensed in it, [such that it is sensed] that the revelation is utterly incomparable (and is considered as nothing) relative to the Luminary (*Ma'or*), it becomes nullified of its [independent] existence.

Nevertheless, even the nullification (*Bittul*) of the light (*Ohr*) brought about through its Source being sensed in it, is not complete nullification (*Bittul*), for since the light (*Ohr*) and its Source (*Makor*) are two matters, and the light (*Ohr*) is outside of its Source (*Makor*), therefore, the very fact that the light (*Ohr*) senses its source, means that there is a sense of that which is outside of it, and thus does not relate to its essential existence. Therefore, the nullification (*Bittul*) brought about through this sense, is only in relation to its spreading forth, rather than its essential being.

Rather, the primary nullification (*Bittul*) of the light (*Ohr*) (that is, complete nullification) is nullification (*Bittul*)

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<sup>2145</sup> An example of this is the light of the sun, that from the light we know that the sun is an existence that is luminescent and radiant, but we do not know the manner of its radiance and luminescence. (*Hemshech* 5666 *ibid.*, and elsewhere.)

stemming from its “running” desire (*Ratzo*) to become subsumed in its Source. For, since the desire (*Ratzon*) reaches the essence of its being, [as in the explanation of the Baal Shem Tov<sup>2146</sup> on the verse,<sup>2147</sup> “Fiery-*Seraphim* angels were standing above Him,” that because of their desire to be subsumed in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, it is (as if) they are (“standing”) there, similar to how desire (*Ratzon*) is in man, that in the place where a person’s desire is, that is where **he** is found, and beyond this, that is where he is **entirely** found].<sup>2148</sup> Therefore, through the desire to be subsumed in his Source, it is (as if) he **is subsumed** in his Source. Therefore, nullification (*Bittul*) that stems from the desire to be subsumed in the Source, is complete nullification (*Bittul L’Gamrei*) (similar to the nullification (*Bittul*) of the light (*Ohr*) as it is subsumed in the Luminary (*Ma’or*)).

#### 4.

The discourse continues [and explains] that the three levels of nullification (*Bittul*) of the light (*Ohr*) are in three levels [present] in the light (*Ohr*). The nullification (*Bittul*) of

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<sup>2146</sup> Cited in the above-mentioned discourse (*Hemshech* 5672 *ibid.* p. 567) and elsewhere; See the citations in Keter Shem Tov (Kehot), Hosafot, section 48.

<sup>2147</sup> Isaiah 6:2

<sup>2148</sup> See Keter Shem Tov, Section 275 (36a); Likkutei Dibburim Vol. 1 p. 113b, and elsewhere; Also see Likkutei Sichot Vol. 8, p. 348 in the notes, and the proof for this from Eruv Techumin, that in a place that a person’s intention (*Da’at*) is, that is considered his place. (See Shulchan Aruch of the Alter Rebbe, Orach Chayim, Hilchot Shabbat 408, “Because the intentions (*Da’at*) of a person [and his dwelling are in the place where his food is] etc.”) Similarly, in Talmud Yerushalmi, Brachot, at the end of Ch. 6 it states, “If he took his mind (*Da’at*) off it, it is equal to a change of place.”

the light (*Ohr*) in and of itself, is in the light (*Ohr*) that manifests within vessels (*Keilim*). The nullification (*Bittul*) of the light (*Ohr*) because its Source is sensed in it, is in the light (*Ohr*) that transcends manifestation in vessels (*Keilim*), but can become manifest (*Hitlabshut*). The nullification (*Bittul*) of the light (*Ohr*) that stems from its natural “running” desire (*Ratzo*) to ascend and become subsumed in its Source, is in the light (*Ohr*) that transcends manifestation (*Hitlabshut*).

As these three levels of the light (*Ohr*) are in the *Sefirot*, they are Understanding-*Binah*, Wisdom-*Chochmah*, and the Crown-*Keter*. The light (*Ohr*) that manifests within the vessels (*Keilim*) is in Understanding-*Binah*. For, in Understanding-*Binah* the light (*Ohr*) bonds with the vessel (*Kli*). This is why Understanding-*Binah* is the Name *HaShem*-יהו"ה vowelized [and pronounced] *Elohi"m*-אלהי"ם.<sup>2149</sup> For, in Understanding-*Binah* the light (*HaShem*-יהו"ה) bonds with the vessels (*Elohi"m*-אלהי"ם).<sup>2150</sup>

The light (*Ohr*) that transcends manifestation in the vessels (*Keilim*), but can become manifest (*Hitlabshut*), is in Wisdom-*Chochmah*. The light (*Ohr*) that transcends manifestation (*Hitlabshut*) altogether is in the Crown-*Keter*. This is why the nullification (*Bittul*) of the Upper Knowledge (*Da'at Elyon*) - that before Him everything is as nothing - is specifically in Wisdom-*Chochmah*, which transcends

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<sup>2149</sup> Pardes Rimonim, Shaar 20 (Shaar HaShemot) Ch. 1 & Ch. 4, and elsewhere. [Also see Shaarei Orah of Rabbi Yosef Gikatilla, (translated as Gates of Light), Gate Eight (*Binah*).]

<sup>2150</sup> Also see *Hemshech* 5666 p. 185.

Understanding-*Binah*.<sup>2151</sup> For, the nullification (*Bittul*) of being “considered as nothing,” stems from the sense of its Source within it, and therefore, this nullification (*Bittul*) is specifically in Wisdom-*Chochmah* – the light (*Ohr*) that transcends manifestation (but can become manifest).

The nullification (*Bittul*) of the Crown-*Keter* (the light that transcends manifestation-*Hitlabshut*), is an even higher nullification (*Bittul*) than that of Wisdom-*Chochmah*. This is because the nullification (*Bittul*) of Wisdom-*Chochmah*, is the nullification (*Bittul*) that “He alone exists and there is nothing besides Him,”<sup>2152</sup> this being the nullification (*Bittul*) of the “nothing-*Ayin*-אין.” In contrast, in the Crown-*Keter* there is the nullification (*Bittul*) of “zero-*Efes*-אפס.”

Now, it can be said that the fact that the nullification (*Bittul*) of the light (*Ohr*) due to the light itself, is in the light (*Ohr*) that manifests within vessels (*Keilim*), whereas the nullification (*Bittul*) of the light (*Ohr*) due to the sense of its Source, and that stems from the “running” desire (*Ratzo*) to become subsumed in its source, is in the light (*Ohr*) that transcends manifestation (*Hitlabshut*), is because the matter of the light (*Ohr*) is revelation, and since the primary revelation in the light (*Ohr*) is through its manifestation in the vessels (*Keilim*), therefore, the light (as it is, in and of itself) descends

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<sup>2151</sup> See Siddur (Im Da”Ch), discourse entitled “*Mizmor L’Todah*” (43c) – cited in *Hemshech* 5672 *ibid.* Ch. 279 (p. 566); Also see the discourse entitled “*Baruch SheAsah Nissim*” 5715, Ch. 3 and on (Torat Menachem, Sefer HaMaamarim Kislev p. 108 and on, [translated in The Teachings of The Rebbe 5715, Discourse 6]).

<sup>2152</sup> Tanya, Likkutei Amarim, Ch. 35, in the note – cited in *Hemshech* 5672 *ibid.* In *Hemshech* 5672 there it states that the nullification (*Bittul*) of “there is nothing aside for Him” is the same as the nullification (*Bittul*) of “everything before Him is as nothing.”

and is drawn down to manifest in the vessels (*Keilim*). For, even though the vessels (*Keilim*) are the opposite of the light (*Ohr*), being that the light (*Ohr*) is “nothingness-*Ayin*-אין” whereas the vessels (*Keilim*) are “somethingness-*Yesh*-יש” (as cited in the third chapter of the discourse), nevertheless, since the nullification (“nothingness-*Ayin*-אין”) of the light (*Ohr*) which is due to itself, is because its matter is the **revelation** of the Luminary (*Ma’or*), therefore, because of this itself, it descends and is drawn to manifest in the vessels (*Keilim*), so that its revelation will be complete.<sup>2153</sup>

However, when there is a sense in the light of its Source, which is separate from revelation, it thereby becomes nullified from the matter of the revelation (as mentioned in chapter three) and is not drawn down to manifest in the vessels (*Keilim*). However, even so, since its nullification is such, that through its Source being sensed in it, it therefore is only its spreading forth, and not its essential existence (as discussed there), therefore, its nullification (*Bittul*) is such that it remains within the parameters of its own existence, this being the parameter of the revelation, and it therefore is still in the category of manifestation within vessels (*Keilim*).

However, through the nullification (*Bittul*) of the light (*Ohr*) that stems from the “running” desire (*Ratzo*) to become subsumed in its Source, being that this nullification (*Bittul*) is in its essential existence, therefore, through this nullification (*Bittul*) it is not (even) in the category of manifestation within vessels (*Keilim*).

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<sup>2153</sup> See later in Ch. 5 and the notes there (note 35 in the original discourse).

5.

Now, the three above-mentioned levels in the nullification (*Bittul*) of the light (*Ohr*) also (have a likeness) in man's service of *HaShem*-יהו"ה, blessed is He.<sup>2154</sup> Based on what we brought from the discourse, that the three above-mentioned levels in the nullification (*Bittul*) of the light (*Ohr*) are in Understanding-*Binah*, Wisdom-*Chochmah*, and the Crown-*Keter*, it can be said that the three above-mentioned nullifications, as they are in man's service of *HaShem*-יהו"ה, blessed is He, are the nullification (*Bittul*) stemming from grasp and comprehension founded on faith (*Emunah*), the nullification (*Bittul*) within faith (*Emunah*) [itself], and the nullification (*Bittul*) of self-sacrifice (*Mesirat Nefesh*).

This may be understood based on the explanation elsewhere<sup>2155</sup> about the matter of the transcendent encompassing light (*Makif*) and the inner manifest light (*Pnimi*). That is, even when the transcendent encompassing light (*Makif*) is drawn and manifests in an inner manifest way (*Pnimi*), it remains in its state of being, that of a transcendent encompassing light (*Makif*).

[The same is so of the manifestation of the light (*Ohr*) within vessels (*Keilim*) (that in and of itself, the light (*Ohr*) is transcendent (*Makif*) and through its manifestation in vessels (*Keilim*) it becomes an inner manifest light (*Ohr Pnimi*)), in that

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<sup>2154</sup> See the discourse entitled "*Vayedaber... Zot Chukat*" 5729, Ch. 9 (Torat Menachem, Sefer HaMaamarim Tammuz p. 29).

<sup>2155</sup> Sefer HaMaamarim 5669 p. 151; Also see p. 69 there.



even after the light (*Ohr*) manifests within vessels (*Keilim*), it remains in its existence as light (*Ohr*).]<sup>2156</sup>

This is similar to the desire (*Ratzon*), that even after it is drawn down and manifests in the intellect (*Sechel*) to the point that it causes the intellect to lean in accordance to the desire (*Ratzon*), so that a reason is caused for the desire (*Ratzon*), nevertheless, it remains in its existence as a desire (*Ratzon*) that transcends reason.

The same is so of the manifestation of faith (*Emunah*) in the intellect (*Sechel*). That is, when in his intellect a person contemplates something that he has faith in (with simple faith that transcends intellect), in order to also understand it intellectually, even after he understands it intellectually, his faith (*Emunah*) remains faith (*Emunah*) which transcends the intellect.

The difference between the two analogies is that in the analogy of the manifestation of the desire (*Ratzon*) in the intellect (*Sechel*), the fact that the intellect understands in accordance to the desire, is not because of the intellect, but because of the desire, which **causes** the intellect to lean [in a certain way] and **changes** it. Thus, since the manifestation of the desire in the intellect is in such a way, that the intellect becomes nullified (and changes) before the desire, therefore, the fact that the manifestation affects no change in the desire (so that even if it manifests in the intellect, the desire remains in its existence), is not such a great novelty.

However, in the manifestation of faith (*Emunah*) within the intellect (*Sechel*), the fact that the intellect (*Sechel*)

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<sup>2156</sup> Sefer HaMaamarim ibid. p. 69.

concludes that this matter that he believes in is true, even according to intellect, this stems from the intellect (*Sechel*). [For, when he contemplates intellectually, so that even his intellect should be according to the truth, in his contemplation and questioning he endeavors in his intellect that they be according to truth.]<sup>2157</sup> However, even so, the manifestation affects no change in the faith (*Emunah*), and even after understanding the matter intellectually (as it is from the intellect [itself]), his faith (*Emunah*) is faith that transcends the intellect (*Sechel*).

Now, there is yet another difference between the two analogies. That is, in the manifestation of the desire (*Ratzon*) in the intellect (*Sechel*), the fact that the desire (*Ratzon*) manifests in the intellect (*Sechel*) and causes it to accord to the desire (*Ratzon*), is because desire (*Ratzon*) reigns over the intellect (*Sechel*) (not because [the intellect] is relevant to the desire (*Ratzon*) [itself]). Thus, since the desire (*Ratzon*) that reigns over the intellect (*Sechel*) is (not the desire itself, but rather is) its relationship to the other soul powers, therefore, the descent of the desire (*Ratzon*) and its manifestation in the intellect (*Sechel*) indeed is a true descent, (meaning, a departure from desire (*Ratzon*) to intellect (*Sechel*)).

In contrast, in the manifestation of the faith (*Emunah*) in the intellect (*Sechel*), the reason that he contemplates the matter intellectually is to understand it for the sake **of the faith**

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<sup>2157</sup> Moreover, because he knows that the matter is essentially true, according to the strong foundation of his faith, he does not fear for his soul to greatly delve into it, and he [therefore] does not limit the power of his intellect from delving and seeking and weighing everything, until he comes to the truth of the matter. (Sefer HaMaamarim *ibid.* p. 151.)

(*Emunah*), in order that his faith will also be manifest inwardly (*b'Pnimitiyut*). Therefore, the descent of the faith (*Emunah*) and its manifestation within the intellect (*Sechel*) is not a true descent.

Now, according to what is known,<sup>2158</sup> that faith (*Emunah*) is [a matter of] nullification (*Bittul*), whereas intellect (*Sechel*) is [a matter of tangible] existence (*Metziyut*), it is understood that the matter of the manifestation of faith (*Emunah*) within the intellect (*Sechel*) is that the nullification (*Bittul*) is drawn into [tangible] existence (*Metziyut*).

Now, since his contemplation (and comprehension) is for the sake of the faith (*Emunah*) [and additionally, the fact that the intellect (*Sechel*) remains in its existence and is not nullified relative to the faith (*Emunah*) (as it is nullified relative to the desire (*Ratzon*)), is also for the sake of the faith (*Emunah*), since it is in order that even the intellect (*Sechel*), as it is in **its own existence** should be in a way that accords with the faith (*Emunah*)], therefore, even after the nullification (*Bittul*) of the faith (*Emunah*) manifests in the intellect (*Sechel*), the nullification (*Bittul*) remains in full force.

The difference between the nullification (*Bittul*) of faith (*Emunah*) that manifests in the intellect (*Sechel*) and the nullification (*Bittul*) of faith (*Emunah*) that transcends the intellect, is that the nullification (*Bittul*) of faith (*Emunah*) that manifests in the intellect (*Sechel*) comes in the form of revelation (that is, the nullification (*Bittul*) becomes revealed in the intellect (*Sechel*)) [meaning, in tangible] existence

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<sup>2158</sup> Likkutei Torah, Tzav 13d; Sefer HaMitzvot of the Tzemach Tzedek, p. 23b, and elsewhere.

(*Metziyut*). For, in addition to the fact that **the intellect** (within which the faith manifests) is [a tangible] existence (*Metziyut*), the **revelation** of the faith (in that the faith (*Emunah*) is revealed in a way that is sensed in the intellect) is also [within tangible] existence (*Metziyut*).<sup>2159</sup>

In contrast, the nullification (*Bittul*) of faith (*Emunah*) that transcends the intellect (*Sechel*), is higher than the existence of revelation. [This is like the difference between the nullification (*Bittul*) of the light (*Ohr*) that manifests within vessels (*Keilim*) and the nullification (*Bittul*) of the light (*Ohr*) that transcends manifestation (*Hitlabshut*). That is, even the light (*Ohr*) that manifests within the vessels (*Keilim*) is not an existence unto itself, and its entire matter is the revelation of the Luminary (*Ma'or*), only that the nullification (*Bittul*) of the light (*Ohr*) that manifests, is in the form of revelation, [meaning, tangible] existence.

For, in addition to the fact that the vessels (*Keilim*) within which the light (*Ohr*) manifests, are a [tangible] existence, even the revelation of the light (*Ohr*) (that is revealed in the vessels (*Keilim*)) is a [tangible] existence. In contrast, the nullification (*Bittul*) of the light (*Ohr*) that transcends

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<sup>2159</sup> It can perhaps be suggested that since the drawing down of the nullification (*Bittul*) of the faith (*Emunah*) into [tangible] existence (*Metziyut*) is for the sake of the faith (*Emunah*), meaning, that even the (inner) matter of the [tangible] existence (*Metziyut*) is nullification (*Bittul*), therefore the difference between the nullification (*Bittul*) of faith (*Emunah*) that is manifest within the intellect (*Sechel*), and the nullification (*Bittul*) of faith (*Emunah*) that transcends the intellect, is only external (*b'Chitzoniyut*). To further elucidate based on what it states in Sefer HaMaamarim 5669 *ibid.* p. 152 in regard to the aspects of “above” and “below” as they are in the aspect of the Circles-*Iggulim*, [about which the analogy of the two levels in faith (*Emunah*) was given], “even though the upper does not come in a way of manifestation (*Hitlabshut*) at all, whereas the lower comes in a way of manifestation (*Hitlabshut*) they are equal in essence.”

manifestation (*Hitlabshut*) is that it does not even have the [tangible] existence of revelation (*Gilyu*.)]

6.

Now, even the nullification (*Bittul*) of faith (*Emunah*) that transcends intellect (*Sechel*), is not the ultimate nullification (*Bittul*). This is because the nullification (*Bittul*) of faith (*Emunah*) is that he believes in *HaShem*'s-יהו"ה Godliness, even though from the perspective of his intellect (his own existence), he has no proof of this. Therefore, since the reason for his belief in *HaShem*'s-יהו"ה Godliness (even though he has no proof for this) is because His Godliness is sensed in his soul, [except that this sense transcends his existence (his grasp)], therefore, the nullification (*Bittul*) of this faith (*Emunah*) is not the ultimate nullification (*Bittul*), since the reason that he believes is because Godliness is sensed **in him**.

This is comparable to the nullification of the light (*Ohr*) through its sense of its Source, (the existence of the Luminary-*Maa'or*). For, although the sense within it of its Source transcends its own existence, [being that the actual being of the Luminary (*Ma'or*) is not revealed in the light (*Ohr*)], this is nonetheless sensed in the light, as it is **in its own existence**, which is an existence outside of the Source. [This is why the fact that its Source is sensed in it, does not affect in it the desire to become subsumed in its Source.]

In contrast, the nullification (*Bittul*) of self-sacrifice (*Mesirat Nefesh*), in which one gives up his soul for the sake of *HaShem*'s-יהו"ה Godliness, (which is a departure from his own

existence), is comparable to the nullification (*Bittul*) of the light (*Ohr*) that stems from its “running” desire (*Ratzo*) to become subsumed in its source. This is as understood from the continuation of the matters in Tanya,<sup>2160</sup> that the power of self-sacrifice (*Mesirat Nefesh*) in the Jewish people is comparable to the desire of the soul to separate and depart from the body and adhere to its root and source, even though it will become utterly nothing and zero [by doing so], and will be completely nullified of its existence there.<sup>2161</sup>

To add, in the desire (*Ratzon*) of the soul to become subsumed in the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, there are two levels; that it desires to be subsumed, and that it automatically is in a state of expiry. It can be said that since the nullification (*Bittul*) (of the light-*Ohr*) which stems from the desire to be subsumed in its Source is complete nullification (similar to the nullification of the light (*Ohr*) as it is included in the Luminary (*Ma'or*), as explained in chapter three), therefore even the desire (*Ratzon*) becomes nullified.

## 7.

He continues the discourse,<sup>2162</sup> that since the desire of the light (*Ohr*) to be subsumed in its Source is because it adheres to its source, therefore, the “running” desire (*Ratzo*) of

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<sup>2160</sup> Tanya, Likkutei Amarim, Ch. 19.

<sup>2161</sup> See before in chapter four that the “running” desire (*Ratzo*) to become subsumed is in the Crown-*Keter*. In Tanya there it states that this desire is the aspect of Wisdom-*Chochmah* of the soul. See *Hemshech* 5672 Ch. 282 (p. 570).

<sup>2162</sup> *Hemshech* 5672 *ibid.* (p. 570)

the light (*Ohr*) [and likewise, the nullification (*Bittul*) stemming from the “running” desire (*Ratzo*)] are on all levels of the light (*Ohr*), even the light (*Ohr*) that is manifest in vessels (*Keilim*). (This because the fact that the light (*Ohr*) adheres to its Source applies to all levels within it) except that the primary “running” desire (*Ratzo*) [and the nullification (*Bittul*) that stems from the “running” desire (*Ratzo*)] are in the essence of the light (*Etzem HaOhr*) which transcends the parameters of manifestation within vessels (*Keilim*).

Now, it can be said that in the nature of the “running” desire (*Ratzo*) of the light (*Ohr*) to become subsumed in its Source, there are two matters; There is the desire to become subsumed in its Source, and there is the desire not to be outside of its Source. The fact that the primary “running” desire (*Ratzo*) is in the essence of the light (*Etzem HaOhr*), is that when it comes to the light (*Ohr*) that is manifest within vessels (*Keilim*) and is within the category of manifestation (*Hitlabshut*), this is the desire not to be outside of its Source, whereas in the essence of the light (*Etzem HaOhr*) the desire is to be subsumed in its Source.

The explanation is that in the two above-mentioned desires, each one has an element of superiority that the other does not have, and [of the two] the desire to be subsumed in its Source is **higher**. This is because this desire in the light (*Ohr*) comes about because its Source is sensed in it – and the revelation of the Source is primarily in the essence of the light (*Etzem HaOhr*). [In contrast], the desire not to be outside of its Source is more inner (deeper) in the light (*Ohr*), so much so,

that this desire is in the essence of its existence – which is why it is present on all the levels within it.

This is similar to the difference between the desire of the soul to become subsumed in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the power of self-sacrifice (*Mesirat Nefesh*).<sup>2163</sup> That is, the desire to become subsumed in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is only revealed in singularly special individuals. In contrast, the matter of self-sacrifice (*Mesirat Nefesh*), not to be separate from *HaShem*'s-יהו"ה Godliness, Heaven forbid, is revealed in every Jew.

## 8.

Now, based on the known great precision in the discourses of our Rebbes and leaders, (including even the time they were said), it makes sense to say that the relationship between the above-mentioned discourse and the pushed off [fast of the] 9<sup>th</sup> of Av, is both in regard to the general substance of the discourse – the matter of the light (*Ohr*), as well as the particulars of the light (*Ohr*) explained in the discourse.

The explanation is that for the darkness to be completely nullified, (and not just dispelled because of the light) this is brought about (specifically) through the revelation of a limitless light (as explained in chapter two) and more specifically –

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<sup>2163</sup> See Sefer HaMaamarim 5679 p. 312 in regard to the matter of the “desires of the heart” (*Re'uta d'Leeba*) and self-sacrifice (*Mesirat Nefesh*). There it states that the “desires of the heart” (*Re'uta d'Leeba*) is “the light (*Ohr*) of the soul,” whereas the power of self-sacrifice (*Mesirat Nefesh*) is the “the power (*Ko'ach*) of the soul.”



through the revelation of the light as it is included (*Ohr HaKalul*) in the Luminary (*Ma'or*). For, in regard to the light that spreads forth (*Ohr HaMitpashet*) outside the Luminary (*Ma'or*), its matter is to illuminate the darkness. This is like the light of the sun that spreads into the space of the world (outside the sun). This is because the space of light of the world is dark space, and the matter of the light that spreads in the space of the world is to illuminate the place of darkness. [In contrast], the light that is included (*Ohr HaKalul*) in the Luminary is in a place (and level) where the matter of darkness does not apply.

The same is so Above, that amongst the differences between the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint of the *Tzimtzum* (the light that is included in His Essential Self) and the light that follows the restraint of the *Tzimtzum* (which is comparable to the light that spreads (*Ohr HaMitpashet*) outside the Luminary (*Ma'or*)), is that the matter of the light drawn following the restraint of the *Tzimtzum* is to illuminate the worlds. Thus, the revelation of Godliness in the world through the revelation of the light that follows the restraint of the *Tzimtzum*, is in a way of novelty, meaning that the existence of the worlds is simply sensed, whereas the Godliness is novel.<sup>2164</sup>

[This is similar to the light of the sun that spreads into the space of the world, wherein, in and of itself, the space of the world is a place of darkness, and the light that illuminates within it is additional and novel to it.] However, when there is illumination in the world of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint

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<sup>2164</sup> See *Hemshech* 5672 Vol. 2 p. 934 and on.

of the *Tzimtzum*, the Godliness is in a state of simplicity,<sup>2165</sup> so much so, that there is utterly no room for any matter other than Godliness. [This is similar to how it was before the restraint of the *Tzimtzum*, when the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, filled all empty space, and there was no room in which the worlds could stand.]<sup>2166</sup>

This then, is why the complete nullification of the darkness comes about through the revelation of the light that is included (*Ohr HaKalul*) in the Luminary (*Ma'or*) (the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint of the *Tzimtzum*). For, in regard to the light that follows the restraint of the *Tzimtzum*, since its matter is to illuminate the worlds, and it thus is understood that relative to it, the worlds are of some consequence, therefore, this light is revealed in a way that it can be concealed by the concealment and hiddenness of the world. That is, in addition to the concealment of the world that there is even when the revelation illuminates, in that through the revelation of this light, the revelation of Godliness in the world is sensed as being novel (as mentioned above), it is also possible that the concealment of the world even conceals [and covers] over this revelation, (so that there will not be Godly revelation in the world at all, not even in a way of a revelation that is sensed as being novel).

However, for the darkness to be the **nullified**, this comes about through the revelation of the essence of the light (*Etzem HaOhr*), which is higher than the light that is for

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<sup>2165</sup> See *Hemshech* 5672 *ibid*.

<sup>2166</sup> *Etz Chayim*, Shaar 1 (Shaar Iggulim v'Yosher) Anaf 2; Beginning of *Otzrot Chayim* and *Mevo She'arim*.

illuminating the worlds, because in relation to this light (*Ohr*), the world is not at all concealing.

This then, is the meaning of the statement in Midrash,<sup>2167</sup> that the future redemption is compared to the light of day, in which it is inapplicable for it to be extinguished. It can be said that what is meant here, is the light (*Ohr*) that transcends relation to worlds, for which concealment is inapplicable.

## 9.

Now, this must be better understood. For, at first glance, since from the perspective of the light that is for the illumination of the worlds, it is not possible to nullify the darkness (but the light only dispels it), whereas the fact that in the future redemption the darkness of the exile will be nullified, because of the revelation of a new light that transcends relation to worlds, however, [according to this] it seems that the world itself (as it is due to its own parameters, including revelations that relate to the world) would remain in exile, Heaven forbid.

Now, the essential point of the explanation of this matter, is that amongst the reasons<sup>2168</sup> that the creation was in such a way, that first there was the light that transcends relation to worlds, and specifically from it the light to illuminate the worlds was drawn down, (even though, at first glance, the light that relates to the worlds should have been drawn down first) is

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<sup>2167</sup> Cited before in chapter two.

<sup>2168</sup> See at length in *Torat Menachem*, *Sefer HaMaamarim Sivan* p. 330 and on.

so that the light that relates to worlds should have within it (at least in a concealed way) an element of the light that transcends relation to worlds.

With the above in mind, it is understood that even though the darkness of the exile will be nullified through the revelation of the essence of the light (*Etzem HaOhr*), which transcends the light for illuminating the worlds, nevertheless, the redemption will (also) be within the parameters of the world. This is because the revelation of the essence of the light (*Etzem HaOhr*) in the coming redemption will illuminate in an openly revealed way, even within the light that is for the illumination of the worlds, and through this, within the world.

With the above in mind, we can explain the relationship between the matters in the discourse and the nullification of the darkness of the exile. That is, in regard to the lengthy [discussion] in the discourse about the matter of the light being subsumed in its Source, it can be said that this is because the nullification of the darkness of the exile will be brought about through the revelation of the light that is included (*Ohr HaKalul*) [within the Luminary (*Ma'or*)] (as explained in chapter eight).

In regard to his explanation that the nature of the “running” desire (*Ratzo*) and the inclusion, also is so of the light that is in the category of manifestation (*Hitlabshut*), and even in the light that is manifest in vessels (*Keilim*), this is so that the nullification of the darkness of the exile (stemming from the revelation of the light that is included (*Ohr HaKalul*) [in the Luminary (*Ma'or*)]) should be within the parameters of the world, which comes through the matter of the light that is

subsumed in its source, also being present in the light (*Ohr*) that is manifest in the vessels (*Keilim*).

10.

This then, is the meaning of the verse, “He set an end to darkness.” It can be said that the word “end-*Keitz-קץ*” in this verse (also) means an “end-*Keitz-קץ*” (and limit) to its beginning.<sup>2169</sup> In other words, the matter of darkness is only given room in the light that is for the illumination of the worlds, but not in the essence of the light (*Etzem HaOhr*).

Now, the verse states, “He **set (Sam-שם)** an end to darkness.” (That is, the reason there is an end to darkness is because He set an end to it, but in and of itself it has no end). For, the fact that there is no room for darkness in the essence of the light (*Etzem HaOhr*) **is not** [something] in the category of worlds, but rather has no relation to the world.

Thus, since from the perspective of the parameters of the world [the darkness] has no end (*Keitz-קץ*) at its beginning, (since there is room for its existence on all levels that relate to the worlds), therefore, even its conclusion (*Keitz-קץ*) at its end, in that it will be nullified in the coming future, can Heaven forbid, not be in the parameters of the world. Therefore, “He set an end (*Keitz-קץ*) to darkness,” meaning, an end (*Keitz-קץ*) to its beginning, meaning that the light that is not in the category

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<sup>2169</sup> See the commentary of Rabbi Avraham Ibn Ezra to Psalms 119:96, “The word ‘*Keitz-קץ*’ in our language sometimes means beginning and sometimes means end.” See *Hemshech* 5666 p. 20 [translated as *Revealing the Infinite*] for various proofs that the beginning and inception is also called “*Keitz-קץ*.”

of worlds, in which there is no room for darkness, will relate to the world.<sup>2170</sup>

Through this, even the conclusion (*Keitz-קץ*) at its end, meaning, the nullification of the darkness that will take place in the coming redemption, will be inwardly manifest (*b'Pnimityut*) in the world. For, even though the nullification of the darkness in the coming world will be brought about through the revelation of a new light that transcends relation to worlds, nonetheless, the world will also be a receptacle for this light, and through this, *HaShem's* יהו"ה"ה Supernal intent to [make] “a dwelling place for the Holy One, blessed is He, in the lower worlds,” will be fulfilled.<sup>2171</sup> That is, the lower being (within his parameters) will be a dwelling place for Him, blessed is He, meaning, for His Essential Self.<sup>2172</sup>

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<sup>2170</sup> It is with the above in mind that the language of the Midrash (cited at the beginning of the discourse) are made sweeter, that “He set a time for **the world**, how many years it would spend in darkness” – and not “He set a time for **the darkness** how many years it would be in the world,” as per the wording of the verse “He set an end to **darkness.**” For, the matter of “He set an end to darkness” is that the end of the darkness will (also) stem from the world.

<sup>2171</sup> Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

<sup>2172</sup> See the discourse entitled “*Mi Yitencha*” 5565 (Sefer HaMaamarim 5565 Vol. 1, p. 489, and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997; Sefer HaMaamarim 5662 p. 338; 5678 p. 193; *Hemshech* 5666 p. 3; p. 445; Sefer HaMaamarim 5699 p. 84, and elsewhere.

## Discourse 45

*“VeHayah Eikev Tishme’un... -  
It shall be that because you listen...”*

Delivered on Shabbat Parshat Eikev,  
Shabbat Mevarchim Elul, 5724  
By the grace of *HaShem*, blessed is He,

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

## Discourse 46

*“Ani Ledodi... -  
I am to my Beloved...”*

Delivered on Shabbat Parshat Ki-Teitzei,  
14<sup>th</sup> of Elul, 5724  
By the grace of *HaShem*, blessed is He,

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



## Discourse 47

*“Ani Yesheinah v’Leebee Er... -  
He set an end to the darkness”*

Delivered on Shabbat Parshat Ki-Tavo,

21<sup>st</sup> of Elul, 5724<sup>2173</sup>

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

### 1.

The verse states,<sup>2174</sup> “I am asleep, but my heart is awake; The voice of my Beloved knocks! Open for Me, My sister, My beloved, My dove, My perfect one, for My head is drenched with dew.” In his discourse by this title (which was released from captivity),<sup>2175</sup> the Alter Rebbe cites the statement in Tikkunim,<sup>2176</sup> “I am asleep<sup>2177</sup> – in exile, and My heart is awake – This is the

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<sup>2173</sup> Note regarding the original text of this discourse: As of this time we have not received the original transcript of this discourse and have depended upon a secondary redaction which was produced from the original transcript.

<sup>2174</sup> Song of Songs 5:2

<sup>2175</sup> And was printed as a pamphlet unto itself of the 25<sup>th</sup> of Elul of this year, (and subsequently printed in Maamarei Admor HaZaken, Ketuvim Vol. 2, p. 207 and on). In the opening words there it states, “In accordance with the instructions of his honorable holiness, the Rebbe Shlita, we are releasing for print...” The discourse was printed in the book Boneh Yerushalayim (p. 120) and printed here with comparisons made to an old manuscript which appears to have been written in the lifetime of the Alter Rebbe. At the time of the gathering of Shabbat Parshat Ki-Tavo of this year [5724], the Rebbe said this discourse (with some variations and additions). The Rebbe also added some notes and glosses on the sides of the discourse which are incorporated in the notes here [which in the original discourse are notes 3-4, 30, 33, and 35, which will be marked in this translation].

<sup>2176</sup> Note: See there at the end of the introduction 17b; Tikkun 69 (105a); Also see Zohar III 95a.

<sup>2177</sup> Note: In the teachings of Chassidus this is explained in various ways. See: Likkutei Torah, Shir HaShirim to the verse; Derech Chayim, discourse entitled

Holy One, blessed is He.”<sup>2178</sup> He explains that [the word] “I-Ani-אני” refers to the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, which dwells within them and enlivens them all, as in the verse,<sup>2179</sup> “You enliven them all.” This refers to the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which fills and enlivens them all, that is, all the worlds, “in the heavens above and upon the earth below,”<sup>2180</sup> and in the four directions [east, west, north and south].

About this the verse states, “I am asleep – in exile.” For, from the perspective of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds, it is possible [for a person] to become separate etc., through his thoughts adhering to worldly matters, such as concerns over earning a livelihood etc., as our sages, of blessed memory, stated,<sup>2181</sup> “People chase after their livelihood.” In other words, he forgets that “You enliven them all,” this being the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), and thus becomes separated from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

However, “My heart is awake – this is the Holy One, blessed is He.” This refers to the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), called the Holy One, blessed is He. For, He transcends all the worlds, and there is no thought that can grasp and receive vitality from this aspect, since “No thought can grasps

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“*Lehavin Sefer HaTefilah*” Ch. 5 & Ch. 6; Tzemach Tzeddek to Shir HaShirim; “*Dodi Shlach*” 5628; “*Ani Yesheina*” 5664; “*Ani Yesheina*” 5690, and elsewhere.

<sup>2178</sup> Also see Likkutei Torah, Shir HaShirim 33d

<sup>2179</sup> Nehemiah 9:6

<sup>2180</sup> Deuteronomy 4:39

<sup>2181</sup> Talmud Bavli, Shabbat 32b

Him whatsoever.”<sup>2182</sup> He therefore is called “Holy-Kudsha-קודשא,” in that He is holy and separate, and transcends the intellect (*Sechel*). This is the meaning of “My heart is awake,” referring to the desire of the heart (*Re’uta d’Leeba*).

Now, this aspect is present in each and every Jew, even the lowest of the low, and it is impossible [for him] to separate from this aspect in any way. About this the verse states,<sup>2183</sup> “Behold! The Guardian of Israel neither sleeps nor slumbers.” That is, this is the protection of the Jewish people, namely, that if he would not have the “desire of the heart” (*Re’uta d’Leeba*), he could not exist, Heaven forbid.

He continues and [explains] that this matter is present in each Jew, even if, to him, it seems that he does not have it, and does not sense it, which certainly is untrue.<sup>2184</sup> This is because, “even though he does not see, the source of the flow of his soul (his *Mazal*) sees,”<sup>2185</sup> this being the “desire of his heart” (*Re’uta d’Leeba*). This stems from the aspect of the light of *HaShem*-יהוה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). The word “surrounds-*Sovev*-סובב” is analogous to a circle that encompasses above everything and below everything. In other words, even when a Jew is in the ultimate state of lowliness, he nonetheless adheres to the aspect of the light of *HaShem*-יהוה, blessed is He, that surrounds and transcends all worlds (*Sovev*) etc.

He concludes that whosoever wishes to adhere to the Holy One, blessed is He, the advice for this, is to set the matter of “My heart is awake” upon his heart, this being the matter of the “desire of the heart” (*Re’uta d’Leeba*).

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<sup>2182</sup> Introduction to Tikkunei Zohar (17a)

<sup>2183</sup> Psalms 121:4

<sup>2184</sup> Also see Likkutei Sichot Vol. 9, p. 193 and on.

<sup>2185</sup> See Talmud Bavli, Megilla 3a

## 2.

He then explains the continuation of the verse, “I am asleep... the voice of my Beloved [knocks]...” The words “The voice of my Beloved (knocks)” refer to the voice of the words of the Living God, meaning Torah and *mitzvot*.

The words “open for Me,” [means, open for Me] “like the eye of a needle.”<sup>2186</sup> That is, [open] the heart of stone that has become blocked with sadness, melancholy and worries about livelihood.<sup>2187</sup> In other words, remove all worry [from yourself and say, “I lack nothing.” For, as long as a person does not remove all worry [from himself] he will be sad, and it will be impossible for him to be in the state [indicated by the verse],<sup>2188</sup> “Might and joy are in His place,” and there will be no room for the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, to manifest, since it only manifests out of joy.<sup>2189</sup>

Thus, it only is by removing from his heart the worry that “perhaps he will lack his bread,”<sup>2190</sup> and instead conducting himself like what the verse states about the descent of the Manna,<sup>2191</sup> “They shall gather each day’s portion on its day,” and not worry about tomorrow etc., that there then is room for the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, to manifest [in him].

## 3.

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<sup>2186</sup> See Shir HaShirim Rabba 5:2 (2) and elsewhere.

<sup>2187</sup> Which is the reason that “I am asleep – in exile,” as mentioned before.

<sup>2188</sup> Chronicles I 16:27

<sup>2189</sup> Talmud Bavli, Shabbat 30b; Pesachim 117a

<sup>2190</sup> See Isaiah 51:14

<sup>2191</sup> Exodus 16:4; See Midrash Tanchuma Beshalach 20.

The verse continues, “(Open for Me), My sister, My beloved, My dove, My perfect one.” This is as explained in the discourse, that if a person says [to himself], “I am very from this! How can I have adhesion (*Dveikut*) to *HaShem*-יהו"ה?” the solution is “My sister-*Achoti*-אחותי,” which is of the same root as “Alexandrian stitching-*Eechooy*-איחוי,”<sup>2192</sup> which is a term of bonding.

This is because though the Jewish people are called “children” (*Banim*-בנים) and “servants” (*Avadim*-עבדים) of *HaShem*-יהו"ה, but the level indicated by “My sister-*Achoti*-אחותי” is even higher.<sup>2193</sup> By way of analogy, this is like a brother and sister, who though they may be [physically] far from each other, nonetheless, their love for each other never ceases. The same is so in the analogue, that even though a Jew may be far from *HaShem*-יהו"ה, blessed is He, even so, the love never ceases.

It then states, “My beloved-*Ra'ayati*-רעייתי.” In other words, if a person says [to himself], “How can I be joyous, [being that] I am attached to evil-*Ra*-רע!” the solution is, “My beloved-*Ra'ayati*-רעייתי,” which is a term meaning a “provider-*Ro'eh*-רועה” and benefactor, as in the teaching,<sup>2194</sup> “The Jewish people provide for Me (*Ro'eem*-רועים) etc.” In other words, the joy is not due to himself, but solely because *HaShem*-יהו"ה, blessed is He, desires “a dwelling place for Himself in the lower worlds.”<sup>2195</sup> For, even

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<sup>2192</sup> Talmud Bavli, Mo'ed Katan 26b; See Likkutei Torah, Behar 39c and on, and elsewhere.

<sup>2193</sup> The Rebbe Shlita said “this is a wondrous (*Gevaldik*) teaching.”

<sup>2194</sup> Zohar III 7b; See Midrash Shir HaShirim Rabba 1:9 (6); Yalkut Shimoni Pekudei, Remez 418.

<sup>2195</sup> Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

though “the whole earth is filled with His glory,”<sup>2196</sup> nonetheless, “from my flesh I behold God.”<sup>2197</sup>

That is, just as the primary dwelling place of the soul is in the brain, and from there it spreads out to all the other limbs and organs, so likewise, the Holy One, blessed is He, fills the whole earth with His glory, and before the destruction of the Holy Temple, the primary dwelling of the *Shechinah* was in the Holy of Holies, but now “the Holy One, blessed is He, only has the four cubits of Torah law (*Halachah*-הלכה) in His world,”<sup>2198</sup> [as the verse states],<sup>2199</sup> “The ways (*Halichot*-הליכות) of the world are His etc.”

This is the meaning of [the verse],<sup>2200</sup> “For My glory I created it, I formed it, I even actualized it.” The word “For My glory-*L'Khvodi*-לכבודי” is as, “[Rabbi Yochanan] referred to his clothing as ‘My honor-*Mechabdotai*-מכבודתי,”<sup>2201</sup> meaning, “the garments of the King.”

The word, “I created it-*Barativ*-בראתיו” refers to the world of Creation (*Briyah*-בריאה), which is the matter of thought (*Machshavah*), to think good thoughts, this being the garment of the world of Creation (*Briyah*).

The word, “I formed it-*Yatzartiv*-יצרתי” refers to the world of Formation (*Yetzirah*-יצירה), which is the matter of speech, meaning, to speak words of Torah, this being the garment of the world of Formation (*Yetzirah*).

The words “I even actualized it” (*Af Asitiv*-אף עשיתיו) is that “even-*Af*-עף” in one’s actions of doing physical *mitzvot*, such

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<sup>2196</sup> Isaiah 6:3

<sup>2197</sup> Job 19:26

<sup>2198</sup> Talmud Bavli, Brachot 8a

<sup>2199</sup> Habakkuk 3:6

<sup>2200</sup> Isaiah 43:7

<sup>2201</sup> Talmud Bavli, Shabbat 113a

as giving charity and donning Tzitzit and Tefillin, even (*Af-אף*) then he makes a garment. This is the meaning of [the verse],<sup>2202</sup> “Let Israel rejoice in its deeds (*b’Osav-בעושי*).”<sup>2203</sup> That is, even if he cannot think or speak, “Let Israel rejoice in its deeds (*b’Osav-בעושי*),” meaning, in his actions (*Asiyot-עשיית*) etc.

It then states, “My dove-*Yonati*-יונתי.” That is, if a person says [to himself], “I have no knowledge in this, being that the two [preceding] matters, “My sister” and “My beloved” are brought about through knowledge (*Da’at*), meaning, to know that the matter indicated by the word “My sister-*Achoti*-אחותי” is the matter of adhesion (*Dveikut*) to *HaShem*-יהו"ה, and to know that the matter indicated by the word “My beloved-*Ra’ayati*-רעייתי,” by which he will be joyful in fulfilling the *mitzvot*], then the solution is “My dove-*Yonati*-יונתי.”

This is like the teaching in Midrash,<sup>2204</sup> in which the Jewish people are compared to a dove, that just as a dove only adheres to its spouse, so likewise with the Jewish people etc. That is, though a dove has no knowledge, it only adheres to its spouse, being that this is its nature. So likewise, this is so of the assembly of Israel (*Knesset Yisroel*), that even a Jew who has no knowledge (*Da’at*) at all, nonetheless his nature is to adhere to *HaShem*-יהו"ה, blessed is He.

There then is further advice [indicated by the word], “My perfect one-*Tamati*-תמתי.” That is, even though a Jew is in the ultimate state of lowliness, even so, he adheres to *HaShem*-יהו"ה, blessed is He. This is because the assembly of Israel (*Knesset*

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<sup>2202</sup> Psalms 149:2

<sup>2203</sup> The word “*b’Osav-בעושי*” is normally translated as “in its Maker,” but here it also means and is translated in line with the explanation above.

<sup>2204</sup> See Midrash Shir HaShirim 4:1

*Yisroel*) are the “limbs of the King.”<sup>2205</sup> They thus are called “*Tamati*-תמתי,” meaning that “they are perfectly aligned-*Mateemot*-מתאימות with Him.”<sup>2206</sup>

By way of analogy, if a person hurts one of his fingers,<sup>2207</sup> his head and the heart will also feel it, just like his finger. The same is so in the analogue, that even though a Jew may be in the lowliest state, he nonetheless is bound to his Root, and his Root likewise feels and will certainly have compassion on him and heal him.

[To further explain the specific wording of the discourse, “He will certainly have compassion etc.,” specifying “certainly-*Bevadai*-בודאי.” This is similar to what was stated at the beginning of the discourse about the matter of the “desire of the heart” (*Re’uta d’Leeba*), that “even if, to him, it seems that he does not have it, and he does not sense it, this **certainly** (*Bevadai*-בודאי) is not true.”]

The verse concludes, “for My head is drenched with dew etc.”<sup>2208</sup> (The intention here seems to be that this is why “He will certainly have compassion on him and heal him,” being that the head feels all the limbs). Whoever is wise will understand.<sup>2209</sup>

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<sup>2205</sup> See Tanya, Iggeret HaKodesh, Epistle 31

<sup>2206</sup> See Midrash Shir HaShirim Rabba to the verse 8:2 (2)

<sup>2207</sup> The Rebbe added a hand-written note: “Even the sense of the heart feels like the finger.”

<sup>2208</sup> The redactors recall that it was also mentioned that the Rebbe said that “dew-*Tal*-טל” refers to the matter of “the dew (*Tal*-טל) of Torah,” and also mentioned the end of the verse “My locks with the dampness of the night.”

<sup>2209</sup> Note: The Rebbe added a handwritten note, “One who is wise will understand. This will suffice for the understanding.”



4.

From all the above, we can understand the greatness of the matter of joy (*Simchah*),<sup>2210</sup> (which applies to every Jew, as explained before on the verse, “Let Israel rejoice in its deeds,” such that even a person who cannot think or speak, should “rejoice in its deeds-*b’Osav*-בעושייו,” meaning, in **his** deeds), and the greatness of the imperative for this (and obviously this negates, in the most ultimate way, any matter of sadness stemming from concerns over livelihood and the like).

That is, it is specifically through this [joy] that room is created for the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, to manifest, and in a way that is revealed etc., meaning, not just from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), which is the matter of “my heart is awake,” but even from the aspect of His light that fills all worlds (*Memaleh Kol Almin*), which is the aspect of the *Shechinah* etc.<sup>2211</sup>

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<sup>2210</sup> See Deuteronomy (Ki Tavo) 28:47; Tanya, Likkutei Amarim, Ch. 26

<sup>2211</sup> The end of this discourse is missing.



## Discourse 48

*“Atem Nitzavim HaYom Kulchem Lifnei HaShem -  
You are standing this day, all of you, before HaShem”*

Delivered on Shabbat Parshat Nitzavim,

28<sup>th</sup> of Elul, 5724<sup>2212</sup>

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

1.

The verse states,<sup>2213</sup> “You are standing [this day, all of you, before *HaShem*-יהוה your God]... for you to pass into the covenant...” Now, this must be understood...

2.

This may be understood with a preface explaining the verse,<sup>2214</sup> “Though they will be fashioned in many days etc.”<sup>2215</sup> That is, there is an apportioned time set for the years of man’s life, as it states,<sup>2216</sup> “The days of our years amongst them are seventy years etc.” However, this matter specifically refers to the animalistic soul, that she is given a set amount of time etc., but not

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<sup>2212</sup> This redaction only includes a summarized version of the substance of the discourse.

<sup>2213</sup> Deuteronomy 29:9-11

<sup>2214</sup> Psalms 139:16

<sup>2215</sup> See the discourse entitled “*Ki Teitzei*” and its explanation in Maamarei Admor HaZaken 5562 Vol. 1, p. 266 and on, (the end of the discourse is printed in the additions (*Hosafot*) at the end of Vol. 2 (p. 688 and on)). Also see Likkutei Torah, *Teitzei* 34c and on.

<sup>2216</sup> Psalms 90:10

to the Godly soul, since it is the aspect of Godliness, and is “literally part of God from on high.”<sup>2217</sup>

About [the Godly soul] the verse states,<sup>2218</sup> “They resided there in the service of the King.” That is, the Holy One, blessed is He, consulted with the souls of the righteous *Tzaddikim* when He created the world.<sup>2219</sup> It therefore is eternal and transcends time, only that it descended into time, to manifest in the animalistic soul for a set period of time. However, upon the conclusion of that time,<sup>2220</sup> it “returns to God who gave it etc.”

The explanation is that, as known<sup>2221</sup> the [Godly] soul itself does not require repair at all, and it only descended below in order to refine (*Birurim*) the animalistic soul, which is from “the spirit of the animal-*Beheimah*-בהמה-52,”<sup>2222</sup> this being *HaShem*’s-יהוה name of *Ba”N*-ב”ן-52 [יהוה ר”י ה”ה],<sup>2223</sup> which “descends below.”<sup>2224</sup>

It is in regard to this that the years of man’s life have a set period of time, according to the number of refinements (*Birurim*) he must refine of the 288-רפ”ח sparks that fell with the shattering

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<sup>2217</sup> Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne’erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa’at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v’Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben Me’ah Shanah to Shefa Tal; Chessed L’Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhritch; Da’at Tevunot of the Ramchal, Section 158; GR”A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

<sup>2218</sup> Chronicles I 4:23

<sup>2219</sup> Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

<sup>2220</sup> Ecclesiastes 12:7; See Likkutei Torah, Ha’azinu

<sup>2221</sup> Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1; Tanya, Likkutei Amarim, Ch. 37 (48b).

<sup>2222</sup> See Ecclesiastes 3:21

<sup>2223</sup> Taamei HaMitzvot of the Arizal, Parshat Shmini; Tanya, Likkutei Amarim, Ch. 46.

<sup>2224</sup> See Ecclesiastes 3:21 *ibid*.

of the vessels (*Shevirat HaKeilim*). That is, the number of his days is according to the number of sparks he must refine, and each day he refines a new spark. This refinement is done by the Godly soul, which is rooted in *HaShem*'s יהו"ה Name of *Ma" H-m"45* [י"ד 45 [ה"א וא"ו ה"א] which affects the refinement etc.<sup>2225</sup>

### 3.

Now, the general matter of the refinement (*Birur*) of the animalistic soul is brought about through serving *HaShem*-יהו"ה, blessed is He, in prayer. This is as stated in Zohar,<sup>2226</sup> "The time of prayer is the time of battle." About this the verse states,<sup>2227</sup> "When you will go out to war against your enemies etc." This refers to warring with the animalistic soul to affect its refinement and purification, until it ascends and becomes included in the side of holiness (*Kedushah*) etc.

This is why the matter of prayer is compared to the sacrificial offerings (*Korbanot*), as our sages, of blessed memory, stated,<sup>2228</sup> "The prayers were instituted corresponding to the daily offerings." For, the matter of a sacrificial offering (*Korban*) is that the physical animal becomes subsumed in the fire that would descend upon the altar from Above.<sup>2229</sup>

This likewise is the matter of prayer (*Tefillah*), that the animalistic soul ascends and becomes included in the source from where it was hewn in the Supernal Chariot (*Merkavah*), in the face

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<sup>2225</sup> See Torah Ohr, Vayeishev 28b; Vayeichi 47c and on.

<sup>2226</sup> Cited to Zohar in Likkutei Torah, Balak 72a; Teitzei 34c, 35c, and elsewhere; Also see Zohar III 243a (Ra'aya Mehemna); [Also see Zohar Balak, Yenuka].

<sup>2227</sup> Deuteronomy 21:10

<sup>2228</sup> Talmud Bavli, Brachot 26b

<sup>2229</sup> Talmud Bavli, Yoma 21b

of the lion and the face of the ox etc.<sup>2230</sup> This is why in the blessing of “*Yotzer*” we recall the praises of the angels, the Fiery-*Seraphim* [angels], the Cycles-*Ophanim* [angels], and the Holy Animal-*Chayot HaKodesh* [angels].

For, through the animal soul contemplating the source from where it was hewn, and its root in the Supernal Chariot (*Merkavah*), and how they are completely nullified and subsumed in the light of *HaShem*-יהוה, blessed is He, the animalistic soul also becomes nullified and subsumed in His light, blessed is He.<sup>2231</sup>

#### 4.

Now, in regard to the above-mentioned refinement (*Birur*) caused through the battle when serving *HaShem*-יהוה, blessed is He, in prayer, there are two matters. The first is the refinement of the 288 רפ"ח sparks of holiness themselves, which fell in the shattering (*Shevurah*). The second is the refinement of the tree of the knowledge of good and evil, which was due to the descent caused by the sin of Adam, the first man, by which the 288 רפ"ח sparks fell and became even more physical.

Now, as this matter is in man, is that there is the power to lust (*Ko'ach HaMitaveh*) for physicality in him, due to the nature of every man's creation, including even a righteous *Tzaddik*, that is, that his soul descended to below etc. However, the fact that man draws his heart after the lust and pursues it etc., this stems from the sin of the tree of the knowledge of good and evil, which is the matter of sensing the evil etc., by which a fall is caused to

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<sup>2230</sup> Ezekiel 1:10

<sup>2231</sup> Also see Likkutei Torah, Vayikra 2b

even further below. It therefore is necessary for there to be the matter of repentance (*Teshuvah*) etc.

It is in this regard that (at the conclusion of the verse, “When you will go out to war etc.”) it states, “And you will capture his captivity.” That is, not only does one refine the spark that fell with the shattering (*Shevirah*) at the beginning of the creation, but he even refines that which fell into evil due to man’s heart being drawn after the lusts etc., through repentance (*Teshuvah*) (and especially through repentance with “joy that breaks boundaries”),<sup>2232</sup> and it thereby becomes transformed to goodness and returns to become subsumed in holiness (*Kedushah*).

## 5.

Now, the general matter of the refinements (*Birurim*) is brought about through the ascent of *HaShem*-s-יהו"ה Name of *Ba"N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה] , brought about by the descent of His Name of *Ma"H*-מ"ה-45 [י"ד ה"א ו"א ה"א] , which affects the refinement, and through this, it ascends to an even higher level etc.<sup>2233</sup>

This likewise is the matter of [the verse], “You are standing [this day, all of you, before *HaShem*-יהו"ה, your God]... for you to pass into the covenant... that *HaShem*-יהו"ה your God seals with you today.” This refers to the matter of the ascent of His Name of *Ba"N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה] to bond with His Name

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<sup>2232</sup> Explained in Sefer HaMaamarim 5657 p. 223 and on.

<sup>2233</sup> See the known discourse entitled “*Malka Meshicha Ata L'Atava Tzadikaya v'Tiyuvta*” of Shabbat Parshat Vayeilech in Maamarei Admor HaZaken 5562, Vol. 2 p. 534 and on, (the end of the discourse is also printed in Vol. 1, p. 274 and on, after the explanation of the above-mentioned discourse entitled “*Ki Teitzei*”).

of *Ma" H-מ"ה-45* [יוריד היא וא"ו היא], which descends and is revealed from Above to below.<sup>2234</sup> This is the preparation for the new year etc.<sup>2235</sup>

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<sup>2234</sup> See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

<sup>2235</sup> This concludes the redaction we have in our possession.