

THE  
TEACHINGS  
OF  
THE REBBE

A Translation and adaptation  
into English of

*Sefer HaMa'amarim 5725*  
(Volume 1)

By

Our Master and Teacher  
The Holy and Godly Tzaddik

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The Lubavitcher Rebbe

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# 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*-ה'יהו. 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 (*kliipot*) will cease to be, and it will be a time of grace and salvation.”

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

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

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

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

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

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

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

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

<sup>19</sup> Pronounced Jikatiya

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

<sup>21</sup> Nachmanides

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Hosha'ana Rabbah, 21<sup>st</sup> of Tishrei, 5785

הושענא רבה, כ"א תשרי שנת תשפ"ה, שנת יהו"ה אלה"י את"ה ארוממך

The Translators

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

# Discourse 1

## “*Zeh HaYom Techilat Ma’asecha - This day is the beginning of Your works*”

Delivered on the 2<sup>nd</sup> day of Rosh HaShanah, 5725

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

### 1.

We recite,<sup>33</sup> “This day is the beginning of Your works, a remembrance of the first day,” referring to Rosh HaShanah, the day that Adam, the first man, was created.<sup>34</sup> It is called “the beginning of Your works” (meaning of all Your works). That is, even though the world was created on the 25<sup>th</sup> of Elul,<sup>35</sup> nonetheless, that is not called “the beginning of Your works.” This is because the intention for creation had not been fulfilled until the sixth day of creation, the day on which Adam, the first man, was created. It was then that the intention for the creation was fulfilled, and therefore it is “the beginning of **all** Your works.”<sup>36</sup>

Now, the question posed by his honorable holiness, my father-in-law, the Rebbe, (in the *Hemshech* of Rosh HaShanah

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<sup>33</sup> In the Musaf liturgy of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a)

<sup>34</sup> Midrash Vayikra Rabba, Ch. 29; Pesikta d’Rav Kahana, Pesikta 23 (*Bachodesh HaShevi’i*).

<sup>35</sup> Midrash Vayikra Rabba and Pesikta d’Rav Kahana *ibid.*; Tosefot entitled “*L’Tekufot*” in Talmud Bavli, Rosh HaShanah 8a.

<sup>36</sup> See Chiddushei Aggadot of the Maharsha to Talmud Bavli, Rosh HaShanah 27a.

5704)<sup>37</sup> is well known. Is it not so that all matters, especially the matter of creation, must be in order, meaning in the order of beginning and end. This being so, since the sixth day of creation was the **end** of the creation, it still is not understood why it is called “the **beginning** of Your works.”

The general explanation is<sup>38</sup> that the coming into being of the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) stems from *HaShem*’s יהו"ה desire for Kingship-*Malchut*. That is, it arose in His Supernal will, blessed is He, “I shall reign as king” (*Ana Emloch*).<sup>39</sup> Now, this is not Kingship-*Malchut* as it comes to be after the existence of separate creations, but is the matter of Kingship-*Malchut* as “He reigned before anything was created.”<sup>40</sup> That is, this is His essential exaltedness and rulership.

Now, this matter was drawn down and revealed by Adam, the first man though his declaration,<sup>41</sup> “*HaShem* יהו"ה reigns as King, He has donned grandeur,” by which he drew *HaShem*’s יהו"ה essential exaltedness and rulership into revelation.

In the same way, Adam, the first man, affected the matter of *HaShem*’s יהו"ה Kingship-*Malchut* in all the creations. For, the difference between kingship and

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<sup>37</sup> See the beginning of the discourse entitled “*Zeh HaYom*” (Sefer HaMaamarim 5704 p. 3).

<sup>38</sup> See the end of the discourse entitled “*Atem Nitzavim*” 5674 (*Hemshech* 5672 Vol. 1 toward the end (p. 634)).

<sup>39</sup> *Idra Rabba*, cited in Sefer HaMitzvot of the Tzemach Tzedek, p. 170b; Also see Likkutei Torah Naso 21d; Nitzavim 51b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7 & Ch. 10.

<sup>40</sup> See the liturgical hymn “*Adon Olam*”; Also see *Hemshech* 5672 Vol. 1, p. 622; Discourse entitled “*Adon Olam*” 5703 (Sefer HaMaamarim 5703 p. 10 and on).

<sup>41</sup> Psalms 93:1; Pirkei d’Rabbi Eliezer, Ch. 11

dictatorship is well-known.<sup>42</sup> That is, kingship is specifically by the desire [of the people], as it states,<sup>43</sup> “They willingly accepted His sovereignty upon themselves.” This matter of willingly accepting His kingship, was brought about by Adam, the first man, as Zohar states,<sup>44</sup> that upon his creation, Adam, the first man, said to all the creatures – thus affecting them – “Come! Let us prostrate and bow, let us kneel before *HaSheM*-יהו"ה, our Maker.”<sup>45</sup>

This is why the day that Adam, the first man, was created, is “the beginning of Your works.” For, even though the world was created on the 25<sup>th</sup> of Elul, nonetheless, since on the day Adam, the first man, was created, *HaShem*'s-יהו"ה desire “I shall reign as King” was fulfilled, in that the matter of His essential exaltedness was drawn into revelation, this being the reason for the entire creation, therefore, the day Adam, the first man, was created, is “the beginning of Your works.”

The same is so on the Rosh HaShanah of each and every year. For, as known,<sup>46</sup> on every Rosh HaShanah, all things revert to their initial state, and the totality of creation must be drawn down anew. This is done by rousing His desire of “I shall reign as King” (*Ana Emloch*), this being the aspect of *HaShem*'s-יהו"ה essential exaltedness, blessed is He. In other words, even though, at first glance, [one would think] that the drawing of Rosh HaShanah is just a particular drawing for that

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<sup>42</sup> Likkutei Torah, Nitzavim 55b, 56b

<sup>43</sup> In the evening prayers (*Arveet*).

<sup>44</sup> Zohar I 221b, 107b; Tikkunei Zohar, Tikkun 56 (90b)

<sup>45</sup> Psalms 95:6

<sup>46</sup> See Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1 and elsewhere.

specific year, in Iggeret HaKodesh<sup>47</sup> on the verse,<sup>48</sup> “A Land that... the eyes of *HaShem*-יהו"ה your God are always upon it, from the beginning of the year to the end of the year,” it is explained that “on each and every year there is a descent and illumination etc., of a new light etc.” In other words, since this specifically is from His essential exaltedness, it truly is novel and essential.

This then, is why every Rosh HaShanah is “the beginning of Your works.” For, on it there is a drawing down of the matter of *HaShem*'s-יהו"ה essential exaltedness, just like on the first Rosh HaShanah, when Adam, the first man, drew the matter of *HaShem*'s-יהו"ה essential exaltedness into revelation.

## 2.

Now, to understand this in greater depth, we should preface<sup>49</sup> with what King Dovid said in the name of all Israel,<sup>50</sup> “I will exalt You, my God, the King.” The meaning of “I will exalt You,” is that in truth, *HaShem*'s-יהו"ה exaltedness is His essential exaltedness, which is utterly beyond all relation to being exalted and elevated over the creations.<sup>51</sup> In other words, His essential exaltedness transcends the chaining down of worlds (*Hishtalshelut*).

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<sup>47</sup> Tanya, Iggeret HaKodesh, Epistle 14

<sup>48</sup> Deuteronomy 11:12

<sup>49</sup> See the discourse entitled “*Ani LeDodi*” and “*Atem Nitzavim*” 5674 (*Hemshech* 5672 Vol. 1, Ch. 305 (p. 621) and on); Also see *Sefer HaMaamarim* 5692 p. 307 and on.

<sup>50</sup> Psalms 145:1

<sup>51</sup> See *Pirush HaMilot* of the Mittler Rebbe, Ch. 160 (108c and on).



Moreover, it does not only transcend the *Sefirah* of Kingship-*Malchut*, but also transcends the *Sefirah* of Wisdom-*Chochmah*, this being the beginning of the chaining down (*Hishtalshelut*) of the worlds. It even transcends the aspect of Wisdom-*Chochmah* of the Crown-*Keter*, which also is in the chaining down of the worlds (*Hishtalshelut*), as known from what Rabbi Moshe Zacuto said,<sup>52</sup> that the world of Emanation (*Atzilut*) comes **from** the aspect of the Concealed Wisdom-*Chochmah Stima'ah*, meaning that it is the externality (*Chitzoniyut*) of the Concealed Wisdom-*Chochmah Stima'ah*, this being the source of the revealed Wisdom-*Chochmah*, and is therefore in the category of Emanation (*Atzilut*).

Beyond this, even the externality (*Chitzoniyut*) of the Crown-*Keter*, being that it at the very least, it is the source of the chaining down (*Hishtalshelut*), it therefore relates to the chaining down (*Hishtalshelut*). For, as known,<sup>53</sup> the externality (*Chitzoniyut*) of the Crown-*Keter* is counted amongst the *Sefirot*, and thus is only the aspect of His exaltedness over the chaining down (*Hishtalshelut*) of the worlds, and is not His essential exaltedness.

Rather, His essential exaltedness, which is His true exaltedness, is the innerness (*Pnimiyut*) of the Crown-*Keter*, this being the aspect of the Ancient One-*Atik-עתיק*, which is of the same root as the word “removed-*Ha'atakah-העתקה*,” indicating that He is “removed-*Ne'etak-נעתק*” and utterly separate from the matter of the chaining down of the worlds

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<sup>52</sup> Ramaz to Zohar III 88b

<sup>53</sup> See Torah Ohr 91c and on; Likkutei Torah, Shlach 49c; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 275, and elsewhere.

(*Hishtalshelut*) altogether. This is why it is not counted in the enumeration of the *Sefirot*.

However, based on the above, the matter of “I will exalt You,” which indicates bringing exaltation and elevation Above, is not understood. For, since this refers to His essential exaltedness (as mentioned above), how does it apply to elevate and exalt it any higher?

However, the explanation is that the meaning of “I will exalt You” is that<sup>54</sup> it refers to drawing **down** the aspect of His essential exaltedness from Above to below. In other words, His essential exaltedness should be drawn down into revelation below. This is the meaning of the word “I will exalt You-*Aromeemcha*-אָרוֹמֵמךְ,” with the long final letter *Khaf*-ךְ, indicating drawing [His exaltedness] all the way down.<sup>55</sup> This is because, in and of itself, His essential exaltedness is hidden and concealed, in that the entire matter of His exaltedness is that He is elevated and separately removed and transcendent, and thus is automatically concealed and hidden.

This then, is the matter of “I will exalt You-*Aromeemcha*-אָרוֹמֵמךְ,” that the novelty in this is in relation to the worlds, that even in them, there should be a drawing down of the aspect of His exaltedness, so that it illuminates in open revelation.

Another explanation of “I will exalt You, my God, the King,” is that it refers to the matter of ascent from below to Above. In other words, the aspect of “**my** God-*Elo*” *הַיְיִ-אֱלֹהֵי*,” meaning, “the God who is mine,” (as in the two explanations of

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<sup>54</sup> See Torah Ohr, Mikeitz 40c

<sup>55</sup> See Pirush HaMilot of the Mittler Rebbe, Ch. 160 (108c and on).

this, which will be explained later at length), should be exalted and elevated in the aspect of His essential exaltedness.

These two matters were brought about on Rosh HaShanah by Adam, the first man. This is because at the beginning of the creation, the matter of His exaltedness was in a state of concealment. For, even though as the verse states, “with the speech of *HaShem*-יהו"ה that the heavens were made, and all their hosts with the breath of His mouth,”<sup>56</sup> nonetheless, this was concealed, and it was Adam, the first man, who drew the aspect of His essential exaltedness down to be revealed below, this being the matter of drawing down from Above to below.

So likewise, Adam, the first man, also affected the elevation of the entire creation from below to Above, by saying to all the creations, “Come! Let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה, our Maker,”<sup>57</sup> this being the matter of the **ascent** to the aspect of His essential exaltedness.

### 3.

The explanation is that the word “my God-*Elo*”*hai*-אלה"י” has two meanings. That is the word “*Elo*”*hai*-אלה"י” means “power-*Ko'ach*,” and the word “*Elo*”*hai*-אלה"י” means “Godliness-*Elo*”*hut*-אלה"י-ת.”<sup>58</sup>

Now, at first glance, these are two opposites. For, “Godliness-*Elo*”*hut*-אלה"י-ת” refers to *HaShem*’s-יהו"ה Godly

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<sup>56</sup> Psalms 33:6

<sup>57</sup> Psalms 95:6

<sup>58</sup> See Ohr HaTorah, Yitro p. 750 and on.

radiance, this being the aspect of light (*Ohr*) and revelation (*Giluy*) that spreads from His Essential Self, blessed is He. It is in this regard that the world of Emanation (*Atzilut*) is called “the world of Godliness” (*Olam HaElo”hut*).<sup>59</sup> That is, it is the spreading forth of a radiance from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, [the Emanator] who Emanates.

In contrast, the matter of a “power-*Ko’ach*-כח” is not the aspect of light (*Ohr*) and revelation (*Giluy*). That is, it is not the spreading forth of a radiance from its Source, but rather is found to exist **from** its Source, like something separate from it, that comes forth in the aspect of a concealed power (*Ko’ach Ne’elam*).

Nonetheless, both meanings are included in the word “*Elo”hai*-י-אלה,” being that each has an element of superiority to it. That is, there is an element of superiority to the “light-*Ohr*-אור” relative to the “power-*Ko’ach*-כח,” and there is an element of superiority to the “power-*Ko’ach*-כח” relative to the “light-*Ohr*-אור” (as will soon be explained). This is why the word “*Elo”hai*-י-אלה,” bears both meanings, in that it has both elements of superiority.

#### 4.

This may be understood by prefacing with an explanation of the difference between a “light” (*Ohr*-אור) and a name (*Shem*-שם). [That is, the matter of a “name-*Shem*-שם) is

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<sup>59</sup> See Tanya, Likkutei Amarim, Ch. 49 (69a); Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ha’Amanat Elo”hut, Ch. 4; *Hemshech* 5666 p. 429.

the matter of Kingship-*Malchut*, “my God the King,” as we recite,<sup>60</sup> “then was His Name proclaimed King.” This is because that which spreads forth from the king over His ministers, servants, and all the people of the land, is not the essential self of the king, but his name,] which is similar to the difference between a “light-*Ohr*-אור” and a “power-*Ko’ach*-כח.”

The explanation is that “light” (*Ohr*) is in a state of recognizable adhesion [to its source] (*Dveikut Nikeret*), whereas a name (*Shem*) is in a state of unrecognizable adhesion (*Dveikut Bilti Nikeret*) and is concealed. In other words, light (*Ohr*) is revelation, meaning that light (*Ohr*) reveals its Luminary (*Ma’or*). For, in the light (*Ohr*) it is openly revealed whether it is the light of a candle, the light of the moon, the light of the sun, or the light of day. This is because the Luminary (*Ma’or*) is revealed in the light (*Ohr*), as known, that every light (*Ohr*) bears a similarity to its luminary (*Ma’or*), being that light adheres to its luminary (*Ma’or*).

Now, just as light (*Ohr*) itself is a revelation, therefore its effect on that which is illuminated is also in a way of revelation (*Gilyu*). That is, it is recognized in that which is illuminated, whether it is illuminated by the light of a candle, the light of the moon, or the light of the sun.

The same is so of the matter of light (*Ohr*) as it is Above, that it bears a similarity to its Luminary (*Ma’or*), and beyond this, it bears a similarity to matters in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, which even transcends the matter

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<sup>60</sup> In the liturgical hymn “*Adon Olam*.”

of being a Luminary (*Ma'or*). For, just as the primary aspect of *HaShem*'s יהו"ה Godliness is not that worlds are brought into being by Him,<sup>61</sup> so likewise, it is not the primary aspect of His Godliness that light (*Ohr*) is drawn from Him.

That is, besides the matter of light (*Ohr*), the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, bears [countless] matters to no end within Himself, so to speak, and all matters in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, are also drawn forth in His light (*Ohr*).

Proof of this is from the matter of the coming into being of something from nothing (*Yesh MeAyin*). For, as explained in *Iggeret HaKodesh*,<sup>62</sup> the coming into being of novel existence is from the limitless light of the Unlimited One (*Ohr Ein Sof*), and the light (*Ohr*) bears similarity to its Luminary (*Ma'or*), this being the Essential Self and Being of the One who Emanates, *HaShem*-יהו"ה, blessed is He etc., for He alone literally has the power and ability to create something from absolute nothing and zero etc.

However, as it is in His Essential Self, blessed is He, the power to bring novel existence into being does not stem from the fact that He is the Luminary (*Ma'or*), but from the fact that He is the Creator. Nevertheless, it also is drawn forth in the light (*Ohr*).

The reason (that there is a drawing forth into the light (*Ohr*) of the power to bring novel existence into being,

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<sup>61</sup> Torah Ohr, Megillat Esther 99b

<sup>62</sup> Tanya, *Iggeret HaKodesh*, Epistle 20 (130a and on)

stemming from [His ability as] the Creator), is because the light (*Ohr*) is similar to its Luminary (*Ma'or*) (as stated in Iggeret HaKodesh).

Now, what is meant here is that since in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, it does not apply to differentiate between the matter of Him being the Luminary (*Ma'or*) and all the other matters within Him, so likewise, since [the light (*Ohr*)] is similar to its Luminary (*Ma'or*), it therefore is also similar to all other matters in His Essential Self.

However, all the other matters in His Essential Self are concealed in the light (*Ohr*), whereas that which is revealed in the light (*Ohr*) is just the aspect of the Luminary (*Ma'or*), this being the matter of the light (*Ohr*) being similar to its Luminary (*Ma'or*). The reason is because so it arose in His desire, blessed is He, that all other matters will be in the light (*Ohr*) in a concealed and hidden way, and that only the matter of the Luminary (*Ma'or*) will be revealed. However, in a concealed way, the light (*Ohr*) has all the matters of His Essential Self within it.

In contrast, the matter of a name (*Shem*-שם) is that it is the aspect of concealment (*He'elem*). For, through the name (*Shem*) one does not know the essential being of that which is called by this name. Even though the vitality is drawn through the name (*Shem*), as known<sup>63</sup> from the explanation of the

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<sup>63</sup> See Ramban and Rabbeinu Bachaye to Genesis 2:19; *Ohr Torah of the Rav*, the *Maggid of Mezritch* 4b and on; *Likkutei Torah*, Behar 41c, and elsewhere.

verse,<sup>64</sup> “Whatever Adam called each living creature, that is its name.”

This refers to the matter of names (*Shemot*-שמות) in the Holy Language (*Lashon HaKodesh*), which are not by human convention. Rather, there is an actual relationship between the name (*Shem*-שם) of a thing and its essence, in that its name indicates its root. This is as stated in *Shnei Luchot HaBrit*,<sup>65</sup> that Adam, the first man, knew the secret of the Supernal Chariot (*Merkavah*) and therefore knew [by what names] to call [each creature], that ‘this one is fitting to be called ‘ox-*Shor*-שור,’<sup>66</sup> being that it is rooted in the aspect of the face of the ox (*Pnei Shor*) of the Supernal Chariot (*Merkavah*),” and the same with all other novel creations.

Nevertheless, all this is in a state of concealment. That is, we only know that vitality is drawn down through the name (*Shem*-שם), but nonetheless the vitality is not revealed by the name (*Shem*-שם). Similarly, the root of the thing is not revealed through the name (*Shem*-שם). It only is that we know that the names given to all creations are in alignment with their root, and therefore by the differences of their names we can know the differences between the roots of the creations. However the name itself neither reveals the root, nor is it at all recognized in it.

The same is so of the name of each person as an individual. That is, even though the name (*Shem*-שם) affects the bond of the soul in the body, and the vitality drawn from the

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<sup>64</sup> Genesis 2:19

<sup>65</sup> *Shnei Luchot HaBrit* (ShaLa”H), Hakdamat Beit HaMikdash 14a

<sup>66</sup> *Midrash Bereishit Rabba* 17:4



soul to enliven the body is rooted in the name (*Shem*) (as the Alter Rebbe explains in *Likkutei Torah*),<sup>67</sup> nevertheless, this is concealed and is not at all recognized. We thus find<sup>68</sup> that there can be many individuals with the same name, because they are of one root (as explained in books of Kabbalah), but they nonetheless are very different from each other, not only externally, but even primarily.

This then, is the general difference between a light (*Ohr*-אור) and a name (*Shem*-שם). That is, light (*Ohr*) is revelation (*Giluy*). This means that the light (*Ohr*) itself is the aspect of revelation (*Giluy*), in that it bears similarity to its Luminary (*Ma'or*) and is even revealed in that which is illuminated by it, as explained before. In contrast, a name (*Shem*) is the aspect of concealment (*He'elem*), meaning that relative to that which is called by it, it is concealed, and is also [concealed] relative to the person who calls it by that name.

However, there also is a matter of superiority to a name (*Shem*) relative to the matter of light (*Ohr*). This is because light (*Ohr*) is only a radiance and does not draw the essential self forth. That is, in the light (*Ohr*), the essential self is not drawn, whereas a name (*Shem*) draws forth the essential self (*Etzem*) [of the one called by it].

That is, when we call a person by his name, he turns to the one who calls him (not just with his externality, but) with the totality of his essential self. Moreover, it cannot be said that the fact that a person turns to the one who calls him by his name,

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<sup>67</sup> *Likkutei Torah*, Behar *ibid*.

<sup>68</sup> See *Maamarei Admor HaZaken* 5563 p. 303 and on; *Ohr HaTorah*, *Shemot* p. 104; *Sefer HaMaamarim* 5630 p. 68; 5668 p. 82.

is just a matter of human convention, that he decided in himself that when called by this name, he will turn to the one who called him. For, we see that by calling [him] by name, new vitality from the essence of his soul is drawn out.

For example, if a person falls into a deep faint, may the Merciful One protect us, at which time all revelations of his soul that relate to his body withdraw and ascend to their root in the essence of his soul, so much so, that (not only are eating and drinking not of any benefit to him, but even) a matter of healing is not of any benefit. Nonetheless, by whispering his name into his ear, he is revived and new vitality is drawn from the essence of his soul.<sup>69</sup> This then, is the superiority of a name (*Shem*) over and above light (*Ohr*), in that it is not just a radiance, but relates to the essential self (*Etzem*), such that it reaches and arouses the essential self (*Etzem*).

This is also why the matter of a name (*Shem*) specifically has greater relation to the manifestation of the soul in the body (in that through it, there is caused to be a bond of the vitality of the soul with the body) in that it specifically is then that he is called by name.

This is why we find<sup>70</sup> that though the soul of Rabbi Shimon Bar Yochai, and the soul of Hamnuna Sabba, were a spark (and possibly even higher than the aspect of a spark) of the soul of our teacher Moshe (as explained in books of Kabbalah),<sup>71</sup> they nonetheless are not called by the name Moshe-משה, but by the name Shimon-שמעון or by the name

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<sup>69</sup> See Sefer HaMaamarim 5699 p. 163; 5701 p. 82; 5702 p. 73 and elsewhere.

<sup>70</sup> See Maamarei Admor HaZaken and Ohr HaTorah *ibid*.

<sup>71</sup> See Chessed L'Avraham, Ma'ayan 5, Nahar 25; Emek HaMelech, Shaar 11 (Shaar Dikna Kadisha), Ch. 9 (62a), and elsewhere.

Hamnuna-המנונא. This is because the name specifically relates to the union of the vitality with the body (his [particular] body) and the manifestation of the soul in the body is in a way that the essential self is defined in this [manner] etc.<sup>72</sup>

5.

Now, the difference between the light (*Ohr*-אור) and the power (*Ko'ach*-כה) is similar to the difference between the light (*Ohr*-אור) and the name (*Shem*-שם). For,<sup>73</sup> in regard to the matter of the light (*Ohr*), since it is the revelation (*Giluy*) [of what is], as explained before, it therefore is not a matter of novelty.

This is as explained in the preceding discourse,<sup>74</sup> that being that the light (*Ohr*) is subsumed in the Luminary (*Ma'or*), and moreover, as it is subsumed in the Luminary (*Ma'or*) it actually is with much greater strength (as explained in Shaar HaYichud VeHaEmunah),<sup>75</sup> this being so, the existence of the light (*Ohr*) is not a matter of novelty, but is only the revelation of the light (*Ohr*) that first was included in the Luminary (*Ma'or*) [and then was revealed].

Furthermore, just as the light (*Ohr*) is not a matter of novelty, so likewise its effect in illuminating that which is illuminated by it, is also not in a manner of novelty, since that

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<sup>72</sup> There is a small portion of the discourse missing at this juncture.

<sup>73</sup> See the discourse entitled "*Atem Nitzavim*" 5674 *ibid.* (*Hemshech* 5672 *ibid.* p. 632 and on).

<sup>74</sup> In the discourse entitled "*Atem Nitzavim*" 5724 (in the portion of the discourse that we do not have) [Discourse 48; Also see the discourse that preceded it, entitled "*Keitz Sam LaChoshech* – He set and end to darkness," Discourse 44.]

<sup>75</sup> Tanya, Shaar HaYichud VeHaEmunah, Ch. 3

[which is illuminated] also existed before this, except that before [being illuminated] it could not be seen, and through the light (*Ohr*) illuminating, it is seen.

The same so of the growth brought about [in vegetation] by the light of the sun and the light of the moon, as the verse states,<sup>76</sup> “With the bounty of the sun’s crops, and with the bounty of the moon’s yield.” That is, it is not something novel in the physicality [itself], but is only its sprouting and growth. This is as stated in Iggeret HaKodesh<sup>77</sup> in regard to the matter of the constellation (*Mazal*) that strikes [the plant] and tells it to grow,<sup>78</sup> that this only is a matter of growth from smallness and immaturity (*Katnut*) to largeness and maturity (*Gadlut*).

All the above is in relation to the matter of the light (*Ohr*). That is, since it is the aspect of revelation (*Ohr*), cessation does not apply in it etc., and the automatic result is that there is no matter of novelty in it.

In contrast, the matter of a power (*Ko’ach*-כח) is in a way of novelty. For example, in the power to act and cause an action (*Ko’ach HaPe’ulah*) as it is in man, the action that is caused is not the essential power that brings about the act (*Ko’ach HaPo’el*). This is because the power that brings about the act (*Ko’ach HaPo’el*) is a spiritual power, whereas the action that comes from it is physical. This being so, the action brought about by the power (*Ko’ach*) [to act] is a matter of novelty.

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<sup>76</sup> Deuteronomy 33:14

<sup>77</sup> Tanya, Iggeret HaKodesh, Epistle 20 (132a)

<sup>78</sup> See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Moreh Nevuchim 2:10

This likewise is so of the power of a craftsman (*Ko'ach HaUman*) to makes something, such as a vessel, that it is the introduction of something new. That is, at first it was simple [unformed] substance (*Chomer Pashut*) and then through the power of the craftsman, form (*Tzurah*) was newly added to it.

Now, even though the substance (*Chomer*) is what bears the form (*Tzurah*), and this being so, at first glance, it could be said that the form (*Tzurah*) is only the matter of revealing that which is concealed in the substance (*Chomer*), in truth, the fact that the substance (*Chomer*) bears the form (*Tzurah*) is only incidental and secondary to it.

In other words, the substance (*Chomer*) is such that form (*Tzurah*) can be given to it. However, this is not in a way that the form (*Tzurah*) was already included hidden within the substance (*Chomer*), neither in a way of concealment that has some element of [tangible] existence, nor even in a way of concealment that has no [tangible] existence. This being so, the form (*Tzurah*) made [in it] by the craftsman is a matter of novelty.

Now, the matter of novelty is even more recognized in the power of throwing (*Ko'ach HaZrikah*). That is, when a person throws a stone up [into the air] from below to above, this causes a novelty, in that it is the opposite of the natural order. That at, the nature of a stone is to fall down. However, through the power of the throw, a novelty is caused in the stone, which is the opposite of its nature, so that [instead of falling] it goes up.

This then, is the element of superiority of a power (*Ko'ach*), over and above light (*Ohr*). That is, light (*Ohr*) does

not have the matter of novelty in it. For, since light is the matter of revelation (*Gilyu*), cessation does not apply in it, and it follows automatically that the matter of novelty is not applicable to it (as explained before). In contrast, this is not so of a power (*Ko'ach*). For, since it is the aspect of concealment (*He'elem*), the matter of cessation applies to it etc. However, because of this itself, it has an element of superiority, in that it causes a matter of novelty.

Now, in this way we can understand the matter of a power (*Ko'ach*-כח) as it is Above. This is as the verse states,<sup>79</sup> “You made the heavens and the earth with Your great power (*Kochacha*-כחה).” That is, the matter of a power (*Ko'ach*-כח) is that through it the novelty of the [existence] of the heavens and the earth from nothing to something is caused.

This refers to the matter of the novel existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), brought forth through the aspect of the power (*Ko'ach*-כח) of Kingship-*Malchut* of the world of Emanation (*Atzilut*), as it is after the partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), by which the novel existence of the creations of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is caused from nothing to something (*Yesh MeAyin*).

The same is so of the general worlds (*Olamot d'Klalut*). For, as known,<sup>80</sup> Primordial Man (*Adam Kadmon*) is the “the

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<sup>79</sup> Jeremiah 32:17

<sup>80</sup> Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; Shaar 2 (Hishtalshelut Yod Sefirot Derech Iggulim) Anaf 2; Shaar 3 (Seder Atzilut of Rabbi Chayim Vital) Ch. 1; Maamarei Admor HaZaken, Inyanim p. 1 and on; Shaar

Man of Creation (*Adam d'Briyah*)” of the general worlds (*Klallut*). This is because its existence is after the first restraint of *Tzumtzum*, through which the general matter of the chaining down of the worlds (*Hishtalshehut*) is caused, in a way of novel existence brought forth from nothing to something, this being the matter of a power (*Ko'ach*-כה) etc.

6.

To explain, everything that was said above about the difference between a light (*Ohr*-אור), a name (*Shem*-שם) and power (*Ko'ach*-כה), does not contradict<sup>81</sup> what is explained in various places<sup>82</sup> that a name (*Shem*-שם) and a light (*Ohr*-אור) are one and the same, and that what Midrash calls a “name-*Shem*-שם” is called “light-*Ohr*-אור” in Zohar and books of Kabbalah.

For, this statement that [the matter of a] name (*Shem*-שם) and light (*Ohr*-אור) are one and the same matter, is only in general. In other words, as matters are in general, even light (*Ohr*-אור) is only like a name (*Shem*-שם). This is because all revelations, even [the revelation] of the highest of lights, are utterly incomparable to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and are an aspect of concealment (*He'elem*) relative to Him, similar to the aspect of a name (*Shem*-שם).

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HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18; Ohr HaTorah, Inyanim p. 77 and on; Discourse entitled “*Mah Rav Tuvcha*” 5644.

<sup>81</sup> Also see Sefer HaMaamarim 5630 p. 67 and on; 5668 p. 81 and on.

<sup>82</sup> Likkutei Torah, Behar *ibid.*, and elsewhere.

On the other hand, because “there is no place devoid of Him,”<sup>83</sup> and “there is nothing besides Him,”<sup>84</sup> therefore even the concealment (*He'elem*) in the aspect of a name (*Shem*-שם) is like light (*Ohr*-אור). For, relative to His Essential Self, before whom nothing conceals or hides, even the greatest concealment and hiddenness is a matter of light (*Ohr*-אור) and revelation (*Gilyu*). It is in this regard that, in general, [the matter of a] name (*Shem*-שם) and light (*Ohr*-אור) are considered as one and the same matter, and therefore, that which Midrash calls a name-*Shem*-שם” is called “light-*Ohr*-אור” in the Zohar and books of Kabbalah.

However, more specifically, there are matters that both from the upper perspective, as well as the lower perspective are the aspect of light (*Ohr*-אור), and there are matters that are the aspect of a name (*Shem*-שם) and a power (*Ko'ach*-כה).

## 7.

Now, based on what was explained above, that there is an element of superiority to the matter of light (*Ohr*-אור), over and above the matter of a name (*Shem*-שם) and power (*Ko'ach*-כה), and that there is an element of superiority to the matter a name (*Shem*-שם) and power (*Ko'ach*-כה), over and above the matter of a light (*Ohr*-אור), and as explained before, the superior element of the light (*Ohr*-אור) is in regard to the matter of revelation (*Gilyu*), whereas the superior element of the power (*Ko'ach*-כה) is that it brings the matter of novelty about, it is

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<sup>83</sup> Tikkunei Zohar, Tikkun 57 (91b)

<sup>84</sup> Deuteronomy 4:35



thus understood why the word “my God-*Elo*”*hai*”אלה”י” has two meanings.

That is, it is a word indicating “Godliness-*Elo*”*hut*”אלהו”ת,” as well as a word indicating “power-*Ko’ach*”כח.” This is to indicate that it both has the superior element of light (*Ohr*”אור), which is the matter of revelation (*Gilyu*), as well as the superior element of a power (*Ko’ach*”כח), which brings the matter of novelty about.

This then, is the meaning of “my God, the King-*Eloh*”*ai*”אלה”י המלך-*HaMelech*.” That is, the aspect of “my God-*Eloh*”*ai*”אלה”י” with both its meanings, indicating the superior element of the light (*Ohr*”אור) and the superior element of the power (*Ko’ach*”כח), stem from the aspect of Kingship-*Malchut* (“the King-*HaMelech*”המלך-*HaMelech*).

In other words, through the aspect of Kingship-*Malchut* there is a drawing down of light that is the aspect of “my God-*Eloh*”*ai*”אלה”י,” both as a word meaning “Godliness-*Elo*”*hut*”אלהו”ת,”<sup>85</sup> and a word meaning “power-*Ko’ach*”כח.” In other words, the Godly light comes in an aspect of the power of the Actor in the acted upon (*Ko’ach HaPo’el BaNifal*) to bring about the existence of creations that are in an aspect of novelty, in a way of something from nothing (*Yesh MeAyin*).

As known<sup>86</sup> about the difference between the *Sefirah* of Kingship-*Malchut* and the other *Sefirot*, the existence of creations as something separate is specifically brought about through Kingship-*Malchut*. In contrast, this is not so of the

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<sup>85</sup> Also see *Hemshech* 5672 Vol. 2, Ch. 330.

<sup>86</sup> See *Sefer HaMaamarim* 5679 p. 63 and on.

levels above it, which are not in the aspect of a source for the worlds.

This goes without saying about Wisdom-*Chochmah* and Understanding-*Binah*. For, in man, they are analogous to the intellect, which does not require another [person to exist], being that a person can sit by himself and think thoughts of intellect. Even in the emotions, which do relate to others, being that doing a kindness to himself does not apply, but only [doing kindness] to another, and as known,<sup>87</sup> proof of this is from our forefather Avraham, who was anguished when he did not have guests, being that the quality of love and kindness-*Chessed* only apply specifically to another.

Nonetheless, it is not imperative that the bestowal of the emotions be specifically to one who is entirely other, meaning, completely separate from oneself. For, there can also be bestowal of emotions to his children and ministers etc. In contrast, the quality of Kingship-*Malchut* is as in the teaching,<sup>88</sup> “There is no king without a nation,” in which the word “nation-*Am-עם*” means “dimness-*Omehut-עוממות*,” referring to those who are separate, foreign, and distant from the level of the King (as explained in Shaar HaYichud VeHaEmunah).<sup>89</sup>

Thus, it is in this regard that from the matter of “the King-*HaMelech-המלך*” - the aspect of Kingship-*Malchut* - there is a drawing down to be “my God-*Eloah-אלהי*,” as a word

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<sup>87</sup> See *Hemshech* 5672 Vol. 1, p. 81; *Sefer HaMaamarim* 5679 *ibid.*, and elsewhere.

<sup>88</sup> Rabbeinu Bachaye to Genesis 38:30; Also see the beginning of Parshat Balak; Kad HaKemach, Rosh HaShanah (2) section entitled “*v’Od*” (Shavel edition, p. 379).

<sup>89</sup> Tanya, Shaar HaYichud VeHaEmunah, Ch. 7

meaning “Godliness-*Elo”hut*-ת-אלהו”ת” as well as “power-*Ko’ach*-כה.” That is, to bring forth the creations in a way of novelty the Godly light (*Ohr*-אור) comes as the aspect of the power of the Actor in the acted upon (*Ko’ach HaPo’el BaNifal*-כח הפועל בנפעל).

About this the verse states, “I will exalt You, my God, the King.” For, since from the aspect of Kingship-*Malchut* (“the King-*HaMelech*-המלך”) there is a drawing down to be “my God-*Elo”hai*-י-אלה,” as a term of “Godliness-*Eloh”ut*-ת-אלהו”ת” and as a term of “power-*Ko’ach*-כה,” through which the novelty of the existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) as separate beings is caused, in that this is brought by way of cessation, separation, and novelty, and not by way of revelation (*Giluy*), it therefore is necessary for there to be the matter of “I will exalt You, my God, the King,” meaning that within the aspect of “my God, the King-*Elo”hai HaMelech*-המלך-י-אלה” there should be a drawing forth, illumination, and revelation, of the essential exaltedness of *HaShem*-יהו”ה, blessed is He.

This is the matter of “I will exalt You” in a way of drawing down from Above to below, that the aspect of His essential exaltedness should be drawn down and illuminate in an openly revealed way in the creations below. Similarly, “I will exalt You, my God, the King,” [also is] from below to Above, meaning, the matter of elevating the aspect of “my God, the King-*Elo”hai HaMelech*-המלך-י-אלה” to the aspect of *HaShem’s*-יהו”ה essential exaltedness, blessed is He.

Now, this matter was brought about by Adam, the first man, when he said,<sup>90</sup> “*HaShem*-יהו"ה reigns as King, He has donned grandeur,” by which he drew His essential exaltedness into revelation and affected this in all the creations, in saying,<sup>91</sup> “Come! Let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה, our Maker,” as mentioned (in chapter two).

The same is so every single year, that on every Rosh HaShanah there is a drawing and revelation of *HaShem*'s-יהו"ה essential exaltedness all the way down. This is because on Rosh HaShanah, stemming from the very essence of our soul, our service of *HaShem*-יהו"ה, blessed is He, is that in the very essence of our soul we are moved,<sup>92</sup> and the essential self of the soul takes hold of His essential exaltedness, which is the Essential Self of the One Above, and this is drawn all the way down to the lowest power.

This is as his honorable holiness, my father-in-law, the Rebbe, said,<sup>93</sup> that on Rosh HaShanah, the primary service of *HaShem*-יהו"ה, blessed is He, is in reciting of the letters (*Otiyot*) [of the *Machzor*].<sup>94</sup> Now, the matter of reciting the letters (*Otiyot*) is compared to the matter of the vessel (*Kli*), this being the name (*Shem*-שם) and the power (*Ko'ach*-כוח).<sup>95</sup>

<sup>90</sup> Psalms 93:1; Pirkei d'Rabbi Eliezer, Ch. 11

<sup>91</sup> Psalms 95:6

<sup>92</sup> See the discourse entitled “*Atem Nitzavim*” *ibid.* (*Hemshech* 5672 p. 634); Also see the end of the discourse entitled “*Dirshu*” 5691 (*Sefer HaMaamarim* 5691 p. 37 and on).

<sup>93</sup> See *Sefer HaMaamarim* 5697 p. 310.

<sup>94</sup> The liturgy for Rosh HaShanah.

<sup>95</sup> See the discourse entitled “*Shir HaMa'alot*” of Shabbat Shuva, the 6<sup>th</sup> of Tishrei of this year, 5725, Discourse 2, Ch, 5 (*Sefer HaMaamarim* 5725 p. 18).

Beyond this, the *mitzvah* of the day is with the Shofar,<sup>96</sup> and sounding the Shofar is a matter of action (*Ma'aseh*) which is lower than speech (*Dibur*). That is, even though “sounding the Shofar is a skill and not a labor,”<sup>97</sup> it nonetheless is an action (*Ma'aseh*), which even is lower than reciting the letters (*Otiyot*) of the verses of Kingship (*Malchiyot*), Remembrances (*Zichronot*), and the Shofar (*Shofarot*). This is because the matter of the service of *HaShem-יהוה*, blessed is He, of Rosh HaShanah, is that it stems from the essential self of the soul, as it is drawn and penetrates all the way down to the lowest power [of the soul].

## 9.

This also is why about Rosh HaShanah the verse states,<sup>98</sup> “You are standing this day (referring to Rosh HaShanah),<sup>99</sup> all of you, before *HaShem-יהוה* your God; the heads of your tribes, your elders... from the hewer of your wood to the drawer of your water.” That is, even though the verse specifies ten levels within the Jewish people,<sup>100</sup> nonetheless, “You are all standing,” as individuals who are as one. This is as the Alter Rebbe explained in Likkutei Torah,<sup>101</sup> that all the sparks of the souls stand and are elevated to their first source etc.

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<sup>96</sup> Talmud Bavli, Rosh HaShanah 26b (in the Mishnah) and 27a there.

<sup>97</sup> Talmud Bavli, Rosh HaShanah 29b

<sup>98</sup> Deuteronomy 29:9-10

<sup>99</sup> See Pa'aneach Raza, end of the Torah portion of Nitzavim; Megaleh Amukot, Nitzavim, section entitled “*Asiri*” (60d).

<sup>100</sup> See Zohar II 82a, cited in Likkutei Torah, beginning of Nitzavim.

<sup>101</sup> Likkutei Torah, beginning of Nitzavim *ibid*.

To preface with the difference between Rosh HaShanah (which is the sixth day from the [beginning of the] act of creation) and “the sixth day”<sup>102</sup> [referring to] the giving of the Torah (on the sixth day of Sivan);<sup>103</sup> though they are related to each other, as our sages, of blessed memory, taught,<sup>104</sup> “What is [the meaning of] the verse,<sup>105</sup> ‘The earth feared and was silent’? At first it feared, and in the end it was silent. This is the meaning of the verse,<sup>106</sup> ‘And there was evening and there was morning, **the** sixth day (*HaShishi*-ששית),’ with the additional prefix letter *Hey*-ה [indicating ‘the known sixth day,’ that is the sixth of Sivan], teaching us that the Holy One, blessed is He, set a condition with the act of creation of the heavens and the earth, saying to them, ‘If the Jewish people accept the Torah, then you will exist etc.’” That is, (even as the world was created in a state of wholeness) the giving of the Torah [and its acceptance by the Jewish people] is what gave strength and sustainment to the act of creation.<sup>107</sup>

There nevertheless is a difference between them. That is, at the giving of the Torah there were different levels of Jewish people. That is, even though the revelation from Above, (“*HaShem*-יהוה” descended upon Mount Sinai”<sup>108</sup> “with His entire entourage”),<sup>109</sup> was in a way that transcended division,

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

<sup>103</sup> See Rashi to Genesis 1:31

<sup>104</sup> Talmud Bavli, Shabbat 88a

<sup>105</sup> Psalms 76:9

<sup>106</sup> Genesis 1:31

<sup>107</sup> See Midrash Bereishit Rabba 14:7; Also see there 12:6, 13:3 (and Yefeh To’ar commentary there).

<sup>108</sup> Exodus 19:20

<sup>109</sup> See Midrash Shemot Rabba 29:2; Pesikta Rabbati, Ch. 21 (Pesikta Aseret HaDibrot) 7.

nonetheless, as this revelation was drawn down, there indeed were different levels, such that Moshe was in a partition unto himself, and Aharon was in a partition unto himself etc.<sup>110</sup> In contrast, about Rosh HaShanah the verse states, “You are standing this day, all of you.” That is, even from the perspective of the lower beings there is no matter of division.

The reason is<sup>111</sup> because the Torah was revealed at the giving of the Torah, this being the aspect of Wisdom-*Chochmah*, and there is division in the aspect of Wisdom-*Chochmah*. Even though the Torah is the **essence** of Wisdom-*Chochmah*, it nonetheless is an inner manifest light (*Ohr Pnimi*) (meaning, that Wisdom-*Chochmah*, wherever it may be, is an inner manifest light (*Ohr Pnimi*), even the essence of Wisdom-*Chochmah*). That is, [Wisdom-*Chochmah*] comes into a state of measure according to the capacity of the recipients, and therefore there was a matter of division in this, so that Moshe was in a partition unto himself, and Aharon was in a partition unto himself etc.

In contrast, on Rosh HaShanah *HaShem*'s-יהוה's essential exaltedness is drawn forth, and moreover, our service of Him on Rosh HaShanah is with the essential self of our soul, this being something that transcends all division, in which all are equal. In other words, even the particular levels, from “the heads etc.,” until the “the drawer of your water,” which in each one as an individual, are likened to the ten powers of his soul,

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<sup>110</sup> See Mechilta and Rashi to Exodus 19:24; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), Section on the *Cheereek*-הֶרֶק vowel.

<sup>111</sup> See the end of the discourse entitled “*Atem Nitzavim*” 5674 (*Hemshech* 5672 Vol. 1 toward the end (p. 634)).

are in a way of “all of you,” that is, individuals who are as one. This is because even the revealed powers of the soul become imbued with the essential self that transcends all division.

This is also explained by his honorable holiness, my father-in-law, the Rebbe, in his Sichah talk of Rosh HaShanah 5705,<sup>112</sup> that on Rosh HaShanah there is the matter of coronating the King and prostrating [before Him]. The difference between them is that the matter of coronating the King, means that we subjugate ourselves to Him in all that He commands, in which all that He commands is already a matter of form.

In other words, though it is not yet a matter of an actual command, nonetheless, since accepting the yoke of His Kingship means that one is subjugating himself to Him, in whatever He will command, from here there then is the drawing down of particular desires. Thus, this is nullification to the aspect of His desire (*Ratzon*).

In contrast, the prostrating [before Him] is the matter of subjugating and nullifying one’s essential self to His Essential Self, meaning that it is an essential nullification to the Master of the desire (*Baal HaRatzon*), blessed is He.

This also is the superiority of accepting the yoke of *HaShem*’s-יהוה Kingship on Rosh HaShanah, over and above accepting His yoke throughout the rest of the year. That is, accepting His yoke throughout the rest year is nullification to the aspect of His desire (*Ratzon*), whereas accepting His yoke

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<sup>112</sup> Sefer HaSichot 5705 p. 9.



on Rosh HaShanah is the nullification of one's essential self to the Master of the desire (*Baal HaRatzon*).<sup>113</sup>

This then, is the meaning of "You are standing this day, all of you etc." That is, on Rosh HaShanah we are affixed and stand in a state of essential nullification of self (*Bittul Atzmi*) to the Master of the desire (*Baal HaRatzon*), thus causing a drawing forth of His essential exaltedness...<sup>114</sup> in all ten powers of the soul, and in a way that this illuminates in open revelation.

This is the meaning of, "You are standing this day," in which the word "this day-*HaYom*-היום" indicates the matter of light (*Ohr*) and revelation (*Giluy*), as our sages, of blessed memory, stated [on this verse],<sup>115</sup> "Just as the day illuminates etc." In other words, the aspect of the essential exaltedness is drawn into revelation in all ten powers of the soul, until the lowest power, so that the aspect of the essence illuminates in all of them, until this is even drawn forth into the world, so that the Kingship of *HaShem*-יהו"ה, blessed is He, is sensed in all of creation, just as it was on the very first Rosh HaShanah, at which time Adam, the first man, said, "*HaShem*-יהו"ה reigns as King, He has donned grandeur," "Come! Let us prostrate ourselves and bow etc." Likewise, from the aspect of His essential exaltedness, a new light is drawn down etc. and comes with our being inscribed and sealed for goodness, for a good and sweet year.<sup>116</sup>

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<sup>113</sup> Also see the beginning of the discourse entitled "*Zeh HaYom*" 5662 (Sefer HaMaamarim 5662 p. 225 and on).

<sup>114</sup> There is a small portion of the discourse missing here.

<sup>115</sup> Midrash Tanchuma Nitzavim 1

<sup>116</sup> The conclusion of the blessing is missing.



## Discourse 2

### “*Shir HaMaalot - A song of ascent*”

Delivered on Shabbat Parshat Vayeilech,  
Shabbat Shuvah, 6<sup>th</sup> of Tishrei, 5725  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>117</sup> “A song of ascents. From the depths I called You, *HaShem*-יהו"ה.” It states in Zohar on the Torah portion of Beshalach,<sup>118</sup> on the verse,<sup>119</sup> “See that *HaShem*-יהו"ה has given you the Shabbat,” – “Rabbi Chizkiyah began and said: [The verse states], ‘A song of ascents. From the depths I called You, *HaShem*-יהו"ה.’ It simply states ‘A song of ascents,’ without identifying who said it. (In other words, this is unlike other Psalms which state, “A song of ascents by David,” or, “A song of ascents by Shlomo,” and the like.) Rather, this is the song of ascents that is destined to be said by all the people of the world and is destined to be said by [all] generations of the world. And what is this song? ‘From the depths I called You etc.’ But did Dovid say this? Is it not [already] written,<sup>120</sup> ‘With all my heart I sought You etc.’? Why then is ‘From the depths’ necessary?”

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<sup>117</sup> Psalms 130:1

<sup>118</sup> Zohar II 63a and on

<sup>119</sup> Exodus 16:29

<sup>120</sup> Psalms 119:10

He then explains that the statement “From the depths I called You,” refers to a higher matter than, “With all my heart I sought You.” This is because, “From the depths (*MiMa’amakim*-ממעקים)” [in the plural] refers to the aspects of “the depth of the wellspring (*Omka d’Beira*-עומקא דבירה),” “the depth of all (*Omka d’Kola*-עומקא דכלא),” and “the depth of all depths (*Omka d’Kol Omkeen*-עומקא דכל עומקין),” or like the terminology, “the essential root of all roots (*Ikara d’Kol Ikarin*).”

Now, it was established for this Psalm to be recited during the ten days of repentance (beginning on Rosh HaShanah), since we then must draw from the aspect of “the depths etc.” This matter relates to each and every Jew, which is why this Psalm does not say, “A Psalm by Dovid.” Being that Dovid said the Psalms in the name of all Israel, how much more so here, in that Dovid did not say this on behalf of himself, but simply said, “A song of ascents,” meaning that this is something that every Jew says about himself (as in the words of the Zohar, “It is a song that is destined to be said by all the people of the world... by all generations.”)

Now, this must be better understood.<sup>121</sup> For since “a song of ascents. From the depths (*MiMa’amakim*-ממעקים)” refers to that which even is higher than the matter of “With all my heart I sought You,” how does it apply for this to be present in every Jew?

We must also understand the difference between the matter [indicated by] “From the depths I called You, *HaShem*-יהוה,” and the matter [indicated by] “With all my heart I sought

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<sup>121</sup> Also see the discourse by this title 5674 (*Hemshech* 5672 Vol. 1, p. 398).

You.” For, from the fact that they established that this Psalm, “A song of ascents. From the depths,” is recited throughout the ten days of repentance, the matter of which is to repair and draw down all ten *Sefirot* and all ten powers of the soul (as explained in *Pri Etz Chayim*<sup>122</sup> and elsewhere), it is understood that “From the depths” also relates to the inner manifest powers (*Kochot Pnimiyyim*) [of the soul].

On the other hand, the statement, “With all my heart I sought You,” indicates that one’s service of *HaShem*-יהוה, blessed is He, [already] is perfect and includes all the powers of the soul, as indicated by the precise wording, “**With all (Bekhol-בכל)** my heart.” This being so, what superiority is there in serving Him “from the depths (*MiMa’amakim-ממעמקים*)” over and above serving Him “with all my heart”?

That is, why is it specifically during the ten days of repentance that service of *HaShem*-יהוה, blessed is He, is “from the depths (*MiMa’amakim-ממעמקים*),” which is why we recite this Psalm. Furthermore, during the ten days of repentance themselves, the recitation of this Psalm on the first day is unlike its recitation on the following days, until the final day of the ten days of repentance.

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<sup>122</sup> *Pri Etz Chayim*, *Shaar Tefilat Rosh HaShanah*, Ch. 7, cited in *Shaar HaKollel* Ch. 6.

## 2.

Now, to understand this we must preface with what was explained before<sup>123</sup> about the difference between Rosh HaShanah and the giving of the Torah. That is, about Rosh HaShanah it is written,<sup>124</sup> “You are standing this day, all of you, before *HaShem*-יהוה your God; the heads of your tribes, your elders... from the hewer of your wood to the drawer of your water.”

The word “**this** day-*HaYom*-היום” refers to Rosh HaShanah,<sup>125</sup> [which is called] “the day of great judgment.”<sup>126</sup> It is on this day that “you are standing... all of you etc.,” in that the sparks of all souls stand and are elevated to their first source etc., (as explained in Likkutei Torah).<sup>127</sup> In other words, even though the verse specifies ten levels in the Jewish people, from “the heads of your tribes etc.,” until “the drawer of your water,” nonetheless, “You are standing this day, all of you,” as individuals who are as one. In other words, the matter of oneness does not only stem from revelation coming from Above, but even as they are below, all individuals Jews unite as one.

In contrast, this was not so at the giving of the Torah. For, even though the revelation from Above (*HaShem*-יהוה

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<sup>123</sup> In the discourse entitled “*Zeh HaYom* – This day is the beginning of Your works,” of the 2<sup>nd</sup> day of Rosh HaShanah of this year, 5725, Discourse 1, Ch. 9 (Sefer HaMaamarim 5725, p. 12 and on).

<sup>124</sup> Deuteronomy 29:9-10

<sup>125</sup> See Pa’aneach Raza, end of the Torah portion of Nitzavim; Megaleh Amukot, Nitzavim, section entitled “*Asiri*” (60d).

<sup>126</sup> Targum to Job 2:1; Also see Zohar II 32b and Ramaz there; Zohar III 231a

<sup>127</sup> Likkutei Torah, beginning of Nitzavim

descended upon Mount Sinai”) <sup>128</sup> was without division, nonetheless, there indeed were various divisions below, in that Moshe was in a partition unto himself, and Aharon was in a partition unto himself etc. <sup>129</sup>

However, this must be better understood. For, at first glance, it should have been the opposite. That is, at the giving of the Torah, when there was a drawing down of revelation from Above, there should not have been distinctions of levels, whereas on Rosh HaShanah, upon which the revelation is drawn down through the service of *HaShem*-יהו"ה, blessed is He, of those below, there should be various levels.

More specifically, the general matter of the giving of the Torah was revelation from Above. For, about the giving of the Torah, it is written, “*HaShem*-יהו"ה descended upon Mount Sinai.” This is especially so considering the explanation in the Midrashic teachings of our sages, of blessed memory, <sup>130</sup> that before the Torah was given, there was a decree that the upper should not descend to the lower, and the lower should not ascend to the upper, but at the giving of the Torah this decree was abrogated, and the Holy One, blessed is He, brought about a bond between the upper and the lower, as in the teaching, “I will be the one to start.”

Furthermore, even the Torah itself transcends division, as known about the difference between Torah and *mitzvot*, that the *mitzvot* are compared to the limbs and organs, in that the

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<sup>128</sup> Exodus 19:20

<sup>129</sup> See Mechilta and Rashi to Exodus 19:24; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), Section on the *Cheereek*-חֵרֶק vowel.

<sup>130</sup> Midrash Tanchuma Va'era 15; Shemot Rabba 12:3

248-ה-ה positive *mitzvot* are “the 248-ה-ה limbs of the King,”<sup>131</sup> and each limb and organ is separate from its fellow.

Moreover, [the *mitzvot*] have different measures and limits [one from the other]. For, there are *mitzvot* that all Jews are obligated to fulfill, and there are *mitzvot* that not all Jews are obligated to fulfill. Furthermore, in addition to the measures and limitations stemming from the Jewish people, there also are *mitzvot*, the measure and limitation of which stems from time and place, in that there are *mitzvot* that are dependent on the time and the place.

As understood, the measure and limitations stemming from time and place are below the measure and limitations stemming from the Jewish people, being that the Jewish people are higher than the world, the parameters of which are time and space.<sup>132</sup> In contrast, the Torah is compared to the blood, which draws vitality to the limbs, and is equally present in all the limbs, as explained at length in Likkutei Torah.<sup>133</sup>

### 3.

Now, we should add to the explanation of the absence of division in the Torah, which is compared to the blood that draws vitality to all the limbs. To explain, the absence of division in the blood that draws the vitality forth is so even as it

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<sup>131</sup> See Tikkunei Zohar, Tikkun 30 (74a)

<sup>132</sup> See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), The twelve letters ה"י ז"ה correspond to the twelve tribes of Israel.

<sup>133</sup> Likkutei Torah, Bamidbar 13a and on.



already is in the limb and enlivens it, in that even then, there is no difference between the blood and vitality in the head and the blood and vitality in the toe of the foot.

However, this is unlike the simplicity of the lights (*Orot*). For, even though, in and of themselves, the lights (*Orot*) are simple, [and it goes without saying that this is so according to the view that the lights (*Orot*) are simple, but even according to the view that the lights (*Orot*) are not simple, they indeed are simple in comparison to the vessels (*Keilim*)],<sup>134</sup> nevertheless, upon their manifestation in the vessels (*Keilim*), the lights also take on form.

In other words, because of the form of the vessels (*Keilim*), which have the form of “Wisdom-*Chochmah*” and “Kindness-*Chessed*” etc., the lights (*Orot*) that manifest in the vessels (*Keilim*) are also caused to have form, so that the lights (*Orot*) are also called “the light of Wisdom-*Chochmah*,” and “the light of Kindness-*Chessed*” etc. In other words, this is because the vessels (*Keilim*) reveal the lights (*Orot*).

The explanation is that as known about Kingship-*Malchut*, the matter of which is revelation (*Gilyu*), that it is called by four names: “light-*Ohr*-אור,” “vessel-*Kli*-כלי,” “power-*Ko’ach*-כח,” and “name-*Shem*-שם.” Now, in general, they all are one matter, this being the matter of revelation (*Gilyu*). However, more specifically, there are differences between them.

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<sup>134</sup> See the glosses to the discourse entitled “*Patach Eliyahu*” in Torah Ohr, 5658 (p. 62); Also see Sefer HaArachim Chabad, section on “*Orot d’Sefirot – Peshitutam v’Tziyuram*” Ch. 3.

This is similar to what we explained before<sup>135</sup> about the matter of a light (*Ohr*-אור) and a name (*Shem*-שם), which in general, are one matter. For, because “there is nothing besides Him,”<sup>136</sup> and, “no place is devoid of Him,”<sup>137</sup> even the matter of a name (*Shem*-שם) (which is in concealment – *He’elem*) is like light (*Ohr*-אור) and revelation (*Giluy*). This is because, from the perspective of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, everything is openly revealed (*b’Giluy*).

On the other hand, since all lights (*Orot*) and revelations (*Giluyim*), including the highest lights (*Orot*), are of utterly no comparison whatsoever relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, therefore, even the matter of the light (*Ohr*), (which is in revelation – *Giluy*), is like the name (*Shem*-שם), (which is in concealment – *He’elem*). However, more specifically there is a difference between them, this being that light (*Ohr*-אור) is revelation (*Giluy*), whereas a name (*Shem*-שם) is concealment (*He’elem*).

The same is so in regard to the four aspects; “light-*Ohr*-אור,” “vessel-*Kli*-כלי,” “power-*Ko’ach*-כח,” and “name-*Shem*-שם,” that in general they are one matter, the matter of revelation (*Giluy*). Therefore, Kingship-*Malchut*, the matter of which is revelation (*Giluy*), is called by these four names. That is, she sometimes is called by the name “radiance-*Ha’arah*-הארה” and “light-*Ohr*-אור,” stemming from the aspect of revelation (*Giluy*)

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<sup>135</sup> In the discourse entitled “*Zeh HaYom*” (Discourse 1), Ch. 4 (Sefer HaMaamarim 5725, p. 6).

<sup>136</sup> Deuteronomy 4:35

<sup>137</sup> Tikkunei Zohar, Tikkun 57 (91b)

present in the light (*Ohr*-אור), and she sometimes is called by the names “vessel-*Kli*-כלי,” “power-*Ko’ach*-כח,” and “name-*Shem*-שם.”

However, more particularly, there is a difference between the matter of a “light-*Ohr*-אור” and the matter of a vessel-*Kli*-כלי,” “a power-*Ko’ach*-כח,” and “a name-*Shem*-שם.” For, in the matter of a light (*Ohr*-אור), because of its adhesion to its Luminary (*Ma’or*-מאור), its nature is to be subsumed in its Source, and therefore, in and of itself, it is the opposite of revelation (*Giluy*).

In contrast, this is not so of the matters of “a vessel-*Kli*-כלי,” “a power-*Ko’ach*-כח,” and “a name-*Shem*-שם.” For, being that they are in a state of unrecognizable adhesion (*Dveikut Bilti Nikeret*) [to their Source], their matter is to draw down and bring revelation (*Giluy*) below etc.

The same is so of the particulars of “a vessel-*Kli*-כלי,” “a power-*Ko’ach*-כח,” and “a name-*Shem*-שם.” That is, even though they all are an aspect of concealment (*He’elem*) and unrecognizable adhesion (*Dveikut Bilti Nikeret*) [to their Source], there nevertheless is a difference between them. That is, the name (*Shem*-שם) is the aspect of complete concealment. This is as explained before,<sup>138</sup> that a name (*Shem*-שם) does not at all indicate or reveal its root etc. In contrast, the vessels (*Keilim*) reveal the lights (*Orot*).

In other words, the vessels (*Keilim*) are the intermediary medium between the light (*Ohr*) and the name (*Shem*), in that

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<sup>138</sup> In the discourse entitled “*Zeh HaYom*” (Discourse 1), Ch. 4 (Sefer HaMaamarim 5725, p. 6).

the name (*Shem*) is the aspect of complete concealment, whereas the vessels (*Keilim*) reveal the lights (*Orot*).<sup>139</sup>

Now, since the vessels (*Keilim*) reveal the lights (*Orot*), therefore, the lights (*Orot*) that manifest in them are revealed through them and take on form by means of them, so that even the lights (*Orot*) are called “the light of Wisdom-*Chochmah*” and “the light of Kindness-*Chessed*.” All this is in regard to the matter of the lights (*Orot*), in that although they are simple in and of themselves, nevertheless, upon their manifestation in the vessels (*Keilim*) they take on form. However, this is not so of the blood and vitality. That is, even as it manifests in the limbs and enlivens them, it remains in its state of simplicity, without division and form whatsoever.

From the above we can also understand the matter as it relates to Torah, which is compared to blood, in that it transcends division. Thus, based on the above, it should have been necessary that the giving of the Torah below also be in a way that there are no divisions of Moshe being in a partition unto himself, and Aharon in a partition unto himself etc.

However, all the above is in regard to the giving of the Torah, which is in a way of revelation from Above. In contrast, this is not so on Rosh HaShanah, whereupon the revelation specifically stems from the service of *HaShem*-יהוה of those below. This is why there first must be, “I am to my Beloved-*Ani LeDodi*-אני לדודי,” which subsequently causes that “my Beloved is to me-*Dodi Lee*-דודי לי.”<sup>140</sup>

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<sup>139</sup> Also see *Hemshech* 5672 Vol. 1, Ch. 306.

<sup>140</sup> Song of Songs 6:3

Thus, from the general perspective of the matter of serving *HaShem*-יהו"ה, blessed is He, from below, there are divisions of levels. This is as in the teaching of our sages, of blessed memory,<sup>141</sup> "Their minds are unequal to each other." In other words, this is how it is according to Torah, and it is not a negative matter, but on the contrary, it is due to the greatness of the Creator, *HaShem*-יהו"ה, blessed is He.

This is as our sages, of blessed memory, stated<sup>142</sup> "This serves to tell the greatness of the Holy One, blessed is He. For, when a person mints several coins with one seal, they all are similar to each other. Nonetheless, the King, King of kings, the Holy One, blessed is He, stamped all people with the seal of Adam, the first man, and yet not one of them is similar the other."

Furthermore, the general service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, is the service of repentance (*Teshuvah*), with remorse over the past and acceptance over the future. However, when it comes to repairing the past there are distinctions of levels, since one person's past is different than another person's past etc.

Thus, based on this, there should have been different levels on Rosh HaShanah. Therefore, it is not understood how on Rosh HaShanah it is possible for there to be the matter of, "You are standing this day, all of you," as individuals who are united as one, whereas at the giving of the Torah, which specifically stems from revelation from Above, there were the different levels of Moshe being in a partition unto himself etc.

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<sup>141</sup> See Talmud Bavli, Brachot 58a; Sanhedrin 38a

<sup>142</sup> Mishnah Sanhedrin 4:5; Taalmud Bavli, Sanhedrin 37a, 38a

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However, the explanation is<sup>143</sup> that Torah is the aspect of the upper Wisdom-*Chochmah*. Now, when it comes to the matter of Wisdom-*Chochmah*, it is known and explained elsewhere<sup>144</sup> that even though the soul, as it is in the essence of its being is Wisdom-*Chochmah*, this is as the essence of the soul truly is, in and of itself, but in its revelation, the soul is the matter of life, and lower than this, it is the matter of the powers [of the soul], and within the powers [of the soul] themselves, there are transcendent encompassing powers (*Kochot Makifim*) and there are inner manifest powers (*Kochot Pnimiyyim*), and Wisdom-*Chochmah* is the beginning of the inner manifest powers (*Kochot Pnimiyyim*). In other words, the matter of the revelation of the Wisdom-*Chochmah* is only the aspect of a power (*Ko'ach*-כֹּחַ), which is distant from the essence of the soul, and there is a constriction (*Tzimtzum*) and separation between the essence of the soul and Wisdom-*Chochmah*.

The same is understood in regard to the matter of Torah, which is the upper Wisdom-*Chochmah*. That is, even though the Essential Self of *HaShem*-יהוה, blessed is He, is fully present in the Torah,<sup>145</sup> this being the matter of the word “I-*Anochi*-אֲנִי”<sup>146</sup> which is an acronym for,<sup>147</sup> “I have placed My soul into My writing-*Ana Nafshi Katavit Yahavit*-אָנָה נַפְשִׁי

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<sup>143</sup> See the end of the discourse entitled “*Atem Nitzavim*” 5674 (*Hemshech* 5672 Vol. 1, toward the end (p. 634 and on)).

<sup>144</sup> See *Hemshech* 5672 *ibid.* Ch. 310; *Sefer HaMaamarim* 5692 p. 312; Also see the *Hemshech* 5672, Ch. 203.

<sup>145</sup> See Tanya, *Likkutei Amarim*, Ch. 47 and elsewhere.

<sup>146</sup> Exodus 20:2; Deuteronomy 5:6

<sup>147</sup> Talmud Bavli, Shabbat 105a (Ein Yaakov version).

כתבית יהבית,” nevertheless, the matter of His Essential Self as it is in Torah does not come into revelation, and as the Torah comes into revelation, it is in the aspect of an inner manifest light (*Ohr Pnimi*). Thus, since the Torah is the aspect of an inner manifest light (*Ohr Pnimi*), it therefore is drawn down commensurate to the capacities of the recipients, and there therefore are various measures and divisions, with Moshe being in a partition unto himself etc.

In contrast, on Rosh HaShanah there is a drawing down of the Essential Self of *HaShem*-יהו"ה, blessed is He, into revelation. This is as explained before, that on Rosh HaShanah there is a drawing down of *HaShem*'s-יהו"ה essential exaltedness into revelation below. Thus, since even the Essential Self of *HaShem*-יהו"ה, blessed is He, who transcends divisions, is drawn into revelation below, therefore the matter of oneness is also caused below, that “You are standing... all of you,” as individuals who are as one.

## 5.

Now, the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, is specifically bound to the aspect of the name (*Shem*-שם). This is why our service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, is in reciting the letters (*Otiyot*) [of the *Machzor*],<sup>148</sup> which are compared to the matter of the name (*Shem*-שם).

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<sup>148</sup> See the preceding discourse entitled “*Zeh HaYom* – This day is the beginning of your works” (Discourse 1), Ch. 8 (Sefer HaMaamarim 5725, p. 11).

The explanation is that we previous explained<sup>149</sup> the difference between a light (*Ohr*-אור) and a name (*Shem*-שם). That is, light (*Ohr*-אור) is revelation (*Giluy*), whereas a name (*Shem*-שם) is concealment (*He'elem*). This is because a name (*Shem*-שם) does not reveal the essential being of the root and source of that which is called by the name (*Shem*). This is as we said, that there can be several people with the same name, but even so, they differ from each other in matters that are essential, such that one person can be a great sage and the other person can be an ignoramus.

On the other hand,<sup>150</sup> by the very fact that the name (*Shem*-שם) is concealment (*He'elem*), it therefore has an element of superiority over and above the light (*Ohr*-אור). For, the matter of the light (*Ohr*-אור), which is revelation (*Giluy*), is just a radiance (*Ha'arah*) that does not draw the essence (*Etzem*) forth. Rather, it specifically is the name (*Shem*-שם), which is concealment (*He'elem*), that draws the essence (*Etzem*) forth. For, through calling a person by his name, his whole essential self turns to the one who called him.

This is also understood from the fact that through the name (*Shem*-שם) there is caused to be the drawing down of the vitality that affects the bond between the soul and the body. As known, the essence of the soul becomes defined through the matter of manifestation in the body.<sup>151</sup> We find in *Idra*

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<sup>149</sup> In the preceding discourse entitled “*Zeh HaYom* – This day is the beginning of your works” (Discourse 1), Ch. 4 (Sefer HaMaamarim 5725, p. 6).

<sup>150</sup> See the discourse entitled “*Atem Nitzavim*” *ibid.* (*Hemshech* 5672 *ibid.*) Ch. 308.

<sup>151</sup> See *Hemshech* 5666 p. 178; Sefer HaMaamarim 5692 p. 207 and on.



Rabba,<sup>152</sup> that once Eliyahu the prophet did not come to the Idra [gathering] and when Rabbi Shimon Bar Yochai asked him why he did not attend the Idra [gathering], he responded that he was busy saving Rav Hamnuna Sabba and his friends. Now, at first glance this is not understood. For, [as known] Eliyahu the prophet comes to all circumcisions (*Brit Milah*),<sup>153</sup> and thus is present in multiple places at the same time.

However, the explanation<sup>154</sup> is that at a circumcision (*Brit Milah*) only a spark of the soul of Eliyahu [comes] (but not his essential self). It therefore is possible for [a spark of his soul] to be present in multiple places at the same time. However, for the honor of Rav Hamnuna Sabba, as well as for the honor of Rabbi Shimon Bar Yochai, he specifically had to come manifest in a body, and as it manifests in a body, the essence becomes limited. In other words, the drawing down of the essence is specifically in a body, and the body therefore limits the essence, in that the essence is limited and defined within it. He therefore could not be in two places at the same time.

With the above in mind, we can understand the superior quality of the name (*Shem*-שם), through which a bond is caused between the soul and the body, in which the essence of the soul is drawn down and limited. In other words, when it comes to the sparks drawn from the soul, as well as his Torah teachings and the like, the essence is not present, and it only is upon manifesting in the body that the essence is drawn forth. Thus,

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<sup>152</sup> Zohar III 144b

<sup>153</sup> See Pirke d'Rabbi Eliezer Ch. 29; Zohar I 13a, 93a

<sup>154</sup> See Kol BaRamah (107b) and Nitzutzei Orot to Zohar III ibid.

since the manifestation and bond between the soul and the body is brought about by the name (*Shem*-שם), we thus find that the name (*Shem*-שם) is what draws the essence (*Etzem*) forth.

Now, even though in the aspect of the light (*Ohr*-אור) there also is a drawing forth of the Essential Self, as explained before, that the light (*Ohr*) is not only similar to its Luminary (*Ma'or*), but is also similar to all matters in the Essential Self of *HaShem*-יהו"ה, blessed is He, proven from the fact that since the light (*Ohr*) bears similarity to its Luminary (*Ma'or*), it therefore also has the power to bring existence into being as something from absolute nothingness and zero, and this matter of bringing novel existence into being from nothing to something, does not stem from [Him being] the Luminary (*Ma'or*), but solely and specifically from the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

That is, since His existence is intrinsic to Him and He is not caused by any cause that precedes Him, Heaven forbid to think so, it therefore is solely in His power and ability to create something from absolute nothingness and zero, without any other cause or reason preceding it,<sup>155</sup> (as it is in its own senses).<sup>156</sup>

This being so, since the light (*Ohr*) also has the power to bring novel existence into being, stemming from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, we thus find that there is a drawing forth of His Essential Self in the light (*Ohr*).

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<sup>155</sup> Tanya, Iggeret HaKodesh, Epistle 20 (130b)

<sup>156</sup> See *Hemshech* 5672 Vol. 2, p. 684; *Sefer HaMaamarim* 5677 p. 150.

Nevertheless, the power of His Essential Self, as it is in the light (*Ohr*), is in a state of concealment (*He'elem*). In other words, only the matter [that there is a] Luminary (*Ma'or*) comes into revelation in the light (*Ohr*), whereas the matter of His Essential Self is in a state of concealment (*He'elem*) within it.

This then, is the element of superiority of the name (*Shem*-שם), over and above the light (*Ohr*-אור), in that through the name (*Shem*-שם) there is a drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, into revelation. For, it is through calling one by name (*Shem*-שם) that he turns to the one who called him with his whole essential self, in an openly revealed way. All this is because the matter of the name (*Shem*-שם) is the aspect of concealment (*He'elem*), which is why it draws the Essential Self into revelation (*Giluy*).

## 6.

Now, it can be added that based on this, there is an element of superiority to the matter of the name (*Shem*-שם), over and above the matter of the power (*Ko'ach*-כח). For, even though the power (*Ko'ach*-כח) is the aspect of concealment (*He'elem*) (as explained in chapter three), nevertheless, there is no comparison between the concealment (*He'elem*) of the power (*Ko'ach*-כח) and the concealment (*He'elem*) of the name (*Shem*-שם).

This may be understood from the powers of the soul, that even though they are unlike the light (*Ohr*), which is the aspect of revelation (*Giluy*) from the essence (*Etzem*),

nevertheless, they indeed reveal a small measure of the soul. They therefore are called “fixtures-*Tikkunim*,”<sup>157</sup> in that the soul is affixed in them and acts and is revealed to a small degree by means of them. For example, through the power of Wisdom-*Chochmah* or the power of Action-*Ma’aseh*, we thereby know whether a person is wise or strong etc. In contrast, the name (*Shem*-שם) does not reveal the essential self at all, and is in a state of complete concealment (*He’elem*).

Due to this, the revelation of the essence is specifically in the aspect of the name (*Shem*-שם). In contrast, this is not so when it comes to the aspect of the power (*Ko’ach*-כח), in which the essence (*Etzem*) is not always revealed. On the contrary, most of the time there is no revelation of the essence (*Etzem*) in the aspect of the power (*Ko’ach*-כח).

This is understood from the difference between the souls of the Jewish people and the [souls of] other creations.<sup>158</sup> That is, about the souls of the Jewish people the verse states,<sup>159</sup> “and He blew the soul of life into his nostrils,” about which Zohar states,<sup>160</sup> “He who blows, blows from within himself,” and as explained in Tanya,<sup>161</sup> “Meaning, from his inwardness and his innermost being, for it is his inward and innermost vitality that a person emits through blowing with force.”

In other words, the power (*Ko’ach*-כח) in the souls of the Jewish people is from “His inwardness and His innermost

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<sup>157</sup> See Torah Ohr, beginning of Re’eh

<sup>158</sup> See Maamarei Admor HaZaken 5562 Vol. 1, p. 125 and on; Ohr HaTorah, Vayechi Vol. 6 p. 1,116a; Sefer HaMaamarim 5652 p. 14 and elsewhere.

<sup>159</sup> Genesis 2:7

<sup>160</sup> Zohar cited in Tanya, Ch. 2; See Marei Mekomot v’Ha’arot Ktzarot to Tanya Ch. 2.

<sup>161</sup> Tanya, Likkutei Amarim, Ch. 2

being,” and there is a drawing forth in him of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He.

In contrast, this is not so of the existence of other creations. For, though they too were created from the aspect of His power (*Ko'ach*-כח), as the verse states,<sup>162</sup> “You made the heavens and the earth with Your great power (*Kochacha*-כחך),” nonetheless, their actual existence is brought about through His speech (*Dibur*), which only is the aspect of a breath and a radiance (*Ha'arah*). We thus find that in regard to the matter of the power (*Ko'ach*-כח), as it is in the novel coming into being of the creations, His Essential Self is not drawn forth.

Thus, in this matter there is a superiority to the matter of the name (*Shem*-שם), over and above the power (*Ko'ach*-כח). That is, the name (*Shem*-שם) draws the Essential Self into revelation (in a constant way), in that through it He turns with His whole Essential Self to the one who calls Him.

This is to the extent that through the name (*Shem*-שם), the powers are drawn forth from their essential root and source, as explained in the additions to Torah Ohr<sup>163</sup> about a person being called by the titles “wise-*Chacham*-חכם,” or “kind-*Chasdan*-חסדן,” and the like, that through this, there is an awakening [in him] of the power of wisdom-*Chochmah* or [the power of] kindness-*Chessed* to be drawn from concealment into revelation. [This is why we find that [the students of] Rabbi

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<sup>162</sup> Jeremiah 32:17

<sup>163</sup> Torah Ohr, Hosafot 102a and on.

Shimon bar Yochai praised him, in order to arouse revelation and bestowal from him etc.]]<sup>164</sup>

Beyond this, the matter of calling the One Above by titles (*Shemot*-שמות) is unlike the matter of calling a person by titles (*Shemot*-שמות) below. For [below], even before being called by titles (*Shemot*-שמות), a person already has these powers in a concealed way, and the effect of being called by [the titles] is only that it draws them from concealment into revelation.

In contrast, this is not so as it is Above [in *HaShem*'s-יהו"ה Godliness], in that before being called [by the titles] it is in a way of utter simplicity, such that there is no existence of *Sefirot* altogether, not even in a state of concealment without tangible existence. Rather, through Him being called by the titles (*Shemot*-שמות) the general matter of the existence of the *Sefirot* is newly brought into being.<sup>165</sup> We thus find that the matter of the name (*Shem*-שם) awakens an aspect that even is higher than concealment that has no existence at all.

## 7.

This then, is why our service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, is in reciting the letters (*Otiyot*) [of the *Machzor*], similar to the matter of a name (*Shem*-שם). This is because through the name (*Shem*-שם) there is a drawing of the Essential Self of *HaShem*-יהו"ה below, in a revealed way (as explained in chapter four).

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<sup>164</sup> See *Hemshech* "v'Hechereem" 5631 p. 49 and on.

<sup>165</sup> See Torah Ohr *ibid.* p. 103c

This also is why the matter of Rosh HaShanah, on which we draw the aspect of His essential exaltedness to be revealed all the way down, is through the *mitzvah* of the day, done with the Shofar,<sup>166</sup> in which the sounding of the Shofar is an action (*Ma'aseh*) that even is lower than reciting the letters (*Otiyot*) [of the *Machzor*], which is the matter of speech (*Dibur*). This indicates the drawing down of His essential exaltedness into revelation all the way far below, as we recite,<sup>167</sup> “Appear in the splendor of Your majestic might etc.,” this being a matter of revelation (*Giluy*).

This is as explained (in chapter three) that since the aspect of His essential exaltedness is drawn into revelation below, therefore there is also caused to be the matter of oneness below, indicated by the verse, “You are standing this day, all of you,” individuals who are as one. In other words, even though their ten levels [are enumerated] from “the heads of your tribes etc.,” until “the drawer of your water,” nonetheless, they all are unified as individuals who are as one.

This is because on Rosh HaShanah there is a drawing down of the aspect of His essential exaltedness into revelation, all the way down, meaning even in matters that, in and of themselves, are in a state of division, from “the heads of your tribes etc.,” until “the drawer of your water.” Therefore, they also unify because of the essence that is drawn forth to illuminate in them.

The same is so in man’s soul in his service of *HaShem*-יהוה, blessed is He. That is, service of Him on Rosh HaShanah

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<sup>166</sup> Talmud Bavli, Rosh HaShanah 26b (in the Mishnah) and 27a there.

<sup>167</sup> In the Rosh HaShanah prayers.

is in a way that the soul is essentially moved.<sup>168</sup> This is as his honorable holiness, my father-in-law, the Rebbe,<sup>169</sup> explained in regard to the coronation and prostration of Rosh HaShanah. That is, the matter of the coronation, in that we crown Him as King, in that we subjugate ourselves to Him in all that He will command, which relates to the matter of His desire (*Ratzon*). In contrast, the prostration [on Rosh HaShanah] is the matter of the nullification of the essential self (*Bittul Atzmi*) to the Master of the desire (*Ba'al HaRatzon*).

Now, the essential nullification (*Bittul Atzmi*) also illuminates within the ten revealed powers of the soul, (the likeness to which [in the Jewish people as a whole] are the ten levels, from “the heads of your tribes etc.,” to “your water drawers”). In other words, this is not just in the powers of the soul as they are included and subsumed in the soul, but even as the powers come into revelation in the aspect of division, they too are thoroughly penetrated and imbued with the essential nullification of self (*Bittul Atzmi*) stemming from the essential self of the soul, and they therefore can unify as individuals who are as one.

This is also hinted in the explanation of the Siddur, in Shaar HaTekiyot,<sup>170</sup> that the matter of sounding of the Shofar is the drawing forth of the Essential Self, the essence of Wisdom-

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<sup>168</sup> See the preceding discourse entitled “*Zeh HaYom – This day is the beginning of your works*” (Discourse 1), Ch. 8 (Sefer HaMaamarim 5725, p. 11).

<sup>169</sup> See Sefer HaSichot 5705 p. 9; Also see the preceding discourse entitled “*Zeh HaYom – This day is the beginning of your works*” (Discourse 1), Ch. 9 (Sefer HaMaamarim 5725, p. 13).

<sup>170</sup> See the discourse entitled “*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov Zichrono Livrachah,*” p. 244c and on.



*Chochmah*, the essence of the emotions (*Midot*), and the essence of Kingship-*Malchut*.

However, at first glance, this is not understood. For, Wisdom-*Chochmah* and the emotions (*Midot*) are separate powers of the soul. What then is meant by the statement, “the essence of Wisdom-*Chochmah*,” and “the essence of the emotions (*Midot*)” etc.? However, the explanation is that this hints that the service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, is in a way that even the revealed powers of the soul are thoroughly penetrated and imbued with the essential self.

## 8.

With the above in mind, we can understand the matter of reciting the Psalm, “A song of ascents; From the depths I called You,” throughout the ten days of repentance. For, even though the service of *HaShem*-יהו"ה, blessed is He, of the ten days of repentance, is to repair and draw down the ten *Sefirot* and the ten powers of the soul, nonetheless, this is in a way that the essence is drawn forth in them, this being the matter indicated by the word, “from the depths-*Mima'amakim*-ממעמקים,”<sup>171</sup> [in the plural] meaning, “the depth of the wellspring (*Omka d'Beira*-עומקא דבירא-עומקא דבירא),” “the depth of all (*Omka d'Kola*-עומקא דכלא-עומקא דכלא),” and “the depth of all depths (*Omka d'Kol Omkeen*-עומקין דכל עומקין-עומקא דכל עומקין).” This is because the word “from the depths-*Mima'amakim*-ממעמקים” is plural, indicating

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<sup>171</sup> Also see the end of the discourse entitled “*Shir HaMaalot MiMa'amakim*” 5674 (*Hemshech* 5672 Vol. 1, p. 404 and on).

the depth (*Omek*-עומק) and the depth of the depth (*Omek d'Omek*-עומק דעומק), this being the essential self.

However, at first glance, the meaning of the words the depth (*Omek*-עומק) and the depth of the depth (*Omek d'Omek*-עומק דעומק) is not understood. For, since there is a deeper depth, the first depth is not depth in its truest sense.

However, the explanation is that the aspect of the depth of the depth (*Omek d'Omek*-עומק דעומק) utterly transcends the category of “depth-*Omek*” ([which relates to] length and width). Rather, it only is because we have no other name to call it by, that we call it the depth of the depth (*Omek d'Omek*-עומק דעומק), even though, in truth, it utterly transcends the category of “depth” (*Omek*-עומק). This refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, as His is in His essential exaltedness.

This aspect is drawn forth in all ten *Sefirot* and all ten powers of the soul, which we draw forth during the ten days of repentance, so that they too become thoroughly penetrated and imbued with the aspect of the essence indicated by the word “from the depths-*MiMa'amakim*” (This is similar to what was explained before, that in all ten levels from “the heads of your tribes etc.,” to “the drawer of your water,” there is an illumination of the aspect of the essential self.)

With the above in mind, we can understand the superiority of the service of *HaShem*-יהו"ה, blessed is He, indicated by the words, “From the depths I called You,” over and above service of Him indicated by the words, “With all my heart I sought You.” This is because the service indicated by the words, “With all my heart I sought You,” only refers to the

perfection and wholeness of the powers of the soul, whereas the service indicated by the words, “From the depths,” is in a way that in addition to the wholeness of the powers of the soul, they are penetrated and imbued by the essential self.

It is in this regard that the Psalm simply states, “A song of ascents,” without specifying who said it. Rather, “it is a song of ascents that is destined to be said by all the people of the world, and this song is destined to be said by [all] generations of the world.”

In other words, there is “a song of ascents, by Dovid,” in which although he was the King of Israel, and said the Psalms in the name of all of the Jewish people,<sup>172</sup> nonetheless, there is division in this. That is, there is one who “from his shoulders and up, is taller than all the people,”<sup>173</sup> and there are those under [him] etc. However, all this is because the essence is not present in this.

In contrast, this is not so of the simple “song of ascents,” “that is destined to be said by all the people of the world, for [all] generations of the world,” in which there is the aspect of the essential self, which is equally present in them all. (This is similar to what was explained before, that from the perspective of the aspect of the essence, there is caused to be oneness from “the heads of your tribes etc.,” until “the drawer of your water,” so that they are individuals who are as one.) In other words, it specifically is in the drawing forth to below to “all the people of the world” that the essential self is drawn forth.<sup>174</sup> (This is

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<sup>172</sup> See Midrash Tehillim 1:1; Yalkut Shimoni to Samuel II, Remez 165.

<sup>173</sup> Samuel I 9:2, explained in Ohr HaTorah, Vayera Vol. 4, p. 764b; Shir HaShirim Vol. 2, p. 414 and on.

<sup>174</sup> There is a small portion of the discourse missing here.

similar to what was explained before, that it is specifically the name (*Shem*-שם), which is in the aspect of concealment (*He'elem*) to a greater degree than the power (*Ko'ach*-כה) in which there is a drawing forth of the essential self.)

Now, it is through the general service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah and the ten days of repentance, in a way of essential nullification of self (*Bittul Atzmi*) to Him, coming from the essential self of the soul, that this is drawn down and imbued even in the revealed powers of the soul, even the lowest of powers, and we thereby likewise affect this Above, that a drawing down of the aspect of His essential exaltedness into revelation all the way down is caused, and through this, we fulfill *HaShem*'s-יהו"ה Supernal intention for "a dwelling place for the Holy One, blessed is He, in the lower worlds."<sup>175</sup>

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<sup>175</sup> Tanya, Likkutei Amarim, Ch. 36.

## Discourse 3

### “K’Nesher Ya’ir Kino - He was like an eagle arousing his nest”

Delivered on Shabbat Parshat Ha’azinu,  
13<sup>th</sup> of Tishrei, 5725  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>176</sup> “He was like an eagle arousing His nest... carrying them on His pinions.” In his discourse by this title of Shabbat Parshat Ha’azinu 5641,<sup>177</sup> (a summary of which is printed in *Hemshech “Yonati”* 5640),<sup>178</sup> his honorable holiness, the Rebbe Maharash, whose Hilulah we are celebrating, brings the commentary of Rashi to the verse, explaining that “He guided them with mercy and pity, like the eagle... who carries his young upon his wings etc.”

He then explains how it is in the analogue, namely, that although He has no form of a body,<sup>179</sup> we find that Above in *HaShem*’s יהוה Godliness, there also is the matter of 248-ה”ה limbs. For, as known, the 248-ה”ה positive *mitzvot* are “the

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<sup>176</sup> Deuteronomy 32:11

<sup>177</sup> To further illuminate, the way this year falls out is the same as the year that year fell out, that Shabbat Parshat Ha’azinu fell out on the 13<sup>th</sup> of Tishrei. (See the introduction to the discourse (Torat Menachem, Vol. 41 p. 65).)

<sup>178</sup> Sefer HaMaamarim 5640 Vol. 2, p. 554 and on; See the index (Mafteach) that “it is written here in summary form.” (Also see the discourse by this title of the year 5729 (Torat Menachem, Sefer HaMaamarim Tishrei p. 121 and on).)

<sup>179</sup> See the liturgical hymn “*Yigdal*” which is based on the commentary of the Rambam to Mishnah Sanhedrin, Perek Chelek (Ch. 10), the third foundation.

248-רמ"ה limbs of the King.”<sup>180</sup> About this the verse states, “carrying them on His pinions,” meaning, higher than His 248-רמ"ה limbs, these being the *mitzvot*.<sup>181</sup> This is the matter of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), through which an elevation higher than “the 248-רמ"ה limbs of the King,” is caused.

This is also the meaning of “He was like an eagle,” “who is merciful,” referring to the matter of the arousal of the abundant mercies (*Rachamim Rabim*)<sup>182</sup> of *HaShem*-יהו"ה, blessed is He, this being the aspect of Yaakov,<sup>183</sup> which also includes [the aspects of] Avraham and Yitzchak, as the verse states,<sup>184</sup> “Remember for the sake of Your servants, for Avraham, for Yitzchak, and for Yaakov.”

This is as explained in the discourse, that even a perfectly righteous *Tzaddik* needs the abundant mercies (*Rachamim Rabim*) of *HaShem*-יהו"ה, blessed is He, being that the body of the righteous *Tzaddik* also causes concealment. For, as known,<sup>185</sup> the matter of mercy (*Rachamim*) even applies to the upper worlds, in that they too are called “worlds-*Olamot*-עולמות,” in which the word “world-*Olam*-עולם” is of the root

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<sup>180</sup> See Tikkunei Zohar, Tikkun 30 (74a)

<sup>181</sup> Also see Likkutei Torah, Ha'azinu 78b; Discourse entitled “*K'Nesher*” 5675 (*Hemshech* 5672 Vol. 2, p. 670).

<sup>182</sup> Also see Likkutei Torah, Ha'azinu ibid. p. 1-2.

<sup>183</sup> See Zohar II 175b; Shaarei Orach of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see the discourse entitled “*K'Nesher*” 5678 (Sefer HaMaamarim 5678 p. 23 and on); 5682 (Sefer HaMaamarim 5682, p. 33 and on).

<sup>184</sup> Deuteronomy 9:27

<sup>185</sup> See Likkutei Torah, Bamidbar 3a and on.

“concealment-*He'elem*-העלם,”<sup>186</sup> and as the verse states,<sup>187</sup> “Your Kingship is the Kingship of all worlds.”

Now, we should (parenthetically) add to this based on what his honorable holiness, the Rebbe Rashab, whose soul is in Eden,<sup>188</sup> stated in explanation of the verse, “Your Kingship is the Kingship of all the worlds,” that the word “all-*Kol*-כָּל” has the numerical value of 50, referring to the fifty thousand Jubilees (*Yovlot*). That is, it is in regard to them that the verse states, “Your Kingship is the Kingship of **all (*Kol*-כָּל-50)** worlds” (the fifty-thousand Jubilees), all of which are solely from the aspect of Kingship-*Malchut*.

The explanation is that the fifty thousand Jubilees include all the particular ascents in all the worlds, all the way to the highest level of ascent etc.<sup>189</sup> For, as known<sup>190</sup> about the matter of the division of time into days and years etc., as it is in the worlds in general, the matter of years in the world below are considered as days in the world above it. From this we can understand the greatness of years as they are in the upper world, and how much more so, the matter of a Sabbatical (*Shmitah*), which is similar to the elevation and superiority of Shabbat over the six mundane days of the week. This being so, how much

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<sup>186</sup> See Likkutei Torah, Shlach 37d; Chukat 65a; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 355 [based on the teaching in Pesachim 50a]; Also see Kohelet Rabba 3:11 (3) toward the end [cited in Likkutei Torah, Bamidbar 5c]; Tikkunei Zohar, Tikkun 42 (82a); Sefer HaBahir, Section 10.

<sup>187</sup> Psalms 145:13

<sup>188</sup> In the discourse entitled “*Atem Nitzavim*” 5674 (*Hemshech* 5672 Vol. 1, Ch. 309).

<sup>189</sup> See Rabbeinu Bachaye to Leviticus 25:8; Sha”Ch Al HaTorah, Behar; Maamarei Admor HaZaken 5562 Vol. 2, p. 462; Sefer HaMaamarim 5635 Vol. 2 p. 434.

<sup>190</sup> See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ha’amanat Elokut, Ch. 12 (58b and on); Ohr HaTorah, Drushim L’Rosh HaShanah p. 2,089 and on.

more is it so in regard to the elevation and superiority of the Jubilee (*Yovel*), up to fifty-thousand Jubilees (*Yovlot*).

About this the verse states, “Your Kingship is the Kingship of all worlds,” meaning that even the ultimate elevation of fifty (“all-*Kol*-כל-50”) thousand Jubilees (*Yovlot*), is solely from the aspect of Kingship-*Malchut*. This is also why they are called “worlds-*Olamot*-תולמות” (“all worlds-*Kol Olameem*-עולמים”), in which the word “world-*Olam*-עולם” is of the same root as “concealment-*He’elem*-העלם.” How much more is this certainly understood in regard to this world (*Olam*-עולם) below, that it certainly is a matter of concealment (*He’elem*-העלם).

This is why even a righteous Tzaddik has hiddenness and concealment stemming from his body, as we find with our teacher Moshe, that [upon his ascent] he left his body in the world of Formation (*Yetzirah*),<sup>191</sup> and it only was Eliyahu who refined his body to such an extent that he ascended with his body etc.<sup>192</sup> Thus, because of the concealment and hiddenness stemming from the body, even a perfectly righteous Tzaddik needs the arousal of the abundant mercies (*Rachamim Rabim*) of *HaShem*-יהוה, blessed is He, this being the matter of “He was like an eagle etc.”

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<sup>191</sup> Also see *Hemshech* “*v’Kachah*” 5637 Ch. 88; Sefer HaMaamarim 5698 p. 214.

<sup>192</sup> See Ohr HaTorah, Noach 64b and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 22 and on.



## 2.

The discourse continues that for there to be the arousal of the abundant mercies (*Rachamim Rabim*) through repentance (*Teshuvah*), the matter of weeping is necessary. This is similar to what the verse states about the coming future,<sup>193</sup> “They shall come with weeping,” referring to the perfectly righteous *Tzaddikim*. How much more is this certainly so of one knows in his own soul and state and standing etc., that there certainly must be the matter of weeping in him, in the most literal sense, out of remorse over the past.

This is analogous of a person who goes to bathe in the river and begins to drown etc. He will [immediately] be filled with remorse, [saying to himself], “Why did I go bathing etc.” [It appears that this is the source for the story told amongst Chassidim<sup>194</sup> about a certain gentile from Vitebsk who began to drown and became filled with remorse over having gone bathing etc.]

In the analogue this refers to the descent of the soul into the body in this world, into the “many waters” (*Mayim Rabim*), these being the preoccupations of earning a livelihood etc.<sup>195</sup> As known, the matter of preoccupations in earning a livelihood, are the worries and concerns that he will lack sustenance etc., this being the beginning of all matters of descent etc. It is about this that there must be repentance (*Teshuvah*) and remorse etc., in a way of weeping.

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<sup>193</sup> Jeremiah 31:8; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6 and elsewhere.

<sup>194</sup> L'Shema Ozen (of the Rabbi and Chassid, Reb Shneur Zalman Duchman).

<sup>195</sup> See Torah Ohr, beginning of Parshat Noach.

About this the verse states,<sup>196</sup> “Those who pass through the valley of weeping (*Emek HaBacha*), they transform it into a wellspring etc.” Our sages, of blessed memory, explained,<sup>197</sup> “[The word] ‘Those who pass through-*Ovrei*-עוברי’ refers to those who transgress (*Ovream*-עוברים) the will of the Holy One, blessed is He. ‘The valley-*Emek*-עמק’ means that purgatory (*Gehinom*) is deepened for them (*Ma’amikim*-מעמיקים). ‘Of weeping-*HaBacha*-הבכא’ means that they weep (*Bochin*-בוכין) and cause tears to flow like a spring of foundations etc.” In other words, through weeping with tears in purgatory (*Gehinom*) the repair and refinement etc., is caused.

However, there is a way in which one does not need to reach the refinement and purification through purgatory (*Gehinom*). This is by returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) with weeping while he still is in this world. With this in mind, we can give another explanation to the verse, “Those who pass through the valley of weeping etc.,” that it refers (not only to purgatory (*Gehinom*), but also) to preoccupations and worry over earning a livelihood etc. For, it is about this, that repair must take place through weeping in serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), as mentioned above.

### 3.

The discourse continues [and explains] that through repentance (*Teshuvah*) the matter of “carrying them on His

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<sup>196</sup> Psalms 84:7

<sup>197</sup> Talmud Bavli, Eruvin 19a

pinions” comes about, meaning, higher than the 248-ה"ה *mitzvot* which are “the 248-ה"ה limbs of the King.” For, since he caused blemish and did not draw down the aspect of the garments through the 248-ה"ה positive *mitzvot*, it therefore becomes necessary to uplift him higher than them etc.

This also is the meaning of the words,<sup>198</sup> “Spreading His wings and taking them.” This is because the wings are the vessels (*Keilim*) of *HaShem* 's-ה"ה Supernal desire (*Ratzon*),<sup>199</sup> and the root of the vessels (*Keilim*) is higher than the garments (*Levushim*). For, as known,<sup>200</sup> the root of the vessels (*Keilim*) is from the Impression-*Reshimu*, this being the Impression of the [limitless light of the] Unlimited One, *HaShem*-ה"ה, blessed is He, which preceded the restraint of the *Tzimtzum*.<sup>201</sup>

With the above in mind, we can understand the matter of the ascent and elevation brought about through the descent of the soul below. For,<sup>202</sup> as the souls are before their descent to below, they are rooted in the innerness (*Pnimityut*) of the vessels (*Keilim*).<sup>203</sup> However, through their descent to manifest in the body below, they are elevated to the aspect of lights (*Orot*). That is, their ascent is from the aspect of “His organs,” (these being the vessels (*Keilim*), which are rooted in the Impression-*Reshimu*) to the aspect of “His life force.” For, as

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<sup>198</sup> Deuteronomy 32:11 *ibid*.

<sup>199</sup> See the beginning of *Hemshech* “*Yonati*” *ibid*.

<sup>200</sup> See Siddur Im Da”Ch 166a; *Hemshechs* 5672 Vol. 1, p. 15, p. 302; Sefer HaMaamarim 5670 p. 27 and on; 5692 p. 66 and on; 5710 p. 59 and on, and elsewhere.

<sup>201</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

<sup>202</sup> See *Hemshech* “*Yonati*” *ibid*. p. 12.

<sup>203</sup> Torah Ohr, Yitro 71a; Likkutei Torah, Shir HaShirim 8c

known,<sup>204</sup> even though “He and His life force are One; He and His organs are One,”<sup>205</sup> nonetheless, there is no comparison between the Oneness indicated by “He and His organs” and the Oneness indicated by “He and His life force.”

However,<sup>206</sup> all the above is according to the explanation<sup>207</sup> that the Impression-*Reshimu* is only an impression and a radiance of the light, in which case, it applies to make the distinction between “His organs” and “His life force.” However, according to the explanation<sup>208</sup> that the Impression-*Reshimu* is an impression of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as He filled all space before to the restraint of the *Tzimtzum*, it does not apply to make a distinction between “His organs” and “His life force.”

Based on this, it must be said that through the descent to below, there is an ascent to even higher than the aspect indicated by “His life force.” In other words, the ascent and elevation is even higher than the [lower] Name *HaShem*-יהו"ה,<sup>209</sup> (which is the aspect of the lights (*Orot*)),<sup>210</sup> meaning to higher than the letters of the Name *HaShem*-יהו"ה, the matter of which is constriction (*Tzimtzum*) [י], spreading forth (*Hitpashtut*) [ה], drawing down (*Hamshachah*) [ו], and expression (*Hitpashtut*)

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<sup>204</sup> See *Hemshech* “*Yonati*” *ibid.* p. 12.

<sup>205</sup> Introduction to *Tikkunei Zohar* 3b

<sup>206</sup> Also see the discourse entitled “*K’Nesher*” 5746.

<sup>207</sup> Also see *Sefer HaMaamarim* 5659 p. 193; 5660 p. 205

<sup>208</sup> See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 12-13; Also see *Sefer HaMaamarim* 5659 p. 193; 5660 p. 205 *ibid.*

<sup>209</sup> Also see *Likkutei Torah*, *Ha’azinu* *ibid.*

<sup>210</sup> See *Hemshech* 5672 Vol. 1, p. 417

[ה],<sup>211</sup> and even higher than the simple Name *HaShem*-יהו"ה which is beyond explanation, to the point that the Name is beyond letters etc.<sup>212</sup> This aspect is reached by us arousing the abundant mercies (*Rachamim Rabim*) of *HaShem*-יהו"ה, blessed is He.

#### 4.

This then, is the meaning of the verse,<sup>213</sup> “He was like an eagle arousing His nest... carrying them on His pinions.” This verse indicates the greatness of the Jewish people, not just the righteous *Tzaddikim*, but every single Jew, as the verse states,<sup>214</sup> “Your people are all righteous *Tzaddikim*,” being that they are “a shoot of My planting, My handiwork etc.” (as in the continuation of the verse).

In other words, every single Jew is the handiwork of the Holy One, blessed is He, and they are sustained in an eternal way, in which change is utterly inapplicable.<sup>215</sup> Except that this matter can possibly be concealed, which is why [before the soul

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<sup>211</sup> See Likkutei Torah, beginning of Beshalach; Sefer HaMaamarim 5656 p. 366 and on.

<sup>212</sup> See 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*); Shnei Luchot HaBrit 5a; *Hemshech* 5666 p. 431 and on; *Hemshech* 5672 *ibid*. 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); 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>213</sup> Deuteronomy 32:11

<sup>214</sup> Isaiah 60:21; Mishnah, Sanhedrin 10:1

<sup>215</sup> See Emek HaMelech, Shaar Tikkunei HaTeshuvah, Ch. 3, cited in Iggeret HaKodesh, Vol. 1, p. 147.

descends] “he is given an oath; be righteous,”<sup>216</sup> that this should be drawn down and come into revelation, which itself is the proof that it also is present in a concealed way.

For, if it was not present in a concealed way, not even in concealment that has no [tangible] existence, it could not come into revelation. However, since “he is given an oath; be righteous,” it must be said that this matter is present but concealed, or is in a state of gestation (*Ibbur*) etc.<sup>217</sup> Therefore, through toiling in service of *HaShem*-יהו"ה, blessed is He, this can be brought into revelation.

Thus, due to this, each and every Jew reaches even higher than the [lower] Name *HaShem*-יהו"ה, all the way to the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who has no cause or reason that precedes Him etc.

This is why the Holy One’s conduct with the Jewish people, is compared to an eagle who carries his young on his wings, saying, “It is better that the arrow pierces me.”<sup>218</sup> That is, even though, at first glance, how does it apply to say this about to the Holy One, blessed is He, nonetheless this is the question that the upper court of law<sup>219</sup> demand and argue with the Holy One, blessed is He, and it indeed is a questionable matter for the Holy One, blessed is He. However, even so, the

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<sup>216</sup> Talmud Bavli, Niddah 30b; Also see at length in the discourse entitled “*Padah b’Shalom Nafshi* – He redeemed my soul in peace” of the 19<sup>th</sup> of Kislev, 5720, translated in *The Teachings of The Rebbe 5720*, Discourse 6.

<sup>217</sup> See Tanya, *Likkutei Amarim*, Ch. 14 and elsewhere.

<sup>218</sup> Rashi to Deuteronomy 32:11 *ibid*.

<sup>219</sup> See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Six (*Gevurah*)

Holy One, blessed is He, conducts Himself with the Jewish people in a way that transcends calculations etc.<sup>220</sup>

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<sup>220</sup> The ending of this discourse is missing.





## Discourse 4

“*Keter Yitnu Lecha HaShem Elo*”*heinu -  
A crown is given to You, HaShem our God*”

Delivered on the 2<sup>nd</sup> day of Sukkot, 5725  
By the grace of *HaShem*, blessed is He,

1.

We recite,<sup>221</sup> “A crown is given to You, *HaShem*-יהו"ה our God, by the angels, the Supernal multitudes, and by Your people Israel who assemble below.” This is the matter of the coronation of *HaShem*-יהו"ה, blessed is He, which takes place on Rosh HaShanah, only that on Rosh HaShanah it is covered over (*BaKeseh*-בכסה).<sup>222</sup> Then, “on the day of our festival (*Yom Chageinu*-יום הגינו),” referring to the Holiday of Sukkot, it is drawn forth and becomes revealed.<sup>223</sup>

This is also the meaning of the verse,<sup>224</sup> “You shall take for yourselves on the first day etc.,” about which it states in holy books<sup>225</sup> that the words “on the first day-*BaYom HaRishon*-ביום הראשון” have the same numerical value as the word

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<sup>221</sup> In the Kedushah of the Musaf prayer – This discourse is a continuation of the preceding discourses of this year, the discourse entitled “*Ze HaYom* – This day is the beginning of Your works,” of the 2<sup>nd</sup> day of Rosh HaShanah, Discourse 1, and the discourse entitled “*Shir HaMaalot* – A song of ascent,” of Shabbat Parshat Vayeilech, Shabbat Shuvah, 6<sup>th</sup> of Tishrei, Discourse 2.

<sup>222</sup> Psalms 81:4; See Talmud Bavli, Rosh HaShanah 8a and on.

<sup>223</sup> See Likkutei Torah, Drushei Rosh HaShanah 54c and on.

<sup>224</sup> Leviticus 23:40

<sup>225</sup> Megaleh Amukot cited in Likkutei Torah, Shmini Atzeret 85d

“Crown-*Keter*-כתר-620,” since that is when the coronation is drawn into revelation.

This is brought about through taking the four species, as the verse continues, “You shall take for yourselves [on the first day] the fruit of a citron tree, the fronds of date palms, twigs of a Myrtle tree, and brook willows.” However, we must understand why these four species were chosen, that specifically through them, the matter of the coronation is drawn down and revealed below.

Now, it is explained<sup>226</sup> that these four species were specifically chosen because they indicate the matter of oneness (*Achdut*). That is, just as on Rosh HaShanah there is the matter of oneness (*Achdut*), as the verse states,<sup>227</sup> “You are standing this day, all of you etc.,” individuals who are as one,<sup>228</sup> so likewise, the matter of oneness (*Achdut*) must be present in our service of *HaShem*-יהוה, blessed is He, on the holiday of Sukkot, which comes in continuation of Rosh HaShanah. This is the matter of taking the four species, which indicate the matter of oneness (*Achdut*).

However, this explanation does not yet suffice. For, in the four species there (not only is the matter of oneness, but) there also is the matter of multiplicity. For, in regard to the Etrog, which Torah calls “the fruit of the citron tree (*Pri Etz HaDar*-פרי עץ הדד-הדר),” it is called this because it is the fruit “that

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<sup>226</sup> See Maamarei Admor Hazaken 5568 Vol. 1, p. 447; Siddur Shaar HaLulav 261c and on; 264d and on; *Hemshech* “v’*Kachah*” 5637 Ch. 87; Also see the end of the discourse entitled “*U’Lekachtem Lachem*” 5675 (*Hemshech* 5672 Vol. 2, p. 679), and elsewhere.

<sup>227</sup> Deuteronomy 29:9

<sup>228</sup> *Likkutei Torah*, beginning of Nitzavim.

resides (*HaDar*-הדר) on the tree from year to year,”<sup>229</sup> meaning that it withstands the atmospheric changes of the four yearly seasons [and continues to grow from year to year]. However, even though it withstands the atmospheric changes of the four yearly seasons, indicating the matter of oneness (*Achdut*), nonetheless, there also are four distinct yearly seasons and atmospheric changes.

This also is so of the Lulav, which the Torah calls “fronds (*Kapot*-כפות) of date palms,” about which our sages, of blessed memory, stated<sup>230</sup> that its fronds must adhere (*Kefotim*-כפותים) to each other. Now, even though the [fronds] adhere to each other as one, they nonetheless are several fronds rather than a single frond, since in a single frond, the matter of adhering to each other (*Kapot*-כפות) cannot apply. Rather, only when there are several fronds, does the matter of adhering (*Kefotim*-כפותים) to each other apply. This being so, even though their adhesion to each other indicates the matter of oneness (*Achdut*), nonetheless, there also is a matter of multiplicity here, being that the [lulav] consists of several fronds.

This also is so of the “twigs of a Myrtle tree,” which must have “three leaves emerging from a single stem.”<sup>231</sup> Even though their emergence from a single stem indicates the matter of oneness (*Achdut*), nonetheless, there also is a matter of

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<sup>229</sup> Talmud Bavli, Sukkah 35a

<sup>230</sup> See Talmud Bavli, Sukkah 32a; Shulchan Aruch of the Alter Rebbe, Orach Chayim 645:3

<sup>231</sup> Talmud Bavli, Sukkah 32b *ibid*; Tur and Shulchan Aruch, Orach Chayim 646:3; Shulchan Aruch of the Alter Rebbe, Orach Chayim 645:2

multiplicity here, in that there specifically must be three [leaves] and not one.

This also is so of the “brook willows,” which “grow together [in brotherhood] (*Achvah*-אהוה).”<sup>232</sup> Here too, the matter of “togetherness-*Achvah*-אהוה” only applies where there is multiplicity. In contrast, where there is only one, the word “togetherness-*Achvah*-אהוה” does not apply, as in the verse,<sup>233</sup> “There is a lone and solitary man... who has neither son nor brother-*Ach*-אה.”

We thus find that [besides the matter of oneness] all four species also have the matter of multiplicity and division. Therefore, this is unlike our service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah and Yom HaKippurim, which is in a way of oneness, without multiplicity and division. This is why on Rosh HaShanah “all sounds coming from the Shofar are fit,”<sup>234</sup> and on Yom HaKippurim the service is performed in linen (*Bad*-בד) garments,<sup>235</sup> which grows in a way that “each stalk is on its own-*Bad b'Bad*-בד בבד,”<sup>236</sup> indicating the matter of oneness (*Achdut*),<sup>237</sup> this being the negation of multiplicity and division.

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<sup>232</sup> Rashi cited in Maamarei Admor HaZaken and Siddur ibid. See Talmud Bavli, Shabbat 20a that the “willow-*Aravah*-ערבה” is called “fraternity-*Achavanah*-אהוונה.”

<sup>233</sup> Ecclesiastes 4:8

<sup>234</sup> Talmud Bavli, Rosh HaShanah 27b

<sup>235</sup> Leviticus 16:4

<sup>236</sup> Talmud Bavli, Zevachim 18b and Rashi there.

<sup>237</sup> See Ateret Rosh, Shaar Yom HaKippurim, Ch. 2 and on (28a and on); Maamarei Admor HaEmtza'ee, Sukkot (Devarim Vol. 4), p. 1,232 and on, and elsewhere.

## 2.

Now to understand this, we must preface with what was explained before<sup>238</sup> on [the verse],<sup>239</sup> “I will exalt You, my God, the King,” that the word “my God-*Elo*” *”הַיִּי-אלה”* has two opposite meanings. That is, “my God-*Elo*” *”הַיִּי-אלה”* is a term meaning power (*Ko’ach*-כֹּחַ) (as in the verse,<sup>240</sup> “He took away the mighty (*Eilei*-אֵילֵי) of the land”) and is also a term meaning “Godliness-*Elo*” *”הוֹט-אלהוּת”*, referring to the matter of the light (*Ohr*-אוֹר).

Now, light (*Ohr*-אוֹר) and power (*Ko’ach*-כֹּחַ) are two opposites. That is, by definition, light (*Ohr*-אוֹר) adheres to its source, in a way that its adhesion is revealed. Moreover, light (*Ohr*) reveals its source, but does not affect any change in its luminary (*Ma’or*). In contrast, by definition, a power (*Ko’ach*-כֹּחַ) is separate from its source and affects change in it.

Nonetheless, there is also an element of superiority to a power (*Ko’ach*-כֹּחַ), over and above light (*Ohr*-אוֹר). That is, light (*Ohr*-אוֹר) does not bring a matter of novelty about, whereas specifically a power (*Ko’ach*-כֹּחַ) brings a matter of novelty about, this being the general matter of novel coming into being, in a way that the novelty comes into being something from nothing (*Yesh MeAyin*). In this, the strength of its source is seen to a greater degree than in the matter of light (*Ohr*-אוֹר).

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<sup>238</sup> In the preceding discourse of this year, 5725, entitled “*Zeh HaYom – This day is the beginning of Your works,*” Discourse 1, Ch. 3 (Sefer HaMaamarim 5725, p. 5).

<sup>239</sup> Psalms 145:1

<sup>240</sup> Ezekiel 17:13

Now, since Above, the Godly power has both these elements of superiority; the superior element of the power (*Ko'ach*-כח), which brings the matter of novelty about, as well as the superior element of the light (*Ohr*-אור), which affects no change in its Source and is in a state of [recognizable] adhesion to its Source, this is why, as explained, the word “my God-*Elo*” *הי-אלה*” includes both the matter of the power (*Ko'ach*-כח) as well as the matter of the light (*Ohr*-אור), indicating that it has both elements of superiority.<sup>241</sup>

### 3.

However, we must better understand<sup>242</sup> why it must be said that the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) also has the superior element of the light (*Ohr*-אור), in that it is in a state of adhesion to its source. That is, this makes sense in relation to the superior element of the light (*Ohr*), that it affects no change in its Source. For, this indeed must be, being that Above, in *HaShem*'s-יהו"ה Godliness, the matter of change does not apply, Heaven forbid to think so, as the verse states,<sup>243</sup> “I *HaShem*-יהו"ה have not changed.”

However, it is not understood why it must be said that the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) is not separate from its Source. On the contrary, at

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<sup>241</sup> Also see the discourse entitled “*U'Lekachtem*” *ibid.* (*Hemshechs* 5672 *ibid.* Ch. 330 (p. 678)).

<sup>242</sup> See the discourse entitled “*LeMaan Da'at*” of Shabbat, Chol HaMoed Suktot 5675 (*Hemshech* 5672 *ibid.* Ch. 331 (p. 680) and on).

<sup>243</sup> Malachi 3:6

first glance, it would make sense to say that the power of the Actor (*Koach HaPo'el*) is indeed separate from its Source. This is because the power of the Actor (*Koach HaPo'el*) is a matter that generally only applies after the restraint of the *Tzimtzum*. This is because, before the restraint of the *Tzimtzum*, the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, filled the whole space of the void, and the matter of the existence of worlds was altogether inapplicable.<sup>244</sup>

More specifically, the power of the Actor (*Koach HaPo'el*) is lower than the world of Emanation (*Atzilut*). For, just as novel existence was inapplicable before the restraint of the *Tzimtzum*, meaning, [as it was] in the aspect of the general world of Emanation (*Atzilut d'Klallut*), so likewise, it is not applicable for there to be the novel existence of a [tangible independent] “something” (*Yesh*) in the particular world of Emanation (*Atzilut d'Pratut*). In other words, even from the perspective of the *Sefirah* of Kingship-*Malchut* [the tenth *Sefirah*] as she is in the world of Emanation (*Atzilut*), the existence of a [tangible independent] “something” (*Yesh*) does not apply.

Thus, for there to be the matter of the coming into being of the novel existence of “something” (*Yesh*) through the power of the Actor (*Koach HaPo'el*), the first restraint of *Tzimtzum* had to precede it, this being *Tzimtzum* in the aspect of the general world of Emanation (*Atzilut d'Klallut*), and there then also needed to be the subsequent *Tzimtzum* and separation between the particular world of Emanation (*Atzilut d'Pratut*) and the worlds of Creation, Formation, and Action (*Briyah*,

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<sup>244</sup> See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

*Yetzirah, Asiyah*), this being the matter of the screen (*Masach*) and partition (*Parsa*), as known. Now, since the power of the Actor (*Koach HaPo'el*) specifically comes after the separation of *Tzimtzum* and the partition (*Parsa*), at first glance, it seems to be in a way of separation from its Source.

Likewise, at first glance, it seems that this must be because of the way the creations are brought into novel existence through the power of the Actor (*Koach HaPo'el*). For, being that the creations are limited, and moreover, the time of their existence is limited, in that “the duration of the world is six-thousand years,”<sup>245</sup> this necessarily means that the power of the Actor (*Koach HaPo'el*) that brings the creations into being is also limited. This is because an unlimited power cannot manifest in a limited something. Thus, the limitation of the power is brought about specifically through its separation from its Source. This is because when it adheres to its Source it is limitless, and only as it is separate from its source does it become a limited power.

At first glance, this also seems to be proven by the sense of separateness that created beings have. That is, since according to their own senses, created beings are separate [from their Source], this means that the way they are brought into being is necessarily in a way of separateness. For, if this was not so, how could they possibly have a sense of separateness [from their Source]? This proves that the power that brings them into being, also has some room for a matter of separateness.

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<sup>245</sup> Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a



Based on this, at first glance, it must be said that the power of the Actor (*Koach HaPo'el*) is unlike the light (*Ohr-אור*) which adheres to its Source, but rather is separate from its Source, and its relation to the matter of light (*Ohr-אור*) is only insofar that it does not affect any change in its Source.

However, [in answer to this] the explanation is that besides the primary and foundational matter, which is a simple matter that require no proof or sign at all, this being the faith that “there is no place devoid of Him,”<sup>246</sup> and “there is nothing outside of Him,”<sup>247</sup> meaning that even the created beings are not something outside of Him, Heaven forbid to think so, and this being so, how much more is it so, that the power of the Actor (*Koach HaPo'el*) which brings them into being, **certainly** is not outside of Him, as something separate, and this matter is firmly established in every Jew as a matter of simple faith, without the need for proofs or explanations etc., (as explained in Tanya).<sup>248</sup>

Moreover, even from the perspective of intellectual comprehension, it is understood that it must be said that the power of the Actor (*Koach HaPo'el*) is not separate, Heaven forbid to think so. That is, it is **not** like the power [manifest] in an object that is thrown, which becomes separate from the power of the hand [of the one who threw it] as will be explained.

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<sup>246</sup> Tikkunei Zohar, Tikkun 57 (91b)

<sup>247</sup> Tanya, Likkutei Amarim, Ch. 21

<sup>248</sup> Tanya, Likkutei Amarim, Ch. 42 (60b)

4.

This may be better understood by prefacing with the explanation in part two of Tanya,<sup>249</sup> that the creation of the heavens and earth is unlike a craftsman who makes a vessel, after which the vessel no longer requires the craftsman [to keep it in existence]. That is, even when his hands are withdrawn from it and he goes out to the marketplace, the vessel continues to exist, literally in the same form and image as it came from the hands of the craftsman.

This is because the craftsman did not introduce anything new to the existence of the substance matter of the vessel, and his action only affected a change in its form, which only is a change from something to something. In contrast, the act of creating the heavens and earth is the creation of something from nothing (*Yesh MeAyin*), and therefore the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) must be constant and unceasing.

As known,<sup>250</sup> there even is proof for this from [the example of] a stone throne from below to above. That is, since a novelty is introduced to the stone, which is in opposition to its nature [to fall], therefore it only persists as long as the power of the thrower propels the stone. However, once the power of the thrower dissipates and ceases, the stone returns to its nature to fall. Now, as this relates to the novelty of the coming into being

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<sup>249</sup> Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 2.

<sup>250</sup> See Sefer HaMaamarim 5643 p. 40; 5660 p. 65 and on; 5664 p. 3 and on; *Hemshech* 5672 Vol. 1, p. 95 and on; Sefer HaMaamarim 5693 p. 536.

of the worlds, [this means that] the power that brings the worlds into novel existence must be constant in them etc.

To further explain, in truth, in regard to the conduct of the One Above (such as the creation of the worlds and the like), being that *HaShem*-יהו"ה, blessed is He, is [all powerful and] capable of the impossible, it neither is fitting nor applicable to say that it must be one way or another way because of some likeness in the creations themselves.<sup>251</sup>

This is especially so when discussing the coming into being of novel creation. For, since the general matter of the creation of something from nothing is altogether not within the capacity of the creations [to fathom], but is solely in the capacity of the Creator, *HaShem*-יהו"ה, blessed is He,<sup>252</sup> it therefore is certainly inapplicable to bring proofs or questions based on examples found in created beings.<sup>253</sup>

However, even so, as known,<sup>254</sup> it arose in His Supernal will that all matters (including the matter of the coming into being of novel creation from nothing to something) be in a way that everything may be understood according to intellect (there is room for it to be understood intellectually) and should accord to the intellect etc. Thus, only from this perspective does it apply to bring proof from the power of the thrower, which propels the stone as long as it is being propelled upward, and that the same is so of the coming into being of novel creations,

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<sup>251</sup> See *Shaalot uTeshuvot HaRashba*, Vol. 1, Section 418, cited in *Sefer HaChakirah* of the *Tzemach Tzedek* p. 34b and on.

<sup>252</sup> *Tanya*, *Iggeret HaKodesh*, Epistle 20 (130b), and elsewhere.

<sup>253</sup> Also see *Moreh Nevuchim* 2:17, 3:20-21

<sup>254</sup> See *Sefer HaMaamarim* 5658 p. 120; 5692 p. 425

in that the power of the Actor must constantly be in the acted upon (*Ko'ach HaPo'el BaNifal*).

However, there still seems to be room to say that the power of the Actor (*Ko'ach HaPo'el*) is separate from its Source, just as the power of the thrower becomes separate from the power in the hand of the thrower. In other words, not only does the analogy of the power in the thrown object only demonstrate that novel creation needs the constant power of the Actor (*Ko'ach HaPo'el*) to be in it, (just as throughout the time that the stone is propelled upward it requires the power of the thrower), nonetheless, this does not prove that the power of the Actor (*Ko'ach HaPo'el*) is in a state of adhesion to its Source [in the Actor] and is not separate from it.

On the contrary, from the analogy of the power in a thrown object, the very opposite can be proven.<sup>255</sup> For, in throwing a stone from below to above, even though it is true that with the cessation of the power of the thrower, the ascent of the stone will also cease, nevertheless, as long as the power of the thrower is in the stone, the nature of the stone is changed to ascend from below to above, and this is so even though it already became separate from the power in his hand.

In other words, even though the power of the thrower is measured and limited, as is so of the power of the human hand in general (even as it still is in his hand), how much more is this so, of the power of the thrower as it manifests in the stone and propels it, that it is doubly limited, in that it also is separate from the power as it is in his hand. Nonetheless, it is in his power

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<sup>255</sup> Also see Sefer HaMaamarim 5660 and 5664 *ibid*.

and ability to affect a novelty in the stone that is the opposite of its nature.

It thus also seems possible to say that this is so of the coming into being of the creation of something from nothing. That is, since it only is for the limited duration of “the six-thousand years of the world,” it can be that the power of the Actor (*Ko’ach HaPo’el*) which brings it to being could be separate from its Source (like the power in a thrown object as it is separate from the hand) but even so, it has the power and ability to affect the novelty of the coming into being of something from nothing, (similar to the novelty affected in the propulsion of the stone from below to above, which is the opposite of its nature).

## 5.

However, [in answer to this] the explanation is that the proof that the power of the Actor (*Ko’ach HaPo’el*) adheres to its Source, is from the acts of the Creator as He conducts the creations **after** they have been brought into existence. For, in the analogy of throwing a stone, once a person has thrown the stone, he no longer has any control or dominion whatsoever over the trajectory that the stone will travel. For, since the power that propels the stone has become separate from his hand, he can no longer change it etc.

In contrast, in the creation of the heavens and the earth, even after the world was created, we see that there are many changes in the way bestowal comes from Above, both in regard to the world at large, as well as in regard to a person who serves

*HaShem*-יהו"ה, blessed is He, this being the ultimate intent of the creation, as our sages, of blessed memory, stated,<sup>256</sup> “[The word] ‘In the beginning-*Bereishit*-בראשית’ means ‘for the Jewish people,’ who are called ‘the beginning-*Reishit*-ראשית.’”

An example of this is the spiritual bestowal and drawing down of Godly revelation in one’s soul and in the world, when his service of *HaShem*-יהו"ה, blessed is He, is specifically as it should be. For example, in the study of Torah, if a person is meritorious, it becomes an elixir of life for him, but if he is not meritorious it becomes the opposite, Heaven forbid.<sup>257</sup>

Similarly, there are many different changes in serving *HaShem*-יהו"ה in prayer (*Tefillah*). For, in addition to the general matter of prayer (*Tefillah*) being “a ladder that is set earthward and its head reaches heavenward,”<sup>258</sup> and there are many rungs on a ladder, this being the matter of changes, there also are the changes that sometimes his requests are fulfilled and sometimes etc.

Similarly, in prayer (*Tefillah*) itself, there are various changes and variations in serving Him. That is, when one’s contemplation (*Hitbonenut*) in prayer is solely to know the matter intellectually, then even though he has the intellectual wealth, it nonetheless does not affect him in any way etc. In contrast, when one’s intention in contemplating (*Hitbonenut*) is to arouse love and fear of *HaShem*-יהו"ה during prayer, and more importantly, to affect his conduct throughout the day in

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<sup>256</sup> See Rashi and Ramban to Genesis 1:1

<sup>257</sup> See Talmud Bavli, Yoma 72b

<sup>258</sup> See Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

actual deed, being that “action is most important,”<sup>259</sup> he then has both the intellectual wealth and the action, done in a way of closeness to *HaShem*’s יהו"ה Godliness etc.

Now, since our service of *HaShem*-יהו"ה, blessed is He, is itself the ultimate intention in creation (as mentioned above), therefore, based on the changes in our service of Him, changes are also caused in the conduct of the world.

In general, this is the difference between the time of the Holy Temple and the time of exile. That is, during the time of the Holy Temple there was bestowal in abundance, “each man under his vine and under his fig tree.”<sup>260</sup> Moreover, in addition to the abundance of bestowal in the conduct of the natural order, there also were miracles that transcended the natural order. This is as our sages, of blessed memory, stated,<sup>261</sup> “Ten miracles were wrought for our ancestors in the Holy Temple etc.” In contrast, this is not so during the time of the exile, when “because our sins we were exiled from our land,”<sup>262</sup> at which time the conduct is in the opposite way etc.

Now, since even after the world was created, there are various changes to the way the world is conducted according to His will, blessed is He, this proves that the power of the Actor (*Ko'ach HaPo'el*) that brings the creations into being, is not separate from its Source, Heaven forbid to think so. In other words, it is **not** like the throwing of the stone, in which the power manifest in the stone becomes separated from the hand

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<sup>259</sup> See Mishnah Avot 1:17

<sup>260</sup> See Kings I 5:5; Micah 4:4

<sup>261</sup> Mishnah Avot 5:5

<sup>262</sup> See the holiday Musaf liturgy.

of the thrower, and it therefore is impossible for him to change the course of its trajectory etc.

6.

However, even this proof is not yet sufficient. For, even in the analogy of the power manifest in an object that is thrown, once it separates from the hand of the thrower, if he can run after [the trajectory of] the stone and catch it, he can change its trajectory, even though the power of the thrower, which propels the stone, has already separated from him.

This being so, at first glance, it seems that the same could be said about the coming into being of novel creation. That is, [it could be said] that the power of the Actor (*Ko'ach HaPo'el*) is separate from its Source [in the Actor] and the fact that there are changes in the conduct of the creation, stems from new drawings forth from Him, blessed is He, in addition to the power of the Actor (*Ko'ach HaPo'el*) that already became separate from its Source to bring novel creations into being.

More specifically, the changes in the conduct of creation after the world was already created, are in regard to miracles that transcend the natural order, and even in the conduct of the natural order itself. This being so, it goes without saying that when it comes to changes in miraculous matters that transcend the natural order, it can be said that they come about through a new drawing forth from Him, blessed is He. This is because the general matter of miracles is the matter of overriding the natural order. However, beyond this, even about changes in the



conduct of the natural order itself, it can be said that this is due to a new drawing forth from *HaShem*-יהו"ה, blessed is He. Therefore, it cannot be proven from this that the power of the Actor (*Ko'ach HaPo'el*) adheres to its Source [in the Actor] and is not separate from it.

However, the explanation is<sup>263</sup> that proof that the power of the Actor (*Ko'ach HaPo'el*) adheres to its Source and is not separate from Him, is from the fact that the world is sustained constantly. This is so of the hosts of the earth, who are sustained as species, and how much more so, of the hosts of the heavens, who are sustained as individuals.<sup>264</sup> About this the verse states,<sup>265</sup> "The heavens declare the glory of God," and,<sup>266</sup> "Raise your eyes on high and see Who created these! He brings their legions forth by number... by the abundance of His power and by the vigor of His strength, not one is missing!"

Now, it obviously must be said that they do not exist on their own, being that, in and of themselves, their existence dissipates. For since they were brought into being (in that nothing can create itself) they necessarily must decompose and dissipate, since anything that is brought into being must decompose and be lost. In other words, it is not just possible that they will decompose and be lost, but they necessarily must decompose and be lost in actuality. This is as in the known

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<sup>263</sup> Also see Sefer HaMaamarim 5660 and 5664 *ibid*.

<sup>264</sup> Also see the second discourse entitled "*Ein Aroch*" 5694 Ch. 30 (Sefer HaMaamarim 5711 p. 142).

<sup>265</sup> Psalms 19:2

<sup>266</sup> Isaiah 40:26

principle,<sup>267</sup> that “whatever is possible for a species necessarily comes into actuality etc.”

However, since they are not destroyed, but remain sustained in their existence, whether it is the hosts of the earth in their species or the hosts of the heavens in their individuals, and as stated in Talmud Yerushalmi<sup>268</sup> to the verse,<sup>269</sup> “These are the chronicles of the heavens and earth when they were created,” that “they are as strong [now] as on the day they were created,” this is clear proof that the power of the Actor (*Ko'ach HaPo'el*) is not separate, Heaven forbid that one think so, but adheres to its Source.

In other words, it is because the power adheres to its Source that it is eternal, and it therefore is by means of this that the creations are sustained in a way they are not destroyed. In contrast, if the power was separate from its Source, there then would need to be changes in it, for there is no similarity to how it is at the beginning, when it is first drawn forth and is close to its Source, in comparison to how it is at the end of being drawn forth, when it is distant from its Source.

Thus, due to this, there would have to be a difference between the beginning of the creation and the period that follows afterwards, meaning, that there would have to be a weakening of the creation, this being the matter of its decomposition and cessation, in that it would have to continuously decompose and dissipate [to a greater and greater extent]. That is, it would be like what Rabbeinu Bachaye

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<sup>267</sup> Moreh Nevuchim Part 2, Ch. 1, Iyun 3

<sup>268</sup> See Talmud Yerushalmi, Brachot 1:1; Sefer HaChakirah of the Tzemach Tzedek 4a, 62a, 103a and on. Also see *Hemshech “Mayim Rabim”* 5636 Ch. 33.

<sup>269</sup> Genesis 2:4

writes,<sup>270</sup> that from the moment a baby is born he begins to dry out [and age].

It therefore must be said that it only is because the power of the Actor (*Ko'ach HaPo'el*) adheres to its Source, that the heavens and earth are sustained in a way they are as strong [now] as the day they were created, without any decomposition or weakening at all.

Now, in regard to what our sages, of blessed, memory, stated,<sup>271</sup> “The world will exist for six-thousand years, and for one [thousand years] it will be destroyed,” this is not a matter of destruction brought about by the weakening of its powers etc. For, throughout the duration of the six-thousand years they are as strong as they day they were created. Rather, so it arose in His will, blessed is He, that the world that is as strong as the day it was created, will be destroyed after six-thousand years.

More specifically, based on what is explained elsewhere<sup>272</sup> about the matter that “[for] one [thousand years] it will be destroyed,” what is meant is not that the bestowal will cease, but it rather is like how it will be at the resurrection [of the dead], that there will be souls in bodies, but the bodies will be unlike the physical bodies in our times.

That is, they will neither be coarse, nor will they be as physical. The same so of [the matter of] “[for] one [thousand years] it will be destroyed.” That is, then too, the heavens and

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<sup>270</sup> Perhaps the intention is to what Rabbeinu Bachaye writes in his commentary to Genesis 1:28 (the note of the Rebbe to the aforementioned discourse entitled “*Ein Aroch*” – Sefer HaMaamarim 5711 *ibid.*)

<sup>271</sup> Talmud Bavli, Rosh HaShaanah 31a; Sanhedrin 97a

<sup>272</sup> See Ohr HaTorah to Tehillim (Yahal Ohr) p. 720 and on; Ohr HaTorah, Shir HaShirim Vol. 1, p. 9 and on; Sefer HaMaamarim 5627 p. 264 and on, and elsewhere.

the earth will exist, except that they will ascend to a much higher level, and will no longer be coarse etc. This ascent will be to such an extent that in comparison to the current state of the existence of the world, it is called “destruction.”

Proof for the fact that it cannot be said that there will be a cessation to the bestowal, so that they actually will dissipate and be lost, is that the sages [specifically] said, “The world will exist for six-thousand years, and for one (meaning one-thousand) it will be destroyed.” Now, if the cessation of bestowal was in a way of actual loss and cessation, the statement “and for one [thousand years it will be destroyed etc.],” would not apply.

From all the above it is understood that the constant sustainment of the world, which continues without any decomposition and weakening, proves that the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) is not separate [from its Source], Heaven forbid to think so, but it adheres to its Source.

## 7.

However, based on the above explanation, that the power of the Actor (*Ko'ach HaPo'el*) adheres to its Source, we must understand how it has the element of superiority of a power (*Ko'ach*-כה) relative to the light (*Ohr*-אור) in regard to the matter of novelty.

To elucidate, it was explained before<sup>273</sup> that the difference between a power (*Ko'ach*-כֹּחַ) and a light (*Ohr*-אוֹר) is that light (*Ohr*-אוֹר) is the matter of revelation (*Giluy*). That is, because it adheres to its Source it therefore reveals its Source, and just as the light (*Ohr*) itself is not a matter of novelty, therefore its effect is also not in a way of novelty.

It is in this that there is an element of superiority to the power (*Ko'ach*-כֹּחַ) over and above the light (*Ohr*-אוֹר). For, since the power (*Ko'ach*-כֹּחַ) is in a state of concealment (*He'elem*), in that it is not in a state of [recognizable] adhesion to its Source, but is like something separate from it, meaning that it is like something novel, therefore its effect is also in a way of novelty.

The likeness to this Above in *HaShem*'s-יהו"ה Godliness, is the matter of the novelty of creation of something from nothing. That is, it is [specifically] in this, that there is the revelation of the power (*Ko'ach*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He. For, the power to bring something into existence from nothing is specifically [only] within the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, being that His existence is intrinsic to Him and He is not caused by any cause that preceded Him, Heaven forbid to think so. Therefore, it is solely within His power and ability to create something from absolute nothingness and zero, literally.<sup>274</sup>

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<sup>273</sup> In the preceding discourse entitled “*Zeh HaYom – This day is the beginning of Your works,*” Discourse 1, Ch. 5 (Sefer HaMaamarim 5725 p. 8 and on).

<sup>274</sup> Tanya, Iggeret HaKodesh, Epistle 20 (130b).

This matter specifically comes in the power (*Ko'ach*-כח),<sup>275</sup> and not in the light (*Ohr*-אור). This is because the power (*Ko'ach*-כח) is the aspect of concealment (*He'elem*) and is like something separate from its Source, like something that is novel, as explained before.

However, based on the explanation above, that even the power of the Actor (*Ko'ach HaPo'el*) adheres to its Source, we must understand how it has the power of novelty, being that it is the aspect of concealment (*He'elem*) etc. At first glance, how does it apply for it to have both matters, that on the one hand, it adheres to its Source, but that [on the other hand] it also has the matter of concealment (*He'elem*) and novelty?

However, the explanation is that the adhesion (*Dveikut*) of the power (*Ko'ach*-כח) is unlike the adhesion (*Dveikut*) of the light (*Ohr*-אור). This is because the light (*Ohr*-אור) is in a state of actual adhesion (*Dveikut*), and is in a state of the constant spreading forth and revelation from the Essence, without any separation whatsoever.

In contrast, the adhesion (*Dveikut*) of the power (*Ko'ach*-כח) is not in a state of spreading forth, but is in a state of novelty which is renewed from its Source, as in the words,<sup>276</sup> “He renews the act of creation every day, constantly.” In regard to the words “every day,” it is not just every day, but there is a renewal of the act of creation at all times and at every moment.<sup>277</sup> This is the matter of the novelty and renewal of the

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<sup>275</sup> See the discourse entitled “*ULekachtem*” *ibid.* (*Hemshech* 5672 *ibid.* Ch. 329, (p. 678)).

<sup>276</sup> In the *Yotzer* blessing of the *Shema* recital.

<sup>277</sup> See *Likkutei Torah*, *Nitzavim* 47a; *Sefer HaMaamarim* 5665 p. 236 and on, and elsewhere.

power of the Actor (*Ko'ach HaPo'el*) which is renewed from its Source.

Now, as known, the example for this is from the renewal of the power of one's intellect (*Ko'ach HaSechel*) and all his other powers during sleep. That is, during sleep the power of intellect (*Ko'ach HaSechel*) becomes concealed from the vessel of the brain, since [during sleep] the intellect withdraws and is concealed in its source. (This is why [during sleep] it is possible to dream, in which a bonding of two opposites is possible.<sup>278</sup>)

This is because, during sleep, the light of the intellect (*Ohr HaSechel*) does not illuminate in one's brain in the same way as when he is awake, but it rather withdraws and becomes concealed in its source.) Through this, he is renewed with new vitality, and as a result, after having slept, a person is able to think much better.

The same is so of the power of the Actor (*Ko'ach HaPo'el*) which brings the creations into existence from nothing to something (*Yesh MeAyin*), that at each and every moment it becomes concealed and included in its Source and then returns and is renewed with new vitality.

From this itself, we can understand the superiority of the power (*Ko'ach*-כח), over and above the light (*Ohr*-אור). For, the fact that by definition, the light (*Ohr*-אור) must be in a constant state of adhesion (*Dveikut*) [to its Source] and if [the adhesion] ceases for even moment, it will be nullified of its existence, which is not so of the adhesion (*Dveikut*) of the power (*Ko'ach*-כח) [to its Source], in a way that it undergoes cessation and is [then] renewed from its Source with new vitality. This is

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<sup>278</sup> See Torah Ohr, Vayeishev 28c

because the power (*Ko'ach*-כח) reaches the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, who transcends all lights (*Orot*) and revelations (*Giluyim*).<sup>279</sup>

The explanation is that the matter of the power (*Ko'ach*) is like the matter of the vessels (*Keilim*),<sup>280</sup> about which it states in Tikkunei Zohar,<sup>281</sup> “He and His organs are one,” in which there are two explanations.<sup>282</sup> The first explanation is that this refers to the union (*Yichud*) of the vessels (*Keilim*) with the lights (*Orot*).<sup>283</sup> The second explanation is that this refers to the union (*Yichud*) of the vessels (*Keilim*) to their Source.

Now, the difference between them is that the union (*Yichud*) of the vessels (*Keilim*) to the lights (*Orot*) is like the union (*Yichud*) of two things that are different. In other words, even though they become united with each other, such that the vessel (*Kli*) has an effect on the light (*Ohr*) and the light (*Ohr*) has an effect on the vessel (*Kli*), nonetheless, this is like the union of two different things, and is not in a way that the vessel (*Kli*) [itself] becomes light (*Ohr*).

In contrast, in regard to the union (*Yichud*) of the vessels (*Keilim*) to their Source, it is in a way that the vessel (*Kli*) itself becomes the power of the Essential Self (*Ko'ach HaEtzem*). This is because of the matter of novelty and renewal in the power (*Ko'ach*-כח) (for as explained before, the power (*Ko'ach*-כח) is like the matter of vessels (*Keilim*)), in that it is

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<sup>279</sup> See *Hemshech* 5672 *ibid.* Ch. 334 (p. 687).

<sup>280</sup> Also see *Sefer HaMaamarim* 5664 p. 2, p. 8.

<sup>281</sup> Introduction to Tikkunei Zohar 3b

<sup>282</sup> Also see *Hemshechs* 5672 Vol. 1, p. 301 and on.

<sup>283</sup> See Tanya, *Iggeret HaKodesh*, Epistle 20 (130b)



renewed from its Source with new vitality after becoming concealed in its Source, until its existence [itself] is the power of the Essential Self (*Ko'ach HaEtzem*).

This then, is the meaning of “I will exalt You, my God, the King.” That is, the word “my God-*Elo'hai*” אלהי-י” is both a term of “Godliness-*Elo'hut*” אלהוּת,” this being the matter of the light (*Ohr*-אור), as well as a term of “power-*Ko'ach*” כֹּחַ.” For, even though the general and primary superiority is in the matter of the light (*Ohr*-אור), which is in a state of revealed adhesion (*Dveikut*) etc., it nonetheless is called “my God-*Elo'hai*” אלהי-י” which also indicates the matter of the “power” (*Ko'ach*-כֹּחַ). This is because of the element of superiority there is in the matter of the power (*Ko'ach*-כֹּחַ), over and above the matter of the light (*Ohr*-אור), that it specifically the power (*Ko'ach*-כֹּחַ) is in a way that its existence is the Essential Self, as explained before.

## 8.

Now, it was explained before<sup>284</sup> that on Rosh HaShanah there is a drawing down of the aspect of *HaShem*'s-יהוה's essential exaltedness, and that this is why service of Him on Rosh HaShanah stems from the essential self of the soul. In other words, all the particulars of serving Him on Rosh HaShanah are with the essential self [of the soul], meaning, repentance in essence, and accepting of His yoke in essence etc.

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<sup>284</sup> In the preceding discourse of this year, 5725, entitled “*Zeh HaYom* – This day is the beginning of Your works,” Discourse 1, Ch. 8-9 (Sefer HaMaamarim 5725, p. 11 and on); Discourse entitled “*Shir HaMaalot* – A song of ascent,” Discourse 2 Ch. 7 (Sefer HaMaamarim 5725 p. 21).

This is as explained in the Siddur<sup>285</sup> in regard to the intentions (*Kavanot*) of the sounding of the Shofar on Rosh HaShanah, that it is a matter of essential pleasure (*Taanug Atzmi*), essential intellect (*Sechel Atzmi*), essential emotions (*Midot Atzmiyim*), and even the power of action (*Ma'aseh*) is as it is in essence (*Atzmi*), that is, all the particular powers [of the soul] are as they are in the essential self [of the soul].

This is also the meaning of the verse,<sup>286</sup> “You are standing this day all of you... the heads of your tribes, your elders etc.” That is, even though there are different levels, from “the heads of your tribes” until “the drawer of your water,” nonetheless, “You are standing... all of you,” individuals who are as one,<sup>287</sup> similar to the particular soul powers as they stem from the essential self of the soul.

However, since our service of *HaShem*-יהוה, blessed is He, throughout the whole year must specifically be with the particular powers, “with all your heart, and with all your soul, and with all your being (*Bechol Me'odecha*-בכל מאדך),”<sup>288</sup> meaning, “with each and every quality (*Midah*-מדה) etc.,”<sup>289</sup> to the point that even the acceptance of the yoke of His Kingship throughout the year must specifically be in specific matters, therefore, for there be a drawing down of empowerment from serving Him on Rosh HaShanah, to be able to serve Him

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<sup>285</sup> Siddur Im Da"Ch, Shaar HaTekiyot p. 246a and on.

<sup>286</sup> Deuteronomy 29:9-10

<sup>287</sup> Likkutei Torah, beginning of Nitzavim ibid.

<sup>288</sup> Deuteronomy 6:5

<sup>289</sup> Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Also see Rashi to Deuteronomy 6:5.

throughout the rest of the year, there must be the intermediary medium between them.

This is the matter of serving Him on Sukkot, [during which time],<sup>290</sup> “You shall take for yourselves [on the first day] the fruit of a citron tree, [the branches of date palms, twigs of a Myrtle tree] and brook willows.” For, the matter of “on the first day-*BaYom HaRishon*-הראשון-620” is that it shares the same numerical value as the “Crown-*Keter*-כתר-620,” (as explained before). That is, it is like Rosh HaShanah, the matter of which is the drawing down of the Essential Self that transcends divisions.

However, together with this we take the four species, which (not only have the matter of oneness (*Achdut*), but) also the matter of multiplicity (as explained before). In other words, the abundance and multiplicity is in a way of oneness (*Achdut*). It is therefore like the intermediary through which there is a drawing down [of the soul] being essentially moved on Rosh HaShanah, which transcends division, through serving Him in the way of “Yaakov went on his way,”<sup>291</sup> throughout the whole of the year.

Now, it can be said that the superiority of serving *HaShem*-יהו"ה, blessed is He, on Sukkot, which is in a way of oneness of abundance and multiplicity, over and above serving Him on Rosh HaShanah, which is in a way of oneness that transcends division, is like the superiority of the power (*Ko'ach*-כה) over and above the light (*Ohr*-אור). For, even though the power (*Ko'ach*-כה) is an aspect of separateness, (and

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<sup>290</sup> Leviticus 23:40

<sup>291</sup> Genesis 32:2; See Sefer HaSichot 5696 p. 43.

is unlike the light (*Ohr*-אור) which is in a state of constant adhesion (*Dveikut*), and it comes into a state of division to bring forth the greatness of creations and the abundance of creations, as the verse states,<sup>292</sup> “How great are Your works, *HaShem*-יהו"ה,” and,<sup>293</sup> “How abundant are Your works, *HaShem*-יהו"ה,” nonetheless, its adhesion (*Dveikut*) to its Source is recognized in it (by the constancy of the sustainment of the creations “by the abundance of His power and by the vigor of His strength, not one is missing!” as explained in chapter six), in a much higher way than the adhesion (*Dveikut*) of the light (*Ohr*-אור) (as explained in chapter seven).

## 9.

This then, is the meaning of, “A crown is given to You, *HaShem*-יהו"ה our God, by the angels, the Supernal multitudes, and by Your people Israel who assemble below.” That is, even though the angels are in a state of abundant multiplicity, and the Jewish people are also in a state of abundant multiplicity, nonetheless, a oneness (*Achdut*) is caused in the abundant multiplicity, this being the matter of the word “assemble-*Kvutzei*-קבוצי.”

That is, all the abundance gathers to one place and one matter. Through this, the drawing down of the Crown-*Keter* is caused (the matter of the oneness-*Achdut*-אחדות), throughout the whole year, so that it will be a blessed year, in a way that even the abundant multiplicity of creations recognize that

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<sup>292</sup> Psalms 92:6

<sup>293</sup> Psalms 104:24; See Torah Ohr, Va'era 56a

“*HaShem* is One-*HaShem Echad*-יהו"ה אחד,”<sup>294</sup> and even higher, the aspect of the Singular One-*Yachid*,<sup>295</sup> until, “there is nothing besides Him.”<sup>296</sup>

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<sup>294</sup> Deuteronomy 6:4; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

<sup>295</sup> See Torah Ohr *ibid.* 55b and on; Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

<sup>296</sup> Deuteronomy 4:35; See Ginat Egoz *ibid.*; Also see *Hemshech* 5672 *ibid.* p. 687.



## Discourse 5

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

Delivered on Simchat Torah, 5725  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>297</sup> “The Torah that Moshe commanded us is the heritage of the congregation of Yaakov.” The word “heritage-*Morashah*-מורשה” is of the same root as “inheritance-*Yerushah*-ירושה,” meaning that as Talmud states,<sup>298</sup> the Torah is the inheritance (*Yerushah*) of all Jews (“the congregation of Yaakov”).

Now, the question on this is well known,<sup>299</sup> in that our sages, of blessed memory, also stated,<sup>300</sup> “Prepare yourself to study Torah, for it is not yours by inheritance.” That is, unlike an inheritance, Torah study specifically requires effort. [That is, in an inheritance], the relative who according to the laws of Torah is fit to inherit, requires no preparations for this at all.

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<sup>297</sup> Deuteronomy 34:4 – from the Torah portion read today.

<sup>298</sup> Talmud Bavli, Sanhedrin 59a, 91b.

<sup>299</sup> See the discourse entitled “*Torah Tzivah*” in Sefer HaMaamarim 5633 Vol. 2, p. 552; 5654 p. 26; 5702 p. 39; Discourse entitled “*Tze’ena u’Re’ena*” in Sefer HaMaamarim 5634 p. 40 and on, and elsewhere. Also see Ohr HaTorah, Tisa p. 1,970; Re’eh p. 1,761; Sefer HaMaamarim 5626 p. 289; 5630 p. 87; *Hemshech “v’Kachah”* 5637 Ch. 66 and on; Also see the discourse by this title in Ohr HaTorah, Zot HaBrachah p. 1,848 and p. 1,005.

<sup>300</sup> Mishnah Avot 2:12

This being so, why does the verse state, “Torah... is the heritage (*Morashah*-מורשה),” seeming to indicate that the Torah is an inheritance (*Yerushah*-ירושה) [which requires no effort]?

Moreover, we also find that Torah is a gift (*Matanah*-מתנה),<sup>301</sup> as we recite in the blessings of the Torah, “Who has given (*Natan*-נתן) us His Torah,” and as we conclude, “Blessed are You, *HaShem*-יהו"ה, the Giver (*Notein*-נותן) of the Torah,” and a gift (*Matanah*-מתנה) is unlike an inheritance (*Yerushah*-ירושה).

This is because an inheritance comes [to the heir] by force [of law,] even if the benefactor did not desire it. This is as our sages, of blessed memory, taught,<sup>302</sup> “If he made a stipulation that is counter to what is written in Torah, his stipulation is null and void.” In contrast, a gift is specifically given by the will of the Giver.

However, in regard to [the teaching], “Prepare yourself to study Torah,” in addition to not being like an inheritance, in which it is not required for the heir to prepare and be fit for it at all (as explained above) it also is not like a gift, being that a gift completely depends on the will of the Giver, whereas the recipient is neither required to be fit, nor to make any preparations.

In contrast, in [the teaching], “Prepare yourself to study Torah,” which depends on the toil and effort of the recipient, he merits it as a result of his work and his deeds, meaning that he is **worthy of it**. That is, it is not granted in the form of a gift, which does not stem from the service and efforts of the

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<sup>301</sup> See Talmud Bavli, Brachot 4a; Midrash Bereishit Rabba 6:5

<sup>302</sup> Talmud Bavli, Bava Batra 126b



recipient, but depends solely on the closeness of the giver's desire, (since his service was of benefit to him).<sup>303</sup>

We thus find that the matter of an inheritance (*Yerushah*), the matter of "Prepare yourself" (*Hatken Atzmecha*), and the matter of a gift (*Matanah*), are three different matters, some details of which are even opposites of each other, but nonetheless, all three matters are present in Torah.

## 2.

This may be understood by prefacing with an explanation of the three ways of conduct from Above, which are comparable to the three matters; inheritance (*Yerushah*), "Prepare yourself" (*Hatken Atzmecha*), and a gift (*Matanah*).

This is as explained in the continuum of discourses (*Hemshech*) of the year 5705,<sup>304</sup> that there is a way of conduct from Above that is in a way of "finding favor," as in the verse,<sup>305</sup> "Noach found grace in the eyes of *HaShem*-יהוה." This is the matter of a drawing forth of arousal from Above, in and of itself, without being preceded by any toil, similar to the matter of an inheritance (*Yerushah*) which requires no preparation.

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<sup>303</sup> See Talmud Bavli, Gittin 50b; Bava Metziya 16a

<sup>304</sup> See the discourse entitled "*Im Na Matzati Chein b'Einecha*" and its continuation the discourse entitled "*BaYom HaShmini Atzeret*" (Sefer HaMaamarim 5705 p. 51 and on), founded upon the discourse entitled "*v'Atah Im Na Matzati Chain b'Einecha*" 5678 (Sefer HaMaamarim 5678 p. 211 and on), some of which is founded upon Ohr HaTorah, Tisa p. 2,034 and on.

<sup>305</sup> Genesis 6:8

There also is a way of conduct from Above that indeed is commensurate the toil below, in that because of the arousal from below, arousal from Above is drawn down. About this it states, “Prepare yourself etc.” (*Hatken Atzmecha*) etc.

This is as explained at length in *Shnei Luchot HaBrit*,<sup>306</sup> on the difference between Noach and Avraham. That is, about Noach the verse states, “Noach found grace in the eyes of *HaShem*-יהו"ה,” this being from Above to below. In contrast, about Avraham the verse states,<sup>307</sup> “*HaShem*-יהו"ה, before Whom I walked etc.,” this being from below to Above.

This is higher and more superior etc., to the extent of the ultimate elevation [possible] by way of conduct from Above commensurate to the toil below (in that the arousal from below is what awakens the arousal Above), about which our teacher Moshe was told,<sup>308</sup> “My Presence (*Panai*-פני) will go [with you] and I will give you rest.”

That is, this conduct from Above comes from the aspect of the Supernal “innerness-*Panim*-פנים,” through the Jewish people serving *HaShem*-יהו"ה, blessed is He, in an inner way-*Pnimityut*-פנימיות, as the verse states,<sup>309</sup> “This was formerly done in Israel-*v'Zot l'Fanim b'Yisroel*-וזאת לפנים בישראל,” meaning, “This is the innerness-*Pnimityut*-פנימיות of Israel. It is from this aspect that their service is in a way of “Seek My Presence-*Panai*-פני,”<sup>310</sup> through which the conduct from Above comes to be in

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<sup>306</sup> *Shnei Luchot HaBrit* (ShaLa”H), Torah SheB’Khtav, Parshat Noach 275a and on.

<sup>307</sup> Genesis 24:40

<sup>308</sup> Exodus 33:14

<sup>309</sup> Ruth 4:7

<sup>310</sup> Psalms 27:8

a way of “My Presence-*Panai*-פני will go [with you],” (as will be explained).

There also is an even higher conduct from Above, which is what our teacher Moshe requested (after he already was told “My Presence will go [with you]”). He said,<sup>311</sup> “But if Your Presence does not go [with us] do not take us up from here. How then would it be known that I have found favor in Your eyes – I and Your people – unless You accompany us, and I and Your people will be distinguished [from all the peoples on the surface of the earth]?”

This is a much higher matter, so much so, that there is no comparison [between it and the matters mentioned above], in that here, the matter of “finding favor” is necessary similar to the matter of a gift. For, as known, “grace-*Chein*-חן,” “favor-*Chaninah*-חנינה,” and a “gift-*Matanah*-מתנה” are all one matter.

Nonetheless, this is unlike the grace found in Noach, which is in a way of arousal from Above that precedes the toil. For, even though there is an element of superiority to it, in that it is from a lofty place etc., it nonetheless is lacking, in that it does not come through toil and effort etc., and it therefore follows automatically that the person [who receives the grace] is not an aspect of a receptacle (*Kli*) for the light (*Ohr*) etc. It rather is a matter of arousal from Above, stemming from a higher place, that cannot be reached by arousal from below that comes after the perfection and wholeness of the toil in the arousal below. That is, after there is the drawing of arousal from Above, brought about through [and commensurate to] the

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<sup>311</sup> Exodus 33:15:16

arousal from below, there then is a drawing forth from a much loftier place, in the form of a gift.

3.

Now, to understand this, we must preface with an explanation of “My Presence-*Panai*-פני will go [with you].” To explain, “My Face-*Panai*-פני” refers to the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*). This is because the entire world of Emanation (*Atzilut*) in general, is the aspect of “the front-*Panim*-פנים,” being that as known,<sup>312</sup> the four levels of front (*Panim*-פנים), right (*Yemin*-ימין), left (*Smol*-שמאל), and back (*Achor*-אחור), are the secret of the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*).

It follows that even the aspect of Kingship-*Malchut* (which is the final level of the world of Emanation-*Atzilut*), is the aspect of the “front-*Panim*-פנים.” This is because Kingship-*Malchut* of the world of Emanation (*Atzilut*) receives from all ten *Sefirot* of the world of Emanation (*Atzilut*), as stated in *Zohar*,<sup>313</sup> “My face-*Panai*-פני’ refers to the adornments of the King,” referring to the ten *Sefirot* of the world of Emanation (*Atzilut*).

Beyond this, the primary matter of “my Face-*Panai*-פני,” which is the aspect of the Supernal innerness (*Pnimityut*-פנימיות) that transcends manifestation in the worlds, is the aspect of the Crown-*Keter*. For, as known, the aspect of Kingship-

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<sup>312</sup> Ramaz to *Zohar* III 93b

<sup>313</sup> See *Zohar* III 93b *ibid*.

*Malchut* receives from the aspect of the Crown-*Keter*, this being the matter of the Crown of Kingship-*Keter Malchut*.

This also is the meaning of the verse,<sup>314</sup> “This was formerly done in Israel-*v’Zot l’Fanim b’Yisroel*-זאת לפנים,” in which the word “this-*Zot*” refers to Kingship-*Malchut*,<sup>315</sup> and the aspect of Kingship-*Malchut* is called “The Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל,”<sup>316</sup> being that she is the source of the souls of Israel and is the inner aspect (“*L’Fanim*-לפנים”) within each and every Jew.

This also is the meaning of the service of the Jewish people being in a way of “Seek My Presence-*Pani*-פני,” in that even as they are below, they are conducted from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*).

#### 4.

Now, the greatness of the matter of “My Presence-*Panai*-פני will go [with you]” may be understood according to what is explained in Torah Ohr, in the Chassidic discourses on Megillat Esther,<sup>317</sup> on the verse,<sup>318</sup> “I shall surely hide My face (*Panai*-פני) on that day,” referring to the concealment of the

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<sup>314</sup> Ruth 4:7

<sup>315</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “This-*Zot*”; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “This-*Zot*,” and elsewhere.

<sup>316</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “The Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל,” Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “The Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל,” and elsewhere.

<sup>317</sup> Torah Ohr, Megillat Esther 90d, 92a

<sup>318</sup> Deuteronomy 31:18

aspect of “My Presence (*Panai*-פני),” this being the opposite of the matter of “My Presence (*Panai*-פני) will go [with you].”

From the explanation there, it arises that there are two matters in this. The first matter is that the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), called “My face (*Panai*-פני),” is in a state of hiddenness and concealment, even from the aspect indicated by “on that day (*BaYom HaHoo*- ביום ההוא),” referring to the world of Creation (*Briyah*) and the aspect of Understanding-*Binah*<sup>319</sup> “which dwells in it.”<sup>320</sup>

That is, being that it is the aspect of the concealed worlds, it therefore is called “on **that** day (*BaYom HaHoo*- ביום ההוא). [For, as known<sup>321</sup> about the difference between the word “he-*Hoo*-הוא” and the word “this-*Zeh*-זה,” the word “this-*Zeh*-זה” indicates revelation (*Giluy*) in that one “points with his finger and says ‘this-*Zeh*-זה,’”<sup>322</sup> whereas the word “he-*Hoo*-הוא” is in the third person, indicating concealment (*He’elem*).]

That is, the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) (“My face-*Panai*-פני”) is hidden and concealed (“I shall surely hide”) from the world of Creation (*Briyah*) (“on that day-*BaYom HaHoo*-הוא ביום ההוא”). In other words, it does not come into the world of Creation (*Briyah*) in a way of actual inner manifestation (*Hitlabshut*), but only in a transcendent encompassing way (*Makif*), to be the aspect of the Crown-*Keter* and Ancient One-*Atik*-עתיק [of the world of

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<sup>319</sup> The aspect of the Understanding-*Binah* is called “the Coming World (*Olam HaBa*),” which is referred to as “on that day-*BaYom HaHoo*-הוא ביום ההוא.” See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

<sup>320</sup> Tikkunei Zohar, Tikkun 6 (23a)

<sup>321</sup> Torah Ohr *ibid.* and elsewhere.

<sup>322</sup> Midrash Shemot Rabba 23:15

Creation], this being a word that means “removed-*Ne’etak-*נֶעְתָּק” and separated.<sup>323</sup>

In other words, the aspect of Understanding-*Binah* that dwells in the world of Creation (*Briyah*) is of utterly no comparison whatsoever to the aspect of Understanding-*Binah* as it is in the world of Emanation (*Atzilut*). This is to such an extent that even the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) is beyond comparison to the aspect of Understanding-*Binah* as it dwells in the world of Creation (*Briyah*).

For, when it comes to the aspect of Kingship-*Malchut*, besides the fact that it does not dwell in the world of Creation (*Briyah*), beyond this, it also is in way that it is removed and separate (the Crown-*Keter* and Ancient One-*Atik*) relative to the world of Creation (*Briyah*), whereas the aspect of Understanding-*Binah* that dwells in the world of Creation (*Briyah*) is in a way of inner manifestation (*Hitlabshut*).

It also is in this regard that about the world of Creation (*Briyah*) the verse states,<sup>324</sup> “He creates (*Boreh-בּוֹרֵא*) darkness.” This is not only because it is the aspect of the concealed world, which does not illuminate in an openly revealed way within the worlds below it, but beyond this, it itself is called “darkness-*Choshech-חֹשֶׁךְ*.” This is because the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) does not emanate in [the world of Creation] in a revealed and

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<sup>323</sup> See Likkutei Torah, Emor 31d and elsewhere.

<sup>324</sup> Isaiah 45:7; See the blessings of the Shema recital; Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 1; Likkutei Torah, Shir HaShirim 4c, 42d, and elsewhere.

inner manifest way (*Hitlabshut*), but is only the aspect of the Crown-*Keter* and Ancient One-*Atik* [of the world of Creation].

The second matter in explanation of [the words], “I shall surely hide My face (*Panai*-פני) on that day,” is that even the fact that Kingship-*Malchut* of the world of Emanation (*Atzilut*) is the aspect of the Crown-*Keter* and Ancient One-*Atik*, this only is in regard to the world of Creation (*Briyah*). That is, it only is in the world of Creation (*Briyah*) (the aspect called “that day-*BaYom HaHoo*-היום ההוא”) that Kingship-*Malchut* of the world of Emanation (*Atzilut*) becomes the aspect of the Crown-*Keter* and Ancient One-*Atik*, (“I shall surely hide My face-*Panai*-פני”).

In contrast, this is not so of the worlds below this, in which there altogether is no drawing forth of revelation from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), not even as the aspect of the Crown-*Keter* and Ancient One-*Atik*.

Thus, because the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) does not illuminate in a revealed way in the world of Creation (*Briyah*), but only becomes the aspect of the Crown-*Keter* and Ancient One-*Atik*, and this is only in the world of Creation (*Briyah*) (this being the matter of “I shall surely hide My face on that day-*BaYom HaHoo*-ביום ההוא”), thus causing the ultimate concealment and hiddenness of the [aspect of the] “Face-*Panim*-פנים” below, so that the dominion of the forces of externality becomes possible etc.



## 5.

With the above in mind, we can understand the greatness of *HaShem* 's-ה"ה promise, “My Presence-*Panai*-פני will go [with you],” meaning that the conduct of the Jewish people below will literally be through the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) (“My Face-*Panai*-פני”), so that it is not concealed and hidden in the world of Creation (*Briyah*) but is openly revealed there. Moreover, the revelation in the world of Creation (*Briyah*) will not be in a way of inner manifestation (*Hitlabshut*), but only in a way of passing through (*Ma'avir*), in which case the light (*Ohr*) is drawn down as it is in Kingship-*Malchut* of the world of Emanation (*Atzilut*) itself, into the aspect of revelation below, so that through it, the Jewish people are conducted in the world of Action (*Asiyah*) below.

This is because the difference between whether the light is revealed through inner manifestation (*Hitlabshut*) and grasp, or whether it is by way of passing through (*Ma'avir*), is well known.<sup>325</sup> That is, when the light is revealed in a way of inner manifestation (*Hitlabshut*) and grasp, the light descends from its level. In contrast, when the light is revealed in a way of passing through (*Ma'avir*), the light remains as it is, without any change.

From this it is understood that for the conduct of the Jewish people below to be from the aspect of Kingship-*Malchut*

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<sup>325</sup> See Tanya, Kuntres Acharon, Discourse entitled “*Lehavin Mah SheKatuv b'Pri Etz Chayim*” (158a); Likkutei Torah, Masaei 89b and on; Ohr HaTorah, Vayikra Vol. 2, p. 466 and on; Sefer HaMaamarim 5696 p. 113 and on, and elsewhere.

of the world of Emanation (*Atzilut*), this being the matter of “My Presence-*Panai*-פני will go [with you],” the light cannot come by way of inner manifestation (*Hitlabshut*) and grasp in the world of Creation (*Briyah*). For, through its manifestation (*Hitlabshut*) in the world of Creation (*Briyah*), the light (*Ohr*) would undergo change and descent from its level, and when it would then be drawn further down to the world of Action (*Asiyah*), where the conduct of the Jewish people needs to reach, it would no longer be the actual revelation of the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), (“My Presence-*Panai*-פני”).

On a deeper level, light (*Ohr*) that comes by way of inner manifestation (*Hitlabshut*) is only the externality of the light (*Chitzoniyut HaOhr*), which only is a radiance that becomes constricted within itself to be able to come in a way of inner manifestation (*Hitlabshut*). However, when the light (*Ohr*) only comes by way of passing through (*Ma'avir*), it then is the inner aspect of the light (*Pnimityut HaOhr*) that is drawn down, this being the light (*Ohr*) as it is without any constriction in essence, and without any matter of change caused by inner manifestation (*Hitlabshut*) and grasp.

This then, is the meaning of “My Presence-*Panai*-פני will go [with you],” specifying “My Innerness-*Panai*-פני,” indicating the inner aspect of the light (*Pnimityut HaOhr*). This is why it is drawn down solely in a way of passing through (*Ma'avir*), in which case, the conduct of the Jewish people below actually is from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*).

About this the verse states,<sup>326</sup> “My Presence (*Panai*-פני) will go [with you, and I will give you rest.” That is, when the conduct is from the aspect of “the Face-*Panim*-פנים,” as in “My Presence-*Panai*-פני will go [with you],” (which is the opposite of, “I shall surely hide My face on that day”), then “I will give you rest-*Hanichoti Lach*-לך הניחותי.”

This is the meaning of the verse,<sup>327</sup> “It shall be that when *HaShem*-יהו"ה your God, gives you rest (*Haniyach*-הניח) from all your enemies etc.” That is, there comes to be the aspect of “rest-*Menuchah*-מנוחה” from the enemies and from vitality being derived by the forces of externality. This is because, their vitality is only drawn from the “backside-*Achorayim*-אחוריים,” like a person who begrudgingly throws something over his shoulder to his enemy.<sup>328</sup>

Therefore, when revelation is drawn from the aspect of the “Face-*Panim*-פנים,” [as in], “My Presence-*Panai*-פני will go [with you],” there is no derivation of vitality by the forces of externality. Moreover, the Jewish people are conducted in a way of miracles and wonders that transcend the natural order, being that the conduct is through the aspect of “My Presence-*Panai*-פני,” that is, Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is drawn down and revealed below, literally.

However, based on this, we must understand why our teacher Moshe was not appeased by this promise, “My Presence (*Panai*-פני) will go [with you] and I shall give you rest,” but

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<sup>326</sup> Exodus 33:14

<sup>327</sup> Deuteronomy 25:19

<sup>328</sup> Tanya, Likkutei Amarim, Ch. 22 (27b), explained in Kuntres UMaayon, discourse 2, Ch. 2 and on; discourse 7 and on.

continued to plead that it be in a way of,<sup>329</sup> “**Your** Presence will go [with us]... that **You** accompany us, and I and **Your** people will be distinguished etc.” At first glance, even when the conduct is from Kingship-*Malchut* of the world of Emanation (*Atzilut*), [as in] “My Presence-*Panai*-פני will go [with you],” there is no derivation of vitality by the forces of externality, and miracles and wonders that transcend the natural order are wrought for the Jewish people, by which the wondrousness and separateness of the Jewish people is recognized, as in the continuation of the verse, “I and Your people will be distinguished from all the peoples on the surface of the earth.”

## 6.

This may be understood by prefacing with an explanation of the verse,<sup>330</sup> “*HaShem*-יהוה is a God of knowledges (*De’ot*-דעות),” [in the plural] about which it states in Tikkunei Zohar,<sup>331</sup> “Two knowledges-*De’ot*-דעות,” these being the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*), the matter of which in our service of *HaShem*-יהוה, blessed is He, is His Upper Unity (*Yichuda Ila’ah*) and His Lower Unity (*Yichuda Tata’ah*).<sup>332</sup>

The explanation is that the Upper Knowledge (*Da’at Elyon*) is the true knowledge, as it is in His knowledge, blessed is He, namely, that Above is something (*Yesh*) and below is nothing (*Ayin*). That is, the coming into being of the creation is

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<sup>329</sup> Exodus 33:15:16

<sup>330</sup> Samuel I 2:3

<sup>331</sup> Tikkunei Zohar, beginning of Tikkun 69

<sup>332</sup> Likkutei Torah, Re’eh 23d and elsewhere

in way of nothing from Something (*MiYesh L' Ayin*), in which the Something (*Yesh*) is the True Something (*Yesh HaAmeetee*), and by His hand, the creation is brought into being in a way that it utterly is of no consequence (or relevance) relative to Himself whatsoever, since before Him it all is as nothing. Because of this, it is called “nothing-*Ayin-יין*.”

Now, the Lower Knowledge (*Da'at Tachton*) is the very opposite, in that the creation comes into being in a way of something from nothing (*MeAyin L' Yesh*). In other words, the creation is called “something-*Yesh-ש*” and the Source that brings it into being is called “nothing-*Ayin-יין*,” in that it is not grasped. That is, since novel creations have absolutely no grasp of the Godly “nothingness-*Ayin-יין*” that brings them into being, they therefore can only call it “nothing-*Ayin-יין*.”

From this it is understood that in the Upper Knowledge (*Da'at Elyon*) the words “something-*Yesh-ש*” and “nothing-*Ayin-יין*” are according to how they truly are, that the Something (*Yesh*) is the True Something (*Yesh HaAmeetee*), and the “nothing-*Ayin-יין*” is the true nothing, in that it utterly is incomparable and considered as naught [relative to the True Something].

In contrast, this is not so of the Lower Knowledge (*Da'at Tachton*), in which the word “nothing-*Ayin-יין*” and the word “something-*Yesh-ש*” are not according to how they truly are. That is, here the word “nothing-*Ayin-יין*” is not according to its [ultimate] truth, being that it refers to the Source that brings existence into being, except that it is not grasped. Likewise, here the word “something-*Yesh-ש*” is not according

to its [ultimate] truth, being that the existence of the creation is not true existence [but is a dependent existence].

However, even so, the verse states, “יהו"ה-*HaShem* is a God of knowledges (*De'ot*-דעות),” [in the plural] meaning that both knowledges (not just the Upper Knowledge (*Da'at Elyon*), but also the Lower Knowledge (*Da'at Tachton*)) are Godly knowledges (*De'ot*-דעות).

The explanation is that the root of these two knowledges (*De'ot*-דעות) is from the two ways of the Supernal conduct and providence, as in the verse,<sup>333</sup> “The eyes (*Einei*-עיני) of *HaShem*-יהו"ה etc.,” in the plural. To explain, there is a manner of conduct and providence from Above, in a way that the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) is sensed and recognized, that “with the speech of *HaShem*-יהו"ה the heavens were made and all their hosts with the breath of His mouth,”<sup>334</sup> as the verse states,<sup>335</sup> “All flesh shall see... that the mouth of *HaShem*-יהו"ה has spoken.”

There also is a conduct and providence from Above in a way that the created being does not sense and recognize the Godly power that brings him into being, and this is to such an extent, that he senses himself as having true existence that is not [dependent on being] preceded by any originating cause etc.

Now, both above-mentioned ways are conduct and providence stemming from His Godliness, except that within His Godliness itself, there is a difference between the conduct and providence stemming from His Name *HaShem*-יהו"ה, and

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<sup>333</sup> Psalms 34:16; See Likkutei Torah, Re'eh ibid. and on.

<sup>334</sup> Psalms 33:6

<sup>335</sup> Isaiah 40:5; See Torat Chayim, Tetzaveh 482a and on

the conduct and providence stemming from His title God-*Elohi*”m-אלהי”m. The explanation is that [one] meaning of the Name *HaShem*-יהו”ה is “He who brings into being-*Mehaveh*-מהוה.”<sup>336</sup> However, the existence brought into being from the Name *HaShem*-יהו”ה is in a way that in the revelation of the Name *HaShem*-יהו”ה it is recognized that “He was and He is and He will be (*Hayah v’Hoveh v’Yihyeh*-ויהי”ה ויהי”ה ויהי”ה) as one,<sup>337</sup> meaning, that it is higher than time and space, (as explained in Shaar HaYichud VeHaEmunah).<sup>338</sup> Therefore, when the conduct is from the Name *HaShem*-יהו”ה, the creations sense and recognize the Source that brings them into being, and are nullified to Him etc. This is the general matter of the Upper Knowledge (*Da’at Elyon*).

Now, His title<sup>339</sup> God-*Elohi*”m-אלהי”m is the quality of Might-*Gevurah*<sup>340</sup> and constriction-*Tzimtzum*, which covers over and conceals the light that brings the world into being and vitalizes it as it is Above, so that it is not revealed to the creations.<sup>341</sup> This is so much so, that because of the general matter of the constriction (*Tzimtzum*) brought about by His title God-*Elohi*”m-אלהי”m, because of the many constrictions, the

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<sup>336</sup> Pardes Rimoni, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah Ch. 4; See Zohar III 257b (Ra’aya Mehemna)

<sup>337</sup> Zohar III 257b *ibid.*; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Pardes Rimoni, Shaar 1 *ibid.*

<sup>338</sup> See Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*.

<sup>339</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

<sup>340</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Six (*Gevurah*) and elsewhere.

<sup>341</sup> See Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6, and elsewhere.

forces of externality etc., also derive vitality. For, even though His title God-*Elohi*”*m*-אלהי”*m* is on the side of holiness,<sup>342</sup> nonetheless, because of the matter of the constriction (*Tzimtzum*) and concealment, it is possible that there can be a chaining down from this of, “other gods-*elohim acheirim*-אלהים אחרים.”<sup>343</sup>

Thus, when the conduct and providence stems from His title God-*Elohi*”*m*-אלהי”*m*, the created being senses himself as existing as “something” (*Yesh*), whereas he does not grasp the Source that brings him into being (so much so, that it can possibly not be revealed in his intellect, or even in his emotional characteristics, or in any way at all). This is the general matter of the Lower Knowledge (*Da’at Tachton*).

The general difference between these two above-mentioned ways of conduct and providence, as they are in the *Sefirot*, is that the conduct and providence stemming from the Name *HaShem* יהו”ה is from the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*),<sup>344</sup> and as known, *Zeir Anpin* is primarily the powers of kindness (*Chassadim*),<sup>345</sup> this being the revelation of light (*Ohr*). In contrast, the conduct and providence of His title God-*Elohi*”*m*-אלהי”*m* is from the aspect

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<sup>342</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) *ibid*.

<sup>343</sup> See Torah Ohr 102b; *Shaar HaKavanot*, Drush 1; Torah Ohr, Hosafot 109d; Torah Ohr, Yitro 71c; Ohr HaTorah Tisa; Sefer HaMaamarim 5678 and 5705 *ibid*.; Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Six (*Gevurah*) *ibid*.

<sup>344</sup> See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*).

<sup>345</sup> *Likkutei Torah*, *Shir HaShirim* 47c and elsewhere.



of Kingship-*Malchut* of the world of Emanation (*Atzilut*),<sup>346</sup> and as know, Kingship-*Malchut* is constructed from the powers of might (*Gevurot*),<sup>347</sup> this being the matter of the constriction (*Tzimtzum*).

7.

Now, about the Jewish people the verse states,<sup>348</sup> “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt, from the house of slavery.” The explanation is that in addition to literally leaving the land of Egypt, there also is leaving the land of “Egypt-*Mitzrayim*-מצרים” as a term meaning “constraints-*Meitzarim*-מיצרים” and limitations. This refers to the entire chaining down of the worlds (*Seder Hishtalshelut*), all of which is called “Egypt-*Mitzrayim*-מצרים,” being that it all is a “constraint-*Meitzar*-מיצר” and limitation,<sup>349</sup> in that it is brought about through the constriction (*Tzimtzum*) caused by *HaShem*'s-יהו"ה title God-*Elohi*”m-אלהי"ם.

This then, is the meaning of the words, “out of the land of Egypt, from the house of slavery.” That is, in “Egypt-*Mitzrayim*-מצרים,” referring to the chaining down of the worlds (*Seder Hishtalshelut*), it is possible for it to be “a house of slavery,” this being the matter of the forces of externality deriving vitality, such that even the external husks (*Kelipot*) and the side opposite holiness (that is, “Egypt-*Mitzrayim*-מצרים” in

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<sup>346</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 4 and on, and elsewhere.

<sup>347</sup> Likkutei Torah, Shir HaShirim 47c and elsewhere.

<sup>348</sup> Exodus 20:2; Deuteronomy 5:6

<sup>349</sup> Torah Ohr, Yitro ibid. and elsewhere.

the literal sense) derive vitality from the 48-ה"מ final permutations of the title God-*Elohi*"m-אלהי"מ,<sup>350</sup> this being the matter of "the land of the children of Cham-חם-48."<sup>351</sup>

However, all this is so, when the drawing is from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), since it is from there that there is the conduct and providence coming from His title God-*Elohi*"m-אלהי"מ, this being the matter of the constriction (*Tzimtzum*), which is in order to bring the chaining down of the worlds (*Seder Hishtalshelut*) into existence from nothing to something (*MeAyin L'Yesh*), as it is from the perspective of the Lower Knowledge (*Da'at Tachton*). It is then that even the external husks (*Kelipot*) and the side opposite holiness can receive and derive vitality.

Now, even though they only derive vitality from the external aspect (*Chitzoniyut*) (meaning that they derive their vitality from the 48-ה"מ final permutations of His title God-*Elohi*"m-אלהי"מ) as explained before (in chapter five) on the words, "I will give you rest-*Hanichoti Lach*-לך הניחותי," that

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<sup>350</sup> As known from *Sefer Yetzirah* 4:12, two letters of the *Aleph-Beit* can form two constructs (such as ב"א and א"ב) and three letters form six constructs, and so on. Thus, five letters can form one-hundred and twenty constructs. It is explained that the title *Elohi*"m-אלהי"מ consists of five letters, but these letters themselves form two words "who-*Mi*-מי," indicating concealment, and "these-*Eleh*-אלה," indicating revelation. Thus, the first seventy-two permutations of the title God-*Elohi*"m-אלהי"מ, which begin with one of the three letters of "these-*Eleh*-אלה," indicate revelation. In contrast, the final forty-eight permutations that begin with the letters "who-*Mi*-מי" indicate greater concealment. The external husks of evil derive their influence from the final forty-eight (מ"ח) permutations of the title God-*Elohi*"m-אלהי"מ, which are known as "the land of the children of *Cham*-חם-48." (See *Igrot Kodesh* of the Lubavitcher Rebbe, Vol. 2, p. 177.)

<sup>351</sup> See the "*Emet v'Emunah*" section of the evening liturgy (*Aravit*); Shaar HaKavanot, Pesach, Drush 1; Torah Ohr, Hosafot 109d.

when the conduct is from the aspect of the “Front-*Panim*-פנים,” [as in], “My Presence-*Panai*-פני will go [with you],” then “I will give you rest-*Hanichoti Lach*-לך הניחותי,” meaning rest from enemies and the forces of externality deriving vitality, being that they only derive their vitality from the aspect of the “backside-*Achorayim*-אחוריים,” but when there is a drawing of revelation from the aspect of the “Front-*Panim*-פנים,” as in “My Presence-*Panai*-פני will go [with you],” there then is no derivation of vitality by the forces of externality. Nonetheless, at the very least, even then, the external forces and the side opposite holiness derive some vitality from His title God-*Elohi*”m-אלהי”m.

About this the verse states, “who has taken you out of the land of Egypt, from the house of slavery.” That is, it refers to leaving the aspect of the chaining down of the worlds (*Seder Hishtalshelut*) which is drawn from His title God-*Elohi*”m-אלהי”m, to the aspect that transcends the chaining down of the worlds (*Seder Hishtalshelut*), drawn from His Name *HaShem*-יהוה.<sup>352</sup> Through this, the creations sense and recognize the Source that brings them into being and are nullified to Him etc. This is the general matter of the Upper Knowledge (*Da’at Elyon*), in which there is no hold or derivation of vitality by the side opposite holiness whatsoever, not even from the aspect of the externality (*Chitzoniyut*) alone.

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<sup>352</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

With the above in mind, we can understand why our teacher Moshe was not appeased by the promise, “My Presence (*Panai*-פני) shall go [with you] and I will give you rest.” For, even though when there is a drawing from the aspect of the “Front-*Panim*-פנים” [at which time the drawing down is not in a way of inner manifestation (*Hitlabshut*) but in a way of passing through (*Ma'avir*) and the light (*Ohr*) comes below as it is in essence (as explained in chapter five)] and the forces of externality then derive no vitality from there, nonetheless, this itself does not fully negate vitality being derived by the external forces altogether. For, at the very least, they still derive vitality from the external aspect (*Chitzoniyut*).

This is also understood from the fact that there was a time in which the conduct was in a way of, “My Presence (*Panai*-פני) shall go [with you] and I will give you rest *Hanichoti Lach*-הניחתי לך,” meaning,<sup>353</sup> “It shall be that when *HaShem*-יהו"ה your God, gives you rest (*Haniyach*-הניח) from all your enemies etc.,” and even so, there subsequently were various matters that brought about a state of “a house of slavery etc.”

This is why our teacher Moshe continued to plead that it should be in a way of “Your Presence-*Panecha*-פניך goes [with us],” that is, not only the aspect of “**My** Presence-*Panai*-פני,” but specifically “**Your** Presence-*Panecha*-פניך.” This is as

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<sup>353</sup> Deuteronomy 25:19

stated in Zohar,<sup>354</sup> “I do not want the body of the moon... I want the body of the sun.”

In other words, the conduct should not be from the aspect of “My Presence-*Panai*-פניי,” meaning, Kingship-*Malchut* of the world of Emanation (*Atzilut*), (“the body of the moon”). For, through the many constrictions (*Tzimtzumim*), at the very least, there is a drawing down to the forces of externality from the external aspect (*Chitzoniyut*). Rather, the conduct should be from the aspect of “Your Presence-*Panecha*-פניך,” referring to the essence of the world of Emanation (*Atzilut*), literally, this being the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*) (“the body of the sun”), in which there is no room for the forces of externality to derive vitality at all, not even just from its external aspect.

The verse continues that it is specifically through “Your Presence (*Panecha*-פניך) going with us... You accompanying us,” that “I and Your people will be distinguished from all peoples on the surface of the earth,” this being the matter of wondrousness and utter separation.

In other words, not only is it that then the conduct of the Jewish people is from the inner aspect (*Pnimityut*), whereas “all peoples on the surface of the earth” receive from the external aspect (*Chitzoniyut*), but beyond this, the conduct of the Jewish people is from that which has no relation whatsoever to “all peoples on the surface of the earth,” meaning that they derive no vitality from there whatsoever, not even from the external aspect (*Chitzoniyut*) alone.

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<sup>354</sup> Zohar III 283b; See Ohr HaTorah, Tisa p. 2,026

The preface for all this is “I have found favor in Your eyes,” specifying “in Your eyes-*b'Einecha*-בעיניך,” literally referring to the essence of the light of the world of Emanation (*Atzilut*). Moreover, the verse specifies “favor-*Chein*-חן,” referring to the matter of arousal from Above that transcends the arousal from below, so much so, that the arousal from below is of no consequence and does not reach there at all. Yet, even so, specifically from there is a drawing forth to the Jewish people, to be “distinguished etc.,” since this is drawn forth from the innerness (*Pnimityut*).

This is because from the perspective of the externality of the transcendent encompassing light (*Makif*), it is in a way that,<sup>355</sup> “darkness and light are the same,” and,<sup>356</sup> “If you were righteous, what have you given Him? If your transgressions multiply, what have you done to Him?” However, from the innerness (*Pnimityut*) of the transcendent encompassing light (*Makif*), the drawing forth is specifically to the Jewish people. For, although the verse states,<sup>357</sup> “Was not Esav the brother of Yaakov?” nonetheless, [the verse continues], “But I loved Yaakov,” specifically.

This is as in the verse,<sup>358</sup> “He will choose our heritage for us, the pride of Yaakov that He loves always!” It is because of this, that the conduct with the Jewish people is in a way of “You accompany us” (“Your Presence (*Panecha*-פניך) goes with us”), so that we are “distinguished from all the peoples on the face of the earth.”

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<sup>355</sup> Psalms 139:12

<sup>356</sup> See Job 35:6-7

<sup>357</sup> Malachi 1:2

<sup>358</sup> Psalms 47:5

We thus find that in the general conduct of the worlds there are three ways. There is a way of conduct that does not come about through the toil of the lower, but comes solely from Above. This is the matter of arousal from Above that precedes arousal from below, about which the verse states,<sup>359</sup> “Noach found grace (*Chein*-חן) etc.”

There then is a way of conduct in which the arousal from Above is brought about through the arousal from below. In other words, the drawing down from Above is brought about through toil in service of *HaShem*-יהו"ה, blessed is He, in reward for the toil, and is commensurate to the toil.

This conduct can even be in the loftiest of ways, to the point of even being in a way that “My Presence (*Panai*-פני) shall go [with you] and I will give you rest,” in which the conduct of the lower is literally from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), as it is drawn down and comes below to the world of Action (*Asiyah*) in a way of only passing through (*Ma'avir*) [unchanged].

However, there is a higher way of conduct that comes from Above and is (not only commensurate to one's service, but beyond this, even after there already is a drawing down from Above, brought about through and commensurate to the wholeness of the service, there is an even greater addition) in a way of a gift and favor.

This is what our teacher Moshe pleaded for in regard to the matter of “finding favor (*Chein*-חן).” For, from this aspect there is a drawing that “Your Presence (*Panecha*-פניך) goes with us” [and] “You accompany us.” In other words, this conduct is

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<sup>359</sup> Genesis 6:8

not just from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), but is from the essence of the world of Emanation (*Atzilut*) itself, “the body of the sun,” all the way to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, literally, the True Something (*Yesh HaAmeete*), from whom there is a drawing forth of, “He will choose our heritage for us, the pride of Yaakov that He loves always!” That is, “I loved Yaakov,” specifically.

9.

Now, as known, all matters of the world are drawn from the Torah. This is as our sages, of blessed memory, stated,<sup>360</sup> “The Torah says, ‘I was the craftsman’s tool of the Holy One, blessed is He.’ 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 the craftsman... and the craftsman [does so based on the plans for the palace] on the sheets and tablets he has... So likewise, the Holy One, blessed is He, gazed into the Torah and created the world,” as in the teaching,<sup>361</sup> “He gazed into the Torah and created the world.”

From this it is understood that the Torah also has a likeness to the three above-mentioned ways of conduct from Above. That is, there is the way of arousal from Above, in and of itself. There is the way it is drawn down through arousal

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<sup>360</sup> Midrash Bereishit Rabba 1:1

<sup>361</sup> Zohar II 161a and on.



from below. And there is what is then drawn down in a way of grace, and as a gift.

This may be understood based on what is explained in various Chassidic discourses,<sup>362</sup> that the matter of the inheritance (*Yerushah*-ירושה) (about which the verse states, “The Torah... is the heritage (*Morashah*-מורשה) of the congregation of Yaakov”) is the matter of inheriting the world of Chaos-*Tohu* which preceded the world of Repair-*Tikkun*.

This is because Esav is rooted in the world of Chaos-*Tohu*, whereas Yaakov is rooted in the world of Repair-*Tikkun*. Thus, since “Esav is the brother of Yaakov,” Yaakov also inherits the lights (*Orot*) of the world of Chaos-*Tohu*, which are the root of Esav (for, about the side opposite holiness, which is the aspect of Esav, the verse states,<sup>363</sup> “He has no son etc.”)

Now, the relationship between inheriting (the lights of the world of Chaos-*Tohu*, the root of) Esav, and inheriting the Torah, about which the verse states “The Torah... is the heritage (*Morashah*-מורשה) of the congregation of Yaakov,” must be understood. For, on the contrary, this verse emphasizes [that Torah] negates Esav, as our sages, of blessed memory, taught,<sup>364</sup> “A non-Jew who engages in Torah study is liable to the death penalty, as it states, ‘The Torah that Moshe commanded us is the inheritance [of the congregation of Yaakov,] in that] for us it is an inheritance, and not for them.’”

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<sup>362</sup> See the discourse entitled “*Torah Tzivah*” in Maamarei Admor HaZaken 5566 p. 367; Ohr HaTorah, Zot HaBrachah p. 1,855; Sefer HaMaamarim 5633 (p. 556); 5654 *ibid.* (p. 30 and on); 5702 *ibid.* (p. 40); Also see Sefer HaMaamarim 5630 *ibid.* (p. 88); 5684 *ibid.* (p. 212 and on).

<sup>363</sup> Numbers 27:8

<sup>364</sup> Talmud Bavli, Sanhedrin 59a; 91b

However, the explanation is that there is an aspect of Torah, that primarily is the matter of manifesting (*Hitlabshut*) in physical laws and practical action *mitzvot*. Through the Jewish people studying the laws of the Torah and fulfilling its *mitzvot*, which manifest in physical things, they thereby refine the sparks of the world of Chaos-*Tohu* that are manifest in them, and thus inherit them.

This aspect of Torah is called an “inheritance” (*Yerushah*-יְרוּשָׁה), in that it is the inheritance of every single Jew, even before beginning to toil and labor in the study of Torah. Therefore, there can be a person who fulfills his obligation of “contemplating it day and night”<sup>365</sup> by studying one chapter in the morning and one chapter in the evening.<sup>366</sup> Moreover, there can be an unlearned Jew [who only knows how to read] who fulfills the *mitzvah* of studying the Torah, though he does not understand and know what he is reading.<sup>367</sup>

This is because Torah is the inheritance of every single Jew by birth, without any consideration as to his state and standing etc. Thus, because of the matter of inheriting the Torah, the matter of inheriting the sparks of the world of Chaos-*Tohu* is also caused, through learning Torah and doing *mitzvot* (that manifest in physical things) which all Jews fulfill, whether it is the unlearned, who does not know what is being said, or whether it is the perfectly righteous *Tzaddik*, who toils in the study of Torah with understanding and comprehension etc. This is because *HaShem* 's יהו"ה ultimate Supernal intent in the

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<sup>365</sup> Joshua 1:8

<sup>366</sup> See Talmud Bavli, Menachot 99b; Hilchot Talmud Torah of the Alter Rebbe 3:4

<sup>367</sup> See Hilchot Talmud Torah *ibid.* 2:12

descent of one's soul to below is [for the soul] to repair his body, his animalistic soul, and his portion in the world at large,<sup>368</sup> through fulfilling Torah and *mitzvot*, which manifest in physical things.

However, there is an aspect of Torah that transcends the matter of refining the world etc. About this it states,<sup>369</sup> "Prepare yourself to study Torah, for it is not yours by inheritance." That is, in this aspect of Torah there specifically must be toil.

More generally, the aspect of Torah that transcends the matter of refining the world, relates to the innerness (*Pnimityut*) of the Jewish people, [as in the verse],<sup>370</sup> "This was formerly done in Israel-*v'Zot l'Fanim b'Yisroel*-וְזֹאת לְפָנִים בְּיִשְׂרָאֵל," [meaning], when they are in a state in which,<sup>371</sup> "My Presence (*Panai*-פָּנָי) will go [with them]," which then is a time that "I shall give you rest," meaning<sup>372</sup> "It shall be that when *HaShem*-ה' יהו"ה your God, gives you rest (*Haniyach*-הִנִּיחַ) from all your enemies etc.," in that matters of the world cause no distraction etc. It is specifically then that the primary toil is in engaging and toiling in studying Torah for itself, this being the matter of studying Torah for its sake (*Lishmah*).

However, there is an even higher aspect in Torah, that through engaging in the study of Torah in a way of tremendous toil etc., he merits the aspect of Torah drawn down from Above

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81. <sup>368</sup> Tanya, Ch. 37 (48b), citing Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch.

<sup>369</sup> Mishnah Avot 2:12

<sup>370</sup> Ruth 4:7

<sup>371</sup> Exodus 33:14

<sup>372</sup> Deuteronomy 25:19

as a gift, coming from such a lofty level that arousal from below cannot reach it.

## 10.

This then, is the meaning of the verse, “The Torah that Moshe commanded us is the heritage of the congregation of Yaakov.” The name Yaakov-יעקב, which [divides into] “the *Yod*-י in the heel-*Eikev*-עקב,”<sup>373</sup> refers to the souls of the Jewish people, as they are manifest in coarse bodies in this world. They are the ones who have the inheritance (*Yerushah*-ירושה) of the Torah, (“the heritage (*Morashah*-מורשה) of the congregation of Yaakov”), by which they refine and inherit the sparks of the world of *Chaos-Tohu*, that were within the physical things by which they fulfill Torah and *mitzvot*.

Now, even though it was explained before (in chapter nine) that the inheritance (*Yerushah*-ירושה) of the Torah is the lowest aspect, which comes in a way of manifestation (*Hitlabshut*) in worldly matters, to affect their refinement etc., nonetheless, it also is bound to the upper aspects of the Torah, both the aspect of Torah about which it states, “Prepare yourself to study Torah for it is not yours by inheritance,” brought about through one’s toil and labor, as well as the highest aspect of Torah, which comes as a gift, drawn from that in which the arousal from below has no reach.

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<sup>373</sup> Pardes Rimoni, Shaar 23 (Shaar Erchei HaKinuyim), section on Yaakov; Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut), Ch. 2; Torah Ohr, Vayetztei 21a, and elsewhere.

This is because the Torah specifically comes in a way of manifestation (*Hitlabshut*) in worldly matters etc., by which *HaShem*'s-יהו"ה Supernal intent in the creation is fulfilled, namely, that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”<sup>374</sup> so that there should be a drawing down and revelation of the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in the world below etc.<sup>375</sup>

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<sup>374</sup> Tanya, Likkutei Amarim, Ch. 36.

<sup>375</sup> The conclusion of this discourse is missing.



## Discourse 6

### *“Bereishit Bara Elohi”m - In the beginning God created”*

Delivered on Shabbat Parshat Bereishit,  
Shabbat Mevarchim Marcheshvan, 5725  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>376</sup> “In the beginning God created the heavens and the earth.” Rashi explains,<sup>377</sup> “Rabbi Yitzchak said: The Torah should have started from the verse,<sup>378</sup> ‘This month shall be for you [the first of the months] etc.’ Why then, does it start with, ‘In the beginning?’ Because of [what is expressed in] the verse,<sup>379</sup> ‘The strength of His deeds He declared to His people, to give them the heritage of nations,’ for should the nations of the world say to Israel, ‘You are robbers etc.,’ they should reply, ‘All the earth belongs to the Holy One, blessed is He... He desired to take it from them and He desired to give it to us.’”

Now, this must be better understood. For, is not the Torah a book of laws and instructions? As known, the name

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<sup>376</sup> Genesis 1:1

<sup>377</sup> Rashi to Genesis 1:1

<sup>378</sup> Exodus 12:2

<sup>379</sup> Psalms 111:6

“Torah-תורה” is of the root “instruction-*Hora’ah*-הוראה.”<sup>380</sup> This being so, what relation is there between [the verse], “The strength of His deeds He declared to His people,” and the matter of Torah being a book of instruction (*Hora’ah*-הוראה)?

What poses more difficulty is that this matter is expressed at the beginning of the Torah. That is, even if for whatever reason, the Torah must include the matter [expressed in the verse], “The strength of His deeds He declared to His people,” why must this be at the beginning of the Torah? At first glance, the Torah should have started with the verse, “This month shall be for you etc.,” for, since the order of Torah is from Above to below, it should have begun with a matter that transcends the conduct of the world, meaning with the aspect of the Upper Knowledge (*Da’at Elyon*) and His Upper Unity (*Yichuda Ila’ah*), this being the matter [indicated by], “This month shall be for you.”

Afterwards, the Torah could also have included a matter relating to the conduct of the world, this being the matter [expressed in the verse], “The strength of His deeds He declared to His people.” This being so, the question remains. Why does it start with [the verse], “In the beginning?”

## 2.

This may be better understood with an introduction explaining King Dovid’s request,<sup>381</sup> “Unveil my eyes that I may

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<sup>380</sup> See Radak to Psalms 19:8; Sefer HaShoroshim of the Radak, section on “*Yoreh*-יורה”; Also see Zohar III 53b.

<sup>381</sup> Psalms 119:18



perceive wonders from Your Torah.”<sup>382</sup> The request here is not that he should understand the simple meaning of the words, according to the revealed aspects of the Torah, in that for this a special request is not required, being that the revealed parts of the Torah were given in a way they come into understanding and comprehension.

This is like a person who expresses a matter of intellect. Now, his intent in this is for his fellow to have a good understanding of what he is saying, for if this was not so, he would not express the intellectual matter altogether. The same is so Above, that when the Holy One, blessed is He, gave the Torah to the Jewish people, it certainly was His intention for the Jewish people to understand the Torah. He therefore gave the Torah in a way that it can come to be understood and comprehended.

Moreover, the primary matter of Torah study is that study should bring to action,<sup>383</sup> meaning, to fulfilling the *mitzvot* in action. In other words, through the study of Torah the *mitzvot* come to be fulfilled. This is because all [the particular] matters pertaining to the *mitzvot* are present in the Torah. This is as stated,<sup>384</sup> “This is the Torah of man.” That is, just as in man there are 248-ה”מ limbs and organs, and 365-ה”ש veins and sinews, so likewise in the Torah there are 248-

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<sup>382</sup> See the discourse entitled “*Lehavin Inyan Eirusin v’Nisu’in b’Torah*” of Shabbat Parshat Bereishit 5636 (printed in Sefer HaMaamarim 5635 Vol. 2 p. 456 and on; See the citations there p. 446); Also see the discourses entitled “*Torah Tzivah – The Torah that Moshe commanded*” and “*Tzor Te’udah – Fasten this warning and seal the Torah*” 5719, translated in The Teachings of The Rebbe 5719, Discourse 6 & Discourse 7 (Sefer HaMaamarim 5719 p. 45 and on; p. 51 and on).

<sup>383</sup> Talmud Bavli, Bava Kamma 17a

<sup>384</sup> Numbers 19:14; See Zohar II 117b; Zohar III 29b (Ra’aya Mehemna)

ה"ה positive *mitzvot* and 365-ה"ה prohibitive *mitzvot*,<sup>385</sup> and through the study of the 248-ה"ה positive *mitzvot* and the 365-ה"ה prohibitive *mitzvot* we come to fulfill all the *mitzvot* in actual deed.

Thus, since every Jew is required to fulfill the *mitzvot*, [except that some *mitzvot* he must fulfill himself, whereas other *mitzvot* he fulfills by being included within the Jewish people [as a whole] etc.],<sup>386</sup> and to fulfill the *mitzvot* one first must learn about them in the Torah. Moreover, studying Torah for its own sake is one of the *mitzvot* of the Torah, and it therefore is imperative for a person be able to understand and grasp the Torah. However, for this, a special request is not required. Rather, all that is required is the matter of toil, as in the teaching of our sages, of blessed memory,<sup>387</sup> “I have toiled and I have found etc.”

From the above it is understood that King Dovid’s request, “Unveil my eyes etc.,” does not refer to the revealed part of the Torah, but rather to the inner part (*Pnimityut*) of the Torah. This is why Dovid [continues and] states, “[that I may perceive] wonders (*Nifla’ot*-נפלאות) from Your Torah,” specifying “wonders-*Nifla’ot*-נפלאות.”

This is especially so considering that the word “wonder-*Pele*-פלא” (“wonders-*Nifla’ot*-נפלאות”) indicates transcendence and separateness beyond just a distance in grasp and comprehension.<sup>388</sup> This is as the verse states,<sup>389</sup> “For this

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<sup>385</sup> See Zohar I 170b

<sup>386</sup> See Tanya, Iggeret HaKodesh, beginning of Epistle 29.

<sup>387</sup> Talmud Bavli, Megillah 6b

<sup>388</sup> See Sefer HaMaamarim 5679 p. 584; 5692 p. 87

<sup>389</sup> Deuteronomy 30:11

commandment that I command you today – it is not wondrous (נפלאות-*Nifleit*) from you and it is not distant,” meaning that not only is it not wondrous (נפלאות-*Nifleit*), but more so, it is not distant. Thus, it is in regard to the wonders (נפלאות-*Nifla'ot*) of the Torah that Dovid had to request, “Unveil my eyes that I may perceive etc.”

The explanation is that, as explained above, in the verse, “This is the Torah of man,” the Torah is compared to man, and man has [both] a body and soul. Moreover, in the soul itself there are various levels, as our sages, of blessed memory, stated,<sup>390</sup> “The soul is called by five names, *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah*, and *Yechidah*.”

In the same way, in Torah there is the “body” of the Torah and the “soul” of the Torah. The “body” of the Torah consists of the laws (*Halachot*) of the Torah, about which Mishnah states,<sup>391</sup> “They themselves are the body (*Gufei*-גופי) of the Torah.” The soul of the Torah consists of the mysteries and secrets of the Torah, and in this itself, there is the aspect of the soul (*Nishmeta*), and the soul of the soul (*Nishmeta L'Nishmeta*),<sup>392</sup> these being the secrets (*Razin*) and the secrets of the secrets (*Razin d'Razin*).

That is, the aspect of the soul (*Nishmeta*) [of the Torah] corresponds to the three aspects of the *Nefesh*, *Ru'ach*, and *Neshamah*, whereas the aspect of the soul of the soul (*Nishmeta L'Nishmeta*) [of Torah] corresponds to the aspect of the *Chayah* and also includes the aspect of the *Yechidah*.

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<sup>390</sup> Midrash Bereishit Rabba 14:9

<sup>391</sup> Mishnah Chagigah 1:8; Talmud Bavli, Chagigah 10a

<sup>392</sup> See Zohar I 79b

Now, just as in man, in addition to his soul and body, he also has garments (*Levushim*), which are only external, so too with Torah, that in addition to the “body” of Torah and the “soul” of Torah, there also are the stories of Torah. That is, although they indicate very lofty matters, such as the story of the seven kings who reigned in the land of Edom,<sup>393</sup> which hints at the seven primordial kings of the world of Chaos-*Tohu*, and the eighth king Hadar,<sup>394</sup> who is the aspect of Repair-*Tikkun* etc.,<sup>395</sup> and such as the story of the tribute Yaakov sent to Esav,<sup>396</sup> this being the matter of the ascent of the feminine waters (*Mayim Nukvin*) to the world of Chaos-*Tohu*, of which Yaakov knew, as explained in Torah Ohr,<sup>397</sup> nevertheless, these lofty matters are concealed, and what is revealed appears to only be stories. This is why they are called “garments” (*Levushim*), in that they are comparable to the garments of man, in that though they according to the person’s measurement, they only are external [to him].

Higher than this are the laws (*Halachot*) of the Torah, these being the “body” (*Guf*) of the Torah, until the secrets (*Razin*) of the Torah, which are the soul (*Nishmeta*) of the Torah, until the secrets of the secrets (*Razin d’Razin*) which are the soul of the soul (*Nishmeta d’Nishmeta*) [of the Torah], as mentioned above.

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<sup>393</sup> Genesis 36:31 and on

<sup>394</sup> Genesis 36:39

<sup>395</sup> See Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 1 and on, Ch. 8; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 & 46.

<sup>396</sup> Genesis 32:14 and on

<sup>397</sup> Torah Ohr 24a and on

It is in this regard that Dovid requested, “Unveil my eyes that I may perceive wonders from Your Torah,” specifying “wonders-*Nifla'ot* -גפלאות,” referring to the secrets of the Torah, up to and including the secrets of the secrets (*Razin d'Razin*) of the Torah, for which there must be special request for them to come into grasp and comprehension.

In other words, in regard to the revealed parts of Torah, the “body” (*Guf*) of the Torah, a special request is unnecessary, being that, in and of themselves, the revealed parts of Torah come into grasp and comprehension. In contrast, this is not so of the secrets of the Torah, the soul (*Nishmeta*) of the Torah.

For, since it transcends the “body” of the Torah in elevation that is beyond comparison [just as in man, the soul is elevated from the body in elevation that is beyond comparison, so much so, that the bond of the soul with the body is [only] by the power of He who does wonders],<sup>398</sup> therefore, in and of itself, it does not come into comprehension. Therefore, a special request is necessary, “Unveil my eyes that I may perceive etc.”

Now, the meaning of the words, “Unveil my eyes (*Gal Einai* -גל עיני),” is that even though the secrets of the Torah presently exist, nonetheless, the “unveiling of my eyes,” that I should be able to perceive and see them, is necessary. This is as our sages, of blessed memory, stated in Midrash Rabbah, on the Torah portion of Vayera,<sup>399</sup> “All have the presumptive status of being blind until the Holy One, blessed is He, illuminates their eyes.”

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<sup>398</sup> See Rama to Shulchan Aruch, Orach Chayim 6:1

<sup>399</sup> Midrash Bereishit Rabba 53:14

The proof given for this is from what the verse states about Hagar,<sup>400</sup> “Then God opened her eyes and she perceived a well of water.” In other words, the well was there before this, except that she did not see it, and through her eyes being opened she saw the well. Now, if it is so, that in regard to the existence of a physical wellspring in this world, it was necessary that “God opened her eyes,” how much more is this so in regard to the secrets of the Torah, that it is necessary that [He] “Unveil my eyes that I may perceive etc.”

### 3.

With the above in mind, we can understand the general difference between betrothal and marriage, as they are in Torah.<sup>401</sup> For, as known,<sup>402</sup> the Written Torah (*Torah SheB’Khtav*) is called the groom (*Chatan*-חתן) and the Oral Torah (*Torah SheBaal Peh*) is called the bride (*Kalah*-כלה). The bestowal drawn from the Written Torah (*Torah SheB’Khtav*) to the Oral Torah (*Torah SheBaal Peh*) is like the bestowal from the groom (*Chatan*) to the bride (*Kalah*).

Now, in this, there are two manners, that of betrothal (*Eirusin*) and that of marriage (*Nisu’in*). That is, betrothal is only in a way that she becomes forbidden to the entire world [including the groom] and their union (*Yichud*) has not yet come to pass etc. This being so, [the betrothal] is just an external matter, followed by the marriage, which is an inner drawing and

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<sup>400</sup> Genesis 21:19

<sup>401</sup> Also see Sefer HaMaamarim 5635 *ibid.* p. 447 and on.

<sup>402</sup> See Likkutei Torah, Zot HaBrachah 94a and on.

bestowal, this being the matter of coupling (*Zivug*) and union (*Yichud*), such that “they become one flesh,”<sup>403</sup> through giving birth to someone like himself etc.

Now, there also are two ways of drawing the Written Torah (*Torah SheB’Khtav*) to the Oral Torah (*Torah SheBaal Peh*). There is the external drawing, called “betrothal” (*Eirusin*), and the inner drawing, called “marriage” (*Nisu’in*).

This itself is the general novelty of the coming future, that in that time, there will be the matter of “marriage” (*Nisu’in*), as the verse states,<sup>404</sup> “It shall be on that day... that you will call [Me] ‘my Husband-*Ishi*-אִשִּׁי’ etc.” This is because what currently is drawn from the Written Torah (*Torah SheB’Khtav*) to the Oral Torah (*Torah SheBaal Peh*) is only external, this only being the matter of the “body” of the Torah.<sup>405</sup>

In contrast, in the coming future there will be the inner drawing forth, this being the matter of the soul (*Nishmeta*), and the soul of the soul (*Nishmeta d’Nishmeta*) of the Torah, the secrets (*Razin*) of the Torah, and even the secrets of the secrets (*Razin d’Razin*), that will be revealed in the coming future.

The explanation<sup>406</sup> is that the Oral Torah (*Torah SheBaal Peh*) is what reveals the Written Torah (*Torah SheB’Khtav*). That is, all matters in the Oral Torah (*Torah SheBaal Peh*) are included in the Written Torah (*Torah SheB’Khtav*), as in the well-known terminology of the

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<sup>403</sup> Genesis 2:24

<sup>404</sup> Hosea 2:18

<sup>405</sup> See *Ohr HaTorah to Tehillim* (Yahal Ohr), p. 461.

<sup>406</sup> Also see *Sefer HaMaamarim* 5635 *ibid.* p. 447.

Talmud,<sup>407</sup> “From where are these matters [derived]? From the verse that states...,” except that as they are included in the Written Torah (*Torah SheB’Khtav*) they are concealed, and the Oral Torah (*Torah SheBaal Peh*) reveals them.

This matter is true both in regard to the rulings and laws of the Torah, as they are concealed in the Written Torah (*Torah SheB’Khtav*), and specifically in regard to the Oral Torah (*Torah ShaBaal Peh*) which explains the meanings of the Torah verses and the particulars of the rulings and laws of Torah, by which we know what *HaShem*’s יהו"ה Supernal will is, in the *mitzvot* of His Torah.<sup>408</sup>

However, all that is drawn forth and revealed in the Oral Torah (*Torah SheBaal Peh*) is just the externality (*Chitzoniyut*) of the Written Torah (*Torah SheB’Khtav*), which generally is only the aspect of its letters (*Otiyot*). For, as known,<sup>409</sup> in Torah there are the cantillations (*Ta’amim*), the vowels (*Nekudot*), the crowns (*Tagin*) and the letters (*Otiyot*), but all that is revealed in the Oral Torah (*Torah SheBaal Peh*)<sup>410</sup> is the aspect of the letters (*Otiyot*).

Moreover, even that which is revealed of the aspect of the vowels, [about which we find two opinions<sup>411</sup> as to whether the vocalization is [more] authoritative, or whether the traditions are [more] authoritative], is but a very small

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<sup>407</sup> Talmud Bavli, Brachot 30b and elsewhere.

<sup>408</sup> Also see Tanya, Iggeret HaKodesh, end of Epistle 29 (150b and on).

<sup>409</sup> See Etz Chayim, Shaar 5 (Shaar TANT”A) Ch. 1

<sup>410</sup> See Ohr HaTorah, Va’era p. 2,558; p. 2,575; Sefer HaMaamarim 5633 Vol. 1, p. 157; 5639 Vol. 1 p. 120; 5640 Vol. 1, p. 85.

<sup>411</sup> Talmud Bavli, Kiddushin 18b



amount.<sup>412</sup> In other words, the vowels (*Nekudot*) that were revealed, are as they relate to the letters (*Otiyot*),<sup>413</sup> which is similar to the aspect of the *Nefesh* [level of the soul] (the lowest level of the soul) that relates to the body (*Guf*). However, in general, the matter of the vowels (*Nekudot*) has not been revealed.

This is especially so of the crowns (*Tagin*), which are even higher than the vowels (*Nekudot*). They certainly have not been revealed. Moreover, in regard to what our sages, of blessed memory, said,<sup>414</sup> that Rabbi Akiva would expound mounds and mounds of laws (*Halachot*) from every stroke and thorn [the crowns-*Tagin*], that is exclusively the way of Rabbi Akiva's study [of Torah], but in general, only the aspect of the letters (*Otiyot*) and vowels (*Nekudot*) was revealed. Moreover, even for Rabbi Akiva, only the crowns (*Tagin*) were revealed, but the cantillations (*Taamim*) were not at all revealed.

Thus, it is in this regard that currently, there only is the revelation of the externality (*Chitzoniyut*) of the Written Torah (*Torah SheB'Khtav*), this only being the matter of “betrothal,” whereas in the coming future there also will be the revelation of the [cantillations and] reasons (*Taamei*) of the Torah, this being the matter of “marriage” (*Nisu'in*).

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<sup>412</sup> See *Sefer HaNikud* of Rabbi Yosef Gikatilla, translated as *The Book of Vowels*, and elsewhere.

<sup>413</sup> There are those who recall that the Rebbe added that “the general matter of the vowels (*Nekudot*) relates to the letters (*Otiyot*).”

<sup>414</sup> *Talmud Bavli*, *Menachot* 29b

#### 4.

To explain in greater detail,<sup>415</sup> the drawing down of the Torah comes in various levels. This is similar to the general drawing down of the intellect. That is, the initial drawing is from the power of conceptualization (*Ko'ach HaMaskeel*) which is just a flash [of insight], like a lightning bolt. This then becomes an intellectual point. However, even this insight can be explained and lean in several ways. This then comes into the aspect of Understanding-*Binah*, This being the full grasp of it, with all its details etc.

These three matters are called “light” (*Ohr*-אור), “water” (*Mayim*-מים), and “firmament” (*Rakiya*-רקיע).<sup>416</sup> The “firmament” (*Rakiya*-רקיע) is the matter of waters that have frozen,<sup>417</sup> unlike waters that flow to all sides. The likeness to this in the matter of the intellect, is that full and detailed comprehension, which is the aspect of Understanding-*Binah*, is like a firmament (*Rakiya*-רקיע), whose waters have frozen. In contrast, this is not so of the intellectual point (*Nekudah*), that can have leanings [in various ways] and can be explained in various ways. This is like moving waters that flow to all sides. Moreover, until they are placed in a vessel they have no color or form, and they then take on appearance of the color and form

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<sup>415</sup> See the discourse entitled “*v’HaInyan HaHoo*” 5636 (Sefer HaMaamarim 5635 *ibid.* p. 451 and on).

<sup>416</sup> See Sefer HaArachim, Chabad (Vol. 3, p. 401) in the section by this title and the citations there; Also see the discourse entitled “*Torah Tzivah – The Torah that Moshe commanded us*” 5719, translated in The Teachings of The Rebbe, Discourse 6, and on.

<sup>417</sup> Zohar I 77a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44.

of the vessel. Nonetheless, it still is possible to place them in a different vessel, and they again will change their color and form. The same is so of the intellectual point, that it still is possible to explain it and cause it to lean in various ways etc.

Now, the aspect of the flash [of insight] that flashes [like lightening] is even above the intellectual point, and is comparable to the matter of the light (*Ohr*), which even transcends the water (*Mayim*), in that it has no [tangible] being at all.

In other words, the three matters of “light” (*Ohr*-אור), “water” (*Mayim*-מים), and “firmament” (*Rakiya*-רקיע) indicate the order of the drawing forth. That is, all drawings forth are in this order, that at the beginning it is in a way of light (*Ohr*-אור), and as it is drawn further down it is in a way of water (*Mayim*-מים), until it comes into full form, at which point it is like a firmament (*Rakiya*-רקיע). This is as explained above about the order of the drawing down of the intellect (*Sechel*). That is, first it is in a way of a flash, like light (*Ohr*), then it comes in a way of a point (*Nekudah*), like water (*Mayim*), until it comes into grasp with [all] its particulars, like a firmament (*Rakiya*).

The same is so of the drawing down of the seminal drop of life. That is, as it is included in the brain [of the father] it is in the aspect of light (*Ohr*) and there is no existence of a physical drop at all. It then comes into the aspect of water (*Mayim*), meaning that a physical drop comes into existence, except that as of yet, it has no specific form. This is why for the first forty days [of gestation] prayer may be beneficial to change it from female to male etc.<sup>418</sup> This is like flowing and

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<sup>418</sup> See Talmud Bavli, Brachot 60a

moving waters etc. Only after being in the womb of the female forty days (the female being the aspect of Understanding-*Binah*) does it take on particular form [as male or female] from which it cannot deviate etc. This is the aspect of the firmament (*Rakiya*), in which the waters have frozen.

The same is so of every drawing forth, in that it comes in these three levels. In other words, the end of the drawing forth is in a way of detailed form, similar to the aspect of the firmament (*Rakiya*). Before this, it had to come into the aspect of water (*Mayim*), and before this, it had to come into the aspect of light (*Ohr*). About this our sages, of blessed memory, stated,<sup>419</sup> “Every time the word ‘light-*Orah*-אורה’ is mentioned by Elihu, it only refers to rainfall (meaning, water-*Mayim*).” In other word, the root of the water (*Mayim*) is the aspect of light (*Ohr*).

Now, Above in *HaShem*’s יהו"ה Godliness, these three aspects; “light” (*Ohr*-אור), “water” (*Mayim*-מים), and “firmament” (*Rakiya*-רקיע), are present on all levels. This likewise is so of Torah as it is Above, up to the highest of levels.

About this our sages, of blessed memory, stated,<sup>420</sup> “The first three hours [of the day] the Holy One, blessed is He, sits and engages in Torah study.” This is the matter of drawing down the Torah by the Holy One, blessed is He, in and of Himself, which transcends the drawing down brought about through man’s toil by way of arousal from below, about which it states,<sup>421</sup> “Whosoever reads and studies [Torah], the Holy

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<sup>419</sup> Midrash Bereishit Rabba 26:7

<sup>420</sup> Talmud Bavli, Avodah Zarah 3b

<sup>421</sup> Tanna d’Bei Elyahu Rabba, Ch. 18; Yalkut Shimoni, Eicha, Remez 1,034.

One, blessed is He sits and studies opposite him,” specifying “opposite him.” In other words, man’s toil in engaging in Torah study is the arousal from below, by which there is caused to be the drawing forth that “the Holy One, blessed is He, sits and studies opposite him.”

However, even higher than this is the matter of the Holy One, blessed is He, sitting and engaging in Torah study, in and of Himself. This refers to the matter of the drawing down of Torah, as it is in the aspect of the Ancient One-*Atik*, to which the arousal from below does not reach. Here too the three matters; “light” (*Ohr*-אור), “water” (*Mayim*-מים), and “firmament” (*Rakiya*-רקיע) are present. This is why the sages stated, “The first three hours [of the day] the Holy One, blessed is He, sits and engages in Torah study,” specifying “three hours,” referring to these three aspects; “light” (*Ohr*-אור), “water” (*Mayim*-מים), and “firmament” (*Rakiya*-רקיע).

The same is so of the drawing forth from the Written Torah (*Torah SheB’Khtav*) to the Oral Torah (*Torah ShaBaal Peh*), that there are these three aspects; “light” (*Ohr*-אור), “water” (*Mayim*-מים), and “firmament” (*Rakiya*-רקיע).

The explanation is that the particular laws (*Halachot*) of the Oral Torah (*Torah SheBaal Peh*) are first included in the Written Torah (*Torah SheBKhtav*) and are then drawn forth and revealed in the Oral Torah (*Torah SheBaal Peh*) (as mentioned in chapter three). They are like the matter of flowing waters (*Mayim*) and the matter of the firmament (*Rakiya*) of frozen waters. This is because as the laws (*Halachot*) of Torah were included in the Written Torah (*Torah SheBKhtav*) they did not yet come into detailed and specific form. This is why it is

possible for there to be the differing views of Beit Shammai and Beit Hillel, in which “both these and those are the words of the Living God.”<sup>422</sup> This is compared to waters (*Mayim*) that move and flow etc. In contrast, when the Oral Torah (*Torah SheBaal Peh*) is explained in a defined and specific form, this is like the example of the firmament (*Rakiya*), in which the waters have frozen.

However, all the above is in regard to the externality (*Chitzoniyut*) of the Written Torah (*Torah SheB’Khtav*) which comes into revelation in the Oral Torah (*Torah SheBaal Peh*), this only being the aspect of the letters (*Otiyot*) etc. Higher than this is the matter of the revelation of the [cantillations and] reasons (*Taamei*) of the Torah, which have not yet been revealed altogether. This is like the matter of the light (*Ohr*), in which no form at all is applicable. This is the meaning of the matter of the revelation of the [cantillations and] reasons (*Taamei*) of the Torah in the coming future, at which time the matter of “marriage” (*Nisu’in*) will take place.

In other words, the drawing down from the Written Torah (*Torah SheB’Khtav*) to the Oral Torah (*Torah SheBaal Peh*) will not just be from the external aspect (*Chitzoniyut*), but also from the inner aspect (*Pnimityut*). That is, in that time there will not only be the drawing forth of the aspect of the water (*Mayim*) (as it comes forth and becomes the aspect of the firmament (*Rakiya*)), but also the aspect of the light (*Ohr*).

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<sup>422</sup> Talmud Bavli, Eruvin 13b

5.

With the above in mind, we can explain another matter about the difference between the matter of betrothal (*Eirusin*) and the matter of marriage (*Nisu'in*), as it is in the drawing forth from the Written Torah (*Torah SheB'Khtav*) to the Oral Torah (*Torah SheBaal Peh*). That is, currently this is in a way of betrothal (*Eirusin*), but in the coming future it will be the way of marriage (*Nisu'in*).

To explain, that which currently is revealed from the Written Torah (*Torah SheBKhtav*) and comes into the Oral Torah (*Torah SheBaal Peh*) with detailed form in the particulars of the Torah laws (*Halachot*), is only the external aspect (*Chitzoniyut*) relative to the revelation itself, as it is in the Written Torah (*Torah SheBKhtav*).

This is because, as explained before, that which is drawn into the Oral Torah (*Torah SheBaal Peh*) is only the aspect of the firmament (*Rakiya*) of “frozen waters,” which comes with specific form etc., and not as it is in the Written Torah (*Torah SheBKhtav*), where it is in the aspect of flowing waters (*Mayim*).

This being so, the drawing forth is solely of the external aspect (*Chitzoniyut*), meaning that the aspect of the waters (*Mayim*) themselves, as they transcend specific form, are not revealed. Only their external aspect (*Chitzoniyut*) [is revealed], as they come into the specific form of the aspect of the firmament (*Rakiya*). Thus, since there only is a drawing forth from the external aspect (*Chitzoniyut*), it therefore is called

“betrothal” (*Eirusin*), this being the matter of the external drawing forth alone.

However, in the coming future there will be a drawing forth from the Written Torah (*Torah SheBKhtav*) into the Oral Torah (*Torah SheBaal Peh*) in a way that even in the Oral Torah (*Torah ShaBaal Peh*) there will be a revelation of the aspect of the waters (*Mayim*) of the Written Torah (*Torah SheBKhtav*). About this the verse states,<sup>423</sup> “The earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters (*Mayim*-מים) cover the ocean floor.” In other words, even in the earth there will be the revelation of the aspect of the waters (*Mayim*-מים).

The explanation is that in Torah Ohr, on the Torah portion of Bereishit,<sup>424</sup> it is explained about the matters of the heavens (*Shamayim*-שמים) and earth (*Aretz*-ארץ) as they are in the Torah, that they are the Written Torah (*Torah SheBKhtav*) and the Oral Torah (*Torah SheBaal Peh*). That is, the Oral Torah (*Torah SheBaal Peh*) is the aspect of earth (*Aretz*-ארץ) and the Written Torah (*Torah SheBKhtav*) is the aspect of the heavens (*Shamayim*-שמים). This is why our sages, of blessed memory, stated<sup>425</sup> that the word “heavens-*Shamayim*-שמים” means “there is water there-*Sham Mayim*-שם מים.” This is because the Written Torah (*Torah SheBKhtav*) is the aspect of water (*Mayim*-מים), as explained before.

This then, is the novelty that will be in the coming future, that “the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters (*Mayim*-מים) cover the ocean floor.”

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<sup>423</sup> Isaiah 11:9

<sup>424</sup> Beginning of Torah Ohr, Bereishit

<sup>425</sup> Talmud Bavli, Chagigah 12a



That is, even in the Oral Torah (*Torah SheBaal Peh*), which is the aspect of earth (*Aretz-אֶרֶץ*) there will be the revelation of the aspect of the water (*Mayim-מַיִם*) of the Written Torah (*Torah SheBKhtav*).

In other words, presently there only is a drawing forth in the earth (the Oral Torah) of only the externality (*Chitzoniyut*) of the heavens (the Written Torah). That is, there currently is not a drawing forth of the aspect of the water (*Mayim-מַיִם*) of the Written Torah (*Torah SheBKhtav*) themselves, but only as they come in the form of the aspect of the firmament (*Rakiya*).

However, in the coming future there will be a drawing down and revelation of the aspect of the waters (*Mayim-מַיִם*) of the Written Torah (*Torah SheBKhtav*), this being the inner aspect (*Pnimityut*), and it therefore is called “marriage” (*Nisu'in*), this being the matter of the inner drawing forth, as explained before.

## 6.

Now, based on what is explained in Tanya,<sup>426</sup> that all the revelations of the coming future depend on our deeds and service of *HaShem-יהו"ה*, blessed is He, throughout the time of the exile, it is understood that even now, there is a likeness and foretaste of the matter of the “marriage” of the coming future. This is the matter of the Holiday of Shemini Atzeret, on which there is the union (*Yichud*) and drawing down of the seminal

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<sup>426</sup> Tanya, Likkutei Amarim, Ch. 37

drop etc.,<sup>427</sup> which is a foretaste and bears a similarity to the matter of marriage in the coming future. This drawing forth is brought about through the general service of *HaShem*-יהו"ה, blessed is He, throughout the month of Tishrei, which is service that stems from the essential self of the soul.

This is as explained before (in chapter three and on) about the matter of the drawing forth from the Written Torah (*Torah SheBKhtav*) to the Oral Torah (*Torah SheBaal Peh*), that in the coming future this drawing forth will be in a way of “marriage,” this being a matter of inner drawing forth (*Hamshacha Pnimit*). This is as explained before (in chapter five), that about this the verse states, “The earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters (*Mayim*-מים) cover the ocean floor,” meaning that even in the Oral Torah, called the “earth” (*Aretz*-ארץ), there will be a drawing forth and revelation of the aspect of the waters (*Mayim*-מים) of the Written Torah.

However, for the earth (the Oral Torah) to be firmly founded in a way that it can receive the revelation of the inner aspect (*Pnimityut*) of the Written Torah, which is the aspect of the waters (*Mayim*) etc., about this the verse states,<sup>428</sup> “You mighty ones (*Eitanim*-איתנים), the foundations of the earth.” The word “mighty ones-*Eitanim*-איתנים” shares the same letters as *Tana'im*-תנאים,<sup>429</sup> who are those<sup>430</sup> who firmly founded the

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<sup>427</sup> See Pri Etz Chayim, Shaar HaLulav, Ch. 8; Tanya, Iggeret HaKodesh, Epistle 20 (130b).

<sup>428</sup> Micah 6:2; See Torah Ohr, Shemot 49b and on; Ohr HaTorah, Shemot p. 15.

<sup>429</sup> Zohar II 110b

<sup>430</sup> See Torah Ohr *ibid*.

Oral Torah (*Torah SheBaal Peh*) called “the earth” (*Aretz*-אֶרֶץ), so that it can receive the inner aspect (*Pnimityut*) of the Written Torah (*Torah SheBKhtav*) within it.

The explanation is that, as known<sup>431</sup> the word “mighty-*Eitan*-אֵיתָן” refers to the essential self of the soul. This is because the word “*Eitan*-אֵיתָן” indicates both “antiquity” and “strength,” this being the power and strength of the essential self of the soul. It is from the essential self of the soul that we draw forth the aspect of the soul of Torah, this being the inner aspect (*Pnimityut*) of the Torah, so that it is openly revealed in the Oral Torah (*Torah SheBaal Peh*).

The same applies to the Holiday of Shemini Atzeret, the substance of which is the drawing forth of the seminal drop etc., which is a foretaste of the marriage of the coming future. This drawing down is brought about through serving *HaShem*-יְהוָה, blessed is He, with the essential self of the soul, which takes place during the month of Tishrei.

This is why the month of Tishrei is called,<sup>432</sup> “The month of Etanim-אֵיתָנִים.” It is named this because all matters in the service of *HaShem*-יְהוָה, blessed is He, during this month, stem from the essential self of the soul, which is the aspect of “might-*Eitan*-אֵיתָן.”

In other words, the service of *HaShem*-יְהוָה on Rosh HaShanah is the matter of accepting His yoke, as it stems from the essential self of the soul (as explained in the previous

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<sup>431</sup> Sefer HaMaamarim 5679 p. 612; 5692 p. 401 and on; Kuntres Limud HaChassidus p. 5 and on (printed in Igrot Kodesh of the Rebbe Rayatz Vol. 3, p. 335).

<sup>432</sup> Kings I 8:2

discourses).<sup>433</sup> Likewise, service of Him on Yom HaKippurim is the service of repentance (*Teshuvah*) that stems from the essential self of the soul.

All this is revealed on the holiday of Sukkot, as known<sup>434</sup> about the explanation of the verse,<sup>435</sup> “Covered (*BaKeseh*-בכסה) for the day of our festival (*Yom Chageinu*-יום חגינו),”<sup>436</sup> namely, that the matters that are covered (*BaKeseh*-בכסה) (concealed) are drawn into revelation on “the day of our festival,” referring to the Holiday of Sukkot.

This is also the meaning of the verse,<sup>437</sup> “Every native in Israel shall dwell in Sukkot.” The term “native-*Ezrach*-אזרח,” is in the future tense,<sup>438</sup> referring to the aspect of the “might-*Eitan*-איתן” that will illuminate in open revelation in the coming future, as known from the teaching of the Alter Rebbe<sup>439</sup> on the verse,<sup>440</sup> “A *maskil* by Eitan the Ezrahite (איתן האזרחי).” This aspect is drawn into revelation on the holiday of Sukkot, such that it comes in a settled way (*Hityashvut*-התיישבות). This is the meaning of the words, “Every native (*Ezrach*-אזרח) in Israel shall dwell (*Yeshvu*-ישבו) in Sukkot.”

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<sup>433</sup> See the discourse entitled “*Zeh HaYom* – This day is the beginning of Your works,” Discourse 1 Ch. 8-9 (Sefer HaMaamarim 5725, p. 11 and on); Discourse entitled “*Shir HaMaalot* – A song of ascent,” Discourse 2, Ch. 7 (Sefer HaMaamarim 5725, p. 21).

<sup>434</sup> See Likkutei Torah, Rosh HaShanah 54d; Siddur Im Da”Ch 235b

<sup>435</sup> Psalms 81:4

<sup>436</sup> Also see Talmud Bavli, Rosh HaShanah 8a and on.

<sup>437</sup> Leviticus 23:42

<sup>438</sup> The letters “*Eitan*-איתן” are all prefix letters that denote the future tense. The root “*Zerach*-זרח” also means to shine, as in the name Zarach-זרח (Genesis 38:30 and Rashi there).

<sup>439</sup> See Kuntres Limud HaChassidus and Igrot Kodesh *ibid*.

<sup>440</sup> Psalms 89:1

Now, it is through serving *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, Yom HaKippurim, and Sukkot, which are service of Him stemming from the essential self of the soul, which is the aspect of the “might-*Eitan*-איתן” [of the soul], that there is a drawing forth on Shemini Atzeret in an inner way (*Pnimityut*), this being the matter of marriage, as explained before.

7.

Now, after the drawing forth of the inner aspect (*Pnimityut*) on Shemini Atzeret and Simchat Torah, there is a drawing forth and revelation<sup>441</sup> even below on the earth (*Aretz*-ארץ), in that there is an illumination and revelation of the inner aspect (*Pnimityut*). It is for this reason that after Simchat Torah we read, “In the beginning God created the heavens and the earth,” which is the matter [expressed in] the verse,<sup>442</sup> “The strength of His deeds He declared to His people,” meaning that the power of the aspect of the “might-*Eitan*-איתן” of the soul should be drawn down all the way to down to the earth (*Aretz*-ארץ), with the toil of affecting the refinement of the lower [being]. For, it is specifically in this, that there is the revelation of the aspect of the “might-*Eitan*-איתן.”

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<sup>441</sup> There is a small portion of the discourse missing here.

<sup>442</sup> Psalms 111:6

Now, it was explained in the previous discourses,<sup>443</sup> on the verse,<sup>444</sup> “When you will go out to war against your enemies,” that in order to bring about the work of refinement (*Avodat HaBirurim*) there must be the granting of empowerment from Above, which is the meaning of [the continuation of the verse], “and *HaShem*-יהוה your God, will deliver him into your hand.” This also is the meaning of what Rashi states in his commentary,<sup>445</sup> “He desired to give it to us,” this being the granting of empowerment from Above etc.<sup>446</sup>

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<sup>443</sup> This appears to be referring to the discourses entitled “*Atem Nitzavim*” 5724 (Sefer HaMaamarim 5724 p. 292 and on), in the portion of the discourse that is missing.

<sup>444</sup> Deuteronomy 21:10

<sup>445</sup> Rashi to Genesis 1:1 *ibid.*

<sup>446</sup> The end of the matter and discourse is missing.

## Discourse 7

### *“Vayechulu HaShamayim v’HaAretz - The heavens and the earth were completed”*

Delivered on Shabbat Parshat Bereishit,  
Shabbat Mevarchim Marcheshvan, 5725  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>447</sup> “The heavens and the earth and all their hosts were completed etc.” Now, it states in the Talmud,<sup>448</sup> “Whosoever prays on Shabbat evening and recites [the passage] ‘and they were completed’ (*Vayechulu*-ויכלו) etc., becomes a partner with the Holy One, blessed is He, in the act of creation.”

Now, this must be better understood. For, at first glance, how can it apply to say a matter of “partnership” in the act of creation? This is especially so considering that the true matter of partnership is not just that each partner has a share in it, but is rather that particulars [of it as whole thing] relates to both.<sup>449</sup> That is, in every point of the act of creation, a Jew (who recites [the passage], “and they were completed-*Vayechulu*-ויכלו”) becomes an equal partner with the Holy One, blessed is He.

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<sup>447</sup> Genesis 2:1

<sup>448</sup> Talmud Bavli, Shabbat 119b

<sup>449</sup> See *Hitva’aduyot* 5752 Vol. 1, p. 458

There also is another matter that we must understand. Namely, being that whosoever recites “and they were completed-*Vayechulu*-ויכלו” becomes a partner, it is understood that all Jews who recite “and they were completed-*Vayechulu*-ויכלו” become partners (being that we are not dealing here with fools).<sup>450</sup> This being so, this partnership of all of Jews is not just [a partnership] with the Holy One, blessed is He, but also is [a partnership] with all six-hundred thousand Jews.

However, the words of our sages, of blessed memory, indicate that the partnership of one who recites “and they were completed-*Vayechulu*-ויכלו” is only with the Holy One, blessed is He. That is, if the partnership was also with all Jews, [the sages] should have stated this in the plural, “**All** who say (*Kol HaOmreem*-כל האומרים) ‘and they were completed-*Vayechulu*-ויכלו’ become partners (*Na’aseem Shutafim*-נעשים שותפים etc.,” rather than in the singular, “Whosoever says (*Kol HaOmer*-כל האומר) becomes a partner (*Na’aseh Shutaf*-נעשה שותף etc.”

## 2.

This may be understood by prefacing with the explanation in a discourse of the Tzemach Tzedek (in one of the booklets of manuscripts<sup>451</sup> that recently was released “from constraint to expansiveness”).<sup>452</sup> In it, he brings the teaching of Midrash Rabbah<sup>453</sup> on the verse, “and the heavens and the earth and all their hosts were completed.”

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<sup>450</sup> Talmud Bavli, Bava Kamma 85a and elsewhere

<sup>451</sup> Subsequently printed in Ohr HaTorah, Bereishit Vol. 3, p. 505b and on.

<sup>452</sup> See Psalms 118:5

<sup>453</sup> Midrash Bereishit Rabba 10:1



[It states there], “It is written,<sup>454</sup> ‘To every beginning I have seen an end’ (for as explained by the commentators of this Psalm,<sup>455</sup> the words “*L’Khol Tichlah*-תכלה” mean “that which has a beginning,” and therefore has a conclusion and end) ‘but Your *mitzvah* is exceedingly broad’ (in that the *mitzvot* have no end or limit). Now everything has boundaries. The heavens and earth have boundaries. (This is the meaning of the word “and they were completed-*Vayechulu*-ויכלו” which is of the same root as “has a beginning-*Tichlah*-תכלה” in that they have a beginning and an end.) There only is one matter that has no boundaries. Which is what? This is the Torah, as it states,<sup>456</sup> “Its measure is longer than the earth and wider than the sea.”

The explanation is that when it states, “Your *mitzvah* is exceedingly broad,” in that the *mitzvot* are without limit, this is not just in relation to the limitations of the world (“To everything that has a beginning I have seen an end”), but it truly is without limit, which is the meaning of the word “exceedingly-*Me’od*-מאד.”

Moreover, this is unlike the verse,<sup>457</sup> “You shall love *HaShem*-יהו"ה your God... with all your more-*Bechol Me’odecha*-בכל מאדך,” meaning with all “**your** more-*Me’od Shelcha*-מאד שלך.”<sup>458</sup> For, since here this is “**Your** *mitzvah*,” (that is, the *mitzvah* of the Holy One, blessed is He), it therefore is truly without limit – it is “exceedingly-*Me’od*-מאד [broad].”

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<sup>454</sup> Psalms 119:96

<sup>455</sup> Avraham Ibn Ezra to Psalms 119:96

<sup>456</sup> Job 11:9

<sup>457</sup> Deuteronomy 6:5

<sup>458</sup> See Torah Ohr, Mikeitz 39c and on; Likkutei Torah, Shlach 42c

Now, all this is so of the *mitzvot*, and how much more so of the Torah, which does not even have the limitations of the *mitzvot*, as known about the difference between Torah and *mitzvot*, in that the *mitzvot* are limited. For example, the *mitzvah* of Tefillin is that it must have four specific Torah portions and no more (and whoever adds a Torah portion [to the Tefillin] transgresses the prohibition against adding (*Bal Tosif*)).<sup>459</sup>

Moreover, Tefillin must have a minimum measure<sup>460</sup> of two fingers by two fingers etc.<sup>461</sup> The same is so of all the *mitzvot* (being that the entire Torah (meaning the *mitzvot* of the Torah) are equated to the Tefillin),<sup>462</sup> and are limited, besides the general limitation of [being confined to] time and space.<sup>463</sup> In contrast, this is not so of the Torah, which is limitless.

More specifically, in Torah itself, there is a difference between the revealed aspects of Torah and the inner aspects (*Pnimiyyut*) of Torah.<sup>464</sup> That is, the revealed aspects of Torah are limited, as indicated by the verse, “Its measure is longer than the earth and wider than the sea,” meaning that it indeed has measure, except that “its measure is longer than the earth etc.”

This is as stated in Talmud<sup>465</sup> on the verse,<sup>466</sup> “I see a flying scroll, its length is twenty cubits and its width is ten cubits.” That after the particular calculation there, it states, “We

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<sup>459</sup> Deuteronomy 4:2 and Rashi there.

<sup>460</sup> Also see Tanya, Iggeret HaKodesh, Epistle 10; Likkutei Torah Naso 27c

<sup>461</sup> See Shulchan Aruch, Orach Chayim 32:41 and the commentators to Shulchan Aruch there; Shulchan Aruch of the Alter Rebbe, Orach Chayim 32:63

<sup>462</sup> Talmud Bavli, Kiddushin 35a

<sup>463</sup> Also see Likkutei Torah, Bamidbar 13a

<sup>464</sup> Ohr HaTorah, Bereishit ibid. Vol. 3, p. 506a

<sup>465</sup> Talmud Bavli, Eruvin 21a

<sup>466</sup> Zachariah 5:2

find that [according to the calculation] the entire world is one part in three-thousand and two-hundred of the Torah.” We thus find that even the Torah is limited, meaning, the revealed parts of the Torah. This is why we find various Tana'im and Amora'im who learned the Torah in its entirety,<sup>467</sup> being that it is limited.<sup>468</sup>

Rather, the true matter of actual limitlessness is in the inner aspects (*Pnimiyut*) of the Torah. About this the verse states,<sup>469</sup> “Unveil my eyes that I may perceive wonders from Your Torah,” as explained before.<sup>470</sup> This will be revealed by Moshiach in the coming future, who will teach Torah to the entire nation, including our forefathers and our teacher Moshe,<sup>471</sup> who already learned Torah in its entirety. This is because he will reveal the inner aspects (*Pnimiyut*) of the Torah which altogether have no measure.

However, in regard to the verse, “To everything that has a beginning I have seen an end, but Your *mitzvah* is exceedingly broad,” the novelty in this (as understood from the explanation in the above-mentioned discourse) is that even in the limitations of the world we draw the limitlessness of Torah and *mitzvot* forth. In other words, the intent of the verse is not just to tell us that the world is limited, but that Torah and *mitzvot* are limitless, since this is obvious. That is, since the world has a

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<sup>467</sup> See Talmud Bavli, Menachot 99b

<sup>468</sup> In regard to this matter is recalled that there was mention of the teaching of the Midrash (Bereishit Rabba 17:5) “The Torah is the excess overflow of the Supernal wisdom-*Chochmah*.”

<sup>469</sup> Psalms 119:18

<sup>470</sup> In the first discourse said at this gathering, the discourse entitled “*Bereishit Bara* – In the beginning God created,” Discourse 6 (Sefer HaMaamarim 5725 p. 49 and on).

<sup>471</sup> See Likkutei Torah Tzav 17a; Shaar HaEmunah, Ch. 56 (89b)

beginning, in that it was created in the six days of creation, it necessarily has an end.

In contrast, Torah and *mitzvot* are the will and wisdom of the Holy One, blessed is He, and thus are certainly limitless. It therefore must be said that the novelty of this verse is in the bond between “To everything that has a beginning I have seen an end,” and “Your *mitzvah* is exceedingly broad.” That is, the limitlessness of “Your *mitzvah* is exceedingly broad” is drawn even within the limitation of “To everything that has a beginning I have seen an end.”

This is similar to how it is in Torah itself, that even though its true limitlessness is in the inner aspects (*Pnimityut*) of Torah, whereas the revealed aspects of Torah only have a “measure [that] is longer than the earth etc.,” nonetheless, even in the revealed parts of the Torah, the limitlessness of the inner aspect (*Pnimityut*) of the Torah is found.

This is as known<sup>472</sup> about the explanation of the teaching of our sages, of blessed memory,<sup>473</sup> “Praiseworthy is he who arrives here with his studies (*Talmudo*) in his hand,” that specifically through “his studies (*Talmudo*) in his hand,” referring to the study of the revealed parts of Torah below in this world, that Above (“[arrives] here”) he will have its inner aspect. The same is so of the limitations of the world, that even in the world, there is a drawing down of the limitlessness of Torah and *mitzvot*.

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<sup>472</sup> See Likkutei Sichot, Vol. 24 p. 570, note 19 & p. 580, note 5.

<sup>473</sup> Talmud Bavli, Pesachim 50a

### 3.

The explanation of (the bond between “to everything that has a beginning I have seen an end,” and, “Your *mitzvah* is exceedingly broad”) is that this is brought about through the service of *HaShem*-יהו"ה of the Jewish people. This is because the general matter of toil in serving *HaShem*-יהו"ה, blessed is He, is to affect a drawing down of the Limitless into the limitations of the world.

About this our sages, of blessed memory, stated,<sup>474</sup> “The handiwork of the righteous (*Tzaddikim*) is great, more so than the creation of the heavens and the earth.” As explained about this,<sup>475</sup> the creation of the heavens and the earth is [the coming into being of] something from nothing (*Yesh MeAyin*), in that the limited world was brought into being etc. In contrast, “the handiwork of the righteous (*Tzaddikim*)” is the nullification (*Bittul*) of the “somethingness” (*Yesh*) to the [Godly] “nothingness” (*Ayin*), this being the matter of drawing the Limitless forth.

This is the meaning of, “The handiwork of the righteous (*Tzaddikim*) is great,” simply stating “great-*Gedolim*-גדולים,” meaning that this is true greatness that is immeasurable. In other words, not only are they greater than the creation of the heavens and the earth, several times over, but they are greater in a way that is beyond all relative comparison.

This is because, the creation of the heavens and the earth is limited, whereas the deeds of the righteous (*Tzaddikim*) are

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<sup>474</sup> Talmud Bavli, Ketubot 5a

<sup>475</sup> See Torah Ohr, Beshalach 66b and on; See Ohr HaTorah ibid. p. 507.

limitless, and the greatness of the limitless over the limited, is greatness that is beyond all relative comparison. This is as explained in Tanya,<sup>476</sup> that “relative to something that altogether transcends limitation and numeration, no number [no matter how great] can compare to it. That is, even a billion or a trillion [when compared to the Unlimited] do not even have the value of one in comparison to a billion or a trillion etc.”

Beyond this, the novelty of the “handiwork of the righteous (*Tzaddikim*) is great,” is not just in regard to drawing down the Unlimited, but also in regard to the bond between the Unlimited and the limited. For, the greatness of the works of the righteous (*Tzaddikim*) in nullifying the “somethingness” (*Yesh*) to the “nothingness” (*Ayin*), is not just that it becomes nothing, as it was before its creation. For, if this was so, the entire matter of the creation and existence of the worlds would be unnecessary.

Rather, it must be said that the “nothingness” (*Ayin*) brought about through the toil of the righteous (*Tzaddikim*) is much loftier than the “nothingness” (*Ayin*) that preceded creation. This is because the “nothingness” (*Ayin*-יין) that preceded the creation is the aspect of limitlessness (*Bli Gvul*), and relative to that aspect, the coming into being of the worlds is through a radiance of Godliness that is comparable to the worlds, this being a matter of descent.

However, the ultimate purpose of the descent is for the sake of ascent, and that the ascent should be much loftier than

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<sup>476</sup> Tanya, Likkutei Amarim, Ch. 48

how it was before the descent.<sup>477</sup> This comes about through the deeds of the righteous (*Tzaddikim*) who affect that the world itself, as it is in its state of existence and limitation, should be in a state of “nothingness” (*Ayin*) and limitlessness (*Bli Gvul*).

(This is similar to the superiority of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) over and above the Righteous (*Tzaddikim*). This is because the Righteous (*Tzaddikim*) have no involvement with evil, whereas the repentant (*Baalei Teshuvah*) even have an effect on the evil, such that their willful transgressions are transformed into merits.)<sup>478</sup> This then, is the bond of the limited (*Gvul*) with the Unlimited (*Bli Gvul*) (as discussed above in explanation of the verse, “To everything that has a beginning I have seen an end, but Your *mitzvah* is exceedingly broad”).

This is also the meaning of the statement in Talmud,<sup>479</sup> that “about the handiwork of the righteous (*Tzaddikim*) it is written,<sup>480</sup> “The Sanctuary, my Lord-*Adona*”<sup>ג'י-אדני</sup>, that Your hands have established.” For, in the Holy Ark in the Holy Temple, (which is the primary Supernal desire etc., as the Ramban writes),<sup>481</sup> there also was the bond between the limited and the Unlimited. That is, the Holy Ark had the measure of “two and a half cubits [in] its length etc.,” but even so, “the place of the Holy Ark was not according to measure.”<sup>482</sup>

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<sup>477</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The twelve letters הויוהוהוהוהוהוהוה correspond to the twelve tribes of Israel.”

<sup>478</sup> Talmud Bavli, Yoma 86b; Tanya, Likkuei Amarim, Ch. 7

<sup>479</sup> Talmud Bavli, Ketubot 5a

<sup>480</sup> Exodus 15:17

<sup>481</sup> Ramban to Exodus 25:1

<sup>482</sup> Talmud Bavli, Yoma 21a; Also see the Opening Gateway (Petach HaShaar) to Imrei Binah, translated as *The Gateway to Understanding*, Ch. 6.

The explanation is that even though the creation of the heavens and the earth is limited, and this is *HaShem's* יהו"ה Supernal intent and will in regard to the matter of the creation of the world, that it should be limited, for “when the heavens and the earth were expanding... the Holy One, blessed is He, rebuked them and said ‘enough-*Dai*-די’ to His world,”<sup>483</sup> (meaning that even though the limitation only stems from the will of the Creator, nonetheless, the will of the Creator is for this limitation to be), nevertheless, all this is only in regard to the coming into being and existence itself.

However, *HaShem's* יהו"ה ultimate Supernal intent is for the descent to be for the sake of ascent (as explained before), brought about through the toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, and affecting a drawing down of the Unlimited (*Bli Gvul*) into the limitations of the world (“He said ‘enough-*Dai*-די’ to His world”).

An example of this, as it relates to our practical service of *HaShem*-יהו"ה, blessed is He, is that even though from the natural perspective of the world, fulfilling Torah and *mitzvot* could cause a loss in one’s livelihood, that if not for the strictures of keeping Shabbat and the Torah prohibitions against usury and theft etc., he could make much greater profit, nonetheless, through the Jewish people serving *HaShem*-יהו"ה, blessed is He, [by observing His *mitzvot*] they affect a drawing down that transcends the natural order within the natural order, so that not only is no loss in livelihood incurred through fulfilling Torah and *mitzvot*, but the opposite etc. In other words, within the limitations of the world (“I said ‘enough-*Dai*-

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<sup>483</sup> Talmud Bavli, Chagigaah 12a



ד' to My world") we draw down the Unlimited (*Bli Gvul*), as the verse states,<sup>484</sup> "I will pour blessings upon you without end-  
*Ad Bli Dai* בלי די-עד." "

4.

With the above in mind, we can understand what our sages, of blessed memory, stated,<sup>485</sup> "Whosoever prays on Shabbat evening and recites [this passage], 'and they were completed' (*Vayechulu*-ויכלו) etc., becomes a partner with the Holy One, blessed is He, in the act of creation."

This is because,<sup>486</sup> the recitation of "and they were completed-*Vayechulu*-ויכלו," which is a term of "cessation-*Kilayon*-כליין,"<sup>487</sup> is the matter of affecting the cessation (*Kilayon*-כליין) of the creation, this being the matter of sublimating and nullifying the "somethingness" (*Yesh*) to the [Godly] "nothingness" (*Ayin*). It therefore is no wonder that through doing so, he becomes a partner with the Holy One, blessed is He, in the act of creation - an equal partner etc., about which they said, "Great is the handiwork of the righteous (*Tzaddikim*) etc.," as explained before.

On the contrary, what needs explanation is why he only becomes a partner of the Holy One, blessed is He, [that is, only] an equal partner, even though "the handiwork of the Righteous (*Tzaddikim*) is **greater** than the creation of the heavens and the

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<sup>484</sup> Malachi 3:10

<sup>485</sup> Talmud Bavli, Shabbat 119b

<sup>486</sup> Also see Ohr HaTorah *ibid.* p. 506b

<sup>487</sup> See Ohr HaTorah, Bereishit Vol. 1 p. 42b and on; Vol. 3, p. 508a and on; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

earth.” In other words, the Holy One’s portion in the act of creation is limited, whereas the portion of one who recites “and they were completed-*Vayechulu*-ויכלו” is limitless.

However, the explanation is that this is because the power to bring novel existence into being [solely] is from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, (as explained in *Iggeret HaKodesh*),<sup>488</sup> and relative to His Essential Self, blessed is He, both the limited (*Gvul*) and the limitless (*Bli Gvul*) are equal, meaning that the difference between the limited (*Gvul*) and the limitless (*Bli Gvul*) is only as both are in the category of novel existence, whereas relative to He who is not [in the category of] novel existence, it all is equal.<sup>489</sup>

For example, with a physical thing that one can feel with his hand, there is a difference between a small object being placed in his hand, and a large object which is beyond the limitation of his hand to hold. In contrast, in regard to something spiritual, such an intellectual concept, it altogether is not in the category of being felt [with the hand], such that relative to it, there is no difference between a limited [capacity to] feel [with the hand] or a limitless [capacity to] feel [with the hand] etc.<sup>490</sup>

With the above in mind, it also is understood why it states that “he becomes a partner,” in which the matter of partnership is in every specific point. This is because the ascent that must be brought about through toil in serving *HaShem*-יהו"ה

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<sup>488</sup> See Tanya, *Iggeret HaKodesh*, Epistle 20

<sup>489</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

<sup>490</sup> There is a small portion of the discourse missing here.

in the world, is in every point within it. That is, since the descent was in all matters, therefore the ascent must also be in all matters.

Thus, through serving *HaShem*-יהו"ה, blessed is He, he becomes a partner in every particular point in the act of creation. In other words, he affects an ascent in the entirety and totality of the world, so that it ascends to a loftier state than it was before the creation, as explained before.

This is also why it states “He becomes a partner (*Na'aseh Shutaf*-שותף-נעשה)” in the singular. For, since this comes about through the service of *HaShem*-יהו"ה, blessed is He, of each Jew as an individual, as our sages, of blessed memory, said,<sup>491</sup> “This is why Adam was created alone... to teach that whosoever sustains even one soul of the Jewish people, it is as if he sustained the whole world, (even though, at first glance, it seems to be is unlike Adam, the first man, who himself was singular, but from whom the whole of the world was created). Therefore, every person has an obligation to say: The world was created for me.” In other words, through the service of *HaShem*-יהו"ה, blessed is He, of every Jew as an individual, *HaShem*'s-יהו"ה Supernal intention for the entire creation is fulfilled, and he thus becomes a partner with the Holy One, blessed is He, in the act of creation.

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<sup>491</sup> Mishnah, Sanedrin 4:5; Talmud Bavli, Sanhedrin 37a



## Discourse 8

“*Mayim Rabim Lo Yuchlu Lichbot et HaAhavah -  
Many waters cannot extinguish the love*”

Delivered on Shabbat Parshat Noach,  
4<sup>th</sup> of Marcheshvan, 5725<sup>492</sup>  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>493</sup> “Many waters cannot extinguish the love, and rivers cannot wash it away.” In Torah Ohr<sup>494</sup> on this week’s Torah portion, (the Chassidic Torah portion), the Alter Rebbe explains that the “many waters” refer to all the worries and preoccupations of earning a livelihood and other thoughts of worldly matters etc. However, even so, they cannot extinguish the love, this being the hidden love for *HaShem*-יהו"ה in the soul of every Jew by nature etc., (and the same applies to the love of the Holy One, blessed is He, for the souls of the Jewish people). The “many waters” mentioned above, cannot extinguish this constant love etc.

On the contrary, through the above-mentioned “many waters” additional elevation is caused in the service of *HaShem*-יהו"ה, blessed is He. This is why the “many waters” are called<sup>495</sup> “the waters of Noach,” in which the name “Noach-נה” is of the

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<sup>492</sup> Based on Likkutei Sichot Vol. 5 p. 288 and on.

<sup>493</sup> Song of Songs 8:7

<sup>494</sup> Torah Ohr, Noach 8c and on.

<sup>495</sup> Isaiah 54:9 (the *Haftorah* of the Torah portion of Noach).

same root as “satisfaction of spirit-*Naicha d’Rucha- נִיחָא דְרוּחָא*,”<sup>496</sup> since through them additional elevation is caused.

This is like the known analogy of flowing waters (explained elsewhere),<sup>497</sup> that when a blockage stops the flow of water, at the end of it all, by the buildup of the waters, not only do the waters break through the blockage, but on the contrary, because of the blockage, [once the waters break through] they flow with much greater force, so much so, that even the blockage itself is washed away with the waters, adding even more force to the waters.

The same is so of the concealments and blockages of the “many waters” mentioned above, which in general refer to the animalistic soul, and specifically refers to preoccupation in earning a livelihood, that specifically through [the many waters] the soul comes to loving *HaShem-יהו"ה*, blessed is He, “with all your being” (*Bechol Me’odecha-בְּכָל מְאֹדְךָ*).

Now, the path to this, (that the “many waters” will not only not extinguish the love, but on the contrary, will arouse much deeper love) is through the matter of – “come into the ark-*Teivah-תִּיבָה*.”<sup>498</sup> That is, being that prayer brings to the matter of love, one enters into the words-*Teivot-תִּיבוֹת* of the prayer and invests himself in them.<sup>499</sup>

This is as explained at length in Kuntres HaAvodah,<sup>500</sup> that the primary toil is with love (*Ahavah*) of *HaShem-יהו"ה*,

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<sup>496</sup> See Zohar I 58b; Midrash Bereishit Rabba 30:5

<sup>497</sup> Likkutei Torah, Masei 91c; Sefer HaMaaamarim 5691 p. 343; 5697 p. 244 and on.

<sup>498</sup> See Genesis 6:18; 7:1

<sup>499</sup> See Tzavaat HaRivash, translated as The Way of The Baal Shem Tov, Section 75; Keter Shem Tov (Kehot 5764), Hosafot, Section 9; Torah Ohr ibid. 9a.

<sup>500</sup> Kuntres HaAvodah, Ch. 1, Ch. 3 and on.

blessed is He, since “there is no labor like the labor of love.”<sup>501</sup> (In other words, fear (*Yirah*) of *HaShem*-יהו"ה is not related to the toil of prayer in particular, being that the fear (*Yirah*) of Him must (and can) be all day long, whereas the toil of prayer is to awaken love of *HaShem*-יהו"ה, blessed is He).

## 2.

In Torah Ohr there, he continues and states: This is the error of those who engage in business and earning a livelihood, that in their minds, they think they cannot pray in length, like those who “dwell in tents” [Torah study]. Actually, the opposite is true, for since “there specifically is superiority to light that comes from darkness,”<sup>502</sup> their ability to pray is even greater.

This is also as stated in *Iggeret HaKodesh*,<sup>503</sup> that on Shabbat and holidays, when even those involved in business matters and earning a livelihood have the time and opportunity [to pray at length], their duty to engage in serving *HaShem*-יהו"ה, blessed is He, in prayer, is much greater.

However, as understood, to be engaged in serving *HaShem*-יהו"ה in prayer on Shabbat and holidays, one necessarily must engage in the toil of prayer on the mundane days of the week as well. For, [as Talmud states],<sup>504</sup> “One who toils before Shabbat will eat on Shabbat.” Just as this is so of eating on Shabbat in the literal sense, this likewise is so of

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<sup>501</sup> See Zohar II 55b; Zohar III 267a

<sup>502</sup> See Ecclesiastes 2:13

<sup>503</sup> Tanya, *Iggeret HaKodesh*, Epistle 1

<sup>504</sup> Talmud Bavli, Avodah Zarah 3a

praying on Shabbat. This is because the Shabbat prayers and the meals of Shabbat are related, as explained in the teachings of Chassidus<sup>505</sup> that the prayers of Shabbat are compared to the blessings over the meals.

From this it is understood, that one must engage in serving *HaShem*-יהו"ה, blessed is He, in prayer, on the mundane days of the week too (even those involved in business), only that on the mundane days of the week, since they neither have the time nor the opportunity, they do not engage in this for the same length of time [as on Shabbat].

Nevertheless, of primary importance is the intention (*Kavanah*), and “a little with intention (*Kavanah*) is preferable.”<sup>506</sup> [It may also be suggested that a little lengthening (of the time of prayer) must also take place on the days of the week. Nonetheless, they should not “step down before the Ark” [to lead the congregation in prayer], being that they are unable to extend their prayers until all the others [in the congregation] have also been absolved of their obligations. Thus, if there are those who indeed have the time and opportunity [to pray at length], such as Torah teachers or those supported by their parents, it is better that they “come before the Ark” [to lead the congregation in prayer].]<sup>507</sup>

From this we also can understand an additional instruction, that for those who “dwell in tents” [Torah study] there utterly is no room for this error in the first place. That is, only those who are occupied in business and earning a

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<sup>505</sup> Derech Mitzvotcha, Mitzvat Achilat Kodshei Kodshim.

<sup>506</sup> Shulchan Aruch, Orach Chayim 1:4

<sup>507</sup> See Tanya, Iggeret HaKodesh, Epistle 1 *ibid*.



livelihood, could have this error, in thinking that they are incapable of praying at length like those who “dwell in tents” [Torah study]. However, in regard to those who themselves “dwell in tents,” though “a person is his own [closest] relative [and therefore is biased about himself]”<sup>508</sup> in this he cannot err. Thus, if indeed there are those who “dwell in tents” [Torah study] who do not pray at length, from the above-mentioned words of Torah Ohr, they should know that there is no room for such an error, to think that they have no need to pray at length.

Now, in regard to those who think that much time has passed since they last prayed at length, and [in the meantime] no one has reproved them for this, this itself is proof that evidently their conduct is approved. However, this matter has already been clarified of old, by the Alter Rebbe in Torah Ohr, that in this there is no room to err, and therefore this issue is between himself and the Alter Rebbe.

Thus, if he has rational arguments for his conduct, let him argue with the Alter Rebbe, and see whether his argument is valid or just an excuse. [Moreover, if he is such a person who is capable of arguing [with the Alter Rebbe], then instead using [his capabilities] to justify abstaining from the toil of prayer, he would be better off by taking advantage of his capabilities to increase his understanding of the teachings of Chassidus etc.] Therefore, one must take the time [to invest himself in prayer].

Now, in regard to those who think that they are incapable of achieving this by only investing a minimal amount of time [in prayer] and that “a little with intention (*Kavanah*) is preferable,” this is not truly so. Rather, when a person shortens

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<sup>508</sup> Talmud Bavli, Yevamot 25b and Rashi there.

the time [invested in prayer], he also lacks devotional intent (*Kavanah*) in this, for in truth, contemplation (*Hitbonenut*) is necessary to prayer and requires time. Proof of this is from what the Alter Rebbe wrote in *Iggeret HaKodesh*,<sup>509</sup> that a person should pray at length, “for at least an hour and a half.”<sup>510</sup> Now, if this could be done in less time, the Alter Rebbe would not have demanded this – especially not with such force – and especially about the length of time [to invest in prayer].

Moreover, in regard to those who indeed “dwell in tents” [Torah study], if they themselves do not pray at length, this has an influence on others, who learn [by observing] them.<sup>511</sup> That is, they rationalize to themselves that since even those who “dwell in tents” [Torah study] and indeed have the time and opportunity [to pray at length] only pray for so long, then certainly one [such as himself] who neither has the time nor the opportunity [to pray at length], can pray even less time.

### 3.

Now, we should add to why the precise wording, “businessmen-*Baalei Asakim*-בעלי עסקים” (in the plural) and

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<sup>509</sup> See Tanya, *Iggeret HaKodesh*, Epistle 1 *ibid*.

<sup>510</sup> This being the length of time necessary to say the words of the morning prayer service at regular speaking speed, without rushing.

<sup>511</sup> This is to such an extent that they used to say that it is even preferable to sleep for a half hour under one’s Tallit in order that those who see him think that he is thinking about a deep matter, and that on account of this he too will do so. In other words, even when he is lacking, he should nevertheless endeavor to have a positive effect on his fellow, (even though in the first place, this should be like the well-known dictum (see *Torat Menachem*, *Reshimat HaYoman*, p. 354), “May it be His will that there be an effect upon me and those who hear [me]”). [This note is gleaned from another unedited transcript.]

“those who dwell in tents-*Yoshvei Ohalim*-אֹהֲלִים” (in the plural), is used, rather than “a businessman-*Baal Esek*-בַּעַל עֶסֶק” or “one who dwells in the tent-*Yoshev Ohel*-יוֹשֵׁב אוֹהֶל” (in the singular).

To preface, even though the Alter Rebbe himself did not write this [manuscript with his holy hand], nonetheless, the fact that the Tzemach Tzedek chose these transcripts and printed them in Likkutei Torah and Torah Ohr,<sup>512</sup> means that they most certainly are precise. This is especially so considering that (as stated in the holy letter of the Tzemach Tzedek),<sup>513</sup> “our Master [the Alter Rebbe], of blessed memory, carefully examined and edited many of these [manuscripts].”

Now, about the above, we need to examine the specific wording, “those who dwell in tents-*Yoshvei Ohalim*-יֹשְׁבֵי אוֹהֲלִים,” in the plural, according to the teachings of Chassidus, more than businessmen, in the plural. That is, about “businessmen-*Baalei Asakim*-בַּעְלֵי עֶסְקִים” it makes sense that they are called in the plural, in that they are involved in worldly matters, which is the matter of the domain of the many (*Reshut HaRabim*) called “the mountains of division” (*Turei d’Prudah*).<sup>514</sup>

However, in regard to “(those who dwell) in tents-*Ohalim*-אֹהֲלִים,” refers to the tents of Torah, and Torah is “one

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<sup>512</sup> See Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 561 and on; HaYom Yom, 14<sup>th</sup> of Adar 1.

<sup>513</sup> Copied in the printer’s introduction to Derech Mitzvotcha, and subsequently printed in Igrot Kodesh Admor HaZaken Vol. 1, p. 334, HaYom Yom 3 Shvat.

<sup>514</sup> See Tanya, Likkutei Amarim, Ch. 33

Torah,”<sup>515</sup> which is the matter of oneness (*Achdut*). This being so, why does it say “tents-*Ohalim*-אהלים” in the plural?

This may be understood by prefacing with an explanation of the verse,<sup>516</sup> “Yaakov was a pure man, dwelling in tents (*Yoshev Ohalim*-יושב אהלים).” About this, our sages, of blessed memory, stated,<sup>517</sup> “In the tent of Shem and the tent of Ever,” also hinting at the Written Torah (*Torah SheBKhtav*) and the Oral Torah (*Torah SheBaal Peh*). For, as the Tzemach Tzedek explained in *Ohr HaTorah*,<sup>518</sup> “The tent of Shem-שם” refers to the Written Torah, being that the Torah is entirely the names (*Shemot*-שמות) of the Holy One, blessed is He.<sup>519</sup> In contrast, “The tent of Ever-עבר” refers to the Oral Torah, which is of the same root as in the verse,<sup>520</sup> “Who passes-*Over*-עובר by us,” indicating the matter of drawing down and revealing the Written Torah.

Now, from the language of Torah Ohr about the “error of businessmen (*Baalei Asakim*-בעלי עסקים), that in their minds they think they are incapable of praying at length like those who ‘dwell in tents’ (*Yoshvei Ohalim*-יושבי אהלים),” by the fact that he speaks about those who dwell in tents (*Yoshvei Ohalim*-יושבי אהלים) together with and in the same style as he speaks about businessmen (*Baalei Asakim*-בעלי עסקים), it is understood that the intention in both is equal. In other words, just as in regard

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<sup>515</sup> Exodus 12:49 and elsewhere

<sup>516</sup> Genesis 25:27

<sup>517</sup> Rashi to Genesis 25:27, citing Midrash Bereishit Rabba 63:10.

<sup>518</sup> *Ohr HaTorah*, Toldot 145b

<sup>519</sup> See Ramban’s introduction to his commentary on Torah; Also see the introduction to *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, and on.

<sup>520</sup> Kings II 4:9

to businessmen (*Baalei Asakim*-בעלי עסקים) (in the plural) what is meant is not just those who specifically have many businesses, but also businessmen who only have one business, this likewise is so of those who dwell in tents (*Yoshvei Ohalim*-יושבי אהלים) (who have no room for such an error in the first place, as explained before), that what is meant is not just one who dwells in both “tents,” - the Written Torah and the Oral Torah. Rather, it also applies to one who only dwells in one “tent,” meaning that he only studies Torah in one way, either just the Oral Torah or just the Written Torah. They too, have no room to make the above-mentioned error in the first place.

To explain, the difference between the Written Torah and the Oral Torah is that the Written Torah is primarily the letters (*Otiyot*) [of Torah]. Thus, even one who is unlearned and does not know what is being said [in the Torah reading] makes the blessings over the Torah when he ascends to the Torah reading of the Written Torah.<sup>521</sup>

In contrast, the Oral Torah is primarily a matter of understanding and grasp, in that the [specific] letters [by which the understanding is conveyed] do not have the same importance. On the contrary, the sign that a person understands the matter very well, is when he can explain it in his own [words and] letters.

To clarify, the letters of the Oral Torah must also be preserved, and generally one has an obligation to speak in the language of his teacher,<sup>522</sup> since in the language and wording of his teacher there are things that he has not yet grasped, and if he

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<sup>521</sup> Hilchot Talmud Torah of the Alter Rebbe, end of Ch. 2.

<sup>522</sup> Talmud Bavli, Brachot 47a

only comes to know it in his own words and style, it will not include all the above-mentioned matters in it, nevertheless, the sign that at the very least, he grasps some of the matters, is when he specifically can explain it in his own [words and] letters.

Based on this, we can explain the instruction in the words of Torah Ohr, in stating “those who dwell in tents [Torah study] (*Yoshvei Ohalim*-יהושבי אהלים)” in the plural. That is, there are those who think that the prerequisite to praying at length, is specifically having [studied] many Chassidic discourses, understanding them well through in-depth study (*Iyun*) etc. However, if for whatever reason, his study of Chassidus is only surface study, without any deep understanding, nor has he learned much Chassidus, he thinks he has no relation to toiling in service of *HaShem*-יהו"ה, blessed is He, in prayer.

The instruction thus comes in this regard, [to inform us] that even those who only dwell in the “tent” of the Written Torah, meaning that their study of Chassidus is in a way of surface study, such that it is similar to merely reciting the letters – nonetheless, they too can learn with complete simplicity, in a way that there is no room to err, and are capable of engaging in service of *HaShem*-יהו"ה, blessed is He, in prayer, just like those whose study of Chassidus is in a way of the Oral Torah, with in-depth study and delving etc.

Moreover, one who dwells in the “tent” of the Oral Torah, and has deep understanding in Torah – must necessarily engage in serving *HaShem*-יהו"ה, blessed is He, in prayer. This is as our sages, of blessed memory, taught,<sup>523</sup> “Whosoever says

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<sup>523</sup> See Talmud Bavli, Yevamot 109b; Likkutei Torah, Vayikra 5a

he has nothing other than Torah [study] etc.” Rather, there also must be prayer.<sup>524</sup>

#### 4.

This then, is the meaning of the verse,<sup>525</sup> “Many waters cannot extinguish the love etc.” That is, through engaging in serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*), by both those who “dwell in tents” [Torah study] as well as those engaged in business matters, not only are the “many waters” nullified, meaning, all the preoccupations and concerns that cause distraction, not only in those who are engaged in business, but also in those who “dwell in tents” [Torah study], but on the contrary, as stated before, through the “many waters” there is caused to be additional ascent in service of *HaShem*-יהו"ה, blessed is He.

This is also the meaning of the conclusion of the verse,<sup>526</sup> that in the end, the “many waters” brings to a state in which “if a man would give all his wealth for love,” – referring to love of *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me'odecha*-בכל מאדך)<sup>527</sup> – [without which “they shall surely scorn etc.,” as explained in Torah Ohr.<sup>528</sup>

From this, he thereby will come to [the next verse],<sup>529</sup> “We have a little sister-*Achot*-אחות,” referring to the matter of

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<sup>524</sup> See Kuntres Etz HaChayim, Ch. 12

<sup>525</sup> Song of Songs 8:7

<sup>526</sup> Song of Songs 8:7 *ibid.*

<sup>527</sup> See Rashi to Deuteronomy 6:5

<sup>528</sup> Torah Ohr, Noach 8b *ibid.*, 10a-b.

<sup>529</sup> Song of Songs 8:8

oneness, indicated by, “My sister-*Achoti*-אחותי,” which is a very lofty level.<sup>530</sup>

In other words, even after the love indicated by “with all your being” (*Bechol Me’odecha*-בכל מאדך), of which there are many levels, in addition to the fact that through the “many waters” one comes to the love of, “with all your being,” mentioned above, one then even comes to the level indicated by “My sister-*Achoti*-אחותי.”

This is so, until one subsequently comes to the level indicated by the words (at the conclusion of the verse), “On the day that she is spoken for” in which the word “spoken for-*Yedubar*-ידובר” is automatic, meaning [that it comes] in and of itself. The matter of this, as it relates to prayer, is that this is the level of, “My lord-*Adona*”-אדוני, [You] open my lips and my mouth will (only) speak (and draw forth) Your praise.”<sup>531</sup>

In Torah, this is the aspect of *Itamar*-איתמר, which is of the same root as “It was taught-*Itmar*-איתמר,” meaning, it was learned automatically,<sup>532</sup> as the verse states,<sup>533</sup> “My tongue shall **respond** with Your word,” like “one who repeats after the reader.”<sup>534</sup>

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<sup>530</sup> See the discourse entitled “*Ani Yesheinah* – I am asleep but my heart is awake,” 5724, translated in The Teachings of The Rebbe 5724, Discourse 47, Ch. 3.

<sup>531</sup> Psalms 51:17; Also see the discourse entitled “*Adon’ai Sefatai Tiftach*” 5628.

<sup>532</sup> As is explained in Likkutei Torah, Naso 22b, 25b

<sup>533</sup> Psalms 119:172

<sup>534</sup> See Talmud Bavli, Sukkah 38b; Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 44b, and elsewhere.



## Discourse 9

“*Vayomer HaShem El Avram Lech Lecha -  
HaShem said to Avram, ‘Go for yourself’*”

Delivered on Shabbat Parshat Lech Lecha,

11<sup>th</sup> of Marcheshvan, 5725

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

### 1.

The verse states,<sup>535</sup> “*HaShem*-יהוה said to Avram, ‘Go for yourself from your land, from your relatives, and from your father’s house to the land that I will show you.’” Rashi comments on the words, “Go for yourself” stating, “For your own benefit and for your own good.” Now, the question regarding this is well known. Namely, why was it necessary for the Holy One, blessed is He, to say to Avraham, “Go for yourself, for your own benefit and for your own good?” Why was it not enough for him to go just because the Holy One, blessed is He, commanded it?

Now, in a discourse of the Tzemach Tzeddek (in one of the booklets of manuscripts recently released from exile and captivity)<sup>536</sup> it states that in explanation of the words “Go for yourself-*Lech Lecha*-לך לך, the Alshich wrote,<sup>537</sup> “Go, and it is to your essential self (*L’Atzmecha*-לעצמתך) that you go,”

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<sup>535</sup> Genesis 12:1

<sup>536</sup> In the discourse entitled “*Lech Lecha*” which was subsequently printed in *Ohr HaTorah, Bereishit* (Vol. 4) 675a and on; Also see p. 680b there.

<sup>537</sup> Alshich to Genesis 12:1

meaning that through this he will reach the root and source of his soul, as it is Above.

For,<sup>538</sup> as known,<sup>539</sup> the entire soul is not drawn down into the body below, but only a glimmer is drawn from it to below. However, the primary root of the soul remains Above. This is because, in holiness it is not possible for all of it be drawn down without leaving some impression [above] etc. in that whatever is on the side of holiness is never completely uprooted from its place.<sup>540</sup>

Thus, the primary root of the soul remains above in the Upper Land, called “the desirable land,”<sup>541</sup> and only a glimmer of it spreads forth to descend below and manifest in the body. Thus, reaching the root of the soul, is specifically brought about by going to the Land of Israel (*Eretz Yisroel*), which is aligned with the Upper Land.

This then, is the meaning of “Go for yourself (meaning, “Go, and it is to your essential self (*L’Atzmecha*-לְעַצְמְךָ) that you go”) etc., to the land.” For, as long as he was outside the land, he was separate from his primary root and source, and going to the land was like going and bonding himself to his essential self and root.

The explanation is<sup>542</sup> that the primary root of the soul is as it is above, in the World of Oneness (*Olam HaAhdut*), which

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<sup>538</sup> Also see the discourse entitled “*Vayomer... Lech Lecha*” 5655 (Sefer HaMaamarim 5655 p. 18); 5705 (Sefer HaMaamarim 5705 p. 89).

<sup>539</sup> See Likkutei Torah, Shir HaShirim 16d; Haazinu 71d.

<sup>540</sup> See Pardes Rimonim, Shaar HaMetziyut, Ch. 1; Also see Etz Chayim, Shaar 4, Ch. 3; Shaar 34, Ch. 3; Shaar 35, Ch. 1; Tanya, Iggeret HaKodesh, p. 147a.

<sup>541</sup> Malachi 3:12; See Torah Ohr, beginning of Vayeishev, and elsewhere.

<sup>542</sup> Also see the discourse entitled “*Vayomer... Lech Lecha*” 5654 (Sefer HaMaamarim 5654 p. 48 and on).

in Kabbalah is called the world of Emanation (*Atzilut*). This is as the Tzemach Tzeddek adds in the note, that even though, generally, most souls are from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), nonetheless, all the souls are rooted in the world of Emanation (*Atzilut*).<sup>543</sup>

This also is as explained in Likkutei Torah<sup>544</sup> on [the verse],<sup>545</sup> “I am black, but beautiful,” that to reach the root and source of the soul as it is above in the world of Emanation (*Atzilut*), this comes about through going to the Land of Israel (*Eretz Yisroel*).

## 2.

The Tzemach Tzeddek continues to explain (why in order to reach one’s root in the world of Emanation (*Atzilut*) he specifically must go to the Land of Israel-*Eretz Yisroel*), and that this may be understood by first explaining the matter of the second day of festivals celebrated in the exiles, in which there is a drawing down of Supernal bestowal from the world of Emanation (*Atzilut*) into the aspect of Kingship-*Malchut* of the worlds of Formation (*Yetzirah*) and Action (*Asiyah*), which manifests in the seventy ministering angels of the nations, and through them, bestowal is drawn to those Jews living outside the Land [of Israel].

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<sup>543</sup> Likkutei Torah, Shir HaShirim 19c

<sup>544</sup> Likkutei Torah, Shir HaShirim, discourse entitled “*Biur Inyan Shechorah Ani v’Na’avah*” (7b and on).

<sup>545</sup> Song of Songs 1:5

The explanation is that, as known<sup>546</sup> the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) does not descend below to manifest in the seventy ministering angels of the nations. Moreover, even Kingship-*Malchut* of the world of Creation (*Briyah*) does not manifest in these seventy ministering angels. Rather, only Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*) manifest in the seventy ministering angels of the nations to draw down the appropriate bestowal granted them.

About this our sages, of blessed memory, stated,<sup>547</sup> “They were exiled to Edom, and the *Shechinah* was with them.” That is, when there must be bestowal of beneficence to the Jewish people during exile, when they dwell under the dominion of the seventy ministering angels of the nations, then the *Shechinah*, referring to the aspects of Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*), is forced to manifest in those seventy ministering angels under whose dominion the Jewish people dwell. For, through them, bestowal passes to the Jews who dwell in the land that is the portion of the earth of that [particular] ministering angel. This then, is the meaning of, “They were exiled to Edom, and the *Shechinah* was with them,” meaning, literally with them, through her manifestation in the seventy ministers, literally.

Now, the reason only Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*) manifests in the seventy ministers, rather than Kingship-*Malchut* of the world of

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<sup>546</sup> See Maamarei Admor HaZaken 5564 p. 245 and on; Ohr HaTorah, Shemini Atzeret p. 1,828 and on.

<sup>547</sup> Sifrei end of Masei; Midrash Bamidbar Rabba 7:10

Emanation (*Atzilut*), or even Kingship-*Malchut* of the world of Creation (*Briyah*), is in accord to the well-known matter that the Upper Father-*Abba Ila'ah* (Wisdom-*Chochmah*) dwells in the world of Emanation (*Atzilut*),<sup>548</sup> Understanding-*Binah* dwells in the world of Creation (*Briyah*) and the six *Sefirot* dwell in the world of Formation (*Yetzirah*).<sup>549</sup>

Moreover, as known,<sup>550</sup> the forces of externality only derive vitality from the seven lower *Sefirot*, whereas they derive no vitality from Wisdom-*Chochmah* and Understanding-*Binah*. Therefore, Kingship-*Malchut* of the world of Creation (*Briyah*) does not descend to manifest in the seventy ministering angels of the nations, since in the world of Creation (*Briyah*) there is an illumination of the *Sefirah* of Understanding-*Binah*, from which no vitality is derived by the forces of externality.<sup>551</sup>

There is another reason for this, based on the well-known matter,<sup>552</sup> that the world of Creation (*Briyah*) is mostly good, with a minority of evil, whereas the world of Formation (*Yetzirah*) is half good and half evil, and the world of Action (*Asiyah*) is mostly evil. Therefore, the beginning of the lodging of the forces of externality is from the world of Formation (*Yetzirah*) and on, being that it is half good and half evil. In contrast, being that it is mostly good, this is not so of the world of Creation (*Briyah*). Because of this, specifically Kingship-

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<sup>548</sup> Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a

<sup>549</sup> Tikkunei Zohar, Tikkun 6 (23a)

<sup>550</sup> See Siddur Im Da'Ch 56c

<sup>551</sup> Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

<sup>552</sup> See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), introduction to the Drush; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54, and elsewhere.

*Malchut* of the worlds of Formation (*Yetzirah*) and Action (*Asiyah*) manifest in the seventy ministering angels of the nations.

With the above in mind, we can understand the greatness and novelty of the second day of the holiday celebrated in the exiles, on which there is a revelation of bestowal of the light of the world of Emanation (*Atzilut*) in Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*) which manifests in the seventy ministering angels of the nation, even though generally, the drawing forth to them is from the aspects of Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*).

More specifically, in this matter the Kabbalah of the Ramak (Rabbi Moshe Cordovero) and the Kabbalah of Arizal (Rabbi Yitzchak Luria) diverge.<sup>553</sup> According to the view of the Ramak,<sup>554</sup> the revelation of beneficence from the world of Emanation (*Atzilut*) is in the seventy ministering angels themselves. In contrast, according to the view of the Arizal, the revelation of bestowal from the world of Emanation (*Atzilut*) is only within Kingship-*Malchut* of the worlds of Formation (*Yetzirah*) and Action (*Asiyah*) which manifests in the seventy ministering angels.

With the above in mind, we can understand the great joy of the second day of the holiday celebrated by the exiles, over and above the joy in the Land of Israel (*Eretz Yisroel*).<sup>555</sup> This

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<sup>553</sup> See Maamarei Admor HaZaken and Ohr HaTorah in note 12.

<sup>554</sup> In his book *Ohr Ne'erav* (cited in *Maamarei Admor HaZaken and Ohr HaTorah* *ibid.*, and elsewhere); Also see *Tuv HaAretz* (of Rabbi Nathan Shapiro) 22b and on (Jerusalem 5651), in the name of the Ramak.

<sup>555</sup> Also see *Likkutei Torah*, *Shmini Atzeret* 91c and on.

is analogous to a prince who was taken captive and imprisoned in iron chains. When he then is emancipated and goes free, returning to his father the king, and delighting in the royal delights etc., his joy is all the greater, much more than had he never been taken captive and been imprisoned in the first place, but had spent all his days at the table of the king.

The same is so above in *HaShem*'s יהוה's Godliness, that Kingship-*Malchut* of the world of Formation and Action (*Yetzirah* and *Asiyah*) manifests in a state of exile in the seventy ministering angels of the nations. However, when there is a revelation there of the light and Supernal bestowal of the world of Emanation (*Atzilut*), the joy is then much greater than joy stemming from revelation as it is in Kingship-*Malchut* of the world of Emanation (*Atzilut*) itself, which never descended from level to level to manifest in the seventy minister of the nations [in the first place].

This then, is the superiority of the joy of the second day of the festival celebrated by the exiles, in comparison to the first day of the holiday celebrated in the Land of Israel (*Eretz Yisroel*). For, on the first day of the holiday celebrated in the Land of Israel (*Eretz Yisroel*), there only is a revelation of the bestowal of the world of Emanation (*Atzilut*) within Kingship-*Malchut* of the world of Emanation (*Atzilut*). However, on the second day of the holiday celebrated by the exiles, there is a drawing down and revelation of the bestowal of the world of Emanation (*Atzilut*) within Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*), which manifest in the seventy ministering angels of the nations.

3.

With the above in mind, we can also understand the matter of “Go for yourself etc.,” that to reach the root and source of the soul in the world of Emanation (*Atzilut*), one specifically must go from outside of the Land of Israel to inside the Land of Israel (*Eretz Yisroel*). This is because as long as he is outside the Land, under the dominion of the seventy ministering angels of the nations, where there only is an illumination from the aspect of Kingship-*Malchut* of the world of Formation and Action (*Yetzirah* and *Asiyah*), the source of his soul is not revealed, except as it is in Kingship-*Malchut* of the world of Formation (*Yetzirah*).

However, through ascending to the Holy Land, which is aligned with Kingship-*Malchut* of the worlds of Creation and Emanation (*Briyah* and *Atzilut*), there then is an illumination within him of the aspect of the root of his soul in Kingship-*Malchut* of the world of Emanation (*Atzilut*). This concludes the substance of the Tzemach Tzedek’s discourse.

4.

However, the above explanation that “Go for yourself” refers to the matter of going to his root and source, is according to the simple meaning, that this refers to going from below to Above, from outside the Land of Israel to [inside] the Land of Israel (*Eretz Yisrael*), by which the source of his soul will be revealed in him etc. However, we still must understand how



this aligns with the explanation that “Go for yourself” refers to the matter of going from Above to below.

For, as explained in Torah Ohr,<sup>556</sup> [the name] Avram-אברם is a composite word, “exalted father-*Av Ram*-אב רם,” referring to the aspect of the Concealed Intellect that is Hidden from all conceptualization (*Sechel HaNe’elam MiKol Ra’ayon*),<sup>557</sup> and about this, “*HaShem*-יהוה said to Avram-אברם, ‘Go for yourself etc.,’” meaning, that his light should go from its concealment into revelation and should be drawn from Above to below, to the earth (*Aretz*-ארץ), which is the aspect of Kingship-*Malchut*.

However, the explanation is that for the matter of descent to below to be possible, there first must be the additional revelation of a much loftier light. This is why he first was called Avram-אברם, this being the Concealed Intellect that is Hidden from all conceptualization (*Sechel HaNe’elam MiKol Ra’ayon*), and the letter *Hey*-ה was then added to him, this being the matter<sup>558</sup> drawing down the aspect of the Ancient One-*Atik*, which is revealed in the Understanding-*Binah*.<sup>559</sup> Through this, the matter of descent to below was possible for him.

With the above in mind, it becomes clear that even according to the explanation that “Go for yourself” refers to going from Above to below, it is specifically through this that he reaches his root and source etc. This is also as stated in

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<sup>556</sup> Torah Ohr, Lech Lecha 11a

<sup>557</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 & Ch. 40 and elsewhere.

<sup>558</sup> Also see Torah Ohr, Lech Lecha ibid. 11b.

<sup>559</sup> See Zohar III 178b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes and citations there.

Torah Ohr<sup>560</sup> in explanation of the words, “[to the land] that I will show you.” [For, at first glance, it is not understood<sup>561</sup> why the verse states, “that I will show you,” rather than “that I will tell you,” similar to the command given about going to the binding [of Yitzchak] (the *Akeida*).<sup>562</sup> About this, he explains that “I will show you” refers (not only to the land, but also) to Avraham himself], that I will show and reveal you to yourself. For, even according to the explanation that it refers to going from Above to below, it specifically is through this that the matter of “Go for yourself,” meaning “for yourself, and to your essential self,” is caused, in that he thereby reaches his root and source etc.<sup>563</sup>

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<sup>560</sup> Torah Ohr, Lech Lecha *ibid.*; Also see Torat Chayim *ibid.* 81a; Ohr HaTorah *ibid.* (Vol. 6) p. 1,073a.

<sup>561</sup> See Alshich to Genesis 12:1 *ibid.*

<sup>562</sup> Genesis 22:2

<sup>563</sup> The conclusion of this discourse is missing.

## Discourse 10

### “*V’Ishah Achat MiNeshei Bnei Hanevi’im - One woman from the wives of the disciples of the prophets*”

Delivered on Shabbat Parshat Vayera,  
18<sup>th</sup> of Marcheshvan, 5725<sup>564</sup>  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>565</sup> “One woman from the wives of the disciples of the prophets cried out to Elisha etc.” In a discourse of the Alter Rebbe,<sup>566</sup> he explains all the particulars of this story, related in [this week’s] *Haftorah*, as they are in our service of *HaShem*-יהו"ה, blessed is He, as will be explained (in chapter two). However, we will with Reb Hillel of Paritch’s introduction to this in his discourse,<sup>567</sup> (which apparently was based on the above-mentioned discourse of the Alter Rebbe).<sup>568</sup>

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<sup>564</sup> Based on Likkutei Sichot Vol. 5, p. 332 and on.

<sup>565</sup> Kings II 4:1 and on – The beginning of the *Haftorah* of this week.

<sup>566</sup> In the booklets of manuscripts that was recently released from imprisonment. There is also a version that was printed some time ago (in *Ginzei Nistarot* Vol. 3, p. 64; *Me’ah She’arim* 12-13 (29b-30a); *Likkutim Yekarim* (Riga 1939) p. 6 (with additional notes included in parenthesis)) with minor variations. Subsequently printed in *Maamarei Admor HaZaken, HaKtzarim* p. 137, and see p. 136 there as well.

<sup>567</sup> Printed in *Pelach HaRimon, Parshat Vayera* (58a and on) – To elucidate, it is known regarding the Chassidic discourses of Reb Hillel, that they were also studied in depth and learned. (See *Torat Menachem – Reshimat HaYoman* p. 182.)

<sup>568</sup> *Pelach HaRimon* *ibid.* 58b

That is, as known, since “a verse never departs from its simple meaning,”<sup>569</sup> all the stories in Tanach actually took place. Nonetheless, [we must ask] why these specific stories were written in Tanach. It must therefore be said that this is because there are hints to Supernal mysteries and secrets, and various ways of serving *HaShem*-יהוה, blessed is He, in them. (This concludes Reb Hillel’s introductory statement.)

It thus is understood that just as the laws and rulings of Torah are eternal instructions that apply at all times and in all places, as the Alter Rebbe stated,<sup>570</sup> “Torah is eternal,” [which is also the meaning of the words,<sup>571</sup> “For they are our life” (not only meaning that this is what gives a person vitality (by which he is vitalized), in that he learns Torah with vitality, but also) meaning that Torah brings to (the way of) life, (that is, how to live). In other words, at all times and in all places a Jew must live according to the instructions of Torah]. So likewise, the instructions conveyed in the stories of the Torah are eternal instructions.

This is because the Torah, in its entirety, is one Torah, and one matter cannot be separated from another matter, Heaven forbid. This is as in the Halachic ruling of Rambam,<sup>572</sup> that one who says that Torah is not from *HaShem*-יהוה, even if he only says this about a single verse or a single word, [and in this, there is no difference between the verse,<sup>573</sup> “I am *HaShem*-

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<sup>569</sup> Talmud Bavli, Shabbat 63a

<sup>570</sup> Tanya, Likkutei Amarim, Ch. 17

<sup>571</sup> In the “*Ahavat Olam*” blessing in the evening prayers (based on Deuteronomy 30:20).

<sup>572</sup> Mishneh Torah, Hilchot Teshuvah 3:8

<sup>573</sup> Exodus 20:2; Deuteronomy 5:6

יהו"ה your God," and the verse,<sup>574</sup> "And Timna was a concubine of Eliphaz",<sup>575</sup> or if he says that Moshe said this [verse] independently (even if he acknowledges that it is true and holy, except that he says that it does not have the same level of holiness as [the verse], "I am *HaShem*-יהו"ה your God"),<sup>576</sup> such a person is in denial of the (entire) Torah, (and the same applies if one says the same about a single matter in the Oral Torah).

The same applies if a person does not consider the instructions contained in the stories of Torah as being eternal instructions. That is, not only does this cause a lacking in those particular instructions, but it also causes lacking in the instructions of the laws of Torah, up to and including "I am *HaShem*-יהו"ה your God."

This may be compared to a Torah scroll that is missing a single letter, thus causing blemish to the fitness of the entire

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<sup>574</sup> Genesis 36:12

<sup>575</sup> Rambam commentary to Mishnah, Sanhedrin Ch. 10 (Perek Chelek), in the eighth of the thirteen fundamental principles of faith.

<sup>576</sup> With respect to the teaching of our sages, of blessed memory (Megillah 31b), that Moshe said Mishneh Torah ("The Repetition of the Torah") [the book of Deuteronomy] on his own, he in fact received it at Sinai (Rashi entitled "*Ka'asher Tzivcha*" to Talmud Bavli, Sanhedrin 56b. This is in addition\* to the fact that even the "of his own" of Moshe was with the Divine Inspiration (*Ru'ach HaKodesh*) as stated in Tosefot to Tractate Megillah ibid.) The difference between Mishneh Torah (Deuteronomy) and the first four books [of the Torah] is that Mishneh Torah manifested within his own grasp and comprehension (within his Divine Inspiration (*Ru'ach HaKodesh*)). The same likewise applies to the Oral Torah – as per the Rambam ibid. – that all novel teachings that were revealed by a seasoned Torah scholar in each and every generation were all given to Moshe at Sinai, and are literally the word of *HaShem*-יהו"ה, only that they manifested within their comprehension. (See at greater length regarding all of this in Likkutei Sichot, Vol. 4, Parshat Devarim and the citations there.) [\* For, that which he heard at Sinai was like the entirety of the Torah, which transcends the aspect of the Divine Inspiration (*Ru'ach HaKodesh*) of Moshe. It is only that the first four books did not also manifest within his Divine Inspiration (*Ru'ach HaKodesh*), whereas Mishneh Torah (Deuteronomy) did. (See Likkutei Sichot ibid. note 9.)]

Torah scroll.<sup>577</sup> For since, in his mind, a certain part of Torah is not eternal, meaning that in our times it does not apply, this blemishes all of Torah, as it is within him.

The same applies to the story related in this Haftorah. That is, though the story took place in physical actuality, in the most literal sense, [for, besides “a verse never departing from its simple meaning,” in addition, this story is one of the 16 wonders that Elisha wrought. (This is as our sages, of blessed memory, taught<sup>578</sup> on the verse,<sup>579</sup> “May twice as much as your spirit be mine,” that, “From here we derive that just as eight wondrous miracles were done by Eliyahu, sixteen were done by Elisha.”)]. Now, from the fact that this story is established [as part of Tanach, it is understood that there is instruction here, as it relates to serving *HaShem*-יהו"ה, blessed is He.

Moreover, do not think that this story was only included in Torah to tell us that [his] request, “May twice as much [as your spirit be mine],” was fulfilled. For, if that was so, it would have been enough to simply state that sixteen miracles were wrought. However, since Torah relates this story to us with many details, it must be said that the general story, including all its details, were included in Torah as an eternal instruction of how to serve *HaShem*-יהו"ה, blessed is He.

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<sup>577</sup> See Zohar III 71a; Tikkunei Zohar, Tikkun 25 (70a); Shaalot uTeshuvot Nodah b'Yehudah, Mahadura Tinyana, Orach Chayim, Siman 109; Shaalot uTeshuvot Avnei Nezer, Yoreh De'ah 371.

<sup>578</sup> Radak to Kings II 2:14

<sup>579</sup> Kings II 2:9

## 2.

The following are the words of the above discourse in the booklets [of manuscripts]:<sup>580</sup>

Just as in private, a person cries out over how far he is from the Living God, so too and even more so, upon the soul's ascent at night, the soul cries out with a voice of bitterness over her distance from the Living God.

He then continued on the verse, "One woman from the wives of the disciples of the prophets cried out to Elisha saying, 'your servant, my husband died, and you know that your servant feared *HaShem*-יהו"ה, and the creditor is coming to take my two sons as his slaves."

He states that the "woman-*Ishah*-אשה" refers to the aspect of the soul (*Neshamah*) called,<sup>581</sup> "A woman (*Ishah*-אשה) who fears *HaShem*-יהו"ה," and the word "One-*Achat*-אחת" means she is One (*Achat*-אחת) with *HaShem*-יהו"ה.

[The words] "from the wives of the disciples of the prophets (*Nevi'im*-נביאים)," refers to the matter of prophecy-*Nevu'ah*-נבואה, and the word prophecy-*Nevu'ah*-נבואה is the same as in "the speech-*Neev*-ניב of the lips,"<sup>582</sup> that their lips

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<sup>580</sup> As of this time I have located it in (1) the Horowitz manuscript [book 1201]; (2) the Wolf manuscript [book 94] (without demarcation points). The header there states, "From the Alter Rebbe, whose soul is in Eden, may his merit protect us, which he said in Liadi. He said the following:" (This is likewise so stated in the Horowitz manuscript, the Wolf manuscript, in Ginzei Nistarot etc. "That he responded [the following] to a person's question in a private audience (*Yechidut*).")

<sup>581</sup> Proverbs 31:30

<sup>582</sup> Isaiah 57:19

receive “the word of *HaShem*-יהו"ה.”<sup>583</sup> This is because every Jewish soul is a receptacle for receiving comprehension and revelation of *HaShem* 's-יהו"ה Godliness.<sup>584</sup>

[Now, about the words] “cried out to Elisha,” [the name *Elisha*-אלישע] is [a composite] *Notrikon* (permutation)<sup>585</sup> of “My God, turn to me-*Eli Sha* ש-ע אלי,” as in the verse,<sup>586</sup> “*HaShem*-יהו"ה turned (*Vayisha*-וישע) to Hevel etc.,” and means, “Turn to me, my God-*Sha Elai*-שע אלי.”

[About the words], “Your servant, my husband, has died,” the word “my husband-*Ishi* אשי” is “the fire of the *Yod-Aish Yod*-יוד אש,”<sup>587</sup> meaning that “the fire of the *Yod-Aish Yod*-יוד אש” that I had before, this being the fire and passion of love like flames of fire to become subsumed and nullified in the aspect of the *Yod*-יוד of *HaShem* 's-יהו"ה Supernal Wisdom-*Chochmah Ila'ah* – has died for me.

[About the words], “You know that your servant feared *HaShem*-יהו"ה,” the word “feared-*Yarei* ירא” shares the same

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<sup>583</sup> Psalms 33:6; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

<sup>584</sup> With respect to the precise wording “the prophets’ *disciples-Bnei HaNevi'im* בני הנביאים” see Pelach HaRimon *ibid.* (64d and on).

<sup>585</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The gate explaining *Notrikon*-נטריקון which is called permutation-*Tziruf*-צירוף.

<sup>586</sup> Genesis 4:4

<sup>587</sup> (Based on what it states in *Likkutei Torah Shlach* (44d) perhaps it can be explained that:) The *Yod*-יוד is the first letter of the Name *HaShem*-יהו"ה, and the Name *HaShem*-יהו"ה is the loftiest of all the names that are not to be erased, since the Name *HaShem*-יהו"ה is His Explicit Name (*Shem HaMeforash*) and the Name of His Essential Self (*Shem HaEtzem*). Within the Name *HaShem*-יהו"ה itself, the *Yod*-יוד is its beginning and head. Also see the continuing words [of the discourse], “To add additional light in *HaShem*-יהו"ה.”



letters as “illuminate-*Ya'er*-יאר.”<sup>588</sup> That is, [that fear] had the capability<sup>589</sup> to add illumination of light in *HaShem*-יהו"ה.

[About the words], “and the creditor has come to take my two sons as his slaves,” the word “and the creditor-*v'HaNosheh*-והנשה” is of the same root as in the verse,<sup>590</sup> “God-*Elohi*”-אלהי”m-ם has made me forget-*Nashani*-נשני,” referring to the animalistic soul, which makes one forget *HaShem*’s-יהו"ה Godliness.

“[He] has come to take my two sons” refers to the love and fear of *HaShem*-יהו"ה, who the creditor wants to take to be his slaves,<sup>591</sup> to love alien loves, such as physical lusts that are alien [to love of *HaShem*], and alien fears that are alien [to fear of *HaShem*], such as being worried and concerned that he will be lacking in his livelihood.

“Elisha said to her, ‘What do you have in the house etc.?’”<sup>592</sup> “She said, ‘I have nothing but a jar of oil,’” meaning that she has nothing but the essential point of the soul. “He said to her, ‘[Go collect...] empty vessels.’” The explanation is like the Head of the Academy in the Garden of Eden taught,<sup>593</sup> “A wooden beam that does not catch fire should be splintered, and so too, a body into which the light of the soul does not penetrate

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<sup>588</sup> As in Numbers 6:25

<sup>589</sup> In the “Horowitz” manuscript: “For every soul possesses such capacity.”

<sup>590</sup> Genesis 41:51

<sup>591</sup> (Based upon what it states [in the verse] (Jeremiah 2:13), “Two evils... they have forsaken Me... to dig for themselves etc.,” perhaps it can be explained that) aside for the fact that the animalistic soul causes me to forget about *HaShem*’s-יהו"ה Godliness, and desires to **nullify** the love and fear [of the side] of Godliness, Heaven forbid, in addition to this, “he comes to take my two sons to be his slaves,” meaning that the love and fear be [enslaved to foreign matters] etc.

<sup>592</sup> The Likkutim Yekarim there states: [meaning], “Internally-*b'Pnimiyut*-בפנימיות.”

<sup>593</sup> Zohar III 168a; [Also see Tanya, Likkutei Amarim, Ch. 29]

should be crushed<sup>594</sup> and the light will penetrate and ascend etc.”

This is the matter of the “empty vessels” etc. That is, one must greatly contemplate<sup>595</sup> that he is but an empty vessel, without any knowledge in his brain, and missing love and fear of *HaShem*-יהו"ה, blessed is He. Through this he will come to be so embittered over his distance, that he will cry out to *HaShem*-יהו"ה, blessed is He, over his distance from the Living God, the Source of Life. He will then come to the “advantage-*Yitron*-יתרון of light that comes out of darkness.”<sup>596</sup> For, ultimately, the truth is, that the advantage of light specifically comes out of the darkness.

This then, is the meaning of [the words], “You and your sons shall live on the remainder-*Notar*-נותר.”<sup>597</sup> “*You-At*-את” refers to the essential self of the soul, and “your sons” refers to the love and fear of *HaShem*-יהו"ה, blessed is He, that every Jewish soul has. “You shall live on the remainder-*Notar*-נותר” refers to the “advantage-*Yitron*-יתרון of the light that comes out of the darkness.” So may we merit, Amen! (This concludes his words.)

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<sup>594</sup> This also sweetens what it states in Targum and Aggada (cited in Radak to Kings II 4:6) that when the vessels were finished, they brought her broken vessels which were repaired by the word of *HaShem*-יהו"ה, and she poured the oil in them as well.

<sup>595</sup> It appears that this is the explanation of the words – “**do not be sparing.**”

<sup>596</sup> See Ecclesiastes 2:13; Sefer HaArachim Chabad, section entitled “*Ohr – b'Yachas L'Choshech*” Ch. 8.

<sup>597</sup> Also see Likkutei Torah, end of the Torah portion of Masei.

### 3.

Now, it should be mentioned that based on what the above discourse explained, we can explain the connection and relationship between the beginning of the Haftorah (“One woman etc.”) and the beginning of the Torah portion of the week,<sup>598</sup> “*HaShem*-יהוה appeared to him.”

To begin with, on a simple level, the relationship between this Haftorah and this week’s Torah portion, is due to the fact that the Haftorah relates the story of the son of the Shunamite woman whom Elisha promised,<sup>599</sup> “You will be embracing a son,” and the subsequent story of how her son was [resurrected and] sustained etc.<sup>600</sup>

This is because it is similar to the story related in the Torah portion about Yitzchak, that the angel brought the tiding,<sup>601</sup> “Behold, Sarah your wife will have a son.” Likewise, in regard to the son being sustained, Midrash states<sup>602</sup> on the verse,<sup>603</sup> “Avraham made a great feast,” that Og and all the great men were there, and Og ridiculed Yitzchak, saying that he could crush him with his finger (meaning that Yitzchak is not something sustainable). The Holy One, blessed is He, said to him, “Why are you disparaging etc. and on the contrary, that man (Og) will meet his end only by his hand.” (Alternatively, Yitzchak was assumed as not being sustained because of the

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<sup>598</sup> Genesis 18:1

<sup>599</sup> Kings II 4:16

<sup>600</sup> Kings II 4:35

<sup>601</sup> Genesis 18:10

<sup>602</sup> Midrash Bereishit Rabba 53:10

<sup>603</sup> Genesis 21:7

verse,<sup>604</sup> “Bring him up there as an offering,” and was subsequently sustained, [with the verse],<sup>605</sup> “Do not do anything to him.”)

However, based on this, only the story of the Shunamite woman relates to the Torah portion, and this being so, the Haftorah should have begun with that story. (This question is especially strengthened by the fact that there already are twenty-one verses<sup>606</sup> in that story.) [This being so], why does the Haftorah begin with the story of “One woman from the wives of the disciple of the prophets’ etc.”

However, based on the explanation in the above discourse, we can explain the relationship between the beginning of the Haftorah (“One woman etc.”) and the Torah portion.

#### 4.

The explanation is that when the verse states “*HaShem*-יהו"ה appeared to him” at the beginning of the Torah portion, even though this comes in continuation of the end of the Torah portion of Lech Lecha, because after Avraham underwent circumcision, *HaShem*-יהו"ה appeared to him “to visit the sick,”<sup>607</sup> nonetheless, this is a new Torah portion, indicating that it is a new matter.

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<sup>604</sup> Genesis 22:2

<sup>605</sup> Genesis 22:12

<sup>606</sup> Talmud Bavli, Megillah 23a – Yet, here (even according to those who conclude with the words, “She replied ‘It is well’), in any event the topic is concluded.

<sup>607</sup> Rashi to Genesis 18:1

For, at the end of the Torah portion of Lech Lecha it states,<sup>608</sup> “Avraham was circumcised with Yishmael his son, and all the people of his household... were circumcised with him.” That is, they all were [circumcised] together. However, in the Torah portion of Vayera it states, “*HaShem*-יהו"ה appeared **to him**,” specifically to Avraham, this being the matter of the verse,<sup>609</sup> “I and Your people will be made distinguished.”

To explain, the revelation of, “*HaShem*-יהו"ה appeared to him etc.,” is a most lofty revelation, for this revelation is in the matter of visiting the sick, and the word “sick-*Choleh*-חולה” has a numerical value of ט"ט-49.<sup>610</sup> This is because [at this point] Avraham only had forty-nine of the [50] gates of Understanding-*Binah*, this being what is granted to the creations, so that they can go and continue to grow of their own strength and volition. This is as our sages, of blessed memory, taught,<sup>611</sup> “Fifty gates of Understanding-*Binah* were created in the world, and all were given to Moshe, except for one (*Echad*-אחד).”

This is because the Fiftieth Gate (*Shaar HaNun*) does not relate to the created,<sup>612</sup> but to the Creator - the aspect of [He who is] One-*Echad*-אחד, and this is something that must be received [as a gift] from Above.

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<sup>608</sup> Genesis 17:27

<sup>609</sup> Exodus 33:16

<sup>610</sup> See Taamei HaMitzvot (of the Arizal), Parshat Vayera; Discourse entitled “*Chamishim Shaarei Binah*” 5653 (Kuntres Chai Elul 5703, printed in the additions to Sefer HaSichot 5703 p. 201, and subsequently in Sefer HaMaamarim 5653 p. 207 and on).

<sup>611</sup> Talmud Bavli, Rosh HaShanah 21b

<sup>612</sup> See introduction of Ramban to his commentary on the Torah.

This then, is the meaning of “*HaShem*-יהו"ה appeared to him,” to “visit the sick-*Choleh*-חולה,” in that this revelation from Above healed<sup>613</sup> Avraham of his sickness. That is, the matter of his “sickness-*Choleh*-חולה” (ט"ט-49) was nullified, in that he received the Fiftieth Gate (*Shaar HaNun*) too.

Now, Avraham bestowed this as an inheritance to his son [Yitzchak] after him, and to Yisroel and every Jew thereafter. That is, not only does every Jew receive as an inheritance, everything that Avraham attained through his toil in serving *HaShem*-יהו"ה, blessed is He, but he also receives that which he received as the revelation of “*HaShem*-יהו"ה appeared to him,” from Above. This is because the heir receives everything.

However, all this stems from the Jewish soul, whereas the body covers and conceals etc. Nonetheless, about this the verse in the Haftorah states, “One woman from the wives of the disciples of the prophets cried out to Elisha etc.” That is, even when the soul, as it is in the body, which causes concealment, and moreover, the concealment is such that “Your servant, my husband, **has died**,” nonetheless, even then, she [the soul] is “**One** woman-*Ishah Achat*-אשה אחת,” in that she is one (and unified) with *HaShem*-יהו"ה, blessed is He.

This is the very reason she is bothered by the concealment and cares about it, as in the words of the discourse, “at night, she cries out with a voice of bitterness.” In other words, though it is a state of “night,” meaning a state of concealment and hiddenness, she nevertheless cries out etc. The effect of this crying out is that “You and your sons will live

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<sup>613</sup> See the Sichah, Ch. 2 (Torat Menachem, Ch. 41, p. 237).

on the remainder-*Notar*-נוטר,” meaning that an “excess-*Yitron*-יתרון” is caused [over and above paying the debt].

This is like the teaching,<sup>614</sup> “Through the restraint of the other side, the glory of the Holy One, blessed is He, is elevated in all the worlds.” This is because the advantage of the light is specifically when it is drawn out of the darkness. May it be the will of *HaShem*-יהו"ה, blessed is, that He grant us this merit, Amen!

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<sup>614</sup> See Tanya, Likkutei Amarim, Ch. 27; Likkutei Torah, Pekudei; Chukat, discourse entitled “*Al Kein Yomru*” Ch. 2 (65c); Also see the beginning of the discourse entitled “*Bati LeGani 5710* (Sefer HaMaamarim 5710, p. 111).





# Discourse 11

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

Delivered on Shabbat Parshat Chayei Sarah,  
Shabbat Mevarchim Kislev, 5725<sup>615</sup>  
By the grace of *HaShem*, blessed is He,

## 1.

The verse states,<sup>616</sup> “Sarah’s lifetime was one hundred years, twenty years, and seven years; the years of Sarah’s life.” Now, it states in Zohar,<sup>617</sup> “The lifetime referred to is all Above. The one-hundred years are Above, the twenty years are Above, and the seven years are Above.”

Now, we must understand the meaning of this teaching in Zohar, that “Sarah’s lifetime is Above.” We also must understand the statement at the end of the verse, “the years of Sarah’s life.” at first glance, what is added by this to what was said before, “Sarah’s lifetime was etc.,” especially considering the Zohar’s words, that even [the words] “Sarah’s lifetime” is “Above.” This being so, what is added by stating, “the years of Sarah’s life”?

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<sup>615</sup> Based on Likkutei Sichot Vol. 5, p. 348 and on.

<sup>616</sup> Genesis 23:1

<sup>617</sup> Zohar I 122b

2.

Now, this is explained in two discourses of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, in the discourses entitled “*Vayihiyu Chayei Sarah*” of the year 5675 and of the year 5679, which at first glance, seem to contradict each other.

In the discourse of the year 5675 it is explained<sup>618</sup> that “Sarah’s lifetime” refers to the vitality of the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), and that her vitality is from the aspect of the “one hundred years,” this being the aspect of the Crown-*Keter*, “twenty years,” this being the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, “and seven years,” this being the aspect of *Zeir Anpin*.

She receives from the aspect of “one hundred years **Above**,” which is the essential light (*Ohr HaAtzmi*), and the same with the “twenty years Above” etc. That is, [she receives] from the drawing down of the Essential Self of *HaShem*-יהוה, blessed is He, that is drawn down in them. (As a general rule, this is what the *Zohar* means when it says the word “Above-*LeEila*-לעילא.”) However, all this refers to the aspect of Kingship-*Malchut* as she is in the world of Emanation (*Atzilut*). The verse then states, “the years of Sarah’s life,” referring to the drawing of the light down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Now, the discourse of the year 5679 explains<sup>619</sup> the matter of “the years of Sarah’s life” and discusses the matter of

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<sup>618</sup> *Hemshech* 5672 Vol. 2, p. 739.

<sup>619</sup> *Sefer HaMaamarim* 5679 p. 96 and om.

a sensed “somethingness” (*Yesh*) and the exaltedness and elevation of Kingship-*Malchut*, which is not in a way of a sense of self and ego (*Yeshut*) (but on the contrary, it is the aspect of essential nullification (*Bittul b’Etzem*)). Nonetheless, Kingship-*Malchut* is the matter of elevation and exaltedness, but is not sensed.

This is like a king of flesh and blood, that because of the nature of kingship (rather than the elevation of his intellect etc.) he is exalted and elevated. Now, even though the exaltedness and elevation comes in a sensed way, this is not a sense of ego (*Yeshut*).

By way of example from greatly righteous Tzaddikim, such as our teacher Moshe (when he was on the mountain), he was sustained by the ray of the *Shechinah*. (In other words, he needed to be sustained, but the sustainment was from the ray of the *Shechinah*.)<sup>620</sup> That is, the ray of the *Shechinah* came into his body in a tangible way (to the point that his body was sustained by it), but this was not sensed etc. This is similar to how bodies will be in the coming future. They will be physical bodies, but will be in the ultimate state of refinement and will be sustained by the ray of the *Shechinah*.<sup>621</sup>

Now, at first glance, the two explanations seem to be at odds with each other. That is, according to the first explanation,

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<sup>620</sup> Midrash Shemot Rabba 47:5, 47:7; Likkutei Torah, Drushei Shabbat Shuvah 66a (see the opinions regarding this in Likkutei Sichot, Vol. 4, p. 1,037).

<sup>621</sup> As per the teaching of our sages, of blessed memory (Talmud Bavli, Brachot 17a), “In the coming world there is no eating and no drinking etc., and they are sustained by the ray of the *Shechinah*,” which “refers to the time of the resurrection of the dead, at which time, man will be in a body, but even so, there will be no eating” (Likkutei Torah, Tzav 15c; Drushei Shabbat Shuva there). The matter of the refinement of the bodies in the coming future is explained at length in the discourse entitled “*v’Kachah*” 5637, Ch. 91, and “*Lechol Tichleh*” 5659, and elsewhere.

“the years of Sarah’s life” refer to the descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). However, according to the second explanation, “the years of Sarah’s life” refer to that which transcends even the world of Emanation (*Atzilut*).

This is because from the perspective of the world of Emanation (*Atzilut*) two opposites cannot bond, (that there can simultaneously be a sense of tangible pleasure in *HaShem*’s-יהוה Godliness and an ultimate state of nullification (*Bittul*)). In other words, from the perspective of the world of Emanation (*Atzilut*) it can [only] be in one of two ways, (either this way or that way), whereas the bonding [of the two] stems from the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, who transcends the world of Emanation (*Atzilut*).

### 3.

Now, we can align the two above explanations by prefacing with the explanation of the Tzemach Tzedek in his notes on Tehillim, to Psalm 105,<sup>622</sup> (the Psalm connected to the Rebbe Rashab, whose soul is in Eden, which begins being recited on his birthday of this year),<sup>623</sup> on the verse,<sup>624</sup> “He remembered His covenant forever, the word He commanded for a thousand generations.”

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<sup>622</sup> Ohr HaTorah, Yahal Ohr, p. 409.

<sup>623</sup> See the introduction to the discourse entitled “*Smuchim La’ad*” 5680 (Sefer HaMaamarim 5680 p. 356 and on).

<sup>624</sup> Psalms 105:8

He brings the words of the Midrash,<sup>625</sup> “It arose in the [Supernal] thought to create one-thousand generations. How many of them were wiped out? Nine-hundred and seventy-four generations. What is the reasoning? ‘The word He commanded for a thousand generations’ – this is the Torah (as the verse states [about the Torah],<sup>626</sup> “If not for My covenant day and night”).” In other words, the Torah was given to our teacher Moshe who was twenty-six generations from Adam, the first man, and together with the 974 generations that were wiped out, this is a **thousand** generations. Another opinion [there] states “nine-hundred and eighty generations. What is the reasoning? ‘The word that He commanded for a thousand generations’ – This is the circumcision,” which was given to Avraham who was twenty generations from Adam, the first man.

Both opinions, (as to whether the thousand generations refer to Moshe or to Avraham) align with the two views regarding the verse,<sup>627</sup> “One man in a thousand I have found.” The first view is that this refers to Avraham, and the second view is that this refers to Moshe.<sup>628</sup>

Now, the Tzemach Tzedek explains that the word “thousand” (*Eleph*-אלף) refers to the aspect of the world of Emanation (*Atzilut*). (This is also understood from the teaching of our sages, of blessed memory,<sup>629</sup> “One thousand people enter the study Scripture, but of them only one emerges to issue instructional rulings,” and as known, “Scripture-*Mikra*-מקרא” is

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<sup>625</sup> Midrash Bereishit Rabba 28:4

<sup>626</sup> Jeremiah 33:25

<sup>627</sup> Ecclesiastes 7:28

<sup>628</sup> Midrash Kohelet Rabba to Ecclesiastes 7:28 *ibid.*

<sup>629</sup> Midrash Kohelet Rabba *ibid.*

in the world of Action (*Asiyah*) etc., whereas instructional rulings (*Hora'ah*) are in the world of Emanation (*Atzilut*.) This aligns with both explanations, being that both Avraham and Moshe were souls of the world of Emanation (*Atzilut*).<sup>630</sup>

With the above in mind, we can understand the conclusion of the verse, “but a woman amongst them I have not found, ““but a woman-*Ishah*-אשה’ – this refers to Sarah,”<sup>631</sup> and “I have not found” – [refers to] higher than the world of Emanation (*Atzilut*) (“one thousand-*Eleph*-אלף”).<sup>632</sup>

For, although Sarah is the matter of drawing down the matters of Avraham into the world, meaning, into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), [and as known,<sup>633</sup> Avraham is the aspect of the Concealed World (*Alma d'Itkasiya*) (not only as he is called Avram-אברם (without the letter *Hey*-ה), referring to the Concealed Intellect that is Hidden from all conceptualization (*Sechel HaNe'elam MiKol Ra'ayon*),<sup>634</sup> but even as he is called Avraham-אברהם (with the letter *Hey*-ה), “the father (*Av*-אב) of a many nations,”<sup>635</sup> in which he still is in a state of transcendent removal from the world), whereas Sarah is the aspect of the Revealed

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<sup>630</sup> Based on this we may understand the bond between all of the explanations in *Kohelet Rabba* there (see *Likkutei Sichot* Vol. 3, p. 782), that according to all the explanations “one thousand-*Eleph*-אלף” refers to the aspect of the world of Emanation (*Atzilut*).

<sup>631</sup> *Midrash Kohelet Rabba* *ibid*.

<sup>632</sup> This is as also understood from what the *Tzemach Tzedek* writes there in accordance with the explanation that the man refers to Moshe and the woman refers to Torah.

<sup>633</sup> See the *Sichah* talk, Ch. 5-6 (*Torat Menachem*, Vol. 41, p. 268).

<sup>634</sup> *Torah Ohr*, *Lech Lecha* 11a and on; *Torat Chayim*, *Lech Lecha* 80a and on; *Ohr HaTorah*, *Lech Lecha* 1,072a and on; [Also see the prior discourse of this year entitled “*Vayomer HaShem el Avram Lech Lecha*,” *Discourse 9*, Ch. 4.]

<sup>635</sup> *Genesis* 17:5

World (*Alma d'Itgaliya*)]. Nevertheless, Sarah transcended the world of Emanation (*Atzilut*) (which was the level of Avraham), in that this itself is the reason [for her capability], since the ability to draw down the aspect of the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) all the way to this world, specifically comes from an aspect that transcends the world of Emanation (*Atzilut*).<sup>636</sup>

With the above in mind, we can align the two above explanations about “the years of Sarah’s life.” That is, the very fact that the descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is possible (the first explanation) comes from an aspect that transcends the world of Emanation (*Atzilut*) (the second explanation).

#### 4.

Now, the above explanation is founded on a discourse of the Mittler Rebbe in *Torat Chayim*,<sup>637</sup> in which he gives two explanations of, “the years of Sarah’s life,” that seem to be at odds with each other, which he himself aligns in a way similar to the above.

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<sup>636</sup> An example of this is [seen] with Avraham [himself], that in order for there to be his descent to be “the father of many nations,” it was necessary for there to be the addition of the letter *Hey*-ה [to his name]. (See *Torah Ohr* 11a *ibid.*, 13b; *Torat Chayim* *ibid.* 80d and on, and beginning of *Chayei Sarah*. [Also see the previous discourse of this year entitled “*Vayomer HaShem el Avram Lech Lecha*,” Discourse 9, Ch. 4.]

<sup>637</sup> See the discourse entitled “*Vayihiyu Chayei Sarah*” Ch. 24 and on; Also thoroughly study *Biurei HaZohar* at the beginning of *Chayei Sarah* (13a), section beginning “*Ba Lekasher* etc.”

That is, it is explained there that “the years of Sarah’s life” is a much higher level than the “one hundred years, twenty years, and seven years.” This is because the “one hundred years etc.,” correspond to the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) which are much more concealed than the ten revealed *Sefirot*, as in the words of the Zohar, “they are all Above.” However, the matter of “the years of Sarah’s life” is even higher than the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*). This is why it simply states “the years of Sarah’s life,” without mentioning a number. This is because this aspect transcends enumeration, [as it states],<sup>638</sup> “Before One what do you count?”

Now, these two matters (“one hundred years, twenty years etc.,” and, “the years of Sarah’s life”) are at different times. The quality of “one hundred years etc.,” that Sarah has, is that which is currently [revealed]. In other words, through the refinements (*Birurim*) affected by Kingship-*Malchut* (the aspect of Sarah), there is caused to be the arousal and drawing down from the aspect of the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*), whereas the quality of “the years of Sarah’s life,” stated simply, will take place **after** the refinements are completed in the coming future.

The above explains why we find that Sarah was higher than Avraham, as the verse states,<sup>639</sup> “Whatever Sarah tells you, heed her voice,” and as our sages, of blessed memory, stated,<sup>640</sup>

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<sup>638</sup> Sefer Yetzirah 1:7

<sup>639</sup> Genesis 21:12

<sup>640</sup> Talmud Bavli, Bava Batra 58a



“Avraham lays in Sarah’s arms and she examines his head.” This stems from the aspect of Sarah as it is after the refinement.

He then explains the above-mentioned teaching of our sages, of blessed memory, that it refers to the matter of refinements (*Birurim*) during the time of exile. He adds parenthetically that this does not contradict what was explained before, that Sarah’s superiority over Avraham will be in the coming world. For, on an inner level, even during exile, the aspect of Kingship-*Malchut* has the superior quality that will be revealed in her in the coming future.

To explain this, he brings the teaching of our sages, of blessed memory, on the verse,<sup>641</sup> “and be like a gazelle,” that, “Just as this gazelle, when it sleeps, one eye is open and one eye is closed etc.,” meaning that even during exile (called sleep, “[Avraham] lays”) on an inner level all the superior qualities that will be [revealed] in the coming future are there. (This concludes the explanation cited from *Torat Chayim*, as it relates to our subject here.)

Based on the above, we can better understand the alignment of the two explanations in the discourses of the Rebbe Rashab, whose soul is in Eden. That is, not only is it that the descent of Kingship-*Malchut* to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) - (for the sake of refining the sparks, in that as known, the matter of refinements (*Birurim*) specifically is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) since about

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<sup>641</sup> Song of Songs 8:12 [8:14] and Midrash Shir HaShirim Rabba [8:13] there, cited in *Tosefot* entitled “*v’Harei Tzvi*” in Talmud Bavli, Chullin 59b.

the world of Emanation (*Atzilut*) [the verse states],<sup>642</sup> “Evil shall not dwell with You”) - stems from the granting of empowerment from an aspect that transcends the world of Emanation (*Atzilut*) (as explained in chapter two), but more so, through the refinements (*Birurim*) we come to the level that transcends the world of Emanation (*Atzilut*), and beyond this, the elevation brought about through the refinements (*Birurim*) is even present now in an inner way (*b’Pnimiyut*), though it will only be revealed in the coming future.

## 5.

With the above in mind, we can explain the words, “the years of Sarah’s life,” which includes all her years as one, without dividing them into different categories, (as it does at the beginning of the verse, “one hundred,” “twenty,” and “seven”). This is because in this matter there is no division.

The explanation is that since this refers to that which transcends the world of Emanation (*Atzilut*), to the point that it even transcends the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*), therefore the lack of division here is because this matter transcends form.

According to the explanation that this refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), the lack of division stems from the fact that there is no revelation of light (*Ohr*) in any of these worlds. That is, it is specifically in the matter of revelations (*Gilyim*) that there is

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<sup>642</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]

the matter of the division of a higher light or a lower light. In contrast, when we are in a motion of descent and all that remains is actual deed, then (both from the perspective of the descent, as well as from the fact that it specifically is this aspect that is bound to the essence that transcends division) there is no matter of division.

The same applies to our service of *HaShem*-יהו"ה, blessed is He. That is, in regard to service of Him stemming from the inner manifest powers, such as the intellect (*Sechel*) and emotions (*Midot*), there is division. In contrast, in regard to accepting the yoke of His Kingship, (whether because in accepting His yoke there are no revelations, or whether because acceptance of His yoke is bound to the essential self of the soul), there are no divisions.

More specifically, in regard to the matter of the “one hundred years, twenty years etc.,” there are divisions. This is why they are divided into three different categories, except that due to the matter of the inter-inclusions of the *Sefirot*, they are inter-included one with the other. However, this is not a matter of oneness, but is rather the matter of three things that are inter-included one with the other. In contrast, “the years of Sarah’s life” is a matter in which there is no division in the first place.

With the above in mind, we can understand why about the words, “one hundred years etc.,” Rashi explains, “At the age of one hundred, she was like twenty, and at the age of twenty [she was] like seven,” whereas about the words “the years of Sarah’s life” he explains “they all were equally good.”

The explanation is that they are three different matters, only that due to their inter-inclusions, they are compared to one

another. This is the meaning of “At the age of one hundred, she was like the age twenty, and at the age of twenty like seven,” in which it specifies, “she was **like** the age-*K’Bat*-כַּבַּת” with the prefix *Khaf*-כַּ, indicating similarity (*Khaf HaDimyon*). In contrast, in regard to “the years of Sarah’s life,” “they all are equal,” in that there is no division in them.<sup>643</sup>

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<sup>643</sup> For the conclusion of the matter see the Sichah talk that followed the discourse, Ch. 20 and on (Torat Menachem *ibid.* p. 277 and on).

## Discourse 12

“*V’Eileh Toldot Yitzchak... -  
And these are the generations of Yitzchak...*”

Delivered on Shabbat Parshat Toldot,  
2<sup>nd</sup> of Kislev, 5725<sup>644</sup>  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>645</sup> “And these are the generations of Yitzchak son of Avraham, Avraham gave birth to Yitzchak.” The question on this is well known. Namely, since the verse already stated, “Yitzchak son of Avraham,” why does it repeat, “Avraham gave birth to Yitzchak.” We also must understand why the verse mentions Avraham and Yitzchak twice.

About this, it is explained in Torah Ohr<sup>646</sup> and Torat Chayim<sup>647</sup> (the Chassidic Torah portion), that Avraham is the aspect of the masculine waters (*Mayim Duchrin*), which is arousal from Above, and Yitzchak is the aspect of the feminine waters (*Mayim Nukvin*), which is arousal from below.

Now, in this there are two matters. The first is arousal from Above that awakens arousal from below. This is the matter of “Yitzchak son of Avraham,” meaning that the arousal from below (Yitzchak), the aspect of the “son,” is received from the

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<sup>644</sup> Based on Likkutei Sichot Vol. 5, p. 366 and on.

<sup>645</sup> Genesis 25:19

<sup>646</sup> Torah Ohr, 17c-d

<sup>647</sup> Torat Chayim, 143c and on; 148b and on

arousal from Above (Avraham). The second, is arousal from Above that (comes after the arousal from below), giving strength to the arousal from below, so that the matter of giving birth (*Holadah*-הולדה) will come from it.<sup>648</sup> This is the matter of “Avraham gave birth (*Holeed*-הוליד) to Yitzchak.”<sup>649</sup>

Another explanation<sup>650</sup> is that Avraham is the aspect of Kindness-*Chessed*, which in our service of *HaShem*-יהו"ה, blessed is He, is the matter of loving (*Ahavah*) Him. Yitzchak is the aspect of Might-*Gevurah*, which in our service of *HaShem*-יהו"ה, blessed is He, is the matter of fearing (*Yirah*) Him. Thus, since love (*Ahavah*) and fear (*Yirah*) of *HaShem*-יהו"ה generally divide into two levels; minor love (*Ahavah Zutah*) and great love (*Ahavah Rabba*), and minor fear (*Yirah Zutah*) and upper fear (*Yirah Ila'ah*), the verse mentions Avraham twice and Yitzchak twice.

Now, the order of these matters as they are in one's service of *HaShem*-יהו"ה, blessed is He, is [that there first is] the lower fear (*Yirah Tata'ah*), [then] the minor love (*Ahavah Zutah*), [then] the great love (*Ahavah Rabba*), [then] the upper fear (*Yirah Ila'ah*). This also is the order of the four letters of the Name *HaShem*-יהו"ה from below to Above.<sup>651</sup>

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<sup>648</sup> This is comparable to the masculine waters (*Mayim Duchrin*) and feminine waters (*Mayim Nukvin*) as they are physically in that (1) the sowing of the seed by the female is through the arousal of the male, and (2) the refinement of the seminal drop of the feminine waters (through which there is caused to be the birth) is by the drawing forth of the masculine waters. ([See] the end of the discourse entitled “*v'Eileh Toldot*” in Torah Ohr (17c and on) and Torat Chayim (148b and on).)

<sup>649</sup> This is also what is hinted at the beginning of the verse, “The offspring (*Toldot*-תולדות) of Yitzchak son of Avraham,” in that the **offspring** of Yitzchak is that he is the son of Avraham (Torat Chayim *ibid.* (148d and on)).

<sup>650</sup> Ohr HaTorah, Toldot p. 136b

<sup>651</sup> Torah Ohr, Mikeitz 40d; Likkutei Torah, Balak 73a

The same is so of the order of the prayer service (called,<sup>652</sup> “a ladder set earthward whose head reaches heavenward,” from below to Above). That is first, even before prayer, there is the lower fear (*Yirah Tata’ah*).<sup>653</sup> (For, as known,<sup>654</sup> the novelty introduced by serving *HaShem*-יהו"ה in prayer, is that of loving (*Ahavah*) Him, whereas one must fear (*Yirah*) *HaShem*-יהו"ה throughout the day.)

Then, during prayer, one arouses love (*Ahavah*) of *HaShem*-יהו"ה, beginning with minor love (*Ahavah Zuta*) of Him, followed by great love (*Ahavah Rabba*) of Him. Then, with the nullification of [the sense of] independent existence (*Bittul b’Metziyut*) during the Amidah prayer, one comes to the upper fear (*Yirah Ila’ah*) of Him. This then, is the order of the verse, Yitzchak (son of) Avraham, Avraham (gave birth to) Yitzchak, [corresponding to] the (lower) fear, (minor) love, (great) love, and (upper) fear.

Now, according to both above explanations, the superiority of the quality of Yitzchak, over the quality of Avraham, is clarified. (This is why in the coming future they will say of Yitzchak,<sup>655</sup> “For you are our father”). According to the first explanation, this is because the ascent of the powers of *Might-Gevurot* from below to Above are without limit, which is not so of the drawing of the powers of *Kindness-*

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<sup>652</sup> Genesis 28:12; See Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45.

<sup>653</sup> In Likkutei Torah *ibid.* it states that the lower fear (*Yirah Tata’ah*) is in the verses of song (*Pesukei d’Zimrah*). [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).]

<sup>654</sup> Kuntres HaAvodah, Ch. 3.

<sup>655</sup> Talmud Bavli, Shabbat 89b [in elucidation of Isaiah 63:16]

*Chassadim* down from Above to below, which is limited.<sup>656</sup> According to the second explanation it is because fear (*Yirah*) of *HaShem*-יהוה,<sup>657</sup> is higher than love (*Ahavah*) of Him.<sup>658</sup>

2.

Now, in one of the booklets of manuscripts recently freed from captivity,<sup>659</sup> there is a discourse of the Tzemach Tzedek on the verse, “And these are the generations of Yitzchak.” In it he explains that Yitzchak’s **primary** superiority over Avraham will specifically be in the coming future. In other words, even now, there is a superiority to *Might-Gevurah* over *Kindness-Chessed*, but for the *Might-Gevurah* to be superior, the *Might-Gevurah* must [first] receive from the *Kindness-Chessed*. In contrast, in the coming future the *Might-Gevurah* will not need to receive from the *Kindness-Chessed*.<sup>660</sup>

With the above in mind, he explains the seeming contradiction between what is explained in various places, that the powers of *Kindness-Chassadim* are higher than the powers of *Might-Gevurot*, and what is explained in various other places

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<sup>656</sup> Torah Ohr *ibid.* 17c; Torat Chayim *ibid.* 145d

<sup>657</sup> This includes even the lower fear (*Yirah Tata'ah*), (which on a revealed level is lower than even the minor love (*Ahavah Zuta*), but which is rooted in the upper fear (*Yirah Ila'ah*), (which transcends even the abundant love (*Ahavah Rabba*) – Likkutei Torah, Re'eh 31a; See Kuntres HaAvodah *ibid.*, that the love (*Ahavah*) is in the aspect of revelations (*Gilyim*), whereas fear (*Yirah*) including even the lower fear (*Yirah Tata'ah*) is in the aspect of His Essential Self (*Atzmut*).

<sup>658</sup> Ohr HaTorah *ibid.* Also see Torat Chayim *ibid.* p. 147a

<sup>659</sup> Booklet 31 (subsequently printed in Ohr HaTorah, Bereishit Vol. 4, p. 818b).

<sup>660</sup> Also see the end of the discourse entitled “*v'Eileh Toldot*” in Torat Chayim *ibid.*



about the superiority of gold (Might-*Gevurah*) over silver (Kindness-*Chessed*).

To explain, as known,<sup>661</sup> the dispute of Korach against Aharon's priesthood, is that he did not want the powers of Might-*Gevurot* to be subjugated to the powers of Kindness-*Chassadim* (similar to how it will be in the coming future, when the powers of Might-*Gevurot* will be primary).

This is why he was punished, since he separated ("he divided-*Etpaleg*-אֶתְפַּלֵּג") the powers of Might-*Gevurot* from the powers of Kindness-*Chassadim*, thereby causing deficiency both to the powers of Kindness-*Chassadim*, as well as the powers of Might-*Gevurot*. (This matter of the division and deficiency in each of them, is an additional meaning of the word "he divided-*Etpaleg*-אֶלְפַּלֵּג".)

This also is why the punishment, (being that the punishment is commensurate to the blemish),<sup>662</sup> was such that there were those who were swallowed by the earth, and there were those who were burned up.<sup>663</sup> About the ones who were swallowed by the earth, the verse states, "They descended," indicating descent from above to below (Kindness-*Chessed*), and about the ones who were burned up, it was from below to above (Might-*Gevurah*). This is because he caused blemish in both matters.

Now, in addition to what we find about Korach, whose dispute was not for the sake of Heaven,<sup>664</sup> we also find this on the side of holiness, and after the Torah was given, in regard to

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<sup>661</sup> Likkutei Torah, Korach 54b and elsewhere.

<sup>662</sup> Tanya, Likkutei Amarim, Ch. 24

<sup>663</sup> Talmud Bavli, Sanhedrin 110a

<sup>664</sup> Mishnah Avot 5:17

King Shlomo. That is, in the days of his reign, “the sun shone in its state of wholeness,”<sup>665</sup> and he was punished for this, such that in his days, silver was considered worthless. That is, in comparison to gold (the powers of might-*Gevurot*), silver (the powers of Kindness-*Chassadim*) had no value.<sup>666</sup>

Now, at first glance, this indeed is so, in that the superiority of gold over silver has already been explained in various places, (and in Tanya in short form).<sup>667</sup> [However], the Tzemach Tzedek explains that for the sake of affecting refinements (*Birurim*), the powers of Kindness-*Chassadim* are necessary, and it specifically is then that the powers of Might-*Gevurot* will be as they should be. Therefore, presently, during the time of affecting refinements (*Birurim*), the Levites must be secondary [and subjugated] to the Priests-*Kohanim*.<sup>668</sup>

It specifically is in the coming future, after all the refinements (*Birurim*) have concluded, that there will be the fulfillment of the prophecy,<sup>669</sup> “I will remove the spirit of impurity from the Land,” and the service of *HaShem*-יהו"ה, blessed is He, will be done in holiness, and then the powers of Might-*Gevurot* will be much higher than the powers of Kindness-*Chassadim*.

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<sup>665</sup> Midrash Shemot Rabba 15:26

<sup>666</sup> Kings I 10:21; Zohar I 250a

<sup>667</sup> Tanya, Likkutei Amarim, Ch. 50

<sup>668</sup> Also see Likkutei Torah ibid. 54c

<sup>669</sup> Zachariah 13:2

### 3.

Now, about the superiority of the powers of *Might-gevurot* over the powers of *Kindness-Chassadim*, the Tzemach Tzeddek explains there, that this is similar to the superiority of self-sacrifice (*Mesirat Nefesh*) (ascent-*Ha'ala'ah*), over and above engaging in Torah and *mitzvot* (drawing down-*Hamshachah*).

That is, fulfilling Torah and *mitzvot* causes the union (*Yichud*) of the *Vav-Hey*-וה"י of the Name *HaShem*-יהו"ה. In contrast, self-sacrifice (*Mesirat Nefesh*) causes the union (*Yichud*) of the *Yod-Hey*-יה"י of the Name *HaShem*-יהו"ה,<sup>670</sup> the matter of which is the revelation of the Ancient One-*Atik*. This is why self-sacrifice (*Mesirat Nefesh*) is beyond reason, being that this matter is bound to the aspect of the Ancient One-*Atik*, who transcends the chaining down of the worlds (*Hishtalshelut*). (In the soul, this is the essential self of the soul, which transcends its inner manifest powers.)<sup>671</sup>

This is like what we find, that when the Beit Yosef did not merit being burnt [at the stake] for the sake of sanctifying His Great Name, even though as a result, he merited to fulfill more Torah and *mitzvot*, nonetheless, [for him] this was considered a punishment.<sup>672</sup>

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<sup>670</sup> Also see Likkutei Torah, Emor 33c; Balak 75b

<sup>671</sup> Also see Torah Ohr, Megillat Esther 99b; Likkutei Torah, Vayikra 4c

<sup>672</sup> Maggid Meisharim, beginning of Bereishit, section entitled "*Halo Lecha LeMinda*"; Emor, section beginning "*Achar Kach Piresh Li*"; Bechukotai, section entitled "*BaYom HaNizkar*", and elsewhere.

This likewise is the explanation of the specific wording,<sup>673</sup> “[A wooden beam that does not catch fire should be splintered, and so too], a body into which the light of the soul does not penetrate should be crushed and the light will penetrate and ascend etc.,” specifying “ascend-*Salik*-סליק.” In other words, it is not enough that there is light in him, but the light must be “ascendant-*Salik*-סליק in him,” in a way of elevation and ascent (*Ha’ala’ah*).

This can also be connected to the statement in this week’s Torah portion,<sup>674</sup> “May God-*Elohi*”מ-אלהי give you [of the dew of the heavens] etc.,” specifying “God-*Elohi*”מ-אלהי.” This is because specifically through the powers of Might-*Gevurot* additional light is drawn forth, as explained at length before.<sup>675</sup>

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<sup>673</sup> Zohar III 168a; [Also see Tanya, Likkutei Amarim, Ch. 29]

<sup>674</sup> Genesis 27:28

<sup>675</sup> In the Sichah talk that preceded the discourse, Ch. 9 (Torat Menachem, Vol. 41 p. 289 and on).

## Discourse 13

“*Vayachalom, v’Hinei Sulam Mutzav... -  
And he dreamt, and behold! A ladder was set...*”

Delivered on Shabbat Parshat Vayeitzei,

9<sup>th</sup> of Kislev, 5725<sup>676</sup>

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

### 1.

The verse states,<sup>677</sup> “And he dreamt, and behold! A ladder was set earthward etc.” Now, in a discourse of the Tzemach Tzedek, (in one of the booklets of manuscripts recently freed from captivity),<sup>678</sup> it states that we find several explanations in Midrash regarding the matter of the “ladder-*Sulam*-סלם.”

One explanation is that the word “ladder-*Sulam*-סלם” refers to the ramp [of the altar in the Holy Temple] and the word “set earthward” refers to the Altar etc.<sup>679</sup> According to this, the “ladder-*Sulam*-סלם” refers to prayer service (*Tefillah*),<sup>680</sup> which was established in place of the sacrificial offerings.<sup>681</sup>

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<sup>676</sup> Based on Likkutei Sichot Vol. 5, p. 382 and on.

<sup>677</sup> Genesis 28:12

<sup>678</sup> Booklet number 31 (subsequently printed in Ohr HaTorah, Vayeitzei, Vol. 5 p. 840b and on).

<sup>679</sup> Midrash Bereishit Rabba 68:12

<sup>680</sup> See Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45.

<sup>681</sup> Talmud Bavli, Brachot 26b

The second explanation is that the word “ladder-*Sulam*-סלם-130” refers to Sinai-סיני-130.<sup>682</sup> According to this, the word “ladder-*Sulam*-סלם” refers to the Torah. Now, both these explanation refer the “ladder-*Sulam*-סלם” as it is in on the side of holiness.

He then brings a third explanation,<sup>683</sup> that [the words], “And he dreamt, and behold! A ladder,” refer to the dream of Nevuchadnezzar etc. For, about Nevuchadnezzar it states,<sup>684</sup> “From his loins and up he was good, and from his loins and down he was evil, and this was the statue that he saw in his dream, [about which the verse states],<sup>685</sup> “Its head was of fine gold, its chest and arms were of silver, its belly and thighs were of copper, its legs were of iron, and its feet were partly of iron and partly of clay.”

## 2.

The Tzemach Tzedek explains this at length, (and also brings various matters from his honorable holiness, the Mittler Rebbe, whose birthday and passing (*Hilulah*) are being celebrated on the 9<sup>th</sup> of Kislev, and whose day of redemption is the 10<sup>th</sup> of Kislev), as follows:<sup>686</sup>

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<sup>682</sup> Midrash Bereishit Rabba 68:12 *ibid*.

<sup>683</sup> Midrash Bereishit Rabba 68:14

<sup>684</sup> Tikkunei Zohar, Tikkun 66 (97a); Etz Chayim, Shaar 49 (Shaar Klipat Nogah) Ch. 3

<sup>685</sup> Daniel 2:32-33

<sup>686</sup> Ohr HaTorah *ibid*. p. 845 and on – in this print the publisher added additional citations and punctuation and paragraph divisions.

This may be further understood based on the explanation elsewhere,<sup>687</sup> that we must understand why our sages, of blessed memory, sometimes stated about the incident of Iyov and Satan, that [Satan's] intention was for the sake of Heaven,<sup>688</sup> which as Rashi explains (Iyov 1:7) was, "So that the merit of Avraham will not be forgotten before our God." However, sometimes, our sages, of blessed memory, stated (Ch. 5 of [Tractate] Sukkah, 52a), "He set his eyes on the first Temple and destroyed it etc.," in which "he set his eyes" indicates envy, which is completely evil.

However, the explanation is as Etz Chayim states, that the position of the external husks of the world of Emanation (*Atzilut*) is not in the world of Emanation (*Atzilut*) [about which the verse states],<sup>689</sup> "Evil shall not dwell with You." Rather, they dwell in the world of Creation (*Briyah*). (This is as stated in Etz Chayim, Shaar HaKelipot Ch. 2, "Those two birds are literally of the world of Emanation (*Atzilut*), except that they descended to dwell and manifest in the chambers of the husks (*Kelipot*) of the world of Creation (*Briyah*)."

However, this requires analysis, since it states in Ch. 3 there, "They are in the same dwelling together, [including] the husks (*Kelipot*) of the world of Emanation (*Atzilut*), [that are] positioned in the world of Emanation (*Atzilut*)."

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<sup>687</sup> See Maamarei Admor HaZaken, Et'halech Liozhna p. 155 (which at the conclusion of the discourse states, "this is found in the discourse "*Vayachalom*," Ch. 1), which seems to be referring to this teaching, and this being so, it should say "Ch. 7."

<sup>688</sup> Talmud Bavli, Bava Batra 16a

<sup>689</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]

However, in Shaar Kelipat Nogah, Ch. 9 he wrote, “*Zeir Anpin* and *Nukva* of the husks (*Kelipah*) of the world of Emanation (*Atzilut*) are always below in the world of Creation (*Briyah*), and they never ascend except in a time that they suckle their vitality, as explained before,” which is similar to what is stated here.

In regard to this, see what is stated in the discourse entitled “*Ani Chomah*,”<sup>690</sup> on the words,<sup>691</sup> “My breasts are like towers.” Also see Rabot to the Torah portion of Bo, Ch. 15 32:4 where it states as follows,<sup>692</sup> “No evil touches the throne of the Holy One, blessed is He, as it states, ‘Evil shall not dwell with You,’” meaning, not even in the Sanctuary of the Holy of Holies of the world of Creation (*Briyah*), which is called “the throne-*Kiseh*-אסכ.”

This likewise is explained in Etz Chayim, Shaar 48, Ch. 2, as follows, “For, it was previously explained that all seven chambers of the external husks (*Kelipot*) of the world of Creation (*Briyah*) are below the seventh upper Sanctuary of the Holy of Holies of the side of holiness of the world of Creation (*Briyah*).” It is explained there that the external husks (*Kelipot*) of the world of Emanation (*Atzilut*) descended below to dwell and manifest in the chambers of the external husks (*Kelipot*) of the world of Creation (*Briyah*), as cited above. This being so, they “do not touch the throne (*Kiseh*-אסכ), which is the innerness of the Sanctuary of the Holy of Holies, as stated there

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<sup>690</sup> See the writings of the Tzemach Tzedek to Song of Songs 8:10 (p. 208 and on), subsequently printed in Ohr HaTorah, Shir HaShirim Vol. 2, p. 757.

<sup>691</sup> Song of Songs 8:10 *ibid*.

<sup>692</sup> Midrash Shemot Rabba 15:26



is Shaar Kiseh HaKavod. Thus, the words of the Arizal come to be exactly like to the words of the Rabot mentioned above.)

Now, this must be better understood. That is, why are they called the “husks” (*Kelipot*) of the world of Emanation (*Atzilut*) when, even so, they specifically reside in the world of Creation (*Briyah*)? Moreover, we must understand how it is appropriate to use the term, “the husks (*Kelipot*) of the world of Emanation (*Atzilut*).” That is, being that it is an external husk (*Kelipah*), how can it be called by the term “Emanation (*Atzilut*)?” (In regard to this, see the discourse entitled,<sup>693</sup> “*Ka Miflegi b’Metivta d’Rakiya Eem Baheret Kadma* etc.”)

However, the explanation is as explained elsewhere<sup>694</sup> on the verse,<sup>695</sup> “Moshe made a snake of copper (*Nachash Nechoshet-nesh*),” as follows:

“In regard to all evil and judgments that come into existence in the world, the root and source that vitalizes them is good. This is like the analogy of the harlot and the son of the king, explained in Zohar Vol. 2, on the Torah portion of Terumah, p. 163a. That is, her entire will and desire is that he should not succumb to her seductions, for through this she will bring greater delight to the king, in that she will become beloved to him. In contrast, this is not so if her seduction is successful, being that this is not the king’s desire and intention.

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<sup>693</sup> Likkutei Torah, Tazriya (23b)

<sup>694</sup> Likkutei Torah, Chukat 61d

<sup>695</sup> Numbers 21:9

This then, is the meaning of the teaching of our sages, of blessed memory,<sup>696</sup> ‘Satan and Peninah’s intentions were for the sake of Heaven etc.’ That is, the root of the evil that vitalizes it, is good etc. However, by descending below through the chaining down [of the worlds] (*Hishtalshelut*) it becomes actual evil etc.”

Now, since at its root it is good, meaning that like in the analogy of the harlot, her true desire is that the son [of the king] should not succumb to her seductions, and she will greatly rejoice if the son is not seduced, just as his father [the king] will rejoice, this being so, in this, there is no difference between her and his father [the king], except in the actual performance of test, to test the son.

That is, during the act of seduction she appears as if she greatly desires to draw him into evil, even though, in truth, this is not so, except that against her [true] will, she dresses herself in a garment that is not hers, and she does this solely for the sake of the joy his father [the king] will have if his son resists the test.

Notwithstanding all this, since the garment itself is one of utter concealment [in] something that indeed **is** the ultimate evil and bitterness, therefore, though his father will certainly rejoice if his son withstands the test, nonetheless, he himself cannot garb himself in an opposite garment and conceal himself to such a degree of testing his son, to make it appear as though he himself wants to draw him into evil, Heaven forbid. This is because of his great hatred of evil, in that it is disgusting and

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<sup>696</sup> Talmud Bavli, Bava Batra 16a

despicable to him, so much so, that he cannot bear to even make it appear **as if** he desires it, Heaven forbid.

In contrast, since the harlot can garb and conceal herself to such an extent as seducing the son to sin, even though her true desire is that he should not be seduced, nevertheless, since she is able to garb herself and seduce him, it must be said that she does not hate evil to the same extent. In other words, she has some small measure of a measure of a relationship to evil, for if this was not so, she would be incapable appearing to be so, even falsely.

Now, my teacher and father-in-law, of blessed memory,<sup>697</sup> explained<sup>698</sup> that this is like the analogy of the powers of *Might-Gevurot* within *Kindness-Chessed*, which nonetheless, are *Might-Gevurah* and anger. In other words, the garment is actual *Might-Gevurah*, but his intention is for *Kindness-Chessed* etc. However, this requires further analysis.

However, see Ohr Torah of the Maggid, whose soul is in Eden, on the Torah portion of Masei,<sup>699</sup> in regard to the matter of [the verse],<sup>700</sup> “They journeyed from Marah etc.” Seemingly, this may also be elucidated by what it states in Tanya, Part 1, Ch. 10, regarding the explanation of “a righteous man who suffers” (*Tzaddik v’Ra Lo*), that “he does not hate the side opposite [holiness] (*Sitra Achara*) with an absolute hatred etc. and therefore retains some vestige of love and pleasure in it etc.” See [the text] there.

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<sup>697</sup> [The Mittler Rebbe]

<sup>698</sup> See the citations in Ohr HaTorah, Vayeitzei ibid. (p. 845b)

<sup>699</sup> Section 152

<sup>700</sup> Numbers 33:9

The same is so about the matter of [the teaching], “Satan and Peninah’s intention was for the sake of Heaven,” in order to repair Iyov, this being the external husk (*Kelipah*) of the world of Emanation (*Atzilut*), and the world of Emanation (*Atzilut*) is the aspect of nullification (*Bittul*) [to *HaShem*-יהו"ה, blessed is He], and thus, this intention is solely for the sake of Heaven. Yet, even so, the tests and suffering that Iyov underwent were an act that was the opposite of Godliness.

This is similar to the verse,<sup>701</sup> “And it happened after these things (*Achar HaDevarim*-אחר הדברים) that God tested [Avraham] etc.,” about which our sages, of blessed memory, stated (in Ch. 10 of [Tractate] Sanhedrin, p. 89b), “After the words (*Achar Devarav*-אחר דבריו) of the Satan.” This is why it is called the “Husk-*Kelipah*-קליפה,” in that it is like the peel that covers over the fruit. It is in this same manner that this act of the test covers and conceals with the utmost concealment, it being the concealment of the [Supernal] Countenance (*Hester Panim*). This is as stated in explanation<sup>702</sup> of the verse,<sup>703</sup> “*HaShem*-יהו"ה, your God, shall you follow etc.,” in regard to [the verse],<sup>704</sup> “*HaShem*-יהו"ה, your God, is testing you to know etc.,” that within it, is the intention for the repair that is for the sake of Heaven etc.

(My teacher and father-in-law, of blessed memory,<sup>705</sup> began with the seduction of sin, in which the garment is complete evil, and concluded with the matter of Iyov and

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<sup>701</sup> Genesis 22:1

<sup>702</sup> Likkutei Torah, Re'eh 19a; Derech Mitzvotecha 185b

<sup>703</sup> Deuteronomy 13:5

<sup>704</sup> Deuteronomy 13:4

<sup>705</sup> [The Mittler Rebbe]

Avraham, in which the matter is the suffering of the body. See Zohar Vol. 1, to the Torah portion of Toldot, p. 140a, that they are not comparable to each other to such a degree.)

Therefore an intelligent person understands that though ultimately the true intention is for the sake of Heaven, nonetheless, the garment of evil within which the intention manifests, cannot at all be of the aspect of the world of Emanation (*Atzilut*). For, since the garment is complete evil and concealment, it therefore cannot at all be of the world of Emanation (*Atzilut*), but only of the world of Creation (*Briyah*), meaning, the spiritual.

Moreover, the influence<sup>706</sup> of the external husks (*Kelipot*) and darkness of the world of Emanation (*Atzilut*) cannot be in the world of Emanation (*Atzilut*), but only in the world of Creation (*Briyah*), which already is after the covering and veil that separates, which stems from the title “God-*Elohi*”*m-אלהי”מ*.” It only is there that the concealment to swallow Iyov etc., or to test Avraham etc., is present. This refers to the matter of the Satan’s position amongst the “sons of God-*Bnei Elohi*”*m-בני אלהי”מ*” of the world of Creation (*Briyah*). See Zohar Vol. 3, [to the Torah portion of] Pinchas, p. 231b, that [only] there is it possibility for his actions and spirituality to exist.

Nonetheless, since his intention is for the sake of Heaven, he is called the external husk (*Kelipah*) of the world of Emanation (*Atzilut*), where there is no evil whatsoever. For, even though the garment itself is evil, this only is a garment drawn from his residence in the world of Creation (*Briyah*).

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<sup>706</sup> This is as stated in the manuscript (v'*Hashpa'am*-והשפעם).

This is not so of the world of Creation (*Briyah*) [itself], in which there is an actual admixture of good and evil.

This is the explanation of the verse (Psalms 5),<sup>707</sup> “For You are not a God who desires wickedness, evil shall not dwell with You.” That is, in the world of Emanation (*Atzilut*) it is not possible for evil to reside. In other words, even though the intention of the aspect of evil mentioned above, which is drawn from the external husks (*Kelipot*) of the world of Emanation (*Atzilut*), is for the sake of Heaven etc., and the garment of evil, the intention of which is for the sake of goodness is drawn from it, nevertheless, this aspect cannot possibly be from the world of Emanation (*Atzilut*), since nevertheless, the garment itself is evil and bitter, and “evil shall not dwell with You,” but only from outside the covering etc.

This is like how from the powers of Might-*Gevurot* of the Kindnesses-*Chassadim*, there is a chaining down of harsh judgments, and like the matter of the Levites and the heifers that the Levites rest their hands upon and thereby sweeten the heifers, after the Levites were already sweetened by Aharon, who waved them etc. For, the light of Kindness-*Chessed* does not become gross even upon its descent to below. See further regarding this in Zohar Vol. 2, p. 224b, and in the Siddur, Shaar Rosh HaShanah and in the discourse entitled “*Adona”y Sefatai Tiftach.*”<sup>708</sup>

It likewise is understood that it is from the external husks (*Kelipot*) of the world of Emanation (*Atzilut*) that the external husks (*Kelipot*) of the world of Creation (*Briyah*) are

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<sup>707</sup> [Psalms 5:5]

<sup>708</sup> 237c

drawn forth, and they indeed have an admixture of actual evil in them, and in the world of Formation (*Yetzirah*) they are half evil, until in the world of Action (*Asiyah*) they are mostly evil etc. It is in this regard that it states, “He set his eyes upon the Holy Temple etc.”

This then, is the meaning of [the fact] that Rav Acha expounded the teaching<sup>709</sup> that Satan’s intention was for the sake of Heaven. That is, he expounded and sweetened the evil of the world of Action (*Asiyah*) through elevating it to its root, since the root that enlivens him is good, like the matter of the snake of copper (*Nachash Nechoshet*-נחש נחשת) made by Moshe etc. It is for this reason that “Satan came and kissed his feet,” meaning that he became nullified and included within the lowest aspect of the side of holiness, which is the aspect of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, similar to the “ashes under the soles of the feet of the righteous.”<sup>710</sup>

This is like the matter that they stated about Avraham,<sup>711</sup> “He threw dirt and it turned to [swords], stubble [and it turned to arrows].” That is, he refined and threw out the dross that was still in its garments, this being the meaning of “He threw dirt.” It is through this refinement in affecting the separation of the evil from the good, that there was the drawing forth to them of the “double edged sword to execute vengeance etc.”<sup>712</sup>

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<sup>709</sup> Talmud Bavli, Bava Batra 16a

<sup>710</sup> Talmud Bavli, Rosh HaShanah 17a. In the Ein Yaakov version it says, “Under the soles of my feet (*Raglai*-רגלי). However, in Zohar I (138a) [it states], “Ashes under their feet (*Ragleihon*-רגליהון). It is based upon what is explained in the discourse that we may understand the words of the Kessef Mishneh (Mishneh Torah, Hilchot Teshuvah 3:5), “This is a merit for them etc.”

<sup>711</sup> Talmud Bavli, Taanit 21a

<sup>712</sup> Psalms 149:6 [& 149:7]

Similarly, about the coming future the verse states,<sup>713</sup> “Death will be swallowed up forever etc.” This concludes what I found written in the manuscript of my father-in-law, of blessed memory, in regard to the matter of [the teaching], “Satan’s intention was for the sake of Heaven etc.”

It is with the above in mind that we may understand the matter of [the verse],<sup>714</sup> “Its head of fine gold... its belly and thighs of copper-*Nachash*-נחש,” meaning,<sup>715</sup> “from the side of the snake-*Nachash*-נחש.” For, the statue is the shiny-husk (*Kelipat Nogah*), wherein the upper three *Sefirot* within it are good.<sup>716</sup> This is similar to the husk (*Kelipah*) of the world of Emanation (*Atzilut*), [about which it states], “Satan’s intention was for the sake of Heaven etc.” Nevertheless, what comes forth, chains down, and is drawn from this below, is actual evil. This is why “its belly” which is below the partition (*Parsa*) within the shiny-husk (*Kelipat Nogah*) itself is evil etc.

It can also be stated that since even the garment itself, which is for the sake of Heaven etc., is evil, this is the matter of “its legs of iron etc.,” this being the aspect of the garment (*Levush*) for its head, like the legs through which and by means of which the head travels etc. (This concludes his words.)

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<sup>713</sup> Isaiah 25:8

<sup>714</sup> Daniel 2:32-33

<sup>715</sup> Tikkunei Zohar *ibid.*, [Tikkun 66 (97a)]

<sup>716</sup> See Tikkunei Zohar and Etz Chayim *ibid.* [Tikkun 66 (97a); Shaar 49 (Shaar Klipat Nogah) Ch. 3]; Also see Ohr HaTorah *ibid.* p. 844b



### 3.

Now, it should be added that from the statement in the discourse, that through Rav Acha expounding that “Satan’s intention was for the sake of Heaven,” he [thereby] elevated it to its root, it is understood to what degree a person must judge every Jew meritoriously and draw him close. For, in addition to the fact that “he has not forfeited the merit of the *mitzvah* of neighborly love,”<sup>717</sup> it is through this itself, that he thereby also affects this in actuality, meaning that he reveals the positive qualities of his fellow Jew.

### 4.

At the end of the discourse, he gives an explanation of the command of the Holy One, blessed is He, that Yaakov ascend the ladder (*Sulam*-סלם) and why he feared to do so.<sup>718</sup> He states as follows:

In regard to what the Holy One, blessed is He, told Yaakov, that he should ascend etc., this certainly was referring to the ladder (*Sulam*-סלם) of holiness, mentioned above. This ascent is in two aspects, which is similar to the [ascent] of prayer during the mundane days of the week, which is an ascent from the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) to the world of Emanation (*Atzilut*), and the prayer of Shabbat, which is an ascent to the Unlimited One (*Ein Sof*).

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<sup>717</sup> Tanya, Likkutei Amarim, Ch. 32

<sup>718</sup> Midrash Tanchuma to Genesis 28:12

However, the intention of this is that he also should ascend for the purpose of bestowal to this world. It was about this that Yaakov feared. For, in regard to the inner aspect (*Pnimityut*) of the service of *HaShem*-יהו"ה, blessed is He, He certainly gives him<sup>719</sup> the above-mentioned ladder (*Sulam*-סלם), meaning, the altar and the giving of the Torah etc. However, it was in regard to the matter of physical bestowal that he feared that perhaps he too, would be incapable of withstanding [them], and that the ascent will be the cause etc., as it states,<sup>720</sup> "They cannot [bear] an excess of good etc.," and [as the verse states],<sup>721</sup> "Give me neither poverty nor wealth etc."

However, the truth of the matter is that it specifically is they who are unable to [do so], since they are the aspect of a something (*Yesh*) that is separate, and it is impossible for them to receive except at a distance, and therefore [the verse states],<sup>722</sup> "I will bring you down from there etc."

However, with Yaakov it is the opposite, as explained in *Iggeret HaKodesh*<sup>723</sup> in the discourse entitled "*Katonti MiKol* – I have been diminished by all [of the kindnesses] etc." Moreover, the Holy One, blessed is He, is All Capable, and is thus capable of bestowing nullification (*Bittul*) [to Him] together with an excess of goodness in this world, as He did with our forefathers to whom He granted a foretaste of the coming world.<sup>724</sup>

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<sup>719</sup> An alternate possible reading of the word "gives-*Notein*-נותן" here is "is given-*Nitan*-ניתן."

<sup>720</sup> Talmud Bavli, Taanit 23a

<sup>721</sup> Proverbs 30:8

<sup>722</sup> Obadiah 1:4

<sup>723</sup> *Iggeret HaKodesh*, Epistle 2

<sup>724</sup> Talmud Bavli, Bava Batra 16b

This is similar to what is explained elsewhere<sup>725</sup> about the matter of Yosef, who was a king and seemingly was preoccupied [with worldly matters] and yet, even so, was in a constant state of being a Supernal Chariot (*Merkavah*). For, when it comes to souls of the world of Emanation (*Atzilut*), worldly matters do not affect any concealments for them whatsoever, so let there be souls that solely are in this way.

This is like what we find about the Holy Rabbi Yehuda HaNasi who said (at the end of the 8<sup>th</sup> chapter of Tractate Ketubot),<sup>726</sup> “I have not derived any benefit [from the world] even [with my little finger etc.],” even though “Rebbi’s horse keeper was richer than the king [of Persia].”<sup>727</sup> About this, also see Rabbeinu Bachaye on the verse,<sup>728</sup> “Two nations are in your womb etc.,” and this is similarly explained elsewhere on the verse,<sup>729</sup> “Is the hand of *HaShem*-יהוה limited?” in regard to drawing forth the nullification (*Bittul*) to Him, even in the aspect of meat etc. See there.

This is as explained in the discourse entitled “*Ein Aroch Lecha*”<sup>730</sup> in regard to the words,<sup>731</sup> “There is nothing without You, [our Redeemer], in the days of Moshiach.” For, our sages,

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<sup>725</sup> Torat Chayim, Vayechi, discourse entitled “*Ben Porat Yosef*”; Derech Mitzvotecha 81a; Discourse entitled “*U’Mikneh Rav*” 5629.

<sup>726</sup> Seemingly this should state the 12<sup>th</sup> chapter; See Talmud Bavli, Ketubot 104a

<sup>727</sup> Talmud Bavli, Shabbat 113b; Bava Metziya 85a

<sup>728</sup> Genesis 25:23; See Rabbeinu Bachaye to Genesis 25:22

<sup>729</sup> Numbers 11:23; Likkutei Torah, Beha’alotcha 31d

<sup>730</sup> Boneh Yerushalayim, Section 126 (with slight variation); Subsequently printed in Maamarei Admor HaZaken Al Maamarei Rabboteinu Zichronam L’Vracha, p. 474.

<sup>731</sup> In the Shabbat morning “*HaKol Yoducha*” section of the blessings of the *Shema*.

of blessed memory, stated,<sup>732</sup> “In the future, a woman will give birth every day,” and this likewise is so with all other physical matters, “for the youth will die at one hundred years,”<sup>733</sup> and, “each man will be under his fig tree etc.,”<sup>734</sup> with the goodness of this [physical] world.<sup>735</sup>

Even though at first glance this seems questionable, it is not so. On the contrary, this is amongst the great elevations and lofty levels that there will be in those days,<sup>736</sup> that there will be revelation of Godliness within this physical world, [as the verse states],<sup>737</sup> “The glory of *HaShem*-יהוה יהוה will be revealed and all flesh will see,” including even the physical wicked,<sup>738</sup> [in that] “the earth will be **filled** with knowledge,”<sup>739</sup> and everyone – even in this physical world – will be completely nullified as nothing, due to their grasp of their Creator, and they will be “zero (*Efes*-אפס) without Him,” in that “zero-*Efes*-אפס” is higher than “nothing-*Ayin*-אין.” This concludes [the quote of] his words.

This is as stated in Me’orei Ohr, Oht Alef, Section 111, that “zero-*Efes*-אפס” refers to the Unlimited One (*Ein Sof*), since there is no grasp of Him, and with Him [all] pondering is made into nothing.” This concludes [the quote of] his words. Therefore, upon the revelation of this aspect in the days of Moshiach, even the physical “something” (*Yesh*) will not affect

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<sup>732</sup> Talmud Bavli, Shabbat 30b

<sup>733</sup> Isaiah 65:20

<sup>734</sup> Kings 5:5; Micah 4:4

<sup>735</sup> Mishneh Torah, Hilchot Teshuvah Ch. 9; Hilchot Melachim, end of Ch. 12

<sup>736</sup> In Boneh Yerushalayim it states: “In those days, because there will be...”

<sup>737</sup> Isaiah 40:5

<sup>738</sup> This is what it states in the manuscript. However, in Boneh Yerushalayim it states, “In this physical world, and ‘the earth will be filled...’”

<sup>739</sup> Isaiah 11:9

any concealment whatsoever then. This is as stated in Tanya at the end of chapter nineteen, “Then all the external husks (*Kelipot*) become completely and utterly nullified etc., ‘as nothing before Him, as zero (*Efes-טפס*) and emptiness they are reckoned by Him etc.” See there, and see Zohar Vol. 2, to the Torah portion of Bo, p. 37. This concludes [the quote of] his words.

## 5.

Now, we should add and explain that which the Tzemach Tzedek brings from the end of chapter nineteen of Tanya, “as zero (*Efes-טפס*) and emptiness they are reckoned by Him,” (as this is a matter of primary importance here, since he brings it earlier in the continuum of his words with respect to the matter of “zero-*Efes-טפס*”). For, seemingly, it is not understood, being that Tanya only mentions the first half of the verse, “All the nations are like nothing (*Ayin-יין*) before Him,” and does not bring the conclusion of the verse, “as zero (*Efes-טפס*) and emptiness they are reckoned by Him.”

This may be understood with a preface regarding what we find in Tanya, that when the Alter Rebbe brings a verse<sup>740</sup> but does not bring its conclusion, he sometimes writes “etcetera-*Gomer*-גוי” (without the prefix *Vav*-ו), and sometimes writes “etcetera-ו-*Gomer*-וגוי” (with the [prefix] *Vav*-ו).<sup>741</sup>

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<sup>740</sup> See Tishbi, section on “*Gomer*-גמר,” cited in the introduction to the index (*Mafte'ach*) to Tanya.

<sup>741</sup> The Sages utilized the term “*Gomer*-גומר” or “וגומר-*Gomer*-ו” [or in short form “גוי” or “וגוי” which literally means “concludes” or “and concludes” when citing a partial verse [indicating the inclusion of the whole of the verse, like the word

Likewise, when quoting passages from the words of our sages, of blessed memory, he would sometimes write “etcetera-*Choolhoo*-כ” [without the prefix *Vav*-ו] and sometimes write “etcetera-ו’*Choolhoo*-כ” [with the prefix *Vav*-ו].

Now, based on the well-known<sup>742</sup> extent to which the Alter Rebbe was precise with every single letter written in Tanya, and especially in variations between [writing] “*Gomer*-ג” (or “*Choolhoo*-כ”) to “ו’*Gomer*-ג” (or “ו’*Choolhoo*-כ”) which we find several times even in the same chapter and even in juxtaposition and proximity to one another; this certainly is not merely incidental, but is with precision.

Now, it seems to me that the explanation is that when the conclusion of the verse is not related to the subject matter, then he writes “*Gomer*-ג,” since “any verse that Moshe did not divide we may not divide,”<sup>743</sup> which is the reason that we add “*Gomer*-ג,” to indicate that [there is a continuation to the verse] that we are to complete. The same applies to “*Choolhoo*-כ” in regard to the teachings of our sages, of blessed memory.

However, when in addition to this, the conclusion of the verse or teaching relates to the matter under discussion, then we write “ו’*Gomer*-ג” and “ו’*Choolhoo*-כ” – with the [prefix] *Vav*-ו, (since the letter *Vav*-ו [which means “and”] is a [letter that conjoins with] and adds [to the matter]).

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“etcetera” (or in short form “etc.”) Likewise, when citing the words of our sages, of blessed memory, they would say “*Choolhoo*-כ” or “ו’*Choolhoo*-כ” [or in short form “כ” or “וכ”].

<sup>742</sup> See *Igrot Kodesh* of the Rebbe Rayatz, Vol. 4, p. 259 and on; “*Marei Mekomot, Hagahot, v’Ha’arot Ktzarot*” to *Sefer Shel Benomim*, at the beginning.

<sup>743</sup> *Talmud Bavli, Megillah 22a*; See the note to the introduction to the index (*Mafte’ach*) to Tanya.

Based on this, we may understand why the Tzemach Tzeddek cites Tanya in regard to the conclusion of the verse, “as zero (*Efes*-אפס) and emptiness they are reckoned by Him.” For, since the language in Tanya is, “All the nations are like nothing before Him etcetera-*v’Gomer*-וּגוּר,” (with the *Vav*-ו), this demonstrates that the conclusion of the verse also relates to the matter. It is only that, even so, the Alter Rebbe does not expressly bring the conclusion of the verse in Tanya, but suffices with the word “etcetera-*v’Gomer*-וּגוּר.”

This is because the end of the verse, “as zero (*Efes*-אפס) and emptiness they are reckoned by Him,” relates only to the **way** of the nullification (*Bittul*) of the external husks (*Kelipot*), in that their nullification (*Bittul*) is in a way they are “zero (*Efes*-אפס) and emptiness,” and that was not the appropriate place in Tanya to elucidate this.

Thus, in regard to the general matter explained in Tanya [there], that the external husks (*Kelipot*) are nullified before *HaShem*-יהו"ה, blessed is He, he suffices with the first half of the verse, that “All the nations are like nothing before Him.” However, since he already mentions the nullification of the external husks (*Kelipot*), he also could not suffice with merely stating that “they are nullified etc.,” since it could then be interpreted that their nullification is only in the aspect of “nothing” indicated by the word “*Ayin*-אין,” as in the language of the first half of the verse, “like nothing (*k’Ayin*-כְּאֵין) before Him,” which is not true. It was therefore necessary for him to, at the very least, hint that their nullification is that of the “nothing” indicated by the word “*Zero-Efes*-אפס,” through his addition of “etcetera-*v’Gomer*-וּגוּר,” with the [prefix] *Vav*-ו.

## 6.

From all the above it is understood that even now, through the revelation of the aspect of Wisdom-*Chochmah* of the soul, it is possible to be [in a state] similar to the coming future, whereupon all the external husks (*Kelipot*) will be nullified, to the point that they will be in the way indicated by the word “zero-*Efes*-אפס,” and the physical “something” (*Yesh*) will cause no concealment whatsoever. Because of this, there can even be the ascent of the ladder (*Sulam*-סלם) in regard to the matter of [affecting] bestowal to this physical world, with wealth etcetera etcetera-וכי וכי, and in a way that it does not distract from service of *HaShem*-יהו"ה, blessed is He.

However, at first glance, wealth is a very difficult test. Moreover, wealth is related to the matter of refining (*Birur*) the sparks, and if the sparks are in different places, one must go to all the places where the sparks are found, to refine them. Thus, since he must run around and travel etc., this being the matter of the scattering of the soul, this can cause distraction in his service of *HaShem*-יהו"ה, blessed is He.

However, the explanation is that when we merit it, all the sparks come to where the Jew is. This is similar to what we find about Yaakov, that “the Holy One, blessed is He, folded the entire Land of Israel (*Eretz Yisroel*) and placed it under him.”<sup>744</sup> Additionally, when the Holy One, blessed is He, grants wealth, He can also grant the true spiritual nullification

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<sup>744</sup> Talmud Bavli, Chullin 91b, and Rashi to our Torah portion [Vayeitzei] (Genesis 28:13) which continues and states, “He folded... under him to intimate to him that **it would be as easily conquered by his descendants (as four cubits, which is the space covered by a person [laying down])**.”



(*Bittul*) to Him, required to receive the wealth, and it follows automatically that abundant beneficence can be bestowed physically, without any distractions whatsoever. On the contrary, the Godliness will be recognized in the physicality itself, similar to what will be in the coming future, as the verse states, “All **flesh** will see etc., that the mouth of *HaShem*-יהוה has spoken.”



## Discourse 14

“*Vayikach Min HaBa BeYado... -  
He took from that which had come in his hand...*”

Delivered on Shabbat Parshat Vayishlach,

16<sup>th</sup> of Kislev, 5725<sup>745</sup>

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

### 1.

The verse states,<sup>746</sup> “He took from whatever came to his hand, as a tribute etc.” About this, it is explained at length in published Chassidic discourses,<sup>747</sup> as well as in one of the booklets [of manuscripts] recently revealed,<sup>748</sup> that all the sacrifices and prayers (established in place of the sacrifices)<sup>749</sup> are called a “tribute-*Minchah*-מנחה.”

The reason is because the toil of the sacrificial service (*Avodat HaKorbanot*), as well as the toil of the service of prayer (*Avodat HaTefillah*), are toil from below to Above. As known, [this is] the element of superiority in serving *HaShem*-יהו"ה, blessed is He, through prayer, over and above serving of Him through [studying] Torah and [doing] *mitzvot*.

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<sup>745</sup> Based on Likkutei Sichot Vol. 5, p. 400 and on.

<sup>746</sup> Genesis 32:14

<sup>747</sup> See the discourse by this title in Torah Ohr, Torat Chayim, and Ohr HaTorah; Also see the discourse entitled “*Re'eh Rei'ach Bni*” (there).

<sup>748</sup> In Av. Booklet (31) 12, ([subsequently] printed in Ohr HaTorah, Bereishit (Vol. 2), p. 239a and on).

<sup>749</sup> Talmud Bavli, Brachot 26b

This is because Torah is the matter of drawing down from Above to below, being that Torah is the Wisdom-*Chochmah* of the Holy One, blessed is He, and ultimately, man's study of Torah is in a way that,<sup>750</sup> "My tongue shall respond with Your word," meaning that he responds and repeats the words of the Holy One, blessed is He.

Even in regard to the *mitzvot*, the primary matter of which is for **man** to fulfill them, nonetheless, the toil in this is to fulfill that which **the Holy One, blessed is He** commanded. In contrast, if by his own volition someone does that which was not commanded by the Holy One, blessed is He, and he thereby thinks to fulfill the commands of *HaShem*-יהוה, blessed is He, he actually is transgressing the [prohibitive *mitzvah*] against adding to the *mitzvot*.<sup>751</sup>

In contrast, the matter of prayer (and likewise the matter of the sacrificial offerings) constitutes the prayer and supplication of **man** and concerns matters that **he** is lacking. Now, even though prayer (*Tefillah*) is also a *mitzvah*,<sup>752</sup> nevertheless, the substance of this *mitzvah* is that man should plead for **his** needs. Thus, since prayer is service of *HaShem*-יהוה, blessed is He, from below to Above, it therefore has an element of superiority to it, [as expressed in the verse],<sup>753</sup> "[He] cherishes the work of your hands." This is why it reaches even

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<sup>750</sup> Psalms 119:172; See Talmud Bavli, Brachot 22a that even when one speaks words of Torah it says about them, "Is not **My word** like fire," to the point that this is something that is relevant to actual Halachic rulings.

<sup>751</sup> [See Deuteronomy 13:1]

<sup>752</sup> "Prayer is [supplication] for mercy" (Talmud Bavli, Brachot 20b); See Misheh Torah of the Rambam, beginning of Hilchot Tefillah: "Prayer... that man should supplicate and pray etc." (This is to a greater degree in Rambam there, that it is a Biblical *mitzvah* to pray at times of (**man's**) distress.)

<sup>753</sup> Job 14:15; See Shnei Luchot HaBrit, Shaar HaGadol (29b and on).

higher than the toil of affecting drawings down from Above to below.

This is why all the prayers are called, “tribute-*Minchah*-מנחה,” which is an acronym for “*Ma*”*N*-מ”ן *Chet*-ח *Hey*-ה.”<sup>754</sup> The explanation is that “*Ma*”*N*-מ”ן” refers to the ascent of the “feminine waters-*Mayin Nukvin*-מייין נוקבין” from below to Above. The *Chet*-ח means that it reaches the eighth *Mazal* that transcends the chaining down of the worlds (*Hishtalshelut*), and from there is a drawing down into the lower *Hey*-ה, the *Sefirah* of Kingship-*Malchut*, the root and source of the creations. Through her there is a drawing down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), until this physical world of Action (*Asiyah*),<sup>755</sup> so that He heals the sick and blesses the years etc.

## 2.

Now, even though all prayers are called a “tribute-*Minchah*-מנחה,” nonetheless, from the fact that specifically the [afternoon] *Minchah* prayer is called a “tribute-*Minchah*-מנחה”<sup>756</sup> it is understood that the primary matter of the “tribute-*Minchah*-מנחה” [this being the ascent from below to Above, and thereby automatically also [includes] the drawing down of the light of *HaShem*-יהו”ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*), all the way down],

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<sup>754</sup> Torah Ohr, Vayishlach 25d

<sup>755</sup> To affect physical changes (see Tanya, Kuntres Acharon, beginning of the discourse entitled “*Lehavin Mah SheKatuv b’Pri Etz Chayim*”).

<sup>756</sup> Also see the beginning of the discourse entitled “*v’Hoo Oveir Lifneihem*” 5627.

is specifically in the [afternoon] Minchah prayer. This is why our sages, of blessed memory, stated,<sup>757</sup> “A person should always be vigilant in regard to the afternoon Minchah prayer, being that Eliyahu’s prayer was only answered in the afternoon Minchah prayer.”<sup>758</sup>

The explanation is that the morning Shacharit prayer is at the beginning of the day, before one becomes preoccupied and busy with worldly matters. The evening Arvit prayer is at the end of the day, after he already has finished [being occupied in] worldly matters. However, the afternoon Minchah prayer comes in the middle of the passion [of engaging] in worldly matters.<sup>759</sup> However, even so, without taking his engagement and preoccupation etc. into account, he tears himself away from them and prays the afternoon Minchah prayer.<sup>760</sup> This is why this [particular] service of *HaShem*-יהו"ה, blessed is He, is primary in elevating the feminine waters (*Mayin Nukvin*-מַיִן נוֹקְבִין [מ"ן]).

This is also why about the afternoon Minchah prayer, there are opinions (to the point that this is relevant to practical

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<sup>757</sup> Talmud Bavli, Brachot 6b

<sup>758</sup> “Even though in the Talmud there, Rabbi Yochanan and Rav Nachman bar Yitzchak are of the view that this likewise applies to the evening prayer (*Arvit*) and the morning prayer (*Shacharit*), nevertheless, Eliyahu was answered in the afternoon Minchah prayer, from which it is understood that the Minchah prayer is loftier in elevation and level, over and above the morning *Shacharit* prayer and the evening *Arvit* prayer.” (See the beginning of the discourse entitled “*LeOlam Yehei Adam*” 5691 – Kuntres 15 (subsequently printed in Sefer HaMaamarim 5691 p. 345)). Also see the later note [regarding this, note 24 in the original discourse].

<sup>759</sup> Even in the [aspect of the] world (*Olam*), the afternoon Minchah prayer comes at a time that the sun is already descending, this being indicative of greater concealment (Ohr HaTorah, Vayishlach p. 235a).

<sup>760</sup> Ohr HaTorah *ibid*. Also see the end of the discourse entitled “*LeOlam Yehei*” 5691 (Sefer HaMaamarim 5691 p. 352).

Halachic rulings) that (it does not correspond to the sacrificial offerings, as the morning Shacharit prayer and the evening Arvit prayer do, but rather) corresponds to the [offering of the] incense (*Ketoret*), as the verse states,<sup>761</sup> “Let my prayer stand as incense before You; the lifting of my hands as an afternoon offering (*Minchat Erev* ערב-מנחה).”<sup>762</sup>

The explanation is that there are several differences between the sacrifices (*Korbanot*) and the incense (*Ketoret*). Amongst these,<sup>763</sup> is that all sacrifices may only be brought from things that are pure and that are refined through them, whereas the incense also included impure substances,<sup>764</sup> this

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<sup>761</sup> Psalms 141:2

<sup>762</sup> The view of Rabbi Yossi in Talmud Yerushalmi, Brachot 4:1; Also see Hagahot Maymoni, Hilchot Tefillah 3:3, and one should either act in accordance with one master (or) in accordance with the other master (Shulchan Aruch, Orach Chayim 233:1), since the Minchah [prayer] possesses both aspects (see the discourse entitled “*v’Hoo Oveir*” ibid. Ch. 4).

<sup>763</sup> Regarding all of this, see Ateret Rosh, Shaar Yom HaKippurim toward the end; Ohr HaTorah, Toldot p. 152b; Ohr HaTorah, Vayishlach p. 237b; Discourse entitled “*v’Hoo k’Chatan*” 5657, Ch. 11 and on.

<sup>764</sup> The spice called “Musk-*Mor*” מור refers to the blood contained within a certain wild animal. Mishneh Torah of the Rambam, Hilchot Klei HaMikdash 1:3 (and 2:4 there); Also see Tur, Orach Chayim 216; Torah Ohr, Megillat Esther 99a; Likkutei Torah Naso 21a, 22d; Shir HaShirim 32a, and elsewhere. [The Rambam (Maimonides) explains that the spice called “Musk-*Mor*” מור refers to the blood contained within a wild animal from India, that is of universal renown and is used by peoples everywhere for fragrance. This refers to the secretion of the abdominal gland of the male musk deer, an animal that roams the mountains of Nepal and Tibet. The secretion is reddish-brown, with a honeylike consistency and a strong fragrance. After the gland is cut open, the secretion hardens, assuming a blackish-brown color, and when dried, it becomes granular. The Ra’avad objects to the Rambam’s definition, stating that it is improper for the blood of an animal, and certainly of a non-kosher animal, to be used in the Sanctuary. Instead, he interprets the term “*Mor*” מור as referring to the fragrant herb Myrrh. The Kesef Mishneh, however, supports the Rambam’s view, and explains that the loathsome quality one would associate with the blood of an animal, departs from it when the secretion dries up and becomes granular. Also see the commentary of Ramban (Nachmanides) to Exodus 30:23 where he discusses both positions.]

being the matter of refining the three completely impure husks (*Kelipot*).<sup>765</sup> This is why the incense (*Ketoret*) reaches higher than even the sacrificial offerings (*Korbanot*), (for, as explained before, the two are inter-dependent one upon the other).<sup>766</sup>

This is why the sacrificial offerings (*Korbanot*) are called “eating” (*Achilah*), as the verse states,<sup>767</sup> “My offering, **My food** (*Lachmee*-לחמִי) for My fires,” whereas the incense (*Ketoret*) is (**only**) a scent (*Rei'ach*-ריחִ). This is because scent is higher than eating, in that it reaches the soul.<sup>768</sup> This same is so Above, as explained in various places.

The superiority of scent over eating is also understood from the fact that eating is done with the mouth, which is the gateway to the externality of the brains (*Chitzoniyut HaMochin*), whereas scent is with the nose, which is the gateway to the inner aspect of the brains (*Pnimityut HaMochin*).<sup>769</sup>

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<sup>765</sup> As stated in the discourse entitled “*v’Hoo K’Chatan*” 5657, Ch. 15 (also see *Ohr HaTorah*, *Toldot* *ibid.*)

<sup>766</sup> For, since the arousal of the feminine waters (*Ha’ala’at Mayim Nukvin*) within it, is from the three completely impure husks (*Kelipot*) that are lower than *Nogah*, it affects a drawing down from the aspect of the eighth Mazal “*v’Notzer*-נֹטֵזֶר.” This is similar to what is explained in *Iggeret HaKodesh*, Epistle 28, in regard to the matter of the superiority of the Red Heifer (*Parah Adumah*), over and above the sacrifices (*Korbanot*). This is also the relationship between the afternoon prayer, *Minchah*, (the arousal of the feminine waters (*Mayim Nukvin*) to the eighth Mazal, as mentioned before) and the incense (*Ketoret*). See *Ohr HaTorah*, *Vayishlach* 235b.

<sup>767</sup> Numbers 28:2

<sup>768</sup> This is as in the teaching of our sages, of blessed memory (*Talmud Bavli*, *Brachot* 43b), that fragrance is something that **the soul** derives benefit from. This refers to the aspect of the essence of the soul which transcends manifestation in the body. (See the discourse entitled “*v’Hoo k’Chatan*” [*ibid.*], end of Ch. 11; Also see *Shaarei Orah* [of the *Mittler Rebbe*], discourse entitled “*b’Khaf Hei b’Kislev*,” Ch. 13 and Ch. 25.)

<sup>769</sup> See *Hemshech* 5672 Vol. 1, p. 448 and on; Discourse entitled “*v’Heinif Yado*” 5711 and “*Vayomer Lo Yehonatan*” 5711 (*Sefer HaMaamarim* 5711, p. 58 and on, p. 66 [translated in *The Teachings of The Rebbe* 5711, Discourse 7 &



Now, although it is true that about the sacrifices (*Korbanot*) the verse also states,<sup>770</sup> “My satisfying aroma (*Rei’ach*-ריח),” [for since the general matter of the sacrifices (*Korbanot*) also is the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) and they too are called a “tribute-*Minchah*-מנחה,” they therefore [also] have the matter of scent (*Rei’ach*-ריח)],<sup>771</sup> nonetheless, within scent (*Re’iach*-ריח) itself, there are various levels.

That is, there is the aroma (*Re’iach*-ריח) of the sacrificial offerings (*Korbanot*),<sup>772</sup> there is the scent (*Re’iach*-ריח) of the incense (*Ketoret*) (of the entire year, which was in the Sanctuary (*Heichal*)), which relates to the right nostril of the nose, and there is the scent (*Re’iach*-ריח) of the incense (*Ketoret*) (of Yom HaKippurim in the Holy of Holies), which relates to the left nostril.<sup>773</sup>

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Discourse 8]); Discourse entitled “*v’Hayah BaYom HaHoo*” 5722 (Sefer HaMaamarim 5722 p. 229 [translated in The Teachings of The Rebbe 5722 Vol. 2, Discourse 27]).

<sup>770</sup> Numbers 28:2

<sup>771</sup> It can be suggested that this is the meaning of what they stated in Tractate Brachot *ibid.*, “**Even so** of the evening (*Arvit*) prayer,” and “**Even so** of the morning (*Shacharit*) prayer,” (even though they are derived from a different verse), since they too (generally) possess the elevated quality of “scent” (*Re’iach*-ריח) (of the afternoon *Minchah* prayer). This is as mentioned before that all the prayers are called a “tribute-*Minchah*-מנחה.”

<sup>772</sup> See Ateret Rosh and Shaarei Orah, in the discourse entitled “*b’Khaf Hei b’Kislev*,” and in the discourse entitled “*v’Hoo k’Chatan*” Ch. 11, that the aroma of the sacrifices (*Korbanot*) is similar to the aroma of food.

<sup>773</sup> See Zohar III 130b, “From one nostril is life, and from one nostril is the life of life.” In regard to what is stated above, see at length in the discourse entitled “*VaYarach HaShem*” and the discourses following it of the year 5674 (*Hemshech* 5672 Vol. 1, p. 436 and on). There it explains that the aroma of food strengthens the vitality of the soul (the encompassing light (*Ohr Makif*) which adds strengthening to the inner manifest light (*Ohr Pnimi*), which is the matter of self-restraint (*Itkafiya*)), whereas the scent of a perfume that restores the vitality and draws down new vitality (is the revelation of the encompassing light (*Ohr Makif*), either the *Chayah* or even

### 3.

This then, is the meaning of the verse, “He took from whatever came to his hand, as a **tribute** (*Minchah*-מנחה) to his brother Esav.” For, the matter of the offering (*Minchah*-מנחה) Yaakov sent to Esav was the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) to the aspect of the world of Chaos-*Tohu*, (that is, to Esav as he is in his root). This is why this offering also included impure animals, (unlike the sacrificial offerings (*Korbanot*) of the world of Repair-*Tikkun*) which were specifically of pure animals).<sup>774</sup>

This is why it is called a “tribute-*Minchah*-מנחה,” being that it was like the superiority of the afternoon *Minchah* prayer, over and above the morning *Shacharit* prayer and the evening *Arvit* prayer, and like the superiority of the incense (*Ketoret*) over and above the sacrifices (*Korbanot*).

### 4.

Now, in this there is another matter. To preface, as known, the fact that Esav (the world of Chaos-*Tohu*) was the firstborn was only externally (*b’Chitzoniyut*), whereas

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the *Yechidah*, and is the matter of self-transformation (*It’hapcha*), which is in the desire of the heart (*Re’uta d’Leeba*) and (on Yom HaKippurim is) the matter of repentance (*Teshuvah*). Based on this we can seemingly state that, in general, the difference between the aroma of the sacrifices (*Korbanot*) (which also must go through the nose) and the scent of the incense (*Ketoret*), is that one is in the right nostril and one is in the left nostril. There is more discussion regarding the matter of scent (*Rei’ach*-ריח) in the discourse entitled “*v’Haricho*” 5562 (Maamarei Admor HaZaken Vol. 1 p. 62 and on).

<sup>774</sup> Torah Ohr, Vayishlach 25a, 26a

internally (*b'Pnimityut*) Yaakov was the firstborn.<sup>775</sup> With this in mind, we can explain the precise wording in Torah Ohr<sup>776</sup> on the verse,<sup>777</sup> “Then Yaakov sent angels before him,” – “Before him – **literally** (*Lefanav Mamash-ממש* לפניו) – to that which is higher in level than him etc., this being the primordial kings of the world of Chaos-*Tohu*.”

On a simple level, the intention of the Alter Rebbe words in stating, “Before him – literally (*Lefanav Mamash-ממש* לפניו),” is in praise, meaning that Yaakov did not send angels to the same level as himself, but he rather sent them “**before** him-*Lefanav-לפניו*,” to that which is higher than himself.

However, based on the known explanation of Rashi [on the words] “Yaakov sent angels,” – “**actual** angels-*Malachim Mamash-ממש* מלאכים,” in that Yaakov only sent the “somethingness-*Mamash-ממש*” of the angels to Esav, whereas the spirituality of the angels remained with Yaakov,<sup>778</sup> the intention in the word “somethingness-*Mamash-ממש*” is to belittle. It thus is understood that when it states, “Before him – literally (*Lefanav Mamash-ממש* לפניו),” this too is in a way of belittlement. In other words, the fact that Esav (the world of Chaos-*Tohu*) is “before him,” meaning, higher than Yaakov, is only the “somethingness-*Mamash-ממש*” in the externality

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<sup>775</sup> Torat Chayim, Vayishlach 43d and on; Ohr HaTorah 231b and on; Kitzurim v’Ha’arot L’Tanya p. 49; Discourse entitled “*BaYom HaShemini Atzeret*” 5670.

<sup>776</sup> Torah Ohr, Vayishlach 24c

<sup>777</sup> Genesis 32:4

<sup>778</sup> Sefer HaSichot 5703 p. 155 – in the name of the Rav, the Maggid of Mezhritch.

(*Chitzoniyut*). However, internally (*b'Pnimityut*) Yaakov is much higher.

Now, through Yaakov, the master of the world of Repair-*Tikkun*, affecting the refinement of the sparks of the world of Chaos-*Tohu* that fell in the shattering of the vessels (*Shevirat HaKeilim*), he thereby not only drew from the aspect of Chaos-*Tohu* that precedes the world of Repair-*Tikkun*, but even from the aspect in which the world of Repair-*Tikkun* is much higher.<sup>779</sup>

Through this that he affected that “Esav ran to greet him and hugged him... and kissed him,”<sup>780</sup> so that even now, as Esav is before refinement, and in a state and standing in which “it is a well-known rule that Esav hates Yaakov,”<sup>781</sup> nonetheless, Esav became nullified to Yaakov and “kissed him with his whole heart.”<sup>782</sup>

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<sup>779</sup> For, since the construct and destruction of the world of Chaos-*Tohu* was not accidental, Heaven forbid to think so, therefore, it is through the refinements (*Birurim*) that there is the fulfillment of the Supernal intent of the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends both the world of Chaos-*Tohu* and the world of Repair-*Tikkun*, and the ascent is to there. (See the discourse entitled “*Tikoo*” 5667 toward the end.)

<sup>780</sup> Genesis 33:4

<sup>781</sup> Sifri to Numbers (Beha'alotcha) 9:10 cited in Rashi to Genesis 33:4

<sup>782</sup> Sifri and Rashi *ibid*.

## Discourse 15

### *“Padah b’Shalom Nafshi - He redeemed my soul in peace”*

Delivered on the 19<sup>h</sup> of Kislev, 5725<sup>783</sup>

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

#### 1.

The verse states,<sup>784</sup> “He redeemed my soul in peace from battles against me, for the many were with me.” The Talmud expounds on this [stating],<sup>785</sup> “The Holy One, blessed is He, says: ‘Whosoever engages in Torah [study], acts of lovingkindness, and prays with the congregation, I ascribe it to him as if he has redeemed Me and My children from amongst the nations of the world.’”

As Rashi explains, “He redeemed my soul in peace (*Shalom*-שלום), refers to being occupied in words of peace (*Shalom*-שלום), meaning words of Torah, as the verse states,<sup>786</sup> ‘All its pathways are peace (*Shalom*-שלום).’ Acts of

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<sup>783</sup> See the “opening words” (*Petach Davar*) to the discourse\* entitled “*Padah b’Shalom*” 5632, “His honorable holiness, the Rebbe Shlita said this discourse at the gathering of the holiday celebrating the redemption of the 19<sup>th</sup> of Kislev of this year [5725] (with some additions and variations).” [\* This was published as an independent pamphlet (20<sup>th</sup> of Kislev 5725) with the addition of notes and citations from the Rebbe Shlita (and subsequently printed in *Sefer HaMaamarim* 5632 Vol. 1, p. 15 and on (also see p. 12 and on for a short summary of the discourse, and the citations there)).

<sup>784</sup> Psalms 55:19

<sup>785</sup> Talmud Bavli, Brachot 8a (and Rashi there)

<sup>786</sup> Proverbs 3:17

lovingkindness are also [acts of] peace (*Shalom*-שלום) and bring about friendship and peace (*Shalom*-שלום).” The same is so of “praying with the congregation,” indicated by the words, “for the many were with me,” meaning that,<sup>787</sup> “they prayed with me.”

Now, we must understand this matter of “He redeemed.” Furthermore, about three matters mentioned in the teaching of our sages here, it states<sup>788</sup> that they are the three things upon which the world stands.<sup>789</sup> Therefore, this matter, that the world stands on these three things, must be understood, in that it is similar to the verse,<sup>790</sup> “A three-ply cord is not easily severed” (in that not being severed is the same as the matter of “standing-*Amidah*-עמידה”). Now, Yalkut states<sup>791</sup> that the “three-ply cord” (simply meaning the union of three) refers to Yaakov. We therefore must understand why it specifically states about Yaakov, “a three-ply cord is not easily severed.”

## 2.

Now, we first must begin by explaining the matter<sup>792</sup> of the forefathers (in that Yaakov is the choicest of the forefathers)<sup>793</sup> about whom it states,<sup>794</sup> “Our forefathers, they themselves are the Supernal Chariot (*Merkavah*).”

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<sup>787</sup> Rashi to Brachot [8a] *ibid.* (entitled “*Ki b’ Rabim*”).

<sup>788</sup> Chiddushei Aggadot of the Maharsha to Talmud Bavli, Brachot *ibid.*

<sup>789</sup> Mishnah Avot 1:2

<sup>790</sup> Ecclesiastes 4:12

<sup>791</sup> Yalkut Shimoni, Ha’azinu, end of Remez 942

<sup>792</sup> See Torah Ohr, Yitro 72d and on

<sup>793</sup> Midrash Bereishit Rabba 76:6; Zohar I 119b; 147b; Shaar HaPesukim of the Arizal, to Genesis (Toldot) 27:25.

<sup>794</sup> Midrash Bereishit Rabba 57:6; 82:6

Now, at first glance, it makes sense to say that the animal-*Chayot* [angels] are the Chariot (*Merkavah*), as the verse states,<sup>795</sup> “The face of the lion to the right... and the face of the ox to the left etc.,” for since they are created beings, they therefore are nullified to the “Man upon the throne,”<sup>796</sup> and because of this, they are the aspect of His Chariot (*Merkavah*). This is like the sublimation and nullification of a horse to its rider, thereby elevating the one who rides upon him.

That is, there are two matters here. The first is that the rider requires ascent and elevation, and the second is that the aspect of the Chariot (*Merkavah*) is a creation, and is sublimated and nullified to the one who rides it. The effect of this nullification is that it carries the rider, and is also carried with him.<sup>797</sup>

However, we must understand the meaning of, “the forefathers, they themselves are the Supernal Chariot (*Merkavah*).” This is because our forefathers [Avraham, Yitzchak, and Yaakov] are from the aspect of the world of Emanation (*Atzilut*),<sup>798</sup> in which “He and His life force are One, He and His organs are One.”<sup>799</sup>

This being so, it is not understood how it applies for there to be a matter of a Chariot (*Merkavah*) in relation to them stemming from the two above-mentioned matters. That is, from where do they have the power to elevate and carry, if they have

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<sup>795</sup> Ezekiel 1:10

<sup>796</sup> Ezekiel 1:26

<sup>797</sup> See Torah Ohr *ibid.* p. 71a; Rabbeinu Bachaye to Exodus (Terumah) 25:10

<sup>798</sup> Also see Torah Ohr, end of the Torah portion of Vayeitzei (24a); Likkutei Torah, Tzav 17b

<sup>799</sup> Introduction to Tikkunei Zohar 3b

no need for the matter of nullification (*Bittul*) (through which the created being carries the one who rides upon him), being that they are from the aspect of “He and His life force are One, He and His organs are one?” Moreover, to where must they elevate and carry the matter of the world of Emanation (*Atzilut*), that “He and His life force are One, He and His organs are One?”

### 3.

This may be understood by prefacing with an explanation of the matter of the Chariot (*Merkavah*) of the animal-*Chayot* [angels], “the face of the lion... the face of the ox etc.,” (as well as “the face of man”), which are what carry the throne and the “Man” upon the throne.

The explanation is that man includes three lines or modes, like the three lines of the letter *Aleph-א*, which is the first letter of the word “man-*Adam-אדם*.” That is, there is a *Yod-י* above, a *Yod-י* below, and a connecting line in the middle. Likewise, in the three line’s and modes, there are the [*Sefirot* of] Wisdom-*Chochmah*, Kindness-*Chessed* and Victory-*Netzach* on the right; the [*Sefirot* of] Understanding-*Binah*, Might-*Gevurah*, and Majesty-*Hod* on the left; and [the *Sefirot* of] Knowledge-*Da’at*, Splendor-*Tiferet*, and Foundation-*Yesod* in the middle. Now, when the three lines are bonded and inter-included [one with the other], they then are called “man-*Adam-אדם*.”



However, we must better understand this. For the word, “man-Adam-אדם” has a numerical value of *Ma”H-מ”ה-45*,<sup>800</sup> and, as known, the matter of *HaShem*’s-יהוה name of *Ma”H-מ”ה-45* [א”ה ו”ה ו”ה] is that of nullification (*Bittul*) and inter-inclusion (*Hitkallelut*). This being so, how does it apply to say that “man-Adam-אדם” is in the form of three lines?

The explanation is that this itself is the reason. That is, since it is necessary to affect the inter-inclusion of the three lines, which in and of themselves, are opposites of each other – being that the matter of the right line is that of drawing down from Above to below, whereas the matter of the left line is that of ascent from below to Above, and beyond this, there also is the matter of the middle column, as it is the middle line – and to affect the inter-inclusion of them all, there must be a drawing forth from an even higher place that all three are nullified to. This is because, in this place, there is neither the matter of drawing down nor the matter of ascent, since it transcends both drawing down (*Hamshachah*) and ascent (*Ha’ala’ah*).

This is the matter of drawing down *HaShem*’s-יהוה name of *Ma”H-מ”ה-45* [א”ה ו”ה ו”ה], the matter of which is nullification (*Bittul*). From it, nullification (*Bittul*) is drawn to the three lines, so that they can be in a state of inter-inclusion (*Hitkallelut*).

Now, this is the function of the animal-*Chayot* [angels] of the Chariot (*Merkavah*). For, even though they are opposites of each other, “the face of the lion to the right... and the face of the ox to the left etc.,” nonetheless, because of their sublimation

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<sup>800</sup> Pardes Rimoni, Shaar 23 (Shaar Erchei HaKinuyim), section on “man-Adam-אדם”; Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 3.

and nullification to the throne (*Kiseh*-כסא) and the Man (*Adam*-אדם) upon the throne, they thus elevate the throne, along with the Man (*Adam*-אדם).

For, when it comes to the Man (*Adam*-אדם) it is possible for it to be in a way of three lines, and he then is elevated to a state and standing in which the nullification (*Bittul*) drawn from the aspect of *Ma" H-ה"מ-45* [י"ד ה"א ו"א ה"א] can be recognized in him, brought about through the animal-*Chayot* angels elevating the Man (*Adam*-אדם) to the aspect of *Ma" H-ה"מ-45*.

With this in mind, we can also understand the matter of the “face of man” which is one of the animal-*Chayot* [angels] of the Chariot (*Merkavah*), and not just “the face of the man” itself, but additionally, each of them includes “the face of man” as the verse states,<sup>801</sup> “The likeness of their faces was the face of man (*Adam*-אדם).” This is because their function is to affect the inter-inclusion (*Hitkallelut*) of the three lines, this being the matter of man (*Adam*-אדם), brought about through their elevating the man (*Adam*-אדם-45) to the aspect of *Ma" H-ה"מ-45*.

However, we must better understand this. For, since “Man-*Adam*-אדם” is the same numerical value as *Ma" H-ה"מ-45*, this means that, in and of himself, he has the matter of inter-inclusion (*Hitkalelut*). This being so, what is added to him by the fact that the animal-*Chayot* [angels] of the Chariot (*Merkavah*) elevate the man (*Adam*-אדם) through drawing the matter of inter-inclusion (*Hitkalelut*) to him?

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<sup>801</sup> Ezekiel 1:10

This may be understood by prefacing with an explanation of the teaching of our sages, of blessed memory,<sup>802</sup> “A man should always be as soft as a reed, and not be stiff as a cedar.” In other words, [the sages here] are discussing “man-*Adam*-אדם,” saying that one must be cautious not be stiff as a cedar, but should be soft as a reed. This is because this is the general difference between the emotions (*Midot*) of the world of Repair-*Tikkun*, which are in a way of soft as a reed, and the emotions (*Midot*) of the world of Chaos-*Tohu*, which are in a way of stiff as a cedar.

We see this [in the world] below, that there is a man (*Adam*-אדם) who when someone does the opposite of his will, he becomes his enemy, and will come down against his life, with strong anger and hatred. This is something that branches out from the force of the emotions (*Midot*) of the world of Chaos-*Tohu* as they fell down in the shattering of the vessels (*Shevirat HaKeilim*), to the point that, in man, they become a matter of utter evil.

About this the sages said, “do not be stiff as a cedar,” but be “soft as a reed,” this being the matter of the emotions (*Midot*) of the world of Repair-*Tikkun*. For, in the world of Repair-*Tikkun* was the emanation of vessels that are capable of inter-inclusion one with the other, in a way of complete inter-inclusion (*Hitkalelut*), so much so, that they can receive a thing and its opposite.

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<sup>802</sup> Talmud Bavli, Taanit 20a; See Likkutei Torah, Emor 37d; Matot 87b; and at length in Torat Chayim, (the second) discourse entitled “*Bereishit*”, Ch. 7 and on, and elsewhere (this note is from the aforementioned pamphlet).

However, the emotions (*Midot*) of the world of Repair-*Tikkun* are not yet the matter of actual inter-inclusion (*Hitkalelut*), but are only the potential to be inter-included. Rather, the actual inter-inclusion is brought about by the function of the animal-*Chayot* [angels] of the Chariot (*Merkavah*), in that they carry and elevate the Throne and the Man (*Adam*-אדם) upon the Throne, and affect the matter of true inter-inclusion (*Hitkalelut*) and true nullification (*Bittul*) in him.

The explanation is that the difference between the nullification (*Bittul*) of the emotions (*Midot*) of the world of Repair-*Tikkun*, and the nullification (*Bittul*) brought about through the function of the animal-*Chayot* [angels], is similar to the difference between the nullification of the “something” (*Bittul HaYesh*) and the nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהוה, blessed is He, or is comparable to the difference between the lower Shabbat (*Shabbat Tata'ah*) and the upper Shabbat (*Shabbat Ila'ah*).

To explain, in regard to the emotions (*Midot*) themselves, even when they are “soft as a reed,” the matter of “See that I am nullified-*Re'u-Ma''h*-ראו-מ"ה” is still possible.<sup>803</sup> That is, even though the matter of nullification (*Bittul*) is present, nonetheless, this is not true nullification (*Bittul*) stemming from nullification of independent existence (*Bittul b'Metziyut*), but is rather in a way that the nullification (*Bittul*) is sensed and seen. This is the meaning of “see-*Re'u*-ראו that I am nullified (*Ma''h*-מ"ה).” This can be to the point that out of

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<sup>803</sup> With respect to all of this see Likkutei Torah, Behar 42d and on (this note is from the aforementioned pamphlet). [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46

this can possibly come etc., (as in the teaching of our sages, of blessed Memory,<sup>804</sup> “Avraham, out of him came etc.”), referring to the side opposite holiness. This then, is the function of the animal-*Chayot* [angels] who carry and elevate the Throne (*Kiseh*-כסע) and the man (*Adam*-אדם) [upon the throne] to affect true nullification (*Bittul*) in him.

#### 4.

We now must explain the matter of the Chariot (*Merkavah*) of our forefathers. The explanation is that in *Idra Zuta*<sup>805</sup> it is explained that the father-*Abba* and mother-*Imma* came out of the Hidden Brain (*Mocha Stima'ah*), whereas *Zeir Anpin* depends on and is unified with the Ancient One-*Atika*.

This may be understood by way of comparison to the powers of man's [soul]. For, man's intellect (Wisdom-*Chochmah* and Understanding-*Binah*, the likeness to which above, are the aspects of the father-*Abba* and mother-*Imma*), are taken from the power of conceptualization (*Ko'ach HaMaskeel*) (the likeness to which Above is the aspect of the Hidden Brain (*Mocha Simta'ah*), in which there is no sense of the revealed intellect, but nevertheless, it is the source from which Wisdom-*Chochmah* and Understanding-*Binah* are subsequently drawn.

However, the emotions (*Midot*) are taken from even higher. In other words, even though the emotions (*Midot*) are called the “sons” or “daughters” of the intellectual faculties of

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<sup>804</sup> Midrash Vayikra Rabba 36:5

<sup>805</sup> Zohar III 292a

Wisdom-*Chochmah* and Understanding-*Binah*, which are called the “father” and “mother,” in that Wisdom-*Chochmah* is called the “father” of the emotions, and the Understanding-*Binah* is called<sup>806</sup> the “mother of the children,”<sup>807</sup> that is, the “mother” of the emotions (*Midot*), nevertheless, this only refers to the fact that by means of them, the emotions are born and revealed from concealment into revelation. However, the root of the emotions (*Midot*) is from a much higher place.

This then, is the meaning of [the teaching that] “*Zeir Anpin* depends on and is unified with the Ancient One-*Atika*,” which is the aspect of the Ancient One-*Atik* that transcends the aspect of the Concealed Wisdom (*Chochmah Stima’ah*). Since the root of the aspect of *Zeir Anpin* not only transcends the aspects of the father-*Abba* and mother-*Imma*, but even the aspect of the Hidden Brain (*Mocha Stima’ah*), being that “*Zeir Anpin* depends on and is unified to the Ancient One-*Atika*,” it therefore is in the power of *Zeir Anpin* to affect an elevation of the aspects of father-*Abba* and mother-*Imma* too.

With the above in mind, we can understand the matter of the Chariot (*Merkavah*) of our forefathers. For, “our forefathers, they themselves are the Supernal Chariot (*Merkavah*).” That is, Avraham is the chariot (*Merkavah*) for Kindness-*Chessed* of the world of Emanation (*Atzilut*), Yitzchak is [the chariot (*Merkavah*)] for Might-*Gevurah* of the world of Emanation (*Atzilut*), and Yaakov is [the chariot (*Merkavah*)] for Splendor-*Tiferet* (the middle column) of the

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<sup>806</sup> Psalms 113:9

<sup>807</sup> Zohar I 219a; Zohar II 84a, 85b; Pardes Rimonim (Shaar 23) *ibid.* section on “*Eim HaBanim*”; Likkutei Torah, Shemini Atzeret 88d, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

world of Emanation (*Atzilut*), meaning the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*).

Therefore, they elevate the aspects of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*). This is what it means that they elevate the Throne (*Kiseh*-כִּסֵּא) and the Man (*Adam*-אָדָם) upon the Throne. In other words, not only do they elevate the aspect of “Man-*Adam*-אָדָם” as it simply is, referring to the aspect of *Zeir Anpin*, but [they even elevate] the aspect of Adam HaRishon (*Adam*, the first man-הָרִאשׁוֹן) referring to the aspect of Wisdom-*Chochmah* (as known about [the verse],<sup>808</sup> “What-*Mah*-מָה is his name, what-*Mah*-מָה is his son’s name,”<sup>809</sup> that “What-*Mah*-מָה is his name” refers to Wisdom-*Chochmah*, and “What-*Mah*-מָה is his son’s name” refers to *Zeir Anpin*.)

Moreover, they elevate him to the aspect of “He is not a man-*Lo Adam Hoo*-לֹא אָדָם הוּא,”<sup>810</sup> this being the aspect of the Ancient One-*Atik*, which is the aspect of the Unlimited One, *HaShem*-יְהוָה, blessed is He. This affects a much loftier nullification (*Bittul*) in him, since the nullification (*Bittul*) is in the aspect of “He is not a man-*Lo Adam Hoo*-לֹא אָדָם הוּא.”

This then, is the superiority of the Chariot (*Merkavah*) of the forefathers over and above the Chariot (*Merkavah*) of the animal-*Chayot* [angels]. For the Chariot (*Merkavah*) of the animal-*Chayot* [angels] (this being the Chariot (*Merkavah*) of the world of Creation (*Briyah*) and lower, the Chariot (*Merkavah*) of the world of Formation (*Yetzirah*)), affects the

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<sup>808</sup> Proverbs 30:4

<sup>809</sup> See *Torat Chayim*, Bereishit 29c; *Shaarei Orah* 19a; Also see *Shaar HaYichud* of the *Mittler Rebbe*, Ch. 33 (and the introduction and notes to Ch. 34).

<sup>810</sup> *Samuel I* 15:29

elevation of the aspect of man (*Adam-אדם*) (meaning, “man-*Adam-אדם*” as it is simply, referring to the aspect of *Zeir Anpin*) to a higher level.

This refers to the ascent of the emotions (*Midot*) of the world of Repair-*Tikkun*, so that there is a drawing forth in them from the world of Chaos-*Tohu* (which is the root of the animal-*Chayot* [angels] of the Chariot (*Merkavah*)). That is, it affects a drawing forth within [the aspect of] *Berudim* (which is the world of Repair-*Tikkun*) from the aspect of *Nekudim* (which is the world of Chaos-*Tohu*). Nevertheless, the aspect of *Nekudim* is also in the form of man, only that it is a higher form.

In contrast, in regard to the Chariot (*Merkavah*) of the forefathers, it affects the elevation of the aspect of “Man-*Adam-אדם*” (referring to the first man-*Adam HaRishon-הראשון*, which is the aspect of Wisdom-*Chochmah*) to the aspect of “He is not a man-*Lo Adam Hoo-לא אדם הוא*,” so that there is a drawing forth in him of the aspect of *Akudim* (which is even higher than *Nekudim*), in that “the lights were bound-*Akudim-עקודים* in one vessel (*Kli Echad-כלי אחד*.” In other words, even the vessel (*Kli*) is in the aspect of “One-*Echad-אחד*,” and from there, there is a drawing forth in the aspects of *Nekudim* and *Berudim*.

This then, was the general matter of the toil of our forefathers, who are the Supernal Chariot (*Merkavah*), especially Yaakov, the choicest of the forefathers. His toil was with the matter of the sticks, as the verse states,<sup>811</sup> “Yaakov then took for himself fresh rods... He peeled white streaks... laying bare the white of the rods...” thereby giving rise to the “ringed-

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<sup>811</sup> Genesis 30:37



*Akudim*, speckled-*Nekudim*, and splotched-*Berudim*.”<sup>812</sup> That is, he affected that there be a drawing down and revelation of the aspect of the bound-*Akudim* within them.

5.

Now, all the above was brought about by our forefathers before the giving of the Torah. However, after the giving of the Torah, each and every Jew is granted the power, as an inheritance from our forefathers, to affect the service of *HaShem*-יהו"ה, blessed is He, [indicated by] “our forefathers, they themselves are the Supernal Chariot (*Merkavah*),” and elevate the “man (*Adam*-אדם) upon the throne” to the aspect of “He is not a man (*Lo Adam Hoo*-הוא אדם),” through fulfilling Torah and *mitzvot*. Now, since through Torah there is caused to be the elevation of the aspect of man (*Adam*-אדם) to the aspect of “He is not a man” (*Lo Adam Hoo*-הוא אדם), it is understood that in Torah itself both these aspects must be.

The explanation is that it states in Torah,<sup>813</sup> “I am *HaShem* your God-*Anochi HaShem Elohe*”*cha*-אנכי יהו"ה *ך*,” [in which],<sup>814</sup> “The word ‘I’ means ‘who I am’

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<sup>812</sup> Genesis 31:12

<sup>813</sup> Exodus 20:2; Deuteronomy 5:6

<sup>814</sup> See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a – In explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye*”*h Asher Eheye*”*h*-אחי"ה אשר אחי"ה, Zohar (III 11b) states, “The first name is *Eheveh*-אחי"ה (which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am (*Ana Man d'Ana*-אנא מאן דאנא), but [to the other] it is not yet known who He is. Subsequently [the verse states], “*Asher Eheveh*” [referring to *Chochmah*, which is called *Rosh*-ראש-Head, and shares the same letters as *Asher*-אשר, and *Binah* which likewise is called *Eheveh*-אחי"ה -I will be.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in the crown-*Keter*], but will subsequently be revealed, until

(*Anochi; Mi SheAnochi*-מי שאנכי, מי אנכי),” [referring to *HaShem*’s-יהו"ה Essential Self, which is not hinted in any letter or even a thorn of a letter, in that] He transcends the form of man (*Adam*-אדם).

However, in the Torah there also is the aspect of man (*Adam*-אדם), as the verse states,<sup>815</sup> “This is the Torah [of] man (*Adam*-אדם).” This refers to the 248-רמ"ח [positive] commandments, which correspond to the 248-רמ"ח “limbs of the King,”<sup>816</sup> as well as the 365-שס"ה [prohibitive] commandments, which correspond to the 365-שס"ה veins and sinews,<sup>817</sup> all of which is the matter of the form of man.

Therefore, there are the two matters of elevation (*Ha'ala'ah*) and drawing down (*Hamshachah*) in Torah. For example, the laws and *mitzvot* of the *Terumah* gifts and tithes, are in a way of elevation from below to Above, whereas the laws and *mitzvot* of Tzitzit and Tefillin are in a way of drawing down from Above to below.

This is also the general matter of “whosoever engages in Torah [study], acts of lovingkindness, and praying with the congregation.” For, acts of lovingkindness is the matter of drawing down from Above to below. The prayer service, which “was established in place of the sacrificial offerings

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there is a complete revelation of the Holy Name.” The Zohar then continues and explains, “When was it revealed? When the continuing verse (Exodus 3:16) states, “Go and gather the elders of Israel and say to them, ‘*HaShem*-יהו"ה, the God of your forefathers etc.’ It is this Name [*HaShem*-יהו"ה] which is the perfection of everything, and it is here where there is the revelation and bond of the Holy Name etc.”

<sup>815</sup> Numbers 19:14

<sup>816</sup> See Tikkunei Zohar, Tikkun 30 (74a)

<sup>817</sup> Zohar I 170b

(*Korbanot*)”<sup>818</sup> is a matter of ascent from below to Above. And Torah is the middle column that bonds them.

6.

This then, is the meaning of [the teaching on verse], “He redeemed my soul in peace etc.,” that, “Whosoever engages in Torah [study], acts of lovingkindness, and prays with the congregation, I ascribe to him as if he redeemed Me and My children from amongst the nations of the world.” This is because the three matters of Torah, acts of lovingkindness, and prayer, are the three modes of elevation (*Ha’ala’ah*), drawing down (*Hamshachah*), and the middle column that bonds them (as explained before).

Furthermore, about the matter of prayer, they said, “One who prays with the congregation,” (and what is meant here is not necessarily with the congregation, but at the same time that the congregation prays).<sup>819</sup> This may be understood based on the statement in Talmud,<sup>820</sup> “One verse states,<sup>821</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 unto Him,’ and another verse states,<sup>822</sup> ‘Seek *HaShem*-יהוה when He can be found, [call upon Him when He is near.’ One [verse] refers to an individual, and the other verse refers to the congregation.

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<sup>818</sup> Talmud Bavli, Brachot 26a-b

<sup>819</sup> See Shulchan Aruch of the Alter Rebbe 90:10 (a note from the aforementioned pamphlet).

<sup>820</sup> Talmud Bavli, Rosh HaShanaah 18a; Yevamot 49b; See the writings of the Tzemach Tzedek to Psalms there (a note from the aforementioned pamphlet).

<sup>821</sup> Deuteronomy 4:7

<sup>822</sup> Isaiah 55:6

In regard to an individual, when [is He close]? During the ten days between Rosh HaShanah and Yom HaKippurim.” From this it is understood that the effect of the prayer of the congregation during the entire year, is like the effect of the prayer of an individual during the ten days of repentance, “When He can be found... when He is near.” This refers to the arousal of the abundant mercies (*Rachamim Rabim*) of *HaShem*-יהו"ה, blessed is He, which is the matter of Yaakov,<sup>823</sup> the middle column (*Kav HaEmtza 'ee*),<sup>824</sup> about whom the verse states,<sup>825</sup> “A three ply cord is not easily severed,” as mentioned before, citing the words of Yalkut.

Through this, the matter of the redemption is brought about, “as if he redeemed Me and My children from amongst the nations of the world.” This includes the redemption of the Jewish people, as well as the redemption of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.

This is because the suffering and exile of the Jewish people is itself the suffering and exile of the *Shechinah*. This is why the redemption of the Jewish people is also the redemption of the *Shechinah*. This then, is also why the coming redemption will be through the quality of mercy (*Rachamim*), as the verse states,<sup>826</sup> “With abundant mercy I will gather you in,” and “then the redeemed of *HaShem*-יהו"ה will return and come to Tziyon with glad song, with eternal gladness upon their heads.”<sup>827</sup>

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<sup>823</sup> See Tanya, Likkutei Amarim, Ch. 45; Zohar I 87b; Zohar III 38a, and elsewhere.

<sup>824</sup> Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

<sup>825</sup> Ecclesiastes 4:12

<sup>826</sup> Isaiah 54:7

<sup>827</sup> Isaiah 35:10; 51:11

## Discourse 16

### *“Yom Asher Asah HaShem Lanu - A day that HaShem has made for us”*

Delivered on the 23<sup>rd</sup> of Kislev,  
Shabbat Mevarchim Tevet, 5725  
By the grace of *HaShem*, blessed is He,

#### 1.

“A day that *HaShem*-יהו"ה has made for us, the 19<sup>th</sup> day of Kislev, the third day [of the week] on which “it was good” (*Ki Tov*-כי טוב) is mentioned twice [in Torah],<sup>828</sup> the day of the great Hilulah of our holy Rebbe, whose soul is in Eden,”<sup>829</sup> (as the Alter Rebbe writes in his holy letter following his release from Petersburg).<sup>830</sup>

In other words,<sup>831</sup> the primary matter is the “day that *HaShem*-יהו"ה has made for us,” the redemption of the Alter Rebbe and the teachings of Chassidus, and he then adds that even before this, it was a day of merit on account of three things; that it is the 19<sup>th</sup> day of Kislev, that it is the third day [of the week [on which “it was good” (*Ki Tov*-כי טוב) is mentioned

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<sup>828</sup> Rashi to Genesis 1:7

<sup>829</sup> The Rav, the Maggid of Mezhritch, whose passing was on the 19<sup>th</sup> of Kislev 5533.

<sup>830</sup> *Igrot Kodesh* of the Alter Rebbe p. 230 and on.

<sup>831</sup> Also see the Sichah talk that preceded the discourse, Ch. 11 (*Torat Menachem*, Vol. 42, p. 60 and on).

twice, and it is the day of the great Hilulah of our holy Rebbe, whose soul is in Eden.

## 2.

Now, it can be said that the explanation, as it pertains to the inner aspect of these matters, is according to the teachings of Chassidus,<sup>832</sup> that the general totality of the chaining down of the worlds (*Seder Hishtalshelut*) is divided into three matters; World (*Olam*-עולם), Year (*Shanah*-שנה), and Soul (*Nefesh*-נפש), which together make the acronym, “smoke-*Ashan*-עשׂן.”<sup>833</sup>

One explanation of this<sup>834</sup> is that the Soul (*Nefesh*) refers to the *Sefirah* of Understanding-*Binah* (as it is in a way of expansiveness etc., transcending the limitations of the world). World (*Olam*) refers to the emotions (*Midot*) of *Zeir Anpin*, (beginning with the *Sefirah* of Kindness-*Chessed*), these being the days of the construct of the world, (as the verse states,<sup>835</sup> “The world is built of Kindness-*Chessed*.” Year (*Shanah*) refers to the *Sefirah* of Kingship-*Malchut*, the root and source of time.

All the above is in the matter of the *Sefirot*. Now, as they are in the worlds, these are the three worlds of Creation (*Briyah*), Formation (*Yetzirah*), and Action (*Asiyah*). (That is, all these worlds are divided into these three aspects. In contrast,

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<sup>832</sup> See Ohr HaTorah, Yitro p. 816; Sefer HaMaamarim 5628 p. 144 and elsewhere.

<sup>833</sup> As in the verse (Exodus 19:18), “All of Mount Sinai was in smoke-*Ashan*-עשׂן because *HaShem*-יהוה descended upon it in the fire.”

<sup>834</sup> See Sefer HaMaamarim ibid. 5627 p. 99 and on; 5638 p. 20; Ohr Torah of the Rav, the Maggid of Mezhritch, Hosafot sections 143-144.

<sup>835</sup> Psalms 89:3

this is not so of the world of Emanation (*Atzilut*),<sup>836</sup> for though it is a world, it nonetheless is the World of Oneness (*Olam HaAchdut*).<sup>837</sup> It therefore is not counted with the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) about which the verse states,<sup>838</sup> “From there they divided.” That is, the Soul (*Nefesh*) is in the world of Creation (*Briyah*), the World (*Olam*) is in the world of Formation (*Yetzirah*), and the Year (*Shanah*) is in the world of Action (*Asiyah*).

(This is one and the same as what was explained above, that in the matter of the *Sefirot* they are Understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut*. For, [the *Sefirot* of] Understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut* are the aspects of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) as they are in the world of Emanation (*Atzilut*).)<sup>839</sup>

Now, this does not only apply to the particular three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), but even applies to the general worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in that they too are called World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*). This is to such an extent that even the three levels of “He (*Hoo-הוה*) and His Name (*Shmo-שמו*) alone (*Bilvad-בלבד*),”<sup>840</sup> that

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<sup>836</sup> See Ohr HaTorah, Inyanim p. 96 and on.

<sup>837</sup> See Torat Menachem, Vol. 27 p. 183.

<sup>838</sup> Genesis 2:10; See Ohr HaTorah 6b; 27c

<sup>839</sup> Likkutei Torah, Balak 69d; Drushei Yom HaKippurim p. 70c; Shir HaShirim 4d.

<sup>840</sup> Pirkei d’Rabbi Eliezer, Ch. 3

precede the restraint of the *Tzimtzum*,<sup>841</sup> are called World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*).

This is likewise what we find in the discourses of the Tzemach Tzedek and the Rebbe Maharash,<sup>842</sup> in regard to Noah's Ark, which was divided into three categories, [as the verse states],<sup>843</sup> "With bottom, second, and third decks," these being the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*),<sup>844</sup> and the three aspects of World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*).<sup>845</sup> This is because the generation of the flood required repair in all matters, all of which are included in the three above-mentioned levels.

[This does not contradict the teaching of the Baal Shem Tov<sup>846</sup> that [the words], "With bottom, second, and third decks," refer to "Worlds (*Olamot*), souls (*Neshamot*), and Godliness (*Elohu*"*t*)" (these being the worlds of Formation, Creation, and Emanation (*Yetzirah*, *Briyah*, *Atzilut*)),<sup>847</sup> even though the world of Emanation (*Atzilut*) is not included in the three levels [indicated by the acronym] "עש"ן-אשן-שם," as mentioned above. For, the teaching of the Baal Shem Tov is precise in stating that the aspect of the "third" is "Godliness-*Elohu*"*t*-אלהו"ת," rather than "God-*Elo*"*ah*-אלו"ה."]

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<sup>841</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

<sup>842</sup> Likkutei Torah L'Gimmel Parshiyot, No'ach 53a, 63b (Ohr HaTorah Noach (Vol. 3) p. 614a); [

<sup>843</sup> Genesis 6:16

<sup>844</sup> Shnei Luchot HaBrit to Genesis 6:16 (276a)

<sup>845</sup> Also see Toldot Yaakov, Parshat No'ach.

<sup>846</sup> Tzavaat HaRivash, translated as The Way of The Baal Shem Tov, Section 75; Ohr HaTorah to Genesis 6:16 (7b), cited in Likkutei Torah L'Gimmel Parshiyot *ibid*.

<sup>847</sup> Likkutei Torah L'Gimmel Parshiyot *ibid*.



Now, all the above is in regard to Noach's Ark as it is, in and of itself. However, about this Noach was told,<sup>848</sup> "come... into the ark-*Teivah*-תיבה," referring to the matter of drawing the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Moreover, based on the above explanation that even the three levels of "He (*Hoo*-הוא) and His Name (*Shmo*-שמו) alone (*Bilvad*-בלבד)," which precede the restraint of the *Tzimtzum*, are called World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*), we thus find that the matter indicated by the words "come into the ark (*Teivah*-תיבה)" also includes a drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

### 3.

With the above in mind, we can say that the three matters of the 19<sup>th</sup> day of Kislev, the third day [of the week] on which "it was good" (*Ki Tov*-כי טוב) was mentioned twice, and the day of the great Hilulah of our holy Rebbe, whose soul is in Eden, correspond to the three aspects of World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*).

This is because the 19<sup>th</sup> day of Kislev is the count of the days of the year, and is the aspect of the Year (*Shanah*). The third day on which "it was good" (*Ki Tov*-כי טוב) was mentioned twice, is the count of the seven days of construct, which is the aspect of World (*Olam*). The day of the great Hilulah of our holy Rebbe, whose soul is in Eden, is the aspect of Soul

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<sup>848</sup> See Genesis 6:18; 7:1

(*Nefesh*). This is because the matter of a day of Hilulah, is the ascent and elevation of the soul of the one whose Hilulah we are celebrating, and when it comes to the day of the Hilulah of the Rav, the Maggid of Mezhritch, who in his generation was the leader of the Jewish people, it is the soul of the entire generation.

Now, as mentioned above, the three aspects of World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*) correspond to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and in their root, they are the three levels of “He (*Hoo*-הוא) and His Name (*Shmo*-שמו) alone (*Bilvad*-בלבד),” which precede the restraint of the *Tzimtzum*.

However, even higher is the matter of [the words], “A day that *HaShem*-יהו"ה has made for us,” (the day of the redemption of the Alter Rebbe and the teachings of Chassidus), this being the matter of drawing down the aspect of the world of Emanation (*Atzilut*),<sup>849</sup> and ultimately, drawing forth the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Thus, in this regard, the primary matter is the “day that *HaShem*-יהו"ה made for us,” whereas the other three matters of this day, come in addition and are secondary to it. For, the general totality of the chaining down of the worlds (*Hishtalshelut*) (of the three aspects indicated by the acronym “smoke-*Ashan*-עש"ן”) is secondary to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-

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<sup>849</sup> See Kehilat Yaakov, section on “*Remez*-רמז.” Also see the Sichah talk of the holiday of HaShavuot 5693 (Likkutei Dibburim Vol. 4, p. 771a).

יהו"ה Himself, blessed is He, and its entire existence is for His glory, blessed is He.

This is as our sages, of blessed memory, stated,<sup>850</sup> “Whatever the Holy One, blessed is He, created in His world, He created only for His glory.” Similarly, our sages, of blessed memory, stated, that the entire creation is for the sake of the Jewish people, who are called “the beginning-*Reishit*-ראשית,”<sup>851</sup> and is for the sake of the Torah, which is called “the beginning-*Reishit*-ראשית-,”<sup>852</sup> being that “the Jewish people, the Torah, and the Holy One, blessed is He, are entirely one.”<sup>853</sup>

#### 4.

Now, we can add to the explanation of the precise wording “(A day that) *HaShem*-יהו"ה made for us (*Lanu*-לנו),” and say that this hints<sup>854</sup> that the matter of redemption comes about through our deeds and toil in serving *HaShem*-יהו"ה, blessed is He, (“for us-*Lanu*-לנו”).

That is, this was the toil of the Alter Rebbe in revealing the inner aspects (*Pnimityut*) of the Torah with self-sacrifice (*Mesirat Nefesh*), including his own self-sacrifice (*Mesirat Nefesh*) in being freed from imprisonment. For, even though

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<sup>850</sup> Mishnah Avot 6:11; See Likkutei Torah, Re'eh 28d; Discourse entitled “*uMoshe Nigash*” (of the Alter Rebbe, Kehot 5725) p. 14 (Ohr HaTorah, Yitro, p. 1,021).

<sup>851</sup> Otivot d’Rabbi Akiva, Ot Beit; Seder Rabba d’Bereishit 4; Midrash Vayikra Rabba 36:4; Tanchuma (Buber) 3; Rashi and Ramban to Genesis 1:1

<sup>852</sup> Otivot d’Rabbi Akiva *ibid.* Seder Rabba d’Bereishit 5; Rashi and Ramban to Genesis 1:1 *ibid.*; Also see Midrash Bereishit Rabba 1:14; Vayikra Rabba 36 *ibid.*

<sup>853</sup> See Zohar III 73a

<sup>854</sup> Also see the Sichah talk that preceded the discourse, Ch. 12 (Torat Menachem Vol. 42 p. 61 and on).

while he was in prison, he received wondrously awesome revelations, and as known, the Baal Shem Tov and the Maggid came to him etc., and therefore, when he was informed that he was free, he did not want to leave,<sup>855</sup> he nevertheless forced himself to do so, and left with self-sacrifice to engage in the dissemination of the wellsprings [of the teachings of Chassidus] to the outside.<sup>856</sup>

This self-sacrifice (*Mesirat Nefesh*) was a much greater self-sacrifice than the actual imprisonment itself. This is like the saying of the Tzemach Tzeddek,<sup>857</sup> that all matters in which the Alter Rebbe had self-sacrifice, are as nothing in comparison to the self-sacrifice of pulling himself away from adhesion (*Dveikut*) to *HaShem-ה'יהוה*, blessed is He, [the adhesion] of “I desire nothing besides You etc.”<sup>858</sup> to completely invest himself into doing a favor for another Jew.

Now, this must be understood, being that, at first glance, the adhesion (*Dveikut*) indicated by “I desire nothing besides You” is [also] a matter of self-sacrifice (*Mesirat Nefesh*).<sup>859</sup> However, the explanation is that this is not yet the true matter of self-sacrifice (*Mesirat Nefesh*), being that it is something he has great pleasure in due to the loftiest revelations, (like [the self-sacrifice of] sitting in prison, in that even in this itself, he

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<sup>855</sup> See the Sichah talk of the 19<sup>th</sup> of Kislev 5693, Ch. 20 (Likkutei Dibburim, Vol. 1, p. 29a); Also see Likkutei Sichot Vol. 1, p. 73.

<sup>856</sup> See the holy letter of the Baal Shem Tov, printed (also) in the beginning of Keter Shem Tov, translated at the beginning of The Way of The Baal Shem Tov, and elsewhere.

<sup>857</sup> See the Sichah talk of the 20<sup>th</sup> of Kislev 5693, Ch. 17 (Likkutei Dibburim *ibid.* p. 45).

<sup>858</sup> Psalms 73:25; See Derech Mitzvotecha 138a

<sup>859</sup> See Tanya, Likkutei Amarim, Ch. 41 (58a)

had delight because of the wondrous revelations he received while there).

Rather, the primary novelty of the Alter Rebbe's self-sacrifice (*Mesirat Nefesh*) was that he pulled himself away from self-sacrifice in which there is revelation of lofty light and illumination, in order to engage in simple matters relating to others and relating to the outside etc.

This self-sacrifice brought about the "day that *HaShem*-יהו"ה **made** (*Asah*-עשה) for us," in which the word "made-*Asiyah*-עשה" indicates force, as in the teaching,<sup>860</sup> "Charity may be extracted by force-*Ma'asin*-מעשין." That is, the self-compulsion and self-sacrifice of the Alter Rebbe in lowering himself to descend to matters of action, also affected matters as they are Above, (similar to the teaching of our sages, of blessed memory,<sup>861</sup> "I consider it as if You have made *Me-Asa'uni*-עשאוני"), to draw down and reveal the light of the teachings of Chassidus, which is the aspect of the world of Emanation (*Atzilut*) (as mentioned in chapter three). For, as known,<sup>862</sup> the world of Emanation (*Atzilut*) is specifically connected to the world of Action and deed (*Asiyah*).

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<sup>860</sup> Beit Yosef to Tur Yoreh De'ah 248; Also see Sefer HaMaamarim 5678 p. 121.

<sup>861</sup> See Vayikra Rabba 35:7; Zohar III 113a; See Likkutei Torah, Shir HaShirim 34d.

<sup>862</sup> See Likkutei Torah, Vayikra 5d; Balak 69c and on; Torat Menachem, Vol. 41 p. 192.

5.

This is also instructive to all those who follow his footsteps. That is, in addition to toiling with self-sacrifice in studying the teachings of Chassidus and [attaining] understanding etc., there also must be the self-sacrifice (*Mesirat Nefesh*) of pulling oneself away from matters of revelation, to engage in spreading the wellsprings [of the teachings of Chassidus] to the outside, out of love for one's fellow Jew, and to even bring simple people close to the teachings of Chassidus, including translating them into the seventy languages [of the nations].<sup>863</sup>

Specifically through doing so, there then will be an illumination for him of the light of the inner teachings (*Pnimityut*) of the Torah. This is as known from the teaching of the Baal Shem Tov<sup>864</sup> in explanation of the Mishnah's words,<sup>865</sup> "Torah study that is not combined with [worldly] occupation (*Melachah*-מלאכה) ultimately becomes nullified," that the intention of the matter of [worldly] occupation (*Melachah*-מלאכה) is to engage in [it] with love for one's fellow Jew, and specifically then, his Torah is sustained.

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<sup>863</sup> See Likkutei Sichot, Vol. 36 p. 43.

<sup>864</sup> See Keter Shem Tov (5764 edition), Hosafot, Section 110.

<sup>865</sup> Mishnah Avot 2:2

## Discourse 17

*“Ki Imcha Mekor Chayim -  
For with You is the source of life”*

Delivered on Shabbat Parshat Mikeitz, Shabbat Chanukah,  
1<sup>st</sup> day of Rosh Chodesh Tevet, 5725<sup>866</sup>  
By the grace of *HaShem*, blessed is He,

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

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<sup>866</sup> See the opening words (*Petach Davar*) to the discourse by the same title of Shabbat Parshat Vayeishev, Chanukah 5632, which was published on the 6<sup>th</sup> of Tevet 5725 (and subsequently printed in 5632 p. 27 and on), that “His honorable holiness, the Rebbe Shlita said this discourse at the time of the gathering of Shabbat Parshat Mikeitz, Shabbat Chanukah of this year (with some additions etc.).”





## Discourse 18

### *“Vayigash Eilav Yehudah - Then Yehudah approached him”*

Delivered on Shabbat Parshat Vayigash,  
7<sup>th</sup> of Tevet, 5725<sup>867</sup>

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

#### 1.

The verse states,<sup>868</sup> “Then Yehudah approached him etc.” In the Haftarah of the Torah portion of Vayigash it states,<sup>869</sup> “Take for yourself one stick of wood and write upon it, ‘For Yehudah...’ and take one stick of wood and write upon it, ‘For Yosef...’ Then bring them close to each other, one to one (*Echad el Echad*-אחד אל אחד) like a single stick, and they will become united in your hand.”

Now, at first glance, the relationship between the Haftarah and the Torah portion, is that both discuss the bond between Yehudah and Yosef. However, more specifically, in Yehudah approaching Yosef (in the Torah portion) it is emphasized that Yosef was higher than Yehudah, so much so that Yosef was king over all his brothers, including Yehudah. In contrast, the Haftarah states,<sup>870</sup> “My servant Dovid will be

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<sup>867</sup> The original discourse was edited by the Rebbe and given out as a pamphlet for the 5<sup>th</sup> of Tevet 5751

<sup>868</sup> Genesis 44:18

<sup>869</sup> Ezekiel 37:16-17

<sup>870</sup> Ezekiel 37:24

king over them.” [As explained in Torah Ohr,<sup>871</sup> Yosef is [(the *Sefirah* of) Foundation-*Yesod* (of)] *Zeir Anpin* and Yehudah is Kingship-*Malchut*. Therefore, presently Yosef is higher than Yehudah, since in the order of the chaining down of the worlds (*Seder Hishtalshelut*), *Zeir Anpin* is higher than Kingship-*Malchut*, [and beyond this, *Zeir Anpin* bestows to Kingship-*Malchut*.

About this the verse states, “Then Yehudah approach him and said, ‘If you please, my Lord-*Bee Adonee*-בי אדני.”” The meaning of “If you please, my Lord-*Bee Adonee*-בי אדני” is that in Yehudah ([indicated by the word] “In me-*Bee*-בי-12”) there be a drawing of bestowal from Yosef HaTzaddik ([indicated by the word] “my Lord-*Adonee*-אדני”). However, in the coming future, at which time the root of Kingship-*Malchut* will be revealed, which is higher than the root of *Zeir Anpin*, “My servant Dovid will be king over them.”]

However, from the fact that this verse, “My servant Dovid will be king over them” is also in the Haftorah of the Torah portion of Vayigash, this seems to indicated that in [the matter of], “Then Yehudah approached him,” there the superiority of Yehudah relative to Yosef is also present, only that what is openly emphasized and revealed in the matter of “Then Yehudah approached him” is Yosef’s superiority relative to Yehudah, whereas in the Haftorah the [emphasis] is on Yehudah’s superiority **relative to Yosef**.

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<sup>871</sup> Torah Ohr, Vayigash 44a-b; Also see the discourse by the same title as this one of the year 5736 (Torat Menachem, Sefer HaMaamarim Tevet p. 215 and on).

2.

Now, this can be connected the explanation in the Chassidic discourses of the Tzemach Tzeddek,<sup>872</sup> that the concluding letters (*Sofei Teivot*) of the words, “And Yehudah approached him-*Vayigash Eilav Yehudah* יהודה אליו ויגש,” spell the word “equal-*Shaveh*-שוה.”<sup>873</sup> For, the matter of “And Yehudah approached him” is that Kingship-*Malchut* (Yehudah) and *Zeir Anpin* (Yosef) are equal.

He explains that this matter of “equal-*Shaveh*-שוה” is similar to what it states in Likkutei Torah<sup>874</sup> in explanation of the verse,<sup>875</sup> “To do what is straight in the eyes of *HaShem*-יהוה,” that the matter of “straight-*Yashar*-ישר” is the bond and union of the Upper Knowledge (*Da’at Elyon*) with the Lower Knowledge (*Da’at Tachton*), [that is] the Upper Unity (*Yichuda Ila’ah*) and the Lower Unity (*Yichuda Tata’ah*) (such that both are equal-*Shaveh*-שוה), “One corresponding to One (*Echad b’Echad*-אחד באחד).”<sup>876</sup>

This is because, as they are, in and of themselves, Yosef and Yehudah are (like) two opposites. That is, in Yosef (*Zeir Anpin*), which is from Above to below, this is<sup>877</sup> the Upper Knowledge (*Da’at Elyon*), in that Above is something (*Yesh*) and below is nothing (*Ayin*). In Yehudah (Kingship-*Malchut*),

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<sup>872</sup> Ohr HaTorah, Vayigash 349b

<sup>873</sup> Baal HaTurim to Genesis 44:18

<sup>874</sup> Likkutei Torah, Re’eh 23d and on

<sup>875</sup> Deuteronomy 13:19

<sup>876</sup> Zohar II 135a [recited in the Friday night “*K’Gavna*” liturgy].

<sup>877</sup> See Likkutei Torah Bamidbar 6c and on (and 7d), cited in Ohr HaTorah ibid. (349b).

which is from below to Above, this is<sup>878</sup> the Lower Knowledge (*Da'at Tachton*), in that below is something (*Yesh*) and Above is nothing (*Ayin*), and the matter of “Yehudah approached him” is the bond of the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*).

[This is what our sages, of blessed memory, meant when they said<sup>879</sup> about the verse “Then Yehudah approached him,” that the word “He approached-*Vayigash*-ויגש” is a word that only denotes peace (*Shalom*-שלום). This is because the matter of peace (*Shalom*-שלום) is the bond between the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*).]

This is like the verse,<sup>880</sup> “The children of Yehudah and the children of Yisroel will gather together and shall appoint one head for themselves.” This is because, presently, the service of *HaShem*-יהוה, blessed is He, of “the children of Yehudah” is from below to Above, [this being] the Lower Knowledge (*Da'at Tachton*), whereas the service of Him of “the children of Yisroel” [referring to the ten tribes related to Yosef] is from Above to below, [this being] the Upper Knowledge (*Da'at Elyon*). However, in the coming future they will bond “to be One corresponding to One (*Echad b'Echad*-אחד באחד).”<sup>881</sup>

From this it is understood that there are two matters in Yehudah approaching Yosef. On a revealed level, the approach

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<sup>878</sup> See Likkutei Torah Bamidbar 6c and on (and 7d), cited in Ohr HaTorah ibid. (349b).

<sup>879</sup> Yalkut Shimoni, beginning of Vayigash

<sup>880</sup> Hosea 2:2

<sup>881</sup> Zohar II 135a [recited in the Friday night “*K'Gavna*” liturgy].

of Yehudah to Yosef is because Yosef (Foundation-*Yesod* [of] *Zeir Anpin*) is the bestower and Yehudah (Kingship-*Malchut*) is the recipient. Yehudah therefore approached Yosef and requested “If you please, my Lord-*Bee Adonee*-בִּי אֲדֹנָי,” that there be a drawing of beneficence to him from Yosef HaTzaddik.

There also is another matter in Yehudah approaching Yosef, **hinted at** in the final letters (*Sofei Teivot*) of the words, “And Yehudah approached him-*Vayigash Eilav Yehudah*-וַיִּגַּשׁ וְיְהוּדָה” [meaning Equal-*Shaveh*-שָׁוֶה] referring to the bond and union of Yosef (*Zeir Anpin*, the Upper Knowledge (*Da’at Elyon*)) with Yehudah (Kingship-*Malchut*, the Lower Knowledge (*Da’at Tachton*)) that will be in the coming future, when Kingship-*Malchut* will be like *Zeir Anpin*.

Based on this, we can say that [the words], “Then Yehudah approached him,” also hint to the ascent of Kingship-*Malchut* in the coming future, when Kingship-*Malchut* will be higher than *Zeir Anpin*, [as in the verse],<sup>882</sup> “An accomplished woman is the crown of her husband,” which even transcends the matter of their equality.

It can be said that this what it means when Zohar states,<sup>883</sup> that Yehudah approaching Yosef is the matter of juxtaposing redemption (*Ge’ulah*) to prayer (*Tefillah*). [This is because redemption (*Ge’ulah*) is the aspect of Foundation-*Yesod*, [this being] Yosef, whereas prayer (*Tefillah*) is the aspect of Kingship-*Malchut*, [this being] Yehudah.]<sup>884</sup>

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<sup>882</sup> Proverbs 12:4

<sup>883</sup> Zohar I, beginning of *Vayigash* (205b)

<sup>884</sup> [See] the discourse entitled “*Inyan Hagashat Yehudah L’Yosef*” 5629 (Sefer HaMaamarim 5629 p. 13 and on); Discourse entitled “*Vayigash*” 5666 (*Hemshech*

For, from the words of our sages, of blessed memory,<sup>885</sup> “[One who] juxtaposes redemption (*Ge’ulah*) to prayer (*Tefillah*),” (rather than juxtaposing prayer (*Tefillah*) to redemption (*Ge’ulah*)), [it is understood] that prayer (*Tefillah*) stays in its place, and it is redemption (*Ge’ulah*) that (“approaches”) to be juxtaposed to prayer (*Tefillah*). From this it is understood<sup>886</sup> that prayer (*Tefillah*) is the primary matter.<sup>887</sup> However, the fact that Zohar states that Yehudah approaching Yosef is the matter of juxtaposing redemption (*Ge’ulah*) to prayer (*Tefillah*), seems to indicate that in the approach of Yehudah to Yosef there also is an element of superiority to Yehudah over Yosef (in a concealed way).

### 3.

This may be understood by prefacing with what the Rebbe Rashab, whose soul is in Eden, wrote in a discourse by this title.<sup>888</sup> Namely, the fact that Yehudah began with [the words], “If you please, my Lord-*Bee Adonee*-בי אדני,” (though,

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5666 p. 119 and on); 5668 (p. 487 and on); 5675 (*Hemshech* 5672 Vol. 2, p. 794 and on), and elsewhere. Also see the discourse by the same title as this one of the year 5736 (Torat Menachem, Sefer HaMaamarim Tevet p. 215 and on). [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Two (*Yesod*), Gate Eight (*Binah*).]

<sup>885</sup> Talmud Bavli, Brachot 4b, 9b

<sup>886</sup> See the discourses in the previous citation [number 17 in the original discourse].

<sup>887</sup> This is as also understood from the fact that the reason it is necessary to juxtapose redemption (*Ge’ulah*) to prayer (*Tefillah*) is in order that the prayer be well received – see Talmud Yerushalmi, Brachot 1:1 (cited in Rashi to Brachot ibid. entitled “*Zeh HaSomech*”); Shulchan Aruch of the Alter Rebbe, Orach Chayim, Hilchot Tefillah 111:2.

<sup>888</sup> 5658 – Sefer HaMaamarim 5658 p. 67 and on.

at first glance, he should have begun with the words, “May your servant speak etc.”), is similar to the matter of preceding [prayer] with the verse,<sup>889</sup> “My Lord-*Adona*”*y-”וַיִּפְתַּח* open my lips and my mouth shall speak Your praise,” [recited immediately] before the [Amidah] prayer [and does not create a separation between redemption (*Ge’ulah*) and prayer (*Tefillah*) as stated in Talmud.<sup>890</sup> For, “since the Sages instituted that we recite “My Lord-*Adona*”*y-”וַיִּפְתַּח* open my lips etc.,” it is considered to be an extended prayer.”]

Now, Targum on the verse “My Lord-*Adona*”*y-”וַיִּפְתַּח* open my lips” explains, “Open my lips in Torah.” In various Chassidic discourses<sup>891</sup> on the matter of Torah and prayer, (including the above-mentioned discourse),<sup>892</sup> it is explained that the request in this verse at the beginning of the [Amidah] prayer, is that the prayer (“and my mouth shall speak Your praise”) should be like Torah (“my Lord-*Adona*”*y-”וַיִּפְתַּח* open my lips in Torah”).

That is, just as in Torah, the Torah that a person learns is the word of *HaShem*-יהוה, blessed is He, “**My word** that I placed in your mouth,”<sup>893</sup> and the one who learns is like a person who responds after the reader,<sup>894</sup> the same is so of prayer. That is, it should be in a way that “my lips shall speak **Your** praise.” That is, a person’s prayer should be such that

<sup>889</sup> Psalms 51:17

<sup>890</sup> Talmud Bavli, Brachot [4b] *ibid.*

<sup>891</sup> Sefer HaMaamarim 5626 p. 285; 5627 p. 431; p. 443; See also Ohr HaTorah (Yahal Ohr) to Psalms *ibid.*

<sup>892</sup> Sefer HaMaamarim 5658 *ibid.* p. 68 and p. 76.

<sup>893</sup> Isaiah 59:21

<sup>894</sup> See Torah Ohr, Yitro 66c and on; Discourse entitled “*BaChodesh HaShlish*” 5729 Ch. 2 (Torat Menachem, Sefer HaMaamarim Sivan, p. 299 and on) and the citations in note 11 there.

through it, there is a drawing down (in that the word “shall speak-*Yageed*-גיד” denotes a drawing down) of,<sup>895</sup> “**Your** praise,” meaning, the praise of the Holy One, blessed is He.

4.

Now, in the above-mentioned discourses<sup>896</sup> it is explained that Torah and prayer are compared to the two matters; “high above to no end, and far below to no conclusion.”<sup>897</sup> That is, Torah is the drawing down from Above to below, and is like the matter of “far below to no conclusion,” whereas prayer is the matter of ascent from below to above, and is like the matter of “high above to no end.”

Based on the well-known<sup>898</sup> fact that the limitless light of the Unlimited One is below to no conclusion, ([this being] the root of Torah), this is a matter of spreading forth and revelation, in that He spreads forth and is revealed far below to no conclusion.

The fact that the limitless light of the Unlimited One is above to no end is like how it ascends and becomes included in His Essential Self, high above to no end. From this it is understood that prayer (*Tefillah*) is higher than Torah. Thus the request, “My Lord-*Adona*”*י-י-י* open my lips and my mouth

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<sup>895</sup> [See Daniel 7:10; Also see Pri Etz Chayim, Shaar HaAmidah, Ch. 1; Likkutei Torah, Shir HaShirim 2c, and elsewhere.]

<sup>896</sup> See the discourse entitled “*Al Shloshah Devarim HaOlam Omed*” 5714 (Torat Menachem, Sefer HaMaaamarim Nissan p. 180 and on) [translated in The Teachings of The Rebbe 5714, Discourse 15] Ch. 3, and the citations there in note 15.

<sup>897</sup> [See Tikkunei Zohar, Tikkun 57 (also see Tikkun 19, 40b); Zohar Chadash, Yitro 34c.]

<sup>898</sup> *Hemshech* 5666 p. 188 and elsewhere.



shall speak Your praise,” is that the prayer from below to Above should also come to have the superior quality of Torah, from Above to below.

The explanation is that prayer is what **man** requests and supplicates. Likewise, the drawing forth brought about through the prayer, in that the Holy One, blessed is He, fulfills his request, stems from the element of superiority in man’s toil of serving *HaShem*-יהו"ה, blessed is He, from below to Above, [as expressed in the verse],<sup>899</sup> “He cherishes your handiwork.”

It thus can be said that one of the reasons one must stand with dread and fear when praying, like a servant before his master,<sup>900</sup> is because through the one below serving Him (in prayer) this awakens *HaShem*’s-יהו"ה Supernal desire Above to fulfill his request, and this is (primarily) because the service by the one below has the superior quality of the nullification of the [separate] something (*Bittul HaYesh*)<sup>901</sup> [to *HaShem*-יהו"ה, blessed is He]. Therefore, to the degree that the prayer is with greater self-nullification (*Bittul*), to that degree it affects an awakening to fulfill his request.<sup>902</sup>

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<sup>899</sup> Job 14:15

<sup>900</sup> Mishneh Torah, Hilchot Tefillah 4:5; Tur and Shulchan Aruch (and Shulchan Aruch of the Alter Rebbe) Orach Chayim, Hilchot Tefillah, end of Siman 95.

<sup>901</sup> See at length in Sefer HaMaamarim 5627 p. 432 that the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) that is brought about through prayer is because of the novelty in it, like the analogy of the talking bird, and this matter is in the nullification of the [separate something] (*Bittul HaYesh*). (Likkutei Torah, end of Bamidbar 20b).

<sup>902</sup> See Sefer HaMaamarim 5627 *ibid.* (p. 443) [&] 5658 *ibid.* (p. 75), that the superiority of the prayer of our forefathers is because they possess the self-nullification (*Bittul*) of [being] the Supernal Chariot (*Merkavah*). See [Talmud Bavli], Brachot 34b (cited in Sefer HaMaamarim 5627 and 5658 *ibid.*) that the reason that the prayer of Rabbi Chaninah ben Dosa was effective was because he was “like a servant before his Master.”

This then, explains prayer, which is an ascent from below to Above. For, the request and supplication of prayer is done with self-nullification (*Bittul*) (like a **servant** who makes a request), and self-nullification (*Bittul*) is the matter of departing from his own existence, thus ascending from below to Above.

However, Torah is the word of *HaShem*-יהו"ה, [which exists even before a person engages in the [study of] Torah]. Thus, the effect brought about through a person engaging in the study of Torah, is that the Torah and the limitless light of the Unlimited One that manifests within it, are drawn into him.

Beyond this, even the drawing of Torah and the limitless light of the Unlimited One that manifests within the **person** who engages in Torah study, is (not through him nullifying his own intellect, but on the contrary), Torah is drawn down and manifests in his intellect as he remains in his existence, this being a drawing down from Above to below.

Now, it can be said that just as with Torah, the relationship between Torah and the matter of “far down to no conclusion,” is that Torah is “**the limitless light of the Unlimited One** that is far down to no conclusion,” in that the Torah, which is the will and wisdom of the Holy One, blessed is He, is drawn down far below, the same is likewise so of prayer.

That is, the relationship between prayer and the matter of “high above to no end” is (not just because prayer is **man’s** ascent, but is also) because of “**the limitless light of the Unlimited One** which is high above to no end.” In other words, the fact that through prayer [one brings about] the arousal of a

new desire to fulfill the request of the petitioner, [even when according to the wisdom of Torah he is unbefitting of it],<sup>903</sup> is because through prayer, the light Above is caused to be elevated, in that it ascends higher than the chaining down of the worlds (*Hishtalshelut*) and even higher than the Torah,<sup>904</sup> until “high above to no end,” and from there new desire is drawn forth to fulfill his request.

However, even so, there is an advantage to the drawing forth through Torah, over and above the drawing forth through prayer. For, in the drawing forth through prayer, since the prayer is the toil of the one below, therefore, that which is drawn forth from Above brought about through prayer, relates to matters of the world (to fulfill the request of the petitioner), and it only is that the **root** of the drawing forth is from “high above to no end.”

In contrast, the drawing forth of Torah, which is the drawing down that comes from Above, in and of itself, is a drawing forth of **Godliness**. That is, even after the Torah descended below and manifested in human intellect, it still is the wisdom of the Holy One, blessed is He, and transcends the intellect of the creatures.

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<sup>903</sup> See the discourse entitled “*Shir HaMaalot L’David Hinei Mah Tov* etc.” 5722, Ch. 5 (Torat Menachem, Sefer HaMaamarim Iyar p. 272 and on) and the citations in note 29 there [translated in *The Teachings of The Rebbe 5722*, Vol. 2, Discourse 29].

<sup>904</sup> See the preceding citation.

## 5.

Now, a more detailed explanation of this matter may be understood based on what the Tzemach Tzedek writes in the discourse<sup>905</sup> entitled “*Lehavin HaInyan She’Amru Rabboteinu Zichronam L’Vracha*,<sup>906</sup> *SheOhr Ein Sof Baruch Hoo, Hoo LeMaalah Maalah Ad Ein Keitz uLeMata Mata Ad Ein Tachlit*.” [The manuscript (where this discourse is found) was in captivity for many years, but recently<sup>907</sup> was released from its captivity and arrived here. To explain, this discourse includes several matters that are not included in the above-mentioned discourses.]

In it, he explains the verse,<sup>908</sup> “Train the youth according to his way; even when he grows old, he will not swerve from it.” Now, at first glance, when a person grows old, he must be an higher level [than in his youth], and this being so, what<sup>909</sup> superiority is there in stating that even when he grows old, he will not swerve from the path he was trained in as a youth.

In the discourse he explains that in human intellect, there is a vast difference between one’s intellect in his youth, and the grasp of his intellect as he matures, and certainly when he is old [and has acquired wisdom]. However, when it comes to Torah, which is Godliness, the difference between one’s

<sup>905</sup> Printed in Ohr HaTorah, Inyanim p. 110 and on – See p. 128 there.

<sup>906</sup> See Tikkunei Zohar, end of Tikkun 57 (see Tikkun 19 there, 40b); Zohar Chadash Yitro 34c.

<sup>907</sup> In the year 5725 – the year that this discourse was said.

<sup>908</sup> Proverbs 22:6

<sup>909</sup> See Tanya, Chinuch Katan 75b

youth and his old age, is only in the grasp of his human intellect, within which the Torah manifests, whereas in the Torah itself, this being the wisdom of the Holy One, blessed is He, that transcends the intellect of the creatures, there is no difference between the intellect of a youth and the intellect of an elder [who has acquired wisdom]. Therefore, even when he grows old, he will not veer from the path he was trained in from his youth.

In the discourse he adds that the verse states,<sup>910</sup> “I was a youth and I also aged.” Now, the youth (*Na’ar*-נער) here, refers to [the angel] Metatron-מטטרון, who is in the world of Formation (*Yetzirah*), “and I also aged” refers to his ascent to the world of Emanation (*Atzilut*). This is because the wisdom-*Chochmah* of the Torah, as it is in the world of Emanation (*Atzilut*), is much higher than the Torah of the world of Formation (*Yetzirah*). Nonetheless, even when he ages and ascends to the world of Emanation (*Atzilut*) he will not veer from the path he was taught when he was a youth (*Na’ar*-נער) in the world of Formation (*Yetzirah*).

This is because the essence of the Torah is the essential delight of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, (as it states,<sup>911</sup> “I was (*VaEheyeh*-ואהיה)<sup>912</sup> with Him... as His delights” in which it specifies “with Him” (*Etzlo*-אצלו)), which even

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<sup>910</sup> See Psalms 37:25, about which our sages, of blessed memory, stated (Yevamot 16b, and Tosefot there) “The ministering angel over the world (*Metatron*) said it.”

<sup>911</sup> Proverbs 8:30

<sup>912</sup> [See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.]

transcends the Wisdom-*Chochmah* of the Holy One, blessed is He, that is, the Wisdom-*Chochmah* of the world of Emanation (*Atzilut*). In regard to this matter in the Torah, (which is the primary matter of the Torah), there is no difference between the grasp of the world of Formation (*Yetzirah*) (and even the grasp of human intellect) and the grasp of the world of Emanation (*Atzilut*).

With the above in mind, we can have an even greater understanding of the drawing down brought about through Torah, compared to the drawing down brought about through prayer. That is, the drawing to below brought about through prayer is (not that the Godliness itself is drawn down below, but) that through the drawing down, a change is caused in matters of the world. In contrast, Torah draws down *HaShem's*-יהו"ה Godliness, such that even after it descends below, it is the wisdom of the Holy One, blessed is He.

Moreover, the Godliness in the Torah drawn down to manifest in the intellect of the person who studies it, is not within the category of worlds. Therefore, relative to it, the grasp of it by the human intellect, and the grasp of the world of Emanation (*Atzilut*), are literally equal.

## 6.

Now, it can be said, that just as the advantage of drawing down through Torah relative to drawing down through prayer relates to the one below, in whom there is a drawing forth of Godly revelation, the same is so of the advantage of the drawing

forth brought about through prayer, relative to the drawing forth of Torah.

That is, in addition to the fact that the **root** of the drawing forth brought about through prayer is from higher than the chaining down of the worlds (*Hishtalshelut*), the advantage in the drawing forth through prayer, also relates to the **one below**, in that through prayer, change is caused in the creations below, such that the sick are healed and the years are blessed.<sup>913</sup>

Moreover, this matter [that through prayer change is caused below] applies to all prayer. The explanation is that in the above-mentioned discourse of the Tzemach Tzedek<sup>914</sup> it is explained in regard to the statement in Talmud,<sup>915</sup> that it (specifically) is in regard to communal prayers that the verse states,<sup>916</sup> “He is God, He does not despise the mighty”<sup>917</sup> in that they are always desired and accepted - that what is meant by this, is that when the Holy One, blessed is He, fulfills the requests of the prayers of the community, this is in a way that is even openly revealed.

That is, the Holy One, blessed is He, even fulfills the requests of prayers of an individual. [This is proven by the fact that the men of the great assembly established that we pray three

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<sup>913</sup> Tanya, Kuntres Acharon, discourse entitled “*Lahavin Mah SheKatuv b’Pri Etz Chayim*” (155a).

<sup>914</sup> Ohr HaTorah, Inyanim ibid. p. 122

<sup>915</sup> Talmud Bavli, Brachot 8a

<sup>916</sup> Job 36:5

<sup>917</sup> The text of the Talmud there [as per Rashi] is “He is God, He does not despise the mighty (*Kabir Lo Yimas*—מֵאֵס לֹא יִמָּאֵס),” [referring to the communal prayers] but the verse states “and He does not—*Lo*—וְלֹא,” [and thus is normally read, “Behold, God is mighty, he despises no one,” whereas in Job 8:20 it states, “For God does not despise—*Hein El Lo Yimas*—מֵאֵס אֵל לֹא יִמָּאֵס.” See Chidushei Aggadot of the Maharsha to Brachot there.

times a day, and they most certainly did not establish that the blessings be said in vain, Heaven forbid.] Rather, [the difference is that] when it comes to the prayer of an individual, it is possible for the bestowal (meaning, the fulfillment of the request) to be concealed, whereas the superiority and advantage of communal prayer is that the bestowal is openly revealed.

To elucidate, in various Chassidic discourses<sup>918</sup> it is explained that when it comes to the prayers of the individual, it is possible that the bestowal remain Above and not be drawn down below. In contrast, in the above-mentioned discourse of the Tzemach Tzedek it is explained that the bestowal is drawn down below (even for the prayer of an individual), only that it can possibly remain concealed.

Now, it can be said that since the request of the individual is that the bestowal be drawn down below (to heal the sick and bless the years), therefore, it also is so that when the bestowal he requested is bestowed, but not drawn down to below, his prayer is a blessing said in vain. This proves that every prayer, including even the prayers of the individual, affect a drawing forth of the bestowal to below, only that it is possible that this remains concealed.

He continues the discourse [and explains] that the fact that sometimes the drawing of the beneficence is concealed is because of the many of veils that cause separation. In other words, the fact that the beneficence is concealed is not because of the manner of the drawing forth (that the drawing forth is in

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<sup>918</sup> 5626 *ibid.* p. 285; 5627 *ibid.* p. 435, p. 443; 5658 *ibid.* p. 75.



a level of concealment that transcends revelation),<sup>919</sup> but rather, the concealment is due to the veils (*Masachim*) that cause concealment. This is comparable giving a gift in a closed vessel. The gift is complete and whole within the vessel, only that because of the vessel's veil, it is not possible to take it in a revealed way.

He adds in the discourse that the bestowals that are drawn forth through all prayers, are not only present in a state of completeness in a concealed way, but will ultimately also be revealed. That is, when the Jewish people awaken with complete repentance and all the veils will be nullified, there then will be the revelation of all the drawings forth of all prayers that were said throughout all generations.

## 7.

Now, this must be better understood. For, the reason that through prayer there is a drawing forth of light that transcends the chaining down of the worlds (*Hishtalshelut*), through which change is caused in the creations (to heal the sick and bless the years) is because in prayer, there is the **arousal of the feminine waters** (*Ha'ala'at Mayim Nukvin*).<sup>920</sup> At first glance, this is because the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*) is when the prayer is said with

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<sup>919</sup> For if it was in such a manner, the blessings in the Amidah prayer would be blessings made in vain. See Ohr HaTorah ibid., that after he explains that the concealment is due to the veils (*Masachim*) he states, “therefore it is not a prayer in vain, Heaven forbid.”

<sup>920</sup> Tanya, Kuntres Acharon, discourse entitled “*Lehavin Mah SheKatuv b'Pri Etz Chayim*” (155a).

devotional intent (*Kavanah*) and self-nullification (*Bittul*). However, the discourse explains that through **every** prayer change is caused in the creations, (only that it is concealed).

It can be said that the explanation is that whenever a Jew prays (even without devotional intent-*Kavanah*), in **his innerness** (*b'Pnimityut*) it is as though he is standing before the King, only that this is concealed. Therefore, every prayer of a Jew causes the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*), which in turn arouses and draws the light that transcends the chaining down of the worlds to affect change in the creations. It is only that the drawing down and change below, (meaning, the fulfillment of his request), brought about through this arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*) is in a state of concealment. However, to the degree that the devotional intent (*Kavanah*) and self-nullification (*Bittul*) is more revealed in the prayer, to that degree the request is more openly revealed.

## 8.

In the discourse<sup>921</sup> he continues that based on this, we can understand the statement in the Talmud,<sup>922</sup> that when Rabbi<sup>923</sup> heard from Eliyahu the prophet that the prayers of Rabbi Chiyya and his sons are comparable to [the prayers of] our forefathers [Avraham, Yitzchak, and Yaakov] he summoned them to [lead the communal prayers] before the Ark.

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<sup>921</sup> Ohr HaTorah, Inyanim ibid. p. 122.

<sup>922</sup> Talmud Bavli, Bava Metziya 85b

<sup>923</sup> Rabbi Yehudah HaNasi

When [Rabbi Chiyya] recited, “Who makes the wind blow,” the wind blew. When he recited, “Who makes the rain fall,” the rain fell. When he was about to say “Who resurrects the dead,” the world trembled.

Now, this must be better understood, for Rabbi Chiyya and his sons prayed every day. Even so, the drawing down brought about through their prayers (“the wind blew,” “the rain fell,” “the world trembled”) specifically took place when Rebbi placed them before the Ark [to lead the communal prayers].

Now, at first glance, it could be said that through praying before the Ark as the emissaries of the community, their prayers therefore had the power of the community, and the congregational prayers of the community are always desirable and received, such that even if there are veils, the bestowal drawn forth is revealed.<sup>924</sup>

However, this explanation is not sufficient. This is because even in communal prayer and even when the emissary of the congregation [leading the prayer] is a very great person, if there are veils that conceal, it is not in the ability [of the prayer] to affect any major **revealed** change in creation, especially not the change of resurrecting the dead.

He therefore explains in the discourse that it was [specifically] through Rebbi placing them [to pray] before the Ark, such that they became the emissaries of the congregation

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<sup>924</sup> Nevertheless, even when it comes to communal prayers there are various different levels, and to the degree of the greatness of the request, it is to that degree that a greater prayer is required, even when the emissary of the congregation is a sage etc., whose prayer is heard (see Shulchan Aruch of the Alter Rebbe, Orach Chayim, Hilchot Birchat HaShachar, 53:9), and it was therefore necessary that the emissary of the congregation [to lead the prayers] be Rabbi Chiyya and his sons whose [prayers] are comparable to our forefathers.

and prayed on behalf of the entire community of the Jewish people [as a whole], that they thereby broke through the veils (through their prayers). For, in addition to the fact that the congregation present during their prayers were all in a state of great awakening, in addition, even the veils stemming from those who were not present and who were not aroused [with great awakening] were broken through by Rabbi Chiyya and his sons through their prayers. This is because they prayed as emissaries on behalf of the entire Jewish people [as a whole], even those who had not had an awakening.

It can be said that the explanation is that through the fact that it was **Rebbi** who placed them [to pray] before the Ark, in that he appointing them as the emissaries of the congregation on behalf of the entire Jewish people, that he also affected this upon the entire Jewish people (including those who did not even know of this at all),<sup>925</sup> such that they became pulled together with the congregation that indeed was present during the prayers of Rabbi Chiyya and his sons, and certainly after Rabbi Chiyya and his sons themselves (who were the emissaries of the congregation). Therefore, the awakening of the congregation who were present during the prayer, along with the prayers of Rabbi Chiyya and his sons, affected the innerness (*Pnimityut*) of every Jew, and thereby nullified the veils.

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<sup>925</sup> Similar to “the court sets a mental stipulation over them” (Talmud Bavli, Ketubot 106b) even though they may not know of it at all.

Now, in regard to the explanation before (in chapter four) that the drawing down of the light that transcends the chaining down of the worlds (*Hishtalshelut*) brought about through prayer, by which change is caused in worldly matters (not that the light itself is drawn down to below), is in regard to prayer, as it is, in and of itself. However, when prayer is in such a way that it also has the matter of Torah within it, it can be said that this drawing forth brought about through prayer, has both elements of superiority.

That is, the root of the drawing forth is from “high above to no end,” and the light itself is drawn down below. In other words, in the change brought about in the world (that the sick are healed etc.) there is the sense of revelation, not only by way of the change in the world (as the result of the drawing forth), but also of the Godly light through which the change was brought about.

Now, this can be connected to what was explained before in chapter three, that the request, “My Lord-*Adona*” *y-אדנא* open my lips and my mouth shall speak Your praise,” said at the beginning of the Amidah prayer, is that man’s prayer should be in a way that “**Your** praise” is drawn down, this being the prayer of the Holy One, blessed is He, and is a prayer that has both elements of superiority.

The superior quality of prayer is that it is service that stems from below [and reaches “high above to no end,” [in that “He] cherishes the work of your hands”]. The superior quality of Torah is the drawing **from Above to below**. Through the

bond of these two matters in serving *HaShem*-יהו"ה in prayer, that **man's request** is in way that "my mouth shall speak **Your** praise," through which **the drawing down** brought about through the prayer also has (a likeness) of both matters. That is, through it there is caused to be a change **below**, and the change in the lower one is in such a way that **the Godly light** that brings the change about is sensed in it.

10.

Based on the above, we can explain the relationship between "Then Yehudah approached him" and the bond of the two knowledges, the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*). For, the two matters of Torah and prayer are akin to the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*).

That is, in addition to the fact that Torah is from Above to below and prayer is from below to Above, ([similar to] the Upper Knowledge (*Da'at Elyon*) which is from Above to below, and the Lower Knowledge (*Da'at Tachton*) which is from below to Above),<sup>926</sup> the fact that Torah is drawn into man's intellect as he remains in his existence, (for even though man's intellect cannot compare to Torah, nevertheless, in order for man's intellect to understand and grasp the Torah that he learns, he does not need to leave his own existence), and yet even then, it is the word of *HaShem*-יהו"ה,<sup>927</sup> meaning that the

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<sup>926</sup> See chapter two [where this was discussed] before.

<sup>927</sup> Meaning that it does not undergo change because of the place in which it is drawn. See before in chapter five that the essence of Torah is equal in both the world of Emanation (*Atzilut*) and the world of Action (*Asiyah*).

drawing down of Torah is not according to the parameters of the lower one, but is due to the matter of Torah (that since it is unlimited, it is drawn everywhere), this is indicative that in the drawing forth of the Torah, the created beings are inconsequential – this being the Upper Knowledge (*Da'at Elyon*) that (Above is something-*Yesh* and) below is nothing (*Ayin*).

The fact that the drawing forth brought about by prayer is because of the superiority of the service of the lower one (“[He] cherishes the work of your hands”), and additionally, that the matter of this drawing down is to affect changes in the creations, indicates that in this drawing down the lower one is of consequence – this being the Lower Knowledge (*Da'at Tachton*) that below is something (*Yesh*).

Now, it was through Yehudah’s request, “If you please, my Lord-*Bee Adonee*-יְבִי אֲדֹנָי,” which is similar to the matter of prefacing the [Amidah] prayer with the verse, “My Lord-*Adona'y*-יְיָ אֲדֹנָי open my lips, and my mouth shall proclaim Your praise,” (as explained before in chapter three), that his prayer (the prayer **of man**) was in a way that through it, there was a drawing forth of the prayer of the Holy One, blessed is He, as well as the drawing forth brought about through his prayer, the substance of which is to affect change in the lower one, and it was in a way that in it there was the sense of the revelation of the drawing forth **from Above** (from higher than the chaining down of the worlds – *Hishtalshelut*), this being the bond of both knowledges.

Now, according to what was explained before (in chapter four) that prayer is higher than Torah, [since Torah is

like the matter of “far below etc.,” whereas prayer is like the matter of “high above etc.”], and the superiority of Torah relative to prayer is that the drawing forth of Torah is the drawing forth of Godliness, it can be said that when the prayer is in a way that it also has the superior quality of Torah, then prayer is higher than Torah.

The same is so in regard to the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*). That is, when the Lower Knowledge (*Da’at Tachton*) is in a way that there also is an illumination of the Upper Knowledge (*Da’at Elyon*) within it, then it even is higher than the Upper Knowledge (*Da’at Elyon*). The same is so of *Zeir Anpin* and *Kingship-Malchut*, which are the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*) (as mentioned in chapter two).

That is, through *Kingship-Malchut* becoming like *Zeir Anpin* (that both are equal), this is a preface to the revelation that the root of *Kingship-Malchut* is higher than the root of *Zeir Anpin*. Therefore, it is upon the bonding of the two knowledges that in “Yehudah approached him” there also is the presence, in a concealed way, of the ascent of *Kingship-Malchut* that will take place in the coming future, that *Kingship-Malchut* will be higher than *Zeir Anpin*, [as in the verse], “An accomplished woman is the crown of her husband.”



## Discourse 19

*“Vayikra Yaakov... -  
Then Yaakov called for his sons...”*

Delivered on Shabbat Parshat Vayechi,  
14<sup>th</sup> of Tevet, 5725  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>928</sup> “Then Yaakov called for his sons and said, ‘Gather together and I will tell you what will befall you in the end of days.’” Our sages, of blessed memory, explained,<sup>929</sup> “Yaakov wished to revealed to his sons [when the complete redemption would arrive] at the end of days, but the *Shechinah* departed from him.” This likewise is Rashi’s explanation, [that in addition to what he states at the beginning of the Torah portion, “Why is this section closed...? Because he desired to reveal to his sons the date of the end of days, but [the vision] was closed from him,” which here is mentioned incidentally, he adds in explanation in greater detail in its more primary place, in explanation of the words “I will tell you,”] stating, “Yaakov wished to revealed the time of the conclusion

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<sup>928</sup> Genesis 49:1

<sup>929</sup> Talmud Bavli, Pesachim 56a; See Midrash Bereishit Rabba 98b; Zohar I (Vayechi) 234b

of the exile, but the *Shechinah* withdrew from him, and he began to speak of other things.<sup>930</sup>

Now, it can be said that this matter (that Yaakov desired to reveal the time of the conclusion of the exile) is derived from the verse's specific use of the word "telling-*Haggadah*-הגדה" ("I will tell you-*Agidah Lachem*-לכם אגידה").

## 2.

Now, we will preface with the explanation in one of the booklets [of manuscripts] that recently was freed from captivity, (and it appears that it is upon this discourse that the Rebbe Maharash's discourse entitled "*Nachamu*"<sup>931</sup> is based), that in the matter of speech (*Dibur*), three terms are used, "speech-*Dibur*-דבור," "saying-*Amirah*-אמירה," and "telling-*Haggadah*-הגדה."<sup>932</sup>

The *Zohar*<sup>933</sup> states that the general principle is that wherever the word "telling-*Haggadah*-הגדה" is used, it is "words of wisdom." [To further explain, the word "telling-*Haggadah*-הגדה" also means "to draw down," as in the verse,<sup>934</sup> "A river of fire was drawn forth (*Nageid*-נגד) etc.," indicating the matter being drawn forth from its root and source. Thus, this is the meaning of [the principle] that wherever the word

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<sup>930</sup> The particular variations and differences between Rashi's explanation and the words of the Talmud are explained in the *Sichot* (Likkutei Sichot Vol. 18, p. 167 and on).

<sup>931</sup> Of the year 5626 (printed in *Sefer HaMaamarim* 5626 p. 195 and on); Also see the discourse entitled "*Meihechan Zachu*" 5627 (*Sefer HaMaamarim* 5627 p. 383 and on); *Hemshech* "*Matzah Zu*" 5640 (*Sefer HaMaamarim* 5640, Vol. 1, p. 255).

<sup>932</sup> Also see Likkutei Levi Yitzchak, *Igrot Kodesh* p. 343.

<sup>933</sup> *Zohar* I (Vayechi) 249a; *Zohar* III 50b; 161a; See *Ohr HaTorah* *ibid.* 383a

<sup>934</sup> Daniel 7:10

“telling-*Haggadah*-הגדה” is used, it is “words of wisdom,” thus indicating the drawing forth of Wisdom-*Chochmah* from its root and source etc. This is likewise the meaning of the verse,<sup>935</sup> “From the beginning I foretell (*Magid*-מגיד) the outcome,” this being the matter of the drawing forth (“foretelling-*Magid*-מגיד”) from the aspect of Wisdom-*Chochmah* (“the beginning-*Reishit*-ראשית”) to the aspect of Kingship-*Malchut* (“the outcome-*Acharit*-אהרית”).]<sup>936</sup>

Proof for this is from Yaakov, who said to his sons, “I will tell (*Agidah*-אגידה) you etc.,” about which our sages, of blessed memory, stated, “He wished to revealed to his sons [when the complete redemption would arrive] at the end of days,” and the word “telling-*Haggadah*-הגדה” is used, and the word “telling-*Haggadah*-הגדה” indicates words of wisdom-*Chochmah*.

Now, in *Zohar* they stated<sup>937</sup> that the reason it specifically is the word “telling-*Haggadah*-הגדה” that indicates words of Wisdom-*Chochmah*, is because the word “I will tell-*Agidah*-אגידה” has the letters *Gimmel*-גימ"ל and *Dalet*-דל"ת, which mean, “give to the poor-*Gomel Dalim*-גומל דלים,” thus indicating a bestowal. This is why [the phrase] “acts of kindness-*Gemilut Chassadim*-חסד"ם” begins with the letter *Gimmel*-ג, since it indicates the matter of bestowal. Likewise, the term “redemption-*Ge'ulah*-גאולה,” which also is an aspect of bestowal, begins with the letter *Gimmel*-ג. Additionally, the verse states,<sup>938</sup> “*HaShem*'s-יהו"ה kindnesses...

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<sup>935</sup> Isaiah 46:10

<sup>936</sup> Ohr HaTorah *ibid*.

<sup>937</sup> *Zohar* I (*Vayechi*) *ibid*.

<sup>938</sup> Isaiah 63:7

with all that *HaShem*-יהו"ה has bestowed upon us (*Gemalanu*-גמלנו) etc.,” indicating that the *Gimmel*-ג is the aspect of bestowal.

[On the other hand] the letter *Dalet*-דל"ת is the matter of the recipient. This is why Dovid said,<sup>939</sup> “I was impoverished (*Dalotee*-דלוות), but He saved me,” and as the verse states,<sup>940</sup> “For I am poor and destitute.” For, the moon (which is the *Sefirah* of Kingship-*Malchut* - the level of Dovid), “has nothing of her own.”<sup>941</sup>

Now, the *Yod*-י of the word “I will tell-*Agidah*-אגידה” is the aspect of the Foundation-*Yesod* of the bestower etc. This is why the word “I will tell-*Agidah*-אגידה” indicates words of Wisdom-*Chochmah*, and this is the meaning of Yaakov stating, “I will tell-*Agidah*-אגידה you,” indicating words of Wisdom-*Chochmah*.

He continues to explain that there are words of “*Aggadah*-אגדה” in the Torah, which are the greatest words of Wisdom-*Chochmah*. That is, they are the inner aspect (*Pnimityut*) of the Torah (up to the secrets of the secrets [of the Torah], which are the aspect of the Concealed of the most concealed (*Steema d’Kol Steemeen*)). About this our sages, of blessed memory, stated,<sup>942</sup> “Do you want to recognize the One who spoke and brought the world into being? Learn *Haggadah*-הגדה. For, if you do so, you will come to recognize the Holy

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<sup>939</sup> Psalms 116:6

<sup>940</sup> Psalms 109:22

<sup>941</sup> Zohar I 181a; See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Minuy Melech, Ch. 2.

<sup>942</sup> Sifri Eikev 11:22; Hilchot Talmud Torah of the Alter Rebbe 2:2; Ramban, Minyan HaMitzvot, section 7; Also see Chinuch, Parshat Eikev 434; Avot d’Rabbi Nathan , Ch. 29; Shulchan Aruch of the Alter Rebbe, 156:4.

One, blessed is He etc.” In other words, “telling-*Haggadah*-הגדה” is the inner aspect (*Pnimityut*) of the Torah.<sup>943</sup>

The explanation is that amongst the differences between “speech-*Dibur*-דבור,” “saying-*Amirah*-אמירה,” and “telling-*Haggadah*-הגדה,” is that “speech-*Dibur*-דבור” and “saying-*Amirah*-אמירה” can possibly come from the externality of the soul. This is because speech (*Dibur*), which is with the mouth, can be in such a way that “he says one thing with his mouth and [thinks] another [thing] in his heart.”<sup>944</sup>

Even “saying-*Amirah*-אמירה,” which takes place in the heart, can be in a way that is the opposite of the innerness (*Pnimityut*) of one’s soul, meaning, the opposite of his true desire. [This is as Rambam<sup>945</sup> explains, that the law that, “they [the court] compel him by force, until he says ‘I want it,’” is because, though his [evil] inclination has overcome him (which is why he wants the sin and lusts for it), nonetheless, since the true inner (*Pnimityut*) desire of the soul of every single Jew [in his inner self] is to act according to *HaShem*’s-יהו"ה Supernal will, blessed is He, therefore through forcing him, they nullify the dominance [of his evil inclination over him] and the [negative] desire brought about by it, and he then does what he truly desires in the innerness (*Pnimityut*) of his soul.

However, we clearly see that when he said “I do **not** want” (before being compelled by force) it is not in a way that “he says one thing with his mouth and another in his heart,” but rather, even in his heart he did not desire to do so. (For, as in

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<sup>943</sup> Also see Ohr HaTorah ibid. p. 383aa

<sup>944</sup> Talmud Bavli, Pesachim 113b; Bava Metziya 49a

<sup>945</sup> Mishneh Torah, Hilchot Geirushin, Ch. 2

the words of our sages, of blessed memory,<sup>946</sup> “The eye sees and the heart lusts.”) Rather, how it is, is that this “saying-*Amirah*-אמירה” comes from the externality (*Chitzoniyut*) of the heart, whereas the inner aspect (*Pnimiyyut*) of the heart always wants to fulfill the will of *HaShem*-יהו"ה, blessed is He.]

In contrast, this is not so of “telling-*Haggadah*-הגדה,” which comes from the innerness (*Pnimiyyut*) of the heart. Thus, about this Zohar states that “telling-*Haggadah*-הגדה” is words of Wisdom-*Chochmah*. For, the substance matter of words of Wisdom-*Chochmah* – the inner aspect (*Pnimiyyut*) (and concealed aspect) of the Torah – is that they arise from and reveal the innerness (*Pnimiyyut*) (and concealed aspect) of the soul.<sup>947</sup>

The same is so of the matter of the Holy One, blessed is He, “telling-*Haggadah*-הגדה,” the meaning of which is the drawing forth of the inner aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into revelation. This is as in the above-mentioned teaching of our sages, of blessed memory, that through the study of *Aggadah*-אגדה, (which is a term of “telling-*Haggadah*-הגדה”) “you will recognize the Holy One, blessed is He etc.” For, in the *Aggadah*-אגדה, (which is the inner aspect (*Pnimiyyut*) of the Torah) there is an illumination of the innerness (*Pnimiyyut*) (and the concealed aspect) of the Holy One, blessed is He.

With this in mind, we can understand that the word “I will tell-*Agidah*-אגידה” itself hints that Yaakov wanted “**to tell-*Lehageed*-להגיד**,” meaning, to reveal a more inner matter to his

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<sup>946</sup> Rashi to Numbers 15:39 and Ibn Ezra there

<sup>947</sup> Likkutei Torah, Vayikra 5c

sons - “the end of days” (*Keitz HaYamin*) - the matter of which is the revelation of the most concealed and most inner – this being the revelation of the concealed aspect of the soul and the concealed aspect of the Holy One, blessed is He, through the concealed aspect of the Torah.

### 3.

However, all this is according to the vision of the eyes of Yaakov. That is, when he saw his sons as they were positioned in his world, he thought that (with certain preparations) they were fitting for him to reveal the end of days to them. [This is understood from the fact that even with regard to Esav, he thought that he already had completed his refinement,<sup>948</sup> and he therefore thought that it already was possible for the [final] redemption to come about. It is for this reason that he said,<sup>949</sup> “I have acquired... donkey (*Chamor*-חמור),” which “refers to King Moshiach.”]<sup>950</sup> It is in this regard that he said to them, “Gather yourselves together and I will tell you.” That is, “when you gather (*Hei’asfu*-האספו-האספו)” (which includes the matter of gathering and refining the sparks),<sup>951</sup> and become unified, then “I will tell you (*Agidah*-אגידה)” (meaning, “I will reveal”) “to you” the end of the exile (“what will befall you in the end of days”).

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<sup>948</sup> Torah Ohr, beginning of Vayishlach.

<sup>949</sup> Genesis 32:6

<sup>950</sup> Midrash Bereishit Rabba 75:6; See Likkutei Sichot Vol. 1, p. 70 and on.

<sup>951</sup> See Ohr HaTorah, Vayechi p. 358; Biurei HaZohar of the Tzemach Tzedek, Vayechi p. 165.

However, because of the state and standing of Yaakov's sons themselves, they were unbecoming of this, being that their level was lower than Yaakov. This is as understood from the continuation of the above-mentioned teaching of our sages, of blessed memory,<sup>952</sup> that when the *Shechinah* departed from him he said, "Perhaps, Heaven forbid, one of my offspring is unfit etc.? His sons said to him, "Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אהד יהו"ה,' thus saying, 'Just as in your heart there is only One, so likewise in our hearts, there is only One.'"

However, from the very fact that they said, "Just as... so likewise (*Kach*-כך)," with the [prefix letter] *Khaf*-כ which [only] indicates similarity (*Khaf HaDimyon*),<sup>953</sup> it is understood that they were on a lower level than Yaakov.

With the above in mind, we can understand the specific wording of the Talmud,<sup>954</sup> that "the *Shechinah* departed from him," (and not that the end of days was concealed from him<sup>955</sup> or hidden from him).<sup>956</sup> For, the term "*Shechinah*-שכינה" is called such, in that it "dwells (*Shochenet*-שוכנת) and manifests (*Mitlabeshet*-מתלבשת),"<sup>957</sup> indicating a drawing down to below. This is the meaning of "departed **from him**," (meaning, that which he desires to reveal at that time, this being the time of the

<sup>952</sup> Talmud Bavli, Pesachim *ibid*. See Midrash Bereishit Rabba 98c

<sup>953</sup> See Torah Ohr, Tetzaveh 84d; Vayakhel 87c; Siddur Im Divrei Elohi'm Chayim, 168a-b; Discourse entitled "*Meiheichan Zachu Yisroel*" mentioned before (Sefer HaMaamarim 5627 p. 384).

<sup>954</sup> Talmud Bavli, Pesachim [56a] *ibid*.

<sup>955</sup> As per the language of Midrash Bereishit Rabba *ibid*.

<sup>956</sup> As per the language of Rashi at the beginning of the Torah portion, where he brings this matter incidentally (as mentioned before in chapter one), for which reason it is not appropriate there to elucidate the particular details of the matter.

<sup>957</sup> Tanya, Likkutei Amarim, Ch. 41 (57b)



conclusion of the exile to his sons),<sup>958</sup> that is, the ability to cause this – the revelation of the end of the exile - to [be drawn down and] dwell (*Lehashkeen*-להשכיין) below [departed from him].

That is, in regard to Yaakov himself, His *Shechinah*, blessed is He, (which is the revelation of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He), dwelt upon him even afterwards. (For, immediately after this, he told them various prophetic matters, for which the dwelling and presence of the *Shechinah* is necessary).

Moreover, even the end of the exile was not concealed from him.<sup>959</sup> Rather, all that was withdrawn from him was “the *Shechinah*” (meaning, the matter of revelation to below) of the matter of the end of the exile (*Keitz*-קץ), this being the power to draw down the revelation of the end of the exile and cause it to dwell below.

Nonetheless, even so, our sages, of blessed memory, relate this about Yaakov [himself], in stating that “the *Shechinah* departed **from him**” (even though, at first glance, this matter only relates to the tribes, and therefore, the sages should instead have stated that his sons were not deserving of it<sup>960</sup> or the like). Now, the reason [that they stated “from him”] is because the very fact that his sons were not worthy of the revelation of the end of the exile, caused a descent in him as well.

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<sup>958</sup> As this verse is elucidated in Torah Temimah.

<sup>959</sup> This is further emphasized by the difference [between the text of the Talmud cited above and] the text of Bereishit Rabba [which states], “the end of the exile, but it was concealed from him.”

<sup>960</sup> Similar to Talmud Bavli, Sanhedrin 11a

This is similar to what we find about our teacher Moshe, that the Holy One, blessed is He, told him,<sup>961</sup> “Go descend – (descend from your greatness), since it is only for the sake of the Jewish people that I have granted you greatness.” Thus, since the Jewish people are not as they should be, this also causes a descent in Moshe.

However, this descent of the departure of the *Shechinah* from him was only after he sought to reveal the time of the redemption to them, even though before this, they also were in a state and standing of being unbecoming of the revelation of the time of the redemption. The reason for this is because, when he was divested of any relation to or thought of their state and standing, their state and standing did not have any bearing or effect on him. It only was when he sought to reveal the time of the redemption to them, that he then came to have relation and bond with them, and thus, their state also had an effect on him, causing the *Shechinah* to depart from him.

This is similar to what we find about our teacher Moshe, that upon his ascending the mountain he was divested of all matters below, and had no bond with the world and its matters. This is why the matter of the golden calf had no effect on him or his level, even though he knew about it, by hearing about it from the Holy One, blessed is He,<sup>962</sup> who informed him that “they have made themselves a molten calf etc.”<sup>963</sup> However,

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<sup>961</sup> Exodus 32:7; Talmud Bavli, Brachot 32a and Rashi to Exodus there.

<sup>962</sup> For, even gazing through an unclear lens is not comparable whatsoever to gazing through a clear lens (Vayikra Rabba 1:14) and how much more so through hearing. This is similar to the superior quality of the prophet over and above the wise sage (see Tanya, Iggeret HaKodesh, Epistle 19, and elsewhere).

<sup>963</sup> Exodus 32:8

upon his descent from the mountain, and afterwards, upon seeing the calf, the matter then affected him, to the point that “his hands became heavy,”<sup>964</sup> and,<sup>965</sup> “Moshe’s anger flared, and he threw down the tablets from his hands.”<sup>966</sup>

#### 4.

However, since the matter of “Gather yourselves together and I will tell you etc.,” was written in the Torah (which was given to all of the Jewish people), it is understood that Yaakov’s desire to reveal the end of the exile also had its effect below, to the point that it is a matter of Torah ([which is a term of “instruction-*Hora’ah* הוראה]) which is eternal. In any event, this is understood from the fact that the requests of the righteous *Tzaddikim* never return emptyhanded.<sup>967</sup>

This may be better understood from what we find about our teacher Moshe. (In that Moshe and Yaakov are one and the same matter, except that “Yaakov is outside and Moshe is inside.”)<sup>968</sup> That is, through his prayer,<sup>969</sup> “I implored *HaShem-*

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<sup>964</sup> Talmud Yerushalmi, Taanit 4:5

<sup>965</sup> Exodus 32:19

<sup>966</sup> It can be said that this is similarly so of the matter of “Go descend – from your greatness,” that the descent from his greatness in actuality (for which reason his hands became heavy etc.) was after the descent from the mountain. (Based on this the word “go-*Leich*-לך” (descend) is made sweeter, in that the “descend-*Reid*-רד” only occurred after his “going” (from the level he was on while) on the mountain. This also sweetens the alignment of this teaching with the simple meaning of the verse, that the intention is to his descent of the [actual] mountain.)

<sup>967</sup> Zohar I 43a

<sup>968</sup> Tikkunei Zohar, Tikkun 13 (29a), explained in Likkutei Torah, Pinchas, in the (second) discourse entitled “*Tzav et Bnei Yisroel*,” Ch. 4. [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.]

<sup>969</sup> Deuteronomy 3:23-25

יהו"ה... Let me now cross [the river Jordan] and see the good Land etc.," he thereby caused the matter of the sight of *HaShem*'s-יהו"ה Godliness within the Jewish people to be. That is, even though he himself did not enter the Land, nevertheless, he affected a drawing down of the sight in the Jewish people in a transcendent encompassing way (*Makif*) (so that in an inner manifest way (*b'Pnimityut*) they [at least] had the aspect of hearing (*Shmiyah*-שמיעה). This is as the verse continues,<sup>970</sup> "Now, Israel, listen (*Shma*-שמע) to the decrees etc." However, in an encompassing and transcendent way (*Makif*) he also drew the aspect of sight (*Re'iyah*-ראיה) to them.)<sup>971</sup>

The same is so of Yaakov (before his passing),<sup>972</sup> that even though the *Shechinah* departed from him, which is why he then said,<sup>973</sup> "Gather yourselves and listen (*Sheemoo*-שמעו), O' sons of Yaakov," nevertheless, through his saying, "Gather yourselves together and I will tell you (*Agidah*-אגידה)," he empowered his sons (and their children after them, until the end of days) that through their service of *HaShem*-יהו"ה, blessed is He, they would reach the revelation of the end of the exile in a transcendent way (*Makif*) (serving *HaShem*-יהו"ה, blessed is He, in a way of freedom<sup>974</sup> from the nations of the world and the evil inclination).

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<sup>970</sup> Deuteronomy 4:1

<sup>971</sup> Likkutei Torah, beginning of Va'etchanan; Ohr HaTorah there; Also see Shaarei Teshuvah (of the Mittler Rebbe), Vol. 2, discourse entitled "*Lehavin HaHefresh Bein Tefilah L'Torah*."

<sup>972</sup> Similar to the drawing forth affected by Moshe, which was close to his passing, specifically, (see Ohr HaTorah ibid. p. 78).

<sup>973</sup> Genesis 49:2

<sup>974</sup> As explained in another manner, see the letter of the daughter of the Alter Rebbe [to the Mittler Rebbe] (printed in Sefer Chochmei Yisroel Baal Shem Tov, p. 61).

It can be said that this is the meaning of what Rashi wrote, that “he began to speak of other things,” which is a matter that comes in continuation to the fact that he desired to reveal the time of the redemption. In other words,<sup>975</sup> that which he desired to revealed, he manifested within the “other things,” with the words, “Gather yourselves and listen (*שמעו-שמעו*) etc.,” through which they would thereby come to the revelation of the time of the redemption.<sup>976</sup>

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<sup>975</sup> Also see Zohar I (Vayechi) 235a

<sup>976</sup> It is with this in mind that we can also explain why the Torah portion is open (even though the beginning of the Torah portion is closed, due to the fact that “he desired to reveal the time of the redemption but it was closed from him,”) because through this Torah portion he did indeed draw down the time of the redemption to below (in a transcendent encompassing (*Makif*) manner, at the very least).



## Discourse 20

*“V’Eileh Shemot... -  
These are the names...”*

Delivered on Shabbat Parshat Shemot,  
21<sup>st</sup> of Tevet, 5725  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>977</sup> “And these are the names of the children of Israel who came to Egypt etc.” Rashi comments on this stating, “Even though the Torah already enumerated them by their names while they were living, it enumerates them again when it tells us of their death, thus showing their endearment, in that they are compared to the stars, which He also brings by number and by name, as the verse states,<sup>978</sup> ‘He brings forth their legions by number, He calls to each of them by name.’”

Now, we must understand what the inner substance of the two matters, number and name, is through which there is an expression and revelation of endearment. We also must understand the meaning of Him enumerating them by their names. That is, even though, at first glance, numbers and names are seem to be two different matters (through which there is an expression of endearment), as understood by the matter of the stars, in which He brings both by number and by their names

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<sup>977</sup> Exodus 1:1

<sup>978</sup> Isaiah 40:26

(“by number...” **and** “by name”), nevertheless, when it comes to the Jewish people, this is that the enumeration is by their names (“He enumerated them **by** their names”).

2.

This may be understood by prefacing with the explanation of the Tzemach Tzedek in the Chassidic Torah portion of Ohr HaTorah.<sup>979</sup> In regard to the matter of the Jewish people being compared to the stars, about which the verse states, “He calls to each of them by name,” he brings the explanation in Zohar<sup>980</sup> about the matter of the stars, that the bestowal of influence to the world is primarily through them, for “there is not a single grass below that does not have a star and constellation above etc.”<sup>981</sup> Likewise, the radiance of precious stones comes from the stars etc. [To explain, in recent years this matter has become revealed, but it already was in the Zohar.] This being so, there are two aspects here. The first is what it bestows to below, and the second is what it first receives from Above, in that it cannot bestow to below without first receiving from Above.

This then, explains the matter of “He calls to each of them by name.” That is, through their names the bestowal is drawn to them from Above, and likewise through this they bestow to below. Moreover, the bestowal is according to the name, which is why the stars have names, for through this their

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<sup>979</sup> Ohr HaTorah, Shemot p. 33.

<sup>980</sup> Zohar II 171b and on

<sup>981</sup> See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Also see Radak to Isaiah *ibid*.



matter becomes publicized in the world, and that through them all the bestowals come below.

From this, we also can understand the matter as it relates to the names of the Jewish people, in that they are called by the names that relate to their effects. For example, Reuven-רְאוּבֵן is called this [as in the verse],<sup>982</sup> “Because *HaShem*-יהו"ה has seen (*Ra'ah*-רָאָה),” this being the aspect of sight-*Re'iyah*-רְאִיָּה. Shimon-שִׁמְעוֹן is called this [as in the verse],<sup>983</sup> “Because *HaShem*-יהו"ה has heard (*Shama*-שָׁמַע),” this being the aspect of hearing-*Shemiyah*-שְׁמִיעָה. The same is so of all their particular names, in that this is connected to the particular mission that each and every Jew must accomplish below.

However, in addition to the particular names indicating particular matters in the bestowal etc., there also is the general matter that the name is bound to the essential self which transcends division into particulars.<sup>984</sup> For, as known, a person's name is connected to the essential vitality that transcends the revealed powers [of the soul].

This also is evident from the fact that when a person faints, this being the withdrawal of his revealed vitality, he is aroused by calling his name. This is because calling his name awakens his essential vitality etc.<sup>985</sup> This is why throughout all the days of his life, a person is called by the same name, notwithstanding the changes of growth and expansion done

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<sup>982</sup> Genesis 29:32

<sup>983</sup> Genesis 29:33

<sup>984</sup> See Likkutei Sichot, Vol. 6 p. 8 and on (from this discourse).

<sup>985</sup> See the discourse entitled “*b'Eitzem HaYom HaZeh*” 5701 Ch. 1 (Sefer HaMaamarim 5701 p. 82); “*Min HaMeitzar*” 5709 Ch. 11 (Sefer HaMaamaarim 5709 p. 17).

through the revealed powers of his soul throughout his years, (in that the word “year-*Shanah*-שנה” is of the same root as the word “change-*Shinuy*-שנוי”).<sup>986</sup>

From this we can also understand the matter as it relates to the endearment revealed through the names of the Jewish people. That is, in addition to the endearment stemming from the particular superiority each Jew has, which make him distinct from his fellow, there also is the endearment stemming from the essence of the Jewish people, which “literally is a part of God from on high,”<sup>987</sup> this being the essential point of Jewishness that is equal within each and every Jew, all of whom are equal to each other, in that “we all have one Father.”<sup>988</sup>

### 3.

The explanation, that through being called by name there is an expression of the essential love of the Holy One, blessed is He, for the Jewish people, may be understood by the essential love that parents have for their children. (This matter

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<sup>986</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Part 4, Ch. 19; Ohr HaTorah, Mikeitz 338b.

<sup>987</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 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>988</sup> See Malachi 2:10; Tanya, Likkutei Amarim, Ch. 32.

chained down from and is like the essential love that the Holy One, blessed is He, has for the Jewish people.)<sup>989</sup>

That is, the endearment expressed by parents toward their child by calling him by name (and especially through modifying the name and adding a nickname [of endearment] etc.) is much deeper than the love expressed through giving him a gift, or speaking words of love, or even hugging and kissing him.

For, in giving a gift or speaking loving words, it all depends on the maturity and understanding of the child. That is, if a mature child is given a gift that is appropriate for a small child, not only does this not express endearment, but on the contrary, it expresses the opposite of endearment. The same is so in the reverse, that if a small child is given a gift that is appropriate for a more mature child, this too is not an expression of endearment.<sup>990</sup>

The same is so of words of love. It specifically is when they accord to the capacity of the child to understand, that the matter of endearment is expressed. Thus, in a gift or words of endearment, these being the vehicle by which endearment is expressed, since they are measured according to the age and understanding of the child, it is understood that the love expressed through them is also measured. It follows automatically that this is not essential love for the essential self

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<sup>989</sup> The same likewise applies of the essential love that the child has for his parents, the root of which is the love that the ingathering of the souls of the Jewish people (*Knesset Yisroel*) have for the Holy One, blessed is He. See Likkutei Sichot *ibid.* note 33 (from the discourse entitled “*Atah Ehad*” 5729).

<sup>990</sup> This may be further elucidated by the commentary of Mishnayot of the Rambam, beginning of Perek Chelek (Sanhedrin Ch. 10), section entitled “*v’HaKat HaChamishit.*”

of the child, which cannot be measured according to his intellect etc.

Even the love and endearment expressed by a hug or a kiss, which relates to a small child as well as an adult, nonetheless, the hug and kiss only apply specifically when the one who is loved is in close proximity to the one who loves him.<sup>991</sup> From this it is evident that this too does not yet express the actual essential love, which is neither measured nor limited to space.

Moreover, the expression of endearment conveyed through a hug or kiss only applies when the loved one is awake, (and does not apply to be expressed while he is sleeping). From this it is understood to an even greater degree, that this is not the actual essential love itself, being that in the essence, it makes no difference whether he is awake or asleep.

In contrast, in the love expressed through saying his name, we see clearly that there are neither measures nor limitations. That is, it makes no difference whether the loved one is in close proximity or whether he is distant in space, and it certainly makes no difference whether he is wise, (since in whatever state the child is in, endearment is expressed by calling him by name), for by mentioning his name, the essential love that is bound to the essential self of the child is expressed, which is higher than form.

This then, is likewise the matter of calling the names of the Jewish people, through which the essential love of the Holy One, blessed is He, for the Jewish people is expressed, which is

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<sup>991</sup> See the Sichah talk of Shabbat Parshat Va'era 5729 (printed as an addition to Likkutei Sichot Vol. 6 toward the end, (p. 413 and on)).

not bound to particular levels, but is rather bound to the essence of the Jewish people.

That is, this is present within them in a state of wholeness, regardless of their state and standing, meaning that not only does this apply to their state and standing when they were at Mount Sinai at the time of the giving of the Torah, or even when they dwelt in the best part of the land,<sup>992</sup> such as the land of Goshen, in a way that “they acquired it etc.”<sup>993</sup> Rather, it even applies when they were within the land of Egypt (as in the continuation of the scripture, “And these are the names of the children of Israel who came to Egypt”), in which they were in a state and standing that “they were idolators, and they etc.”<sup>994</sup> and yet even so, “to exchange them with another nation is not possible etc.”<sup>995</sup> This is something that stems from the essential self [of a Jew].

Thus, through calling the names of the Jewish people their essence is roused etc. This is analogous to calling the name of a person, by which he is roused from his faint (as explained in chapter two). This also is as known about the revelation of the Baal Shem Tov, that in that time, the Jewish people as a whole, were in a state of fainting, and through the birth of the Baal Shem Tov, whose name was Yisroel, there was the aspect of calling the name Yisroel, in order to arouse the Jewish people from their faint etc.<sup>996</sup>

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<sup>992</sup> See Genesis 47:11

<sup>993</sup> Genesis 47:27

<sup>994</sup> See Zohar II 170b; Mechilta Beshalach 14:28; Yalkut Re’uveini, Beshalach ibid. 27.

<sup>995</sup> Ruth Rabba, Petichta 3

<sup>996</sup> See Keter Shem Tov (Kehot 5764); Hosafot, Siman 418 (p. 496 and on); Likkutei Sichot, Vol. 2, p. 516 and on.

#### 4.

Now, the essential love of the Holy One, blessed is He, for the Jewish people, which becomes pronounced through calling their names, is bound with the matter of enumeration, which is the meaning of Him enumerating them by their names. The explanation is that the matter of enumeration is also bound with the essence. For, enumeration is in a way that they all are equally enumerated. In other words, the greatest of the great is not counted as more than one, and the smallest of the small is not counted as less than one.

For example, in the enumeration of the seventy souls who came to Egypt, our forefather Yaakov, Shaul, the son of the Canaanite woman,<sup>997</sup> and Yocheved, who was born “between the walls,”<sup>998</sup> are all counted equally. This is because from the angle of the essential self of their souls they all are equal.

[This is also why before the holiday of Shavuot, the time of the giving of the Torah, we read the Torah portion of Bamidbar,<sup>999</sup> which begins with and is the matter of the enumeration of the Jewish people. This is because the revelation of the giving of the Torah stems from the essential self of the soul,<sup>1000</sup> (which is why it was necessary for there to be the number of [all] six hundred thousand [souls] at the time of the giving of the Torah).]<sup>1001</sup>

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<sup>997</sup> Genesis 46:10

<sup>998</sup> Rashi to Exodus 2:1

<sup>999</sup> “Numbers”

<sup>1000</sup> See at length in Likkutei Sichot, Vol. 4, p. 1022 and on.

<sup>1001</sup> Midrash Bereishit Rabba 70:9; Devarim Rabba 7:8; Mechilta Yitro 19:11

Moreover, the matter of enumeration is bound to the essence even more than the matter of the name. For, in the matter of enumeration there is no distinction whatsoever between those being counted. In contrast, in the matter of a name, the lack the division is solely because of the person himself, in that throughout his years he is called by the same name (as mentioned in chapter two). Nonetheless, there indeed is division between one person and his fellow, in that each individual is called by a unique name indicating his matter.

Based on the above, we can explain the difference between them. That is, the matter of enumeration indicates the level of the soul as it transcends bonding with any particular body. In this level, they all are equal and “we all have one Father.”<sup>1002</sup> In contrast, the matter of a name indicates the level of the soul as it manifests within a particular body. For, as known,<sup>1003</sup> as the soul is above, it does not have a name, and it only is upon its descent below that it receives a name.

## 5.

This then, is the meaning of [the verse], “And these are the names of the children of Israel who came to Egypt,” meaning, “He enumerated them by name, to inform us of their endearment [to Him].”

To further explain, the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, must be through the revealed

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<sup>1002</sup> See Malachi 2:10; Tanya, Likkutei Amarim, Ch. 32.

<sup>1003</sup> Likkutei Torah, Behar 41a; Balak 67c; Likkutei Sichot, Vol. 3, p. 847 and elsewhere.

powers [of the soul]. However, the granting of empowerment to the revealed powers of the soul to be able to serve *HaShem*-יהוה, blessed is He, is specifically through there being an illumination of the essential self of the soul within them. This is why it is necessary that they be informed of their endearment. That is, the endearment stemming from the essential self, which transcends revelation, should come into revelation (“to inform”), through enumerating and calling their names into revelation.

This matter is [brought about] in a way that He enumerated them by their names. In other words, it is in regard to their names, referring to the radiance of the soul in the body, that there must be the matter of enumeration (“He enumerated them”), this being the revelation of the essential self of the soul.

This is why in the matter of their being enumerated by their names, was specifically in relation to those “who were coming to Egypt.” For, the need to inform them of their endearment is for “**the names**<sup>1004</sup> of the children of Israel **who were coming to Egypt**,”<sup>1005</sup> meaning, for the sake of the

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<sup>1004</sup> Also see Maamarei Admor HaZaken, Et’halech Liozhna p. 150.

<sup>1005</sup> In regard to why it enumerates the names of the tribes (and not all seventy souls), it can be said that based on what is explained elsewhere (printed in the Hosafot to Likkutei Sichot Vol. 6, p. 304), the primary matter of the divisions amongst the Jewish people stems from the tribes, (for which reason at the splitting of the sea there were twelve divisions, and likewise the division of the land of Israel is into twelve tribes, since the matter of the splitting of the sea and the land of Israel are the particular services rendered [by each particular unique tribe]). Therefore, in each Jew, there must be the presence of his tribe. This is as known regarding the gates that were present in the Holy Temple, and the matter of the different versions of the prayer liturgy. (In regard to what it states in Torah Ohr at the beginning of the Torah portion of Va’era, that “there are people who do not have any aspect of these levels” (of the tribes), the intention is that he does not possess the aspect of **all** the tribes. In other words, this is unlike our forefathers, that the aspect of **all** three forefathers must be present in each and every Jew.) This is why it only enumerates the names of the



radiance of the soul that comes into the “Egypt-*Mitzrayim*-מצרים” of the body and animalistic soul, even including literal exile.<sup>1006</sup>

That is, through Him enumerating them by their names, meaning that even within the radiance found within Egypt, there should be an illumination of the essential self of the soul that does not come into Egypt, that [the soul] thereby has the power not to be moved by the concealments and hiddenness caused by the body and animalistic soul,<sup>1007</sup> but on the contrary, [it has the power] to fulfill its purpose of refining the body, the animalistic soul, and its portion in the world, making them into receptacles for *HaShem*’s יהוה Godliness.<sup>1008</sup>

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tribes. For, this is the **primary** matter of the division of the Jewish people. (This is like the Godly staff that Moshe had, through which the ten plagues were brought about (the matter of the exodus from **Egypt**), and the splitting of the sea, upon which there was an engraving of the names of the twelve tribes (Targum Yonatan ben Uziel to Exodus 14:21), as explained in Likkutei Sichot there.)

<sup>1006</sup> See Torah Ohr, Vayeitzei 24a that during exile it is not possible for there to be the revelation of the aspect of the forefathers, except through the tribes. See there. Based on this, we must explained the matter of “He enumerated them by their names,” that the matter of “enumeration” is the aspect of the forefathers (*Avot*) that **is present within each and every** Jew (Torah Ohr, beginning of Va’era), and the revelation of the enumeration – the aspect of the forefathers – is through “their names” – the names of the tribes. Based on this we can also understand why the enumeration also counts **all** the seventy souls, and that the enumeration of the seventy souls comes **after** the explanation of the names of the tribes. For, in all of them there must be the revelation of the aspect of the essential self of the soul (the aspect of the forefathers) and the revelation of this is through the tribes.

<sup>1007</sup> It is with the above in mind that we may understand what his honorable holiness, my father-in-law, said in the name of his father, “It is only our bodies that are in exile and are subjugated to the kingdoms, but our souls are not driven into exile etc.” (Sefer HaSichot 5687 p. 169). For, at first glance, the service of *HaShem*-יהוה, blessed is He, in fulfilling Torah and *mitzvot*, is with the body, and this being so, of what benefit is it that the soul is not exiled. The answer is that the fact that the essential self of the soul is not exiled also grants empowerment to the radiance of the soul that is within the body.

<sup>1008</sup> Also see Likkutei Sichot Vol. 3 *ibid.* p. 846

More specifically, the matter of Him counting them by their names, this being the bond between the essential self of the soul (the matter of enumeration) and the radiance of the soul that is in the body (the matter of the name), is both during their lifetimes and after their deaths.

In other words, just as for the power that is in the radiance of the soul to fulfill its purpose while it is in the body, during their lives, it is necessary for there to be a radiance of the essential self of the soul (“He enumerated them”), the same is true in the reverse, that through the essential self of the soul giving empowerment to the radiance of the soul to fulfill its purpose while in this world, after the radiance of the soul fulfills its purpose, upon their deaths, it then returns and “He enumerates them” (by their names).

That is, the radiance of the soul affects the ascent of the essential self of the soul. For, as known,<sup>1009</sup> the ascent brought about in the soul through its descent to below, is not just in the radiance of the soul. Rather, through the service of *HaShem*-יהוה, blessed is He, of the radiance of the soul that is in the body (on account of its bond to the essential self of the soul, to the point that in the radiance there is a bond with the entire essence),<sup>1010</sup> there is caused to also be the ascent of the essential self of the soul.

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<sup>1009</sup> See the discourse entitled “*Zeh HaYom*” 5709 end of Ch. 2 and on (Sefer HaMaamarim 5709 p. 3 and on).

<sup>1010</sup> See the discourse entitled “*As Yashiv*” 5700 Ch. 2-3 (Sefer HaMaamarim 5700 p. 61 and on); “*K’Migdal Dovid*” 5705 Ch. 2 (Sefer HaMaamarim 5705 p. 121 and on); “*Vayechulu*” 5729 (Sefer HaMaamarim 5729 p. 48 and on).

# Discourse 21

*“Va’era el Avraham... -  
I appeared to Avraham...”*

Delivered on Shabbat Parshat Va’era,  
28<sup>th</sup> of Tevet, Shabbat Mevarchim Shvat, 5725  
By the grace of *HaShem*, blessed is He,

## 1.

The verse states,<sup>1011</sup> “I appeared to Avraham, to Yitzchak, and to Yaakov as the Self-Sufficient God-*E”l Shaddai*-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 from under the burdens of Egypt etc.” The Torah then continues with the command to Moshe,<sup>1012</sup> “Come speak to Pharaoh, king of Egypt, that he send the children of Israel from his land.” Then, after interrupting the matter with [the words],<sup>1013</sup> “These were the heads of their fathers’ houses,” in order to teach us how Moshe and Aharon were born and to whom they were related,<sup>1014</sup> the Torah returns to the matter of Moshe’s words to Pharaoh to take the children of Israel out of

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<sup>1011</sup> Exodus 6:3-6

<sup>1012</sup> Exodus 6:11

<sup>1013</sup> Exodus 6:14

<sup>1014</sup> Rashi to Exodus 6:14 *ibid.*

Egypt,<sup>1015</sup> and concludes,<sup>1016</sup> “Moshe was eighty years old and Aharon was eighty-three years old when they spoke to Pharaoh.”

Now, we must understand what relevance there is in the familial lineage of Moshe and Aharon to the exodus from Egypt, for which reason it was prefaced in the verses. We also must understand what relevance there is to the exodus from Egypt that Moshe and Aharon were specifically in their eighties.

## 2.

Now, we should add to the question about the verse, “Moshe was eighty years old etc.” For, at first glance, in addition to the fact that we must understand why the Torah emphasizes this, in addition, based on the calculation, Moshe was not yet eighty years old, but was only entering into his eightieth year.<sup>1017</sup>

[That is, the Jewish people were in the desert for forty complete years (being that they came up from the Jordan river on the 10<sup>th</sup> of Nissan,<sup>1018</sup> then offered the Passover (Pesach) sacrifice,<sup>1019</sup> and subsequently performed the waving of the Omer offering, so that they could eat the new grain of the Land).<sup>1020</sup> Thus, since Moshe lived a complete one-hundred

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<sup>1015</sup> Exodus 6:29

<sup>1016</sup> Exodus 7:7

<sup>1017</sup> Also see Likkutei Sichot, Vol. 20, p. 26, note 15.

<sup>1018</sup> Joshua 4:19

<sup>1019</sup> Joshua 5:10

<sup>1020</sup> Joshua 5:11 and Rashi there

and twenty years,<sup>1021</sup> we find that Moshe was slightly older (from the 7<sup>th</sup> of Adar until the 15<sup>th</sup> of Nissan) than eighty complete years.

In contrast, at the time that Moshe stood before Pharaoh, before the plagues, this was approximately one year before [the actual exodus], (as it states in the Mishnah in Eduyot,<sup>1022</sup> that the judgment of the Egyptians [continued] for twelve months,<sup>1023</sup> meaning, nine months for the nine plagues. This excludes the plague of the firstborns which took place in a single moment “at midnight,”<sup>1024</sup> as even the warning about it was given when he stood before Pharaoh at the conclusion of the plague of darkness.<sup>1025</sup> Thus, each of the nine plagues took place over the course of one quarter of the month, and the other three quarters he admonished and warned them.<sup>1026</sup>

Then there were another three months during which Moshe was concealed, as it states in Midrash<sup>1027</sup> on the verse,<sup>1028</sup> “My beloved is like a gazelle,” that, “Just as the gazelle appears and is then concealed, so likewise the first redeemer appeared and was then concealed.”] Yet, even so, the Torah emphasizes that Moshe was eighty years old.

[To explain, based on the words of the commentators,<sup>1029</sup> the intention of the Torah is to extol the wondrous greatness of Moshe and Aharon, that although they

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<sup>1021</sup> Deuteronomy 31:1 and Rashi there

<sup>1022</sup> Mishnah Eduyot 2:10

<sup>1023</sup> See Tiferet Yisroel there.

<sup>1024</sup> Exodus 12:29; Also see Rashi and Mechilta to Exodus 12:12

<sup>1025</sup> Rashi to Exodus 11:4

<sup>1026</sup> Rashi to Exodus 7:25

<sup>1027</sup> Midrash Bamidbar Rabba 11:2; Shir HaShirim Rabba 2:9 [3]

<sup>1028</sup> Song of Songs 2:9

<sup>1029</sup> See Sforno to Exodus 7:7

were elderly, in their eighties, they nevertheless bothered themselves to rise early and rush to go to Pharaoh etc., for the sake of benefiting the Jewish people etc. (This too is an instruction for every Jew, as to the extent that one must endeavor for the sake of the well-being of his fellow etc., and that one should not say to himself that he is elderly, and it that is not in keeping with his dignity<sup>1030</sup> etc.)

Nevertheless, according to the simple understanding of the verses, we find that even when Moshe was one-hundred and twenty years old, “his eye had not dimmed and his vigor had not diminished.”<sup>1031</sup> Thus, if this is what is stated about the end of his life, after all the occurrences he had undergone etc., including and especially after the giving of the Torah, being that “the Torah weakens a person’s strength,”<sup>1032</sup> how much more is it so when he stood before Pharaoh before to the exodus from Egypt and before to the giving of the Torah, when he was in full strength and full health etc. This being so, it is not such a great novelty that he endeavored etc., for the sake of the well-being of the Jewish people.]

### 3.

However, the explanation is as the Tzemach Tzeddek stated in Ohr HaTorah,<sup>1033</sup> citing the words of the Panim Yafot,<sup>1034</sup> that the reason the Torah began with the order of their

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<sup>1030</sup> See Talmud Bavli, Bava Metziya 30b

<sup>1031</sup> Deuteronomy 34:7

<sup>1032</sup> See Talmud Bavli, Sanhedrin 26b

<sup>1033</sup> Ohr HaTorah, Va’era p. 227

<sup>1034</sup> Panim Yafot to Exodus 6:26

familial lineage, is to explain that Moshe and Aharon were the seventh generation from Avraham, and “all sevens are beloved etc.”<sup>1035</sup>

He continues to explain that this is also the meaning of the verse, “I appeared to Avraham... as the Self-Sufficient God-*E”l Shaddai*-א”ל שדי,” which is similar to “He told His world ‘enough-*Dai*-די,”<sup>1036</sup> from which we see that this is the aspect that illuminated during the six days of creation.

Likewise, our sages, of blessed memory, stated<sup>1037</sup> [about the word],<sup>1038</sup> “When they were created-*b’Heebaram*-בהבראם” – “With Avraham-אברהם,” this being the matter [expressed in the verse],<sup>1039</sup> “The world is built of Kindness-*Chessed*.” However, “with My Name *HaShem*-יהו”ה,” refers to the aspect of Shabbat, which transcends the six days of creation, [as the verse states],<sup>1040</sup> “Shabbat [is] for *HaShem*-יהו”ה,” and “I did not make Myself known through them,” this being the aspect that was revealed to Moshe. This being so, this is the matter of “all sevens are beloved,” in that it is like the endearment of Shabbat over and above the six days of creation.

The Tzemach Tzedek continues<sup>1041</sup> and brings the statement in Panim Yafot,<sup>1042</sup> that the matter of Moshe being eighty years old etc., is connected to the verse,<sup>1043</sup> “The days of our years [among them are seventy years], and if with might

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<sup>1035</sup> Midrash Vayikra Rabba 29:11

<sup>1036</sup> Talmud Bavli, Chagigah 12a; Also see Midrash Bereishit Rabba 5:8; 46:3

<sup>1037</sup> Midrash Bereishit Rabba 12:9; Zohar I 86b, 154b

<sup>1038</sup> Genesis 2:4

<sup>1039</sup> Psalms 89:3

<sup>1040</sup> Leviticus 25:1

<sup>1041</sup> Ohr HaTorah ibid. p. 228

<sup>1042</sup> Panim Yafot to Exodus 6:26

<sup>1043</sup> Psalms 90:10

(*Gevurah*), eighty years.” In other words, the matter of eighty years is the matter of the powers of might (*Gevurot*).

He explains that the matter of seventy years is drawn from the seven Supernal emotive qualities (*Midot*), each of which includes ten [*Sefirot*] etc. However, the matter of eighty years is drawn from the Eighth Crown, which is Understanding-*Binah*,<sup>1044</sup> and about Understanding-*Binah* the verse states,<sup>1045</sup> “I am Understanding-*Binah*, with me is Might-*Gevurah*,” and as known, the revelation of the Ancient One-*Atik* is in Understanding-*Binah*.<sup>1046</sup>

This is likewise the meaning of the statement in various places in *Zohar*,<sup>1047</sup> that the exodus from Egypt was drawn from “the side of the Jubilee (*Yovel*),” referring to Understanding-*Binah*.<sup>1048</sup> This is why the exodus from Egypt is mentioned fifty times in the Torah, corresponding to the fifty gates of Understanding (*Nun Shaarei Binah*).<sup>1049</sup> Thus, this is why Moshe and Aharon needed to be in their eighties, since there then is an illumination of the aspect of the Supernal Might-*Gevurah* etc.

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<sup>1044</sup> As stated in *Zohar* I (Vayechi) 217b (see *Ohr HaTorah* *ibid.*)

<sup>1045</sup> Proverbs 8:14

<sup>1046</sup> See *Zohar* III 178b; *Torah Ohr*, *Lech Lecha* 11b; Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, end of Ch. 40 and the notes and citations there.

<sup>1047</sup> *Zohar* I 21b; *Zohar* II 43b and elsewhere

<sup>1048</sup> See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Two (*Yesod*), Gate Eight (*Binah*)

<sup>1049</sup> See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Eight (*Binah*); *Pardes Rimonim*, *Shaar* 13, Ch. 1; *Zohar* III (Va’etchanan) p. 262 (see *Ohr HaTorah* *ibid.*)



#### 4.

With the above in mind, we can understand that both the order of the familial lineage of Moshe, as well as the fact that he was eighty years old, are pertinent to the matter of the exodus from Egypt. For, the general matter of the exodus from Egypt (*Mitzrayim*-מצרים) is the matter of departing from constraints (*Meitzarim*-מיצרים) and limitations. (This also includes the constraints (*Meitzarim*-מיצרים) and limitations (“Egypt-*Mitzrayim*-מצרים”) of the side of holiness, from which there is a chaining down of Egypt (*Mitzrayim*-מצרים) in the literal sense, to the point of the exile in Egypt etc.)

For this to occur, there must be a lofty revelation that transcends the limitations of the world etc. This is why the redemption was specifically brought about through Moshe, since he is the seventh generation from Avraham, and “all sevens are beloved.” In other words, the revelation of the Name *HaShem* יהו"ה was through Moshe, this being the aspect of Shabbat, which transcends the six days of creation.

This is likewise why [the Torah tells us that] Moshe was eighty years old, this being the matter of the level of Understanding-*Binah*, which transcends the seven days of construct. The explanation is that the aspect of Understanding-*Binah* has two matters (even though sometimes no distinction is made between them) these being *Tevunah* and *Binah*.<sup>1050</sup>

The [level of understanding-*Binah* called] *Tevunah*-תבונה is the matter of intellect as it relates to practical

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<sup>1050</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2-3; Also see Derech Mitzvotcha 126b and elsewhere.

application. In contrast [the level of Understanding-*Binah*] called *Binah*-בִּינָה is the matter of intellect as it is, in and of itself. For example, in studying [the Mishnah],<sup>1051</sup> “If two people are holding onto a garment,” in the aspect of *Tevunah* one’s mind is focused on the garment etc., which is not so of *Binah*, in which his mind is focused on the intellectual matter itself, to the point of even [understanding] how the matter is Above. [For, this is the primary matter of Torah, that it is the Torah of the Holy One, blessed is He.

This is as we recite in the blessings of Torah, (which must be said before studying it, as known about the matter of “recite a blessing on the Torah before [studying it]”)<sup>1052</sup> that, “He has given us **His** Torah.”] There it is not discussing physical things etc. [However, it is self-understood, that there certainly must also be the study of its practical application, being that “Torah study is greater since it leads to action.”<sup>1053</sup> Nonetheless, even so, the primary matter of Torah transcends the world etc.]

This likewise is the reason why the teaching of our sages, of blessed memory,<sup>1054</sup> regarding the ten things with which the Holy One, blessed is He, created His world, mentions the matter of *Tevunah* [understanding], but does not mention the matter of *Binah* [understanding]. For, *Tevunah* [understanding] relates to the world, and it is only the [level] of

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<sup>1051</sup> Mishnah Bava Metziya 1:1

<sup>1052</sup> See Talmud Bavli, Bava Metziya 85b; Nedarim 81a and Rabbeinu Nissim there; Bayit Chaddash (Ba”Ch) to Tur, Orach Chayim 47; Also see Likkutei Torah, Re’eh 29a.

<sup>1053</sup> Talmud Bavli, Kiddushin 40b

<sup>1054</sup> Talmud Bavli, Chagigah 12a

*Binah* [understanding] that transcends the world. This then, is the level of eighty years, in which [state] Moshe was when he stood before Pharaoh, and through which the matter of the redemption was possible.

5.

Now, even though the matter of the redemption from Egypt needed to be specifically through Moshe, and in this itself, it had to stem from the level of Moshe as he specifically was eighty years old, nevertheless, there also had to be the granting of empowerment from the aspect of the forefathers.

It is in regard to this that Rashi comments at the beginning of the Torah portion, on the verse,<sup>1055</sup> “He said to him, ‘I am *HaShem*-יהוה-ה’,” that, “It is not for naught that I have sent you, but to fulfill the promise that I have made to the first patriarchs.” This is to such an extent that we find that the matter of the redemption is bound to the birth of our forefathers. This is as stated in Talmud,<sup>1056</sup> “The forefathers were born in Nissan,” [as it states,<sup>1057</sup> “In the four hundred and eightieth year after the children of Israel’s exodus from the land of Egypt – in the fourth year in the month of *Ziv*-זיו, which is the second month,” [meaning],<sup>1058</sup> “In the month in which the radiant ones of the world (*Zivtanei Olam*-עולמי זיותני)”] etc., “and in the month of Nissan they are destined to be redeemed.” In other

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<sup>1055</sup> Exodus 6:2

<sup>1056</sup> Talmud Bavli, Rosh HaShanah 11a

<sup>1057</sup> Kings I 6:1

<sup>1058</sup> Talmud Bavli, Rosh HaShanah 11a *ibid.*

words, this is because the greatness of our forefathers is much greater.

This is as stated in Midrash<sup>1059</sup> on the verse,<sup>1060</sup> “I appeared to Avraham,” that “the Holy One, blessed is He, said to Moshe, ‘Alas for those who are lost and are not present. I revealed Myself many times to Avraham, Yitzchak and Yaakov... yet they did not question My ways etc.’” This is to such an extent that (in regard to our forefathers), the Holy One, blessed is He, said to Moshe,<sup>1061</sup> “Do not stand in the place of the great.”

Moreover, even when it comes to the level of Moshe, that he was the seventh generation from Avraham and “all sevens are beloved,” the emphasis is on the greatness of Avraham, since the greatness of the seventh is that he is the seventh from the first. This being so, even in this itself, the primary matter is the first.<sup>1062</sup>

## 6.

This may be understood by prefacing with an explanation of the precise wording of Rashi, “(to fulfill the promise which I have made) to the first patriarchs.” At first glance, it is not understood why it was necessary to add the word, “to the first (patriarchs) (*Rishonim*-ראשונים).” For, only Avraham, Yitzchak, and Yaakov are called “patriarchs-*Avot-*

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<sup>1059</sup> Midrash Shemot Rabba 6:4; Rashi to Exodus 6:9

<sup>1060</sup> Exodus 6:3

<sup>1061</sup> Midrash Devarim Rabba 2:7

<sup>1062</sup> See Sefer HaMaamarim 5700 p. 29.

אבות,” as in the teaching of our sages, of blessed memory,<sup>1063</sup> “One may only call three people ‘patriarchs-*Avot*-אבות.”

This may be explained based on what is known, that the word “first-*Rishon*-ראשון” refers to the Crown-*Keter*,<sup>1064</sup> and it is in this regard that they are called “the first patriarchs (*Avot HaRishonim*-אבות הראשונים).” For, the matter of the patriarchs (*Avot*) are the emotions (*Midot*) (of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*),<sup>1065</sup> and the root of the emotions (*Midot*) is in the Crown-*Keter*.<sup>1066</sup>

The explanation is that from the perspective of the level of the forefathers as they relate to the emotions (*Midot*) of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, there are particular matters in the service of *HaShem*-יהו"ה, blessed is He, in which the forefathers differed from one another.

For, example, Avraham’s form of serving *HaShem*-יהו"ה, blessed is He, was in welcoming guests, whereas Yitzchak’s service of Him was in the digging of wells, and Yaakov’s service of Him was in the matter of the sticks etc. However, there is an even loftier matter present that our forefathers possessed because of their root in the aspect of the Crown-*Keter*, and this is why they are called “the first patriarchs (*Avot HaRishonim*-אבות הראשונים),” this being a matter that transcends the division of particulars etc.

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<sup>1063</sup> Talmud Bavli, Brachot 16b

<sup>1064</sup> Sefer HaMaamarim 5565 p. 253; *Hemshech* 5672 Vol. 3, p. 1,213 and elsewhere.

<sup>1065</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

<sup>1066</sup> Ohr HaTorah, Va’era p. 133; Sefer HaMaamarim 5679 p. 195; 5684 p. 194.

It is about this aspect that Moshe was told, “Do not stand in the place of the great (*Gedolim*-גדולים).” In other words, this refers to the emotions (*Midot*) (which is the level of the forefathers (*Avot*)) as they are in their greatness (“*Gedolim*-גדולים”), meaning, in their root and source in the aspect of the Crown-*Keter*, where they transcend the aspect of Wisdom-*Chochmah* (which is the level of Moshe).

This then, is the meaning of what the Holy One, blessed is He, told Moshe, that his mission is to take the children of Israel out of Egypt in order “to fulfill the promise that I made to the first patriarchs (*Avot HaRishonim*-אבות הראשונים).” In other words, the matter of the redemption from Egypt is bound to the level of the forefathers (*Avot*) as they are in their root, in the aspect of the Crown-*Keter*, (“the first-*Rishonim*-ראשונים”) which transcends division, this being the matter of the formation of the covenant and oath etc., which transcends reason and intellect.

This likewise is why the redemption from Egypt was in the month of Nissan, in which the forefathers were born. However, we first must preface with an explanation of the superiority of the day of birth,<sup>1067</sup> over and above even the day of passing. For, even though our sages, of blessed memory, stated,<sup>1068</sup> “Do not trust in yourself until the day of your death,” from which it is understood that there is an element of superiority to the day of one’s passing, upon the conclusion of one’s service of *HaShem*-יהו"ה, blessed is He, in comparison to

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<sup>1067</sup> It should be pointed out that the day that this discourse was said – the 28<sup>th</sup> of Tevet – is the eighty-fifth birthday of the mother of the Rebbe Shlita, Rebbetzin Chanah, peace be upon her.

<sup>1068</sup> Mishnah Avot 2:4

the day of his birth, at which time it is not known how he will serve *HaShem*-יהו"ה in actuality etc., on the converse, we also find an element of superiority to the day of one's birth, over the day of one's passing.

This is as stated in Talmud,<sup>1069</sup> about Haman, that "When the lottery fell out in the month of Adar, he was very joyous and said to himself, 'The lot has fallen for me in the month that Moshe died,' but he did not know that [not only did Moshe] die on the seventh of Adar, but he also was born on the seventh of Adar." Rashi comments on this stating, "The birth is worthy to atone for the death," (even though seemingly the death comes after the birth and nullifies it, and not the other way around).<sup>1070</sup>

[The explanation is] that the element of superiority of the day of passing is bound to service of *HaShem*-יהו"ה, blessed is He, in actuality, which is performed by the body according to reason and intellect, and in a way of division into particulars etc. In contrast, the element of superiority of the day of birth is bound to the revelation of the soul itself (even before actual service of *HaShem*-יהו"ה, blessed is He, is rendered through the body), meaning, as it transcends reason and intellect and transcends division into particulars etc. (Moreover, included within it, in a concealed way, is also the element of superiority of actual service of *HaShem*-יהו"ה, blessed is He, as it stems from the body, which will be rendered through his toil throughout all the days of his life.)

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<sup>1069</sup> Talmud Bavli, Megillah 13b

<sup>1070</sup> See at length at the beginning of Likkutei Sichot Vol. 26.

7.

However, the explanation is that both are true. That is, for there to be the matter of the redemption from Egypt, it is necessary for there to be the granting of empowerment from the level of “the first patriarchs (*Avot HaRishonim*-אבות הראשונים),” as they are in their root in the aspect of the Crown-*Keter*. This is what is drawn down in the month of Nissan, during which our forefathers were born. Together with this, it also is necessary for there to be service of *HaShem*-יהו"ה, blessed is He, in actuality, stemming from the body, and with division into particulars etc., with the power of Moshe, for whom there was the revelation of the Name *HaShem*-יהו"ה, which transcends the world, and when he was eighty years old, at which time he reached the level of Understanding-*Binah* that transcends the seven days of construct, (higher than the level of the forefathers as they are the aspect of the emotions (*Midot*), which relate to the world). Nevertheless, that service of *HaShem*-יהו"ה, blessed is He, must itself be imbued with the aspect of the essence that transcends division etc.

8.

Now, we can connect this with the day of the Hilulah of the Alter Rebbe, which is the 24<sup>th</sup> of Tevet, and which on many years falls out on the week of the Torah portion of Va'era.<sup>1071</sup> That is, in addition to all the particular matters in his service of *HaShem*-יהו"ה, blessed is He, as a general soul and also as a new

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<sup>1071</sup> Also see Likkutei Sichot, Vol. 6 p. 40 and on; Vol. 16 p. 56.



soul,<sup>1072</sup> and that it was by his hand that there began to be the revelation and spreading forth of the teachings of ChaBa”D<sup>1073</sup> Chassidus etc., he also had a loftier matter, which transcends the division of particulars etc.

This refers to the fact that he had the matter [indicated by the verse],<sup>1074</sup> “Who have I in the heavens [but You], and but for You, I desire nothing on earth.” This is as he was heard to say when in a state of adhesion (*Dveikut*) to *HaShem*-יהו”ה, blessed is He,<sup>1075</sup> “I want nothing at all! I do not want Your Garden of Eden (*Gan Eden*)! I do not want Your Coming World (*Olam HaBa*)! I want nothing but You alone!”

This is a matter that transcends division of particulars etc., (and even transcends love of *HaShem*-יהו”ה, blessed is He, with delight in Him (*Ahavah b’Taanugim*), which still is a state in which “there is one who loves etc.”).<sup>1076</sup> This is akin to the matter of “the first patriarchs (*Avot HaRishonim*-אבות הראשונים).”

Moreover, in the teachings of ChaBa”D<sup>1077</sup> Chassidus there is emphasis for the need that one’s toil in serving *HaShem*-יהו”ה, blessed is He, must specifically stem from his own strength [and effort]. This is as known about the difference

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<sup>1072</sup> See Sefer HaSichot 5706 p. 22

<sup>1073</sup> An acronym for Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

<sup>1074</sup> Psalms 73:25

<sup>1075</sup> Mentioned in Shoresht Mitzvat HaTefillah, Ch. 40 (Sefer HaMitzvot of the Tzemach Tzedek 138a, copied in HaYom Yom [entry] for the 18<sup>th</sup> of Kislev).

<sup>1076</sup> See Torah Ohr, 114d; Biurei HaZohar of the Mittler Rebbe 81a and on, and elsewhere.

<sup>1077</sup> An acronym for the intellectual *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

between ChaBa”D Chassidus and ChaGa”T<sup>1078</sup> Chassidus etc.<sup>1079</sup> This is similar to what was explained before (in chapters six and seven), that in addition to the superiority of the month of Nissan, due to the birth of the forefathers, there also must be actual service of *HaShem*-יהו"ה, blessed is He, through toiling throughout the days of one's life, which “among them are seventy years, and if with might (*Gevurah*), eighty years.”

9.

Now, all this also relates to the matter of the exodus from Egypt which takes place every single day. This is as our sages, of blessed memory, taught,<sup>1080</sup> “In each and every generation, and on each and every day, a person is obligated to view himself as though he has departed from Egypt (*Mitzrayim*-מצרים) this very day.”

This matter is brought about through reciting the *Shema*, the matter of which is self-sacrifice (*Mesirat Nefesh*) that transcends limitation, in a way that is drawn down and imbued throughout the entire day, (such that the *Shema* recital of the morning effects the entire day, and the *Shema* recital of the night effects the entire night).

Therefore, even when the order of one's service of *HaShem*-יהו"ה, blessed is He, is like the view of Rabbi

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<sup>1078</sup> An acronym for the emotional *Sefirot* of Kindness-*Chessed*, Might-*Gevuraah*, and Splendor-*Tiferet*.

<sup>1079</sup> See Likkutei Dibburim, Vol. 2, p. 141b; Likkutei Sichot Vol. 2, p. 475, p. 500.

<sup>1080</sup> Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b; Tanya, Likkutei Amarim, Ch. 47

Yishmael, that one must [fulfill the verse],<sup>1081</sup> “And you shall gather your grain etc.,” and “assume in their regard the way of the world,”<sup>1082</sup> and as in the words of the Talmud,<sup>1083</sup> “Many have acted in accordance with the view of Rabbi Yishmael and were successful, (whereas many have acted in accordance with the view of Rabbi Shimon Bar Yochai and were unsuccessful),” which is because “we do not rely on a miracle,”<sup>1084</sup> not only is it the case that he establishes fixed times for the study of Torah, but beyond this, his study of Torah is in a way that transcends limitations (in that he does not look at the clock etc.) as we learn from the way that Rabbi Yishmael himself studied. This matter is brought about through the aspect of Moshe that is within each and every Jew,<sup>1085</sup> that speaks to the aspect of Pharaoh within him and has an effect upon him etc.,<sup>1086</sup> to the point that the slavery is nullified, and he leaves exile into redemption etc.

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<sup>1081</sup> Deuteronomy 11:14

<sup>1082</sup> That is, engagement in earning a livelihood. Talmud Bavli, Brachot 35b

<sup>1083</sup> Talmud Bavli, Brachot 35b *ibid.*

<sup>1084</sup> See Talmud Bavli, Shabbat 32a; Pesachim 64b; Zohar I 111b, 112b and elsewhere.

<sup>1085</sup> See Tanya, Likkutei Amarim, Ch. 42

<sup>1086</sup> There is a small portion of the discourse missing here.



## Discourse 22

“*Lehavin... SheHaOtiyot... -  
To better understand... that the letters...*”

Delivered on Shabbat Parshat Bo,  
6<sup>th</sup> of Shvat, 5725  
By the grace of *HaShem*, blessed is He,

1.

To better understand<sup>1087</sup> why it sometimes states that the letters (*Otiyot*-אותיות) of the Torah are on a loftier level than the content being discussed, and it sometimes states the opposite, that the content being discussed is on a loftier level than the letters (*Otiyot*-אותיות), in that they only are vessels (*Keilim*).

The explanation is that both are true. This may be understood based on what it states in *Etz Chayim*<sup>1088</sup> in regard to the matter of the skull, which is over the brain, that the bone of the skull (*Gulgolet*-גלגלת) is what covers over the brain (*Mo'ach*-מוח), this being the aspect of the Crown-*Keter*. Now, at first glance, this seems questionable, being that the bone of the skull is just an inanimate physical object, whereas the brain in the skull has spiritual vitality within it. For, as known about the matter of [animals] which are rendered unfit [for

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<sup>1087</sup> The Rebbe Shlita said that this discourse is from one of the booklets [of manuscripts] that was recently released from captivity, (and was subsequently printed in *Maamaarei Admor HaZaken, HaKetzarim* p. 559).

<sup>1088</sup> See *Etz Chayim, Shaar 23 (Shaar Mochin d'Tzelem)*, Ch. 1; See *Likkutei Torah, Nitzavim 49c*

consumption] (*Treifot*), a puncture in the [membrane of the] brain renders it unfit, even if it is the slightest size,<sup>1089</sup> whereas a puncture in the bone of the skull only renders it unfit if the size of a *sela* is missing.<sup>1090</sup> This being so, how does it apply that the bone of the skull is the aspect of the Crown-*Keter*, and is even loftier in level than the brain?

However, the explanation is that the bone of the skull is rooted in the aspect of the Crown-*Keter*, which transcends Wisdom-*Chochmah*, but because of its greatness, cannot descend and manifest inwardly (*b'Pnimityut*), but remains encompassing (*Makif*) over the brain. That which is drawn into the vessel (*Kli*) is only the lowest aspect of the Crown-*Keter*, the aspect of Action (*Asiyah*) of the Crown-*Keter*, which is the bone of the skull. In contrast, this is not so of the aspect of Wisdom-*Chochmah*, for since it is not as lofty in level, it therefore can descend and manifest in the brain of the head.

We thus find that even though the bone of the skull is an inanimate physical object, whereas the brain has spiritual vitality within it, nonetheless, the bone of the skull is greater than the brain, being that it is rooted in the aspect of the Crown-*Keter*, which transcends Wisdom-*Chochmah*.

The same is so in regard to the matter of the letters (*Otiyot*-אותיות) and the content within them. That is, even though the letters (*Otiyot*-אותיות) are only vessels (*Keilim*) for the content, nonetheless, their root is in the aspect of the Crown-

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<sup>1089</sup> See Mishneh Torah, Hilchot Shechitah 6:1

<sup>1090</sup> See Mishneh Torah, Hilchot Shechitah 10:5

*Keter*, which transcends Wisdom-*Chochmah*.<sup>1091</sup> Only that because of the great elevation of the level of the Crown-*Keter*, they cannot manifest inwardly (*b'Pnimityut*) in the vessels (*Keilim*). That which comes into the vessels (*Keilim*) is only the externality of the Crown-*Keter*, this being the matter of the letters (*Otiyot*-אותיות). In contrast, when it comes to the aspect of Wisdom-*Chochmah*, the level of which is not as great, it indeed can manifest inwardly (*b'Pnimityut*) and come into understanding and comprehension etc.

This is likewise so of the difference between Torah and *mitzvot*<sup>1092</sup> etc.<sup>1093</sup>

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<sup>1091</sup> See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Foundations, Vol. 2 & 3, The Letters of Creation, Parts 1 & 2, and Vol. 4, The Vowels of Creation.

<sup>1092</sup> See Likkutei Torah, Shir HaShirim 22d

<sup>1093</sup> The conclusion of this discourse is missing.





## Discourse 23

“*Bati LeGani... -  
I have come to My garden...*”

Delivered on the 10<sup>th</sup> of Shvat, 5725  
By the grace of *HaShem*, blessed is He,

### 1.

The<sup>1094</sup> verse states,<sup>1095</sup> “I have come to My garden, My sister My bride.” The Rebbe, whose Hilulah we are celebrating, brings the teaching of the Midrash [that states],<sup>1096</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,<sup>1097</sup> in that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lower worlds.

Afterwards, through the sin of the tree of the knowledge of good and evil, Adam caused the withdrawal of the *Shechinah* from the earth to the firmament. Subsequently, in the following generations in which they transgressed the commandment of *HaShem*-יהו"ה, the *Shechinah* withdrew from firmament to firmament until the seventh firmament.

Afterwards, righteous *Tzaddikim* came, the forefathers of the world, and they drew the *Shechinah* down from the

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<sup>1094</sup> This discourse is **primarily** based on the fifteenth chapter of *Hemshech* “*Bati LeGani*” 5710.

<sup>1095</sup> Song of Songs 5:1

<sup>1096</sup> Midrash Shir HaShirim Rabba to Song of Songs 5:1

<sup>1097</sup> See Midrash Bereishit Rabba 19:7

seventh firmament, until the seventh [generation] came, this being our teacher Moshe, and “all sevens are beloved,”<sup>1098</sup> and he drew it down from the firmament to the earth. For, this was *HaShem*’s יהו"ה Supernal intent, that the *Shechinah* should return to be in the lower world, to “the place where I primarily was at first.”

This also is the meaning of the verse,<sup>1099</sup> “The righteous shall [inherit the earth], and dwell (ו'ישכנוו *Yishkenu*) upon it forever.” That is, the matter and toil of the righteous (*Tzaddikim*) and “Your people are all righteous (*Tzaddikim*),”<sup>1100</sup> is to make a dwelling place for the Holy One, blessed is He, in the lower worlds. For, through their toil in serving *HaShem* יהו"ה, blessed is He, with the restraint (*Itkafiya*), and transformation (*It'hapcha*) of the side opposite holiness, they cause the glory of the Holy One, blessed is He, to be elevated (*Istalek*) in all the worlds.<sup>1101</sup>

That is, they cause the illumination and revelation of the light of *HaShem* יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). This is the meaning of “the glory of the Holy One, blessed is He,” which is “in all the worlds,” equally. That is, this refers to the light of *HaShem* יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) and illuminates in all worlds equally, in a way of “elevation” (*Estalek*-לק-אסתלק).<sup>1102</sup>

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<sup>1098</sup> Midrash Vayikra Rabba 29:11

<sup>1099</sup> Psalms 37:29

<sup>1100</sup> Isaiah 60:21; Mishnah Sanhedrin 10:1

<sup>1101</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>1102</sup> See Torah Ohr, Vayakhel ibid.

This likewise is the meaning of the verse,<sup>1103</sup> “They shall build a Sanctuary for Me, and I will dwell within them (*v’Shachanti b’Tocham*-בתוכם),” meaning, within the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*) and also “within **them-b’Tocham**-בתוכם,” meaning, within each and every Jew.<sup>1104</sup> For, it is they who draw down (*Mashkeeneem*-משכינים) His Indwelling Presence, blessed is He, the *Shechinah*, to below, this being the matter [expressed in the words], “and dwell (*v’Yishkenu*-וישכנו) upon it forever.”

He continues to explain<sup>1105</sup> that the primary way of serving *HaShem*-יהו"ה, blessed is He, in the Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*) (the substance of which is to affect the matter of “I shall dwell”) is through the matter of the sacrificial offerings (*Korbanot*) (and the incense-*Ketoret*).<sup>1106</sup> Their matter is as in the teaching,<sup>1107</sup> “The mystery of the sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*).” Afterwards, there is caused to be the matter [expressed in the teaching],<sup>1108</sup> “It brings satisfaction of spirit before Me that I spoke and My will was done,” this being the matter of drawing down to below.

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<sup>1103</sup> Exodus 25:8

<sup>1104</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.

<sup>1105</sup> In chapter two (of the aforementioned discourse) and on.

<sup>1106</sup> See the beginning of chapter three (of the aforementioned discourse).

<sup>1107</sup> See Zohar II 239a; Zohar III 26b

<sup>1108</sup> Torat Kohanim and Rashi to Leviticus 1:9; Sifri and Rashi to Numbers

This is also why the Tabernacle (*Mishkan*) was made of acacia wood (*Atzei Sheeteem*-שטיים-עצי), as the verse states,<sup>1109</sup> “And you shall make the boards for the Tabernacle of acacia-wood (*Shitim*-שטיים) standing up.” This is because “acacia wood-*Sheeteem*-שטיים” is a word that denotes “folly-*Shtut*-שטות,” (as stated in Midrash).<sup>1110</sup> In other words, it is necessary to transform worldly folly (*Shtut*-שטות) and make it into boards for the Tabernacle (*Mishkan*).

This is also emphasized in the word for “board-*Keresh*-קרש,” which shares the same letters as “falsehood-*Sheker*-שקר,” (as explained at length in the continuation of the discourse regarding the significance of these letters, both as to what they hint at Above, as well as in man’s service of *HaShem*-יהו"ה, blessed is He, below). In other words, from the falsehood (*Sheker*-שקר) of the world we make the boards (*Kerashim*-קרשים) of the Tabernacle (*Mishkan*), and in a way that they are called “standing-*Omdeem*-עומדים.” This is like the matter of pillars (*Amudim*-עמודים) which connect that which is Above to that which is below, and that which is below to that which is Above, to the point that they become one.

All this comes about through serving *HaShem*-יהו"ה, blessed is He, in a way of “holy folly” (*Shtut d’Kedushaah*), this being service of Him that transcends reason and intellect. This service is rendered by the Jewish people, who are called “the Legions of *HaShem*-*Tzivot HaShem*-צבאות יהו"ה.”<sup>1111</sup>

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<sup>1109</sup> Exodus 26:15

<sup>1110</sup> Sifri to Numbers 25:1; Bamidbar Rabba 20:22; Tanchuma Balak 16.

<sup>1111</sup> Exodus 12:41

He continues to explain on a deeper level<sup>1112</sup> why the Jewish people are called “the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות.” For, the matter of an “army-*Tzava*-צבא” is that through them it is possible to go out to war and be victorious in it. As we see with earthly kings, that the matter of victory affects the king to such a great degree, to the point that all his treasuries, both what he himself amassed, as well as what his forefathers amassed, which are so precious that he never displays them, and certainly does he not use them, yet when it comes to being victorious in the war, the king opens his treasuries and squanders them. That is, they are given into the hands of the officers of the army, for the purpose of the soldiers of the army, the Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה, so that they will be victorious in the war.

Now, to understand the matter of the treasury as it is Above, he prefaces<sup>1113</sup> with the statement in (Zohar and) Tikkunei Zohar,<sup>1114</sup> “The limitless light of the Unlimited One is high above to no end, and far below to no conclusion.” As he concludes later [in the discourse],<sup>1115</sup> the matter of “high above to no end” is the matter of the treasury. However, in order to understand the greatness of the matter of “high above to no end” in a way of expansiveness and depth, in the preceding chapters<sup>1116</sup> he first explains the matter of the greatness of “far

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<sup>1112</sup> In chapter 11 (of the aforementioned discourse).

<sup>1113</sup> In chapter 12 (of the aforementioned discourse).

<sup>1114</sup> Zohar Chadash, Yitro 34c; Tikkunei Zohar, end of Tikkun 57; Also see Tikkun 19 there.

<sup>1115</sup> In chapter 17 (of the aforementioned discourse).

<sup>1116</sup> In chapter 13 (of the aforementioned discourse). Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5723 (Torat Menachem, Sefer HaMaamarim, Bati LeGani Vol. 2, p. 453) translated in The Teachings of The Rebbe 5723, Discourse 15.

below to no conclusion.” This refers to the aspect of the spreading forth of the aspect of His limitlessness (*Ein Sof*) all the way far below, in a way that wherever it is drawn forth, even “far below,” it remains in a state of limitlessness (*Ein Sof*), thus indicating the greatness of the matter.

Afterwards, he begins explaining the matter of “high above to no end,” this being an even loftier matter than “far below to no conclusion.” He then concludes [and explains] that this is the matter of the treasury, and that even this matter is granted to the soldiers. Moreover, not only is it merely granted, but this is done in a way of squandering. From this it is understood to what degree the matter of victory is so important to the King Himself.

## 2.

In the fifteenth chapter he begins by explaining: “Now, just as the limitless light of the Unlimited One is far below and spreads forth in revelation to no end or enumeration whatsoever, in the same way the limitless light of the Unlimited One is high above to no end in the aspect of the concealment of the light, with concealment after concealment, in elevation after elevation, in a state of the absence of light and the absence of revelation. In general, this is the matter of the restraint-*Tzimtzum* of the light of the Unlimited One, blessed is He, which is the concealment of the light and its becoming subsumed in His Essential Self, blessed is He.”

The explanation is that, though it makes sense in regard to the matter of “the limitless light of the Unlimited One is

below to no end,” that since the limitless light of the Unlimited One, is essentially as it is before the restraint of the *Tzimtzum*, we thus can understand the greatness of its being drawn down to below, far below to which there is no lower, this being in a way of “no conclusion,” compared to how it was before the restraint of the *Tzimtzum*.

However, the matter of “the limitless light of the Unlimited One is high above to no end” is not understood. For, it goes without saying that the limitless light of the Unlimited One is present before the restraint of the *Tzimtzum*, and this being so, what is the meaning of stating that it is “above to no end?” Thus, it is in this regard that the discourse explains that it “is high above to no end in **a state of the concealment of the light**,” this being concealment after concealment and elevation upon elevation etc., which in general is the matter of the *Tzimtzum* etc.

The explanation is as explained in the teaching of the Baal Shem Tov<sup>A</sup> (printed in Keter Shem Tov) in explanation of the verse,<sup>1117</sup> “In the beginning God created the-*Bereishit Bara Elohi*” *m Et-את-אלהים ברא*,” as follows: [In regard to the word] “In the beginning-*Bereishit-ברא*,” Targum Yerushalmi states, “With Wisdom-*b’Chochmah-בהכמה*,” which is the letter *Aleph-א*, as the verse states,<sup>1118</sup> “I will teach you wisdom-*A’Alephcha Chochmah-הכמה-אאלפך*.” He cloaked

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<sup>A</sup> Keter Shem Tov, Part 2, close to the end, in the section entitled “From the Baal Shem Tov, of righteous memory, “*Bereishit-בראשית*,” to which Targum Yerushalmi states, “With Wisdom-*b’Chochma-בהכמה*” etc. (p. 58). [Section 355 – in the edition published by Kehot 5764, see p. 222 and on].

<sup>1117</sup> Genesis 1:1

<sup>1118</sup> Job 33:33

Himself within it, (within the letter *Aleph*-א) and created the “Light-*Ohr*-אור” from the letter *Aleph*-א, this being the light (*Ohr*-אור) of the world of Emanation-*Atzilut*-אצילות. He then cloaked the letter *Aleph*-א in the letter *Beit*-ב and created the world of Creation-*Briyah*-בריאה. He then cloaked the letter *Beit*-ב again within the letter *Gimmel*-ג and created the worlds that are below the world of Creation (*Briyah*), until He was cloaked in the letter *Tav*-ת and created the lower worlds.

Thus, this is the meaning of the verse, “In the beginning God created the-*Bereishit Bara Elohi*”m *Et*-בראשית ברא אלהים” [in which the word “the-*Et*-ת”א” includes all 22-כ”ב letters from *Aleph*-א to *Tav*-ת. Within them is His spiritual presence, blessed is He, which is called “heaven-*Shamayim*-שמים,” in that the Holy One, blessed is He, cloaked and garbed Himself within these 22-כ”ב letters, and created “the earth-*Aretz*-ארץ,” this being all coarse earthly matters.

This is through the four-hundred garments from *Aleph*-א-1 through *Tav*-ת-400, this being the lower earth of which there is no lower. Afterwards, the Holy One, blessed is He, once again concealed himself with many coverings and many shells, these being chaos (*Tohu*-תוהו), void (*Vohu*-בוהו), darkness (*Choshech*-חושך) and the abyss (*Tehom*-תהום), about which the verse states,<sup>1119</sup> “And the earth was chaos and void etc.” All this was brought about through His title “God-*Elohi*”m-אלהים” (“In the beginning God-*Elohi*”m-אלהים created”), this being the matter of the [power of] *Might-Gevurah* and constriction-*Tzimtzum*.

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<sup>1119</sup> Genesis 1:2



From this it is understood that there is the presence of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, as He is revealed before the restraint of the *Tzimtzum*. This is as he cites later in the discourse, that there was an upper simple light that filled the totality of all existence.<sup>1120</sup> Then this was constricted and the light was garbed in many garments, as mentioned above, or in the words of the discourse, “with concealment after concealment, in elevation after elevation, in a state of the absence of light and absence of revelation.”

In other words, the concealment and elevation is in two ways: There is the aspect of the absence of the light, and the aspect of absence of revelation. The absence of the light refers to “His withdrawal of His light to the side,” and the absence of revelation means that even in the place that the light is present, it is in a way that the light is not revealed. It is with the above in mind that, in the discourse, he explains the matter of “high above to no end,” just as he previously explained the matter of “far below to no conclusion.”

Now, we should add in regard to the matter of the constriction (*Tzimtzum*) and concealment “high above to no end,” based on the explanation in the teachings of the Rav, the Maggid of Mezhrich,<sup>B</sup> in *Rimzei Torah* to the Torah portion of Beha’alotcha,<sup>1121</sup> on the verse,<sup>1122</sup> “Make for yourself two silver trumpets.” [There he explains]: The Holy One, blessed is He,

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<sup>1120</sup> Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2

<sup>B</sup> Ohr Torah, Beha’alotcha (explained in *Yahal Ohr* [to Psalms] 98:6 (p. 357 and on), and in the discourses of Va’era and Bo of 5675 (*Hemshech* 5672 Vol. 2 p. 830 and on)).

<sup>1121</sup> Section 134

<sup>1122</sup> Numbers 10:2

made various constrictions (*Tzimtzumim*) by way of numerous worlds, in order that there be union with man, who cannot bear His brilliance, and man must separate himself from all physicality until he ascends by way of all the worlds and comes to oneness with the Holy One, blessed is He. He then is called “man-Adam-אדם.” This is because man (below) is only *Dalet-ד* and *Mem-מ* [meaning, speech (*Dibur-דבור*) and thought (*Machshavah-מהשבה*)]. However, when he cleaves to the Holy One, blessed is He, who is the Master of the World-*Alupho Shel Olam-אלופו של עולם*, he then becomes “man-Adam-אדם.”

This then, is the meaning of the “two silver trumpets-*Chatzotzrot-הצוצרות*.” That is, man is only a “half form-*Chatzi Tzurah-חצי צורה*,” this being only the “blood-*Dam-דם*,” whereas the *Aleph-א* is alone, so to speak, and is also not a complete “form-*Tzurah-צורה*.” However, when they cleave together, they are made into a complete “form-*Tzurah-צורה*.”

From this it is understood that even though there are various constrictions (*Tzimtzumim*), concealment after concealment etc., nonetheless, this is not in a way that the light (*Ohr-אור*) has no relation to the place in which it is concealed, meaning, that it is not at all applicable for it to become revealed. Rather, *HaShem's-יהו"ה* ultimate Supernal intent is for the light (*Ohr-אור*) to be drawn down below in the place of man (*Adam-אדם*) and in a way of union that has an inner (*Pnimi*) effect.

In other words, man (who, in and of himself, is only “blood-*Dam-דם*”) should break through his physicality and ascend from below to Above, until he bonds to the Holy One, blessed is He, this being the *Aleph-א*, the Master of the

World-*Alupho Shel Olam*-אלופו של עולם, in a way of oneness (*Achdut*-אחדות), this being the complete form (*Tzurah*-צורה).

3.

He continues in the discourse, “For, before the restraint of the *Tzimtzum* the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, was openly revealed. This is as stated in *Etz Chayim*, that before the emanation of the emanated, the upper simple light filled all of existence etc. However, through the restraint of the *Tzimtzum* the limitless light of the Unlimited One was concealed etc.”

From this we can understand an additional matter. Namely, that the restraint of the *Tzimtzum* is solely in the aspect of the light “that filled (*Memaleh*) all existence.” However, this was not so of the limitless light of the Unlimited One as it is Above etc., in its root, in the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He. For, it is inapplicable to speak of “an upper simple light that filled all existence” there, since there only is the matter of His ability there, and it therefore is also inapplicable for there to be a matter of constriction (*Tzimtzum*) there.

For, as explained at length by the Alter Rebbe in *Torah Ohr*<sup>C</sup> and *Likkutei Torah*,<sup>1123</sup> the matter of the constriction (*Tzimtzum*) and empty space (*Makom Panuy*) is only in the light

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<sup>C</sup> [*Torah Ohr*] beginning of *Vayera* (14b) (see the notes of the Rebbe Rashab whose soul is in Eden) [The notes of the Rebbe Rashab whose soul is in Eden to the discourse entitled “*Patach Eliyahu*: in *Torah Ohr* 5658 p. 52 and on.]

<sup>1123</sup> *Likkutei Torah*, *Nitzavim* 49a

(*Ohr*), whereas in the Luminary (*Ma'or*) a matter of constriction (*Tzimtzum*) is inapplicable, Heaven forbid to think so. In other words, in the matter of the light (*Ohr*), in which it is applicable for there to be a matter of spreading forth (*Hitpastut*), it thus is also applicable for there to be constriction (*Tzimtzum*) in it. Thus, when it is said that through the constriction (*Tzimtzum*) of the light (*Ohr*) there remained a void and empty space, this solely is in relation to the light (*Ohr*).

That is, at first the light (*Ohr*) was openly revealed in a manner in which it filled all of existence, which is why there was no room for the existence of the worlds, due to the brilliance of the light (*Ohr*) (as in the words of the teaching of the Maggid of Mezhritch). Then, upon the concealment of the light (*Ohr*) there was caused to be an empty space and void, the meaning of which is that it is a space that is empty of the light (*Ohr*), meaning that there is no light and revelation in it at all.

However, in regard to the Luminary (*Ma'or*), even after the restraint of the *Tzimtzum*, the Luminary (*Ma'or*) is revealed in every place. This is as cited in Torah Ohr, that this is why even small children know that “there is a God present there etc.”<sup>1124</sup> this being the matter of “the name of Heaven is frequent upon the mouths of everyone.”<sup>1125</sup>

However, we still must understand the matter as it relates to the revelation of the limitless light of the Unlimited One before the restraint of the *Tzimtzum*, when “there was an upper simple light that filled all of existence.” For, at first

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<sup>1124</sup> Mishneh Torah, Hilchot Yesodei HaTorah

<sup>1125</sup> Maamarei Admor HaZaken 5565 Vol. 1, p. 12; Inyanim p. 68, p. 70; Sefer HaMaamarim 5689 p. 23 and on.

glance, since this is truly the limitless light of the Unlimited One, it is not applicable for any descriptive terms or limitations to be used about it whatsoever. It thus is necessary to state that in it, there is both the aspect of limited light (*Ohr HaGvul*), as well as the aspect of the limitless light (*Ohr HaBli Gvul*).

That is, [it possesses] both the light that gives room for the existence [of the worlds], as well as the light that does not give room for the existence of the worlds. This being so, why was the revelation of the limitless light of the Unlimited One in a way in which there was “an upper simple light that filled all of existence” without giving any room for the existence of the worlds?

About this he continues in the discourse [stating]: “The explanation is that it states in Avodat HaKodesh<sup>1126</sup> that just as the Unlimited One, blessed is He, has the power of limitlessness (*Bli Gvul*), so likewise, He has the power of limitation (*Gvul*). For, if you were to say that He only has the power of limitlessness (*Bli Gvul*) and does not have the power of limitation (*Gvul*), then you would be causing [a limitation and] deficiency in His perfection. Nonetheless, the Unlimited One is the ultimate perfection of all, and the perfection of the Unlimited One, blessed is He, means that He includes both the power of limitlessness (*Bli Gvul*), as well as the power of limitation (*Gvul*).”

Nevertheless, “before the restraint of the *Tzimtzum*, the limitless light of the Unlimited One, which is free of limitation (*Bli Gvul*) was revealed, whereas the power of limitation (*Ko'ach HaGvul*) of the Unlimited One, was concealed. Thus,

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<sup>1126</sup> Avodat HaKodesh, Part 1, Ch. 8.

about this he states that there was an upper simple light, this being the limitless light of the Unlimited One, which is free of limitation (*Bli Gvul*) and filled all the space of existence.

That is, all that was sensed was the aspect of the limitlessness (*Bli Gvul*) of the Unlimited One, whereas the power of limitation (*Ko'ach HaGvul*) of the Unlimited One, this being the aspect of [novel] existence and “somethingness” (*Yeshut*) was not at all sensed.”

In other words, when the limitless light (*Ohr HaBli Gvul*) of the Unlimited One was openly revealed, the limited light (*Ohr HaGvul*) was not sensed. In other words, even though the limited light (*Ohr HaGvul*) was present, nonetheless, it was not sensed, and all that was sensed was the limitless light (*Ohr HaBli Gvul*). Therefore, there automatically was no room for the existence of the worlds.

Thus, it was to this end that there was the matter of the constriction of the *Tzimtzum*, in a way that He completely constricted His light, which is why there was caused to be the empty space and void, this being a void that is empty of the light, such that there is altogether no revelation of light (*Ohr*) within it (as mentioned before). Afterwards, He drew forth a short thin Line-*Kav*, from which there subsequently was caused to be the creation and [novel] existence of the worlds.

#### 4.

He continues in the discourse [and states], “The constriction (*Tzimtzum*) is only relative to us, whereas relative to Him, blessed is He, the constriction (*Tzimtzum*) does not at

all conceal, and He illuminates after the *Tzimtzum* just as He illuminates before the *Tzimtzum*. This is like the words,<sup>1127</sup> ‘You are He before to the creation of the world, and You are He after the creation of the world,’ in a way of total equality, and the *Tzimtzum* affects no concealment whatsoever.”

This matter requires explanation, being that at first glance, it is not understood. For, the matter of the *Tzimtzum*, after which there was caused to be the creation of the worlds, all the way to “far below to no conclusion,” is the greatest of all changes.

However, the explanation is as explained by his honorable holiness, the Mittler Rebbe,<sup>D</sup> in Shaar HaYichud<sup>1128</sup> (chapter nine). Namely, that at first glance, the verse that states, “I *HaShem*-יהו"ה have not changed,” is not understood. For [“I *HaShem-Ani HaShem*-יהו"ה אני”] refers to the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), and [the verse states],<sup>1129</sup> “Your Kingship is the Kingship over all the worlds.” In other words, “Your Kingship” as it is before the restraint of the *Tzimtzum* “is the Kingship over all the worlds,” even the lowest world. This being so, when there is a change even in Kingship-*Malchut* of the world of Action (*Asiyah*), this also affects a change in the aspect of “Your Kingship-*Malchutchah*-מלכותך.”

He explains that “the resolution of all this is the matter of the *Tzimtzum*, as known. For, if the influence was in a way of cause and effect, then the matter of change and reaction

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<sup>1127</sup> After the “small Shema” in the Korbanot section of the morning prayers.

<sup>D</sup> See Maamarei (Admor HaZaken) 5562 (Vol. 1) (p. 280).

<sup>1128</sup> Translated as The Gate of Unity.

<sup>1129</sup> Psalms 145:13

would fall upon it etc. However, since the aspect of the drawing down [of influence] is only in a way of a light and ray, [and as he specifies [there] that there is a known difference between “light” (*Ohr*-אור) and “influence” (*Shefa*-שפע), as also explained in the discourse entitled “*Lehavin Inyan Ohr Ein Sof Baruch Hoo SheHoo LeMaalah Ad Ein Keitz uLeMata Ad Ein Tachlit*,”<sup>1130</sup> the intention in [using] the specific word “Light-*Ohr*-אור” is in order to negate the matter of “Influence-*Shefa*-שפע” which affects change in the bestower] and this too is by means of *Tzimtzum* [especially the first *Tzimtzum*, which is in a way of withdrawal and a leap,<sup>1131</sup> such that the light was withdrawn and there was caused to be a void and empty space, after which only a small thin Line-*Kav* was drawn forth, which is in addition to the fact that the *Tzimtzum* itself was only in the light and radiance]. This being so, there utterly is no change whatsoever in the Essential Self of *HaShem*’s יהו"ה Godliness etc.”

Beyond this, even in the matter of the light (*Ohr*) no change was caused. In other words, even though the matter of the *Tzimtzum* took place in the light (*Ohr*), and beyond that, even though the light (*Ohr*) that was drawn down after the *Tzimtzum* is only a short thin Line-*Kav*, and the very fact that there is a drawing forth in a way of a shortness and thinness is a matter of *Tzimtzum* (in addition to the fact that the beginning of its drawing forth was through the *Tzimtzum*), nevertheless, the matter of “I have not changed” was also in the Light (*Ohr*).

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<sup>1130</sup> Maamarei Admor HaZaken 5562 Vol. 2, p. 370, and with additions etc., in *Ohr HaTorah Inyanim*, p. 110 and on; *Sefer HaMaamarim* 5627 p. 456 and on.

<sup>1131</sup> See *Likkutei Torah*, *Shir HaShirim* 45b



This is as stated by the Tzemach Tzedek<sup>E</sup> in *Mitzvat Ha'amanat Elokut*, that this matter (that it is inapplicable for there to be change even in the light (*Ohr*)) is explained in the explanations of *Otzrot Chayim*.

This may be understood by way of the example brought for this.<sup>1132</sup> That is, the soul of our teacher Moshe was from the aspect of the world of Emanation (*Atzilut*). In other words, there was an illumination within him of the world of Emanation (*Atzilut*) in a state of revelation [as he was] below. In other words, even as he was below, he was in a state of the world of Emanation (*Atzilut*).

Now, from the perspective of the world of Emanation (*Atzilut*) itself, there is no obstruction, such that if Moshe was present with us today, the light of the world of Emanation (*Atzilut*) would be revealed in him. It only is that in this generation there is no revelation of the light of the world of Emanation (*Atzilut*) below. However, even so, it must be said that there is the presence of the light of the world of Emanation (*Atzilut*) below as well, only that in this generation it is not revealed.

The same is so of the matter of prophecy, that even though since the destruction of the Holy Temple, prophecy was nullified,<sup>1133</sup> nevertheless, there is the presence of prophecy

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<sup>E</sup> Chapter 6 [*Derech Mitzvotcha*, 51b] (he cites there to the explanation in *Otzrot Chayim*, see) *Shoresh Mitzvat HaTefillah*, Ch. 34 and on [p. 134b and on] (beginning of Ch. 35, “Three columns in the manuscript of his holy handwriting” [a note of the publisher of the first edition of *Derech Mitzvotcha*], “To elucidate based upon what it states in *Likkutei Torah*, in the additions (*Hosafot*) to *Vayikra* [51b and on] in the discourse entitled “*Lehavin Mah SheKatuv b’Otzrot Chayim, Perek Hey*”) – Also see *Likkutei Torah*, *Nitzavim* (49b).

<sup>1132</sup> See *Likkutei Torah Nitzavim* [49]b *ibid*.

<sup>1133</sup> See *Talmud Bavli*, *Bava Batra* 12a.

even in this world, except that the obstruction stems from the recipients. Nevertheless, from the perspective of the light and bestowal, there is no obstruction, in that even today there is the presence of the existence of the light and bestowal, except that they are not seen and revealed except according to the capacities of the recipients. In other words, the change is not in the light (*Ohr*), but in the fact that there are none who are capable of receiving the light (*Ohr*).

Another example of this is brought in Mitzvat Ha'amanat Elokut,<sup>1134</sup> in the analogy of a teacher who lowers himself in order to engage in wisdom with a small child, according to the capacity of [the child's] intellect etc. This is as he explains in the discourse, with the analogy of “a teacher who bestows intellect to his student, that his desire is that “his saplings will [ultimately] be like himself.”<sup>1135</sup>

However, for the recipient to be able to absorb the bestowal, the teacher must completely withdraw the light of his own intellect (being that his intellect is much loftier, beyond all relative comparison to the intellect and understanding of the student) and bring forth an intellectual light that accords to the capacity of the recipient. He does this through various constrictions and concealments, so that the matter can be received by the student. This being so, all the constrictions are only in relation to the recipient, whereas from the teacher's perspective, there is no constriction at all.”<sup>1136</sup>

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<sup>1134</sup> Ch. 4 – in Mahadura Batra (48b)

<sup>1135</sup> See Talmud Bavli, Taanit 5b and on.

<sup>1136</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12 & 13.

In other words, the withdrawal of the teacher's intellect is not in a way that his intellect no longer exists, only that it has no relation to the recipient student. For, the fact that the teacher has a great and broad intellect etc., is not relevant to the connection between the student and the teacher. Therefore, when the teacher must bestow and reveal intellect to his student, the intellect of the teacher is then not revealed, not even his intellect as it is limited to that which relates to the student, as it is in the teacher himself, with the intellect of the teacher as it is, in and of himself.

From all the above it is understood that even from the perspective of the light (*Ohr*), there is no matter of change, since the change is only in the lack of the capacity of the recipient to receive the light, like the light of the world of Emanation (*Atzilut*) or the light of prophecy, such that they would be revealed, like Moshe in his times or the prophets in their times.

Beyond this, the one whose Hilulah we are celebrating explains in the discourse, that even from the perspective of the *Tzimtzum* itself, there is no matter of change, “for even relative to us, the first constriction of *Tzimtzum* and all the constrictions of the chaining down of the worlds, are for the sake of revelation. This is because the primary matter of the *Tzimtzum* is so that [the light] will be received, as explained before in the analogy. This being so, the *Tzimtzum* does not affect a concealment.”

The explanation is as he explains in the analogy, that the desire of the teacher is that “his saplings should [ultimately] be like himself.” That is, his intent is that the student should

ultimately come to be like the teacher, only that for the student to come to this, there first must be the constriction (*Tzimtzum*) and withdrawal (*Siluk*) of the teacher's intellect altogether, like the first restraint of *Tzimtzum*, which is in a way of withdrawal (*Siluk*).

Then, afterwards, there must be the drawing forth of a thin short Line-*Kav*. That is, he must draw forth the light of the intellect as it accords to the capacity of the student. Moreover, even after the teacher has come up with the light of intellect as it accords to the capacity of the student, he cannot to draw it down according to how it is in himself, but must make many additional constrictions and concealments, this being the matter of the short thin Line-*Kav*, so that the matter can be received by the student. Through this he ultimately causes that "his saplings will be like himself."

From this it is understood that not only is it so, that from the perspective of the light (*Ohr*) there is no matter of change, since, in and of itself, the light (*Ohr*) is present in open revelation, only that it is of no relation to the student, but beyond this, even the constriction (*Tzimtzum*) itself, since its ultimate purpose as for the student to be like the teacher ("his saplings should be like himself") meaning that the student too should receive the limitless light (*Ohr HaBli Gvul*) of the teacher, therefore, at the time of the constriction (*Tzimtzum*) itself, within the *Tzimtzum*, there is the presence of the limitless light (*Ohr HaBli Gvul*) of the teacher.

Except that for the student to receive the limitless light (*Ohr HaBli Gvul*), the drawing forth must be in a way that it appears to the student that this is a matter of change and

constriction. However, this is not a true change, but is rather as the teacher sees it [in the first place], this being the matter of “his saplings should be like himself,” except that this is only the beginning and is only in potential, whereas it subsequently is drawn forth and revealed in actuality.

5.

However, even though after all the matters of the effect of the *Tzimtzum*, this is in a way of “I have not changed,” nevertheless, when it comes to the matter of revelation, this is in a way of concealment after concealment. This is as discussed before, citing the teaching of the Baal Shem Tov about the matter of the manifestation within the 22-כ"ב letters from *Aleph*-א through *Tav*-ת, until the manifestation within chaos (*Tohu*-תוהו), void (*Vohu*-בוהו), and darkness (*Choshech*-חושך) etc. Thus, it is in this regard that he continues the discourse [stating], “Nevertheless, the limitless light of the Unlimited One is not sensed.

Moreover, even in the aspect of the inner manifest light (*Ohr Pnimi*), which is the light and vitality that vitalizes and enlivens all beings that exist, there nevertheless are creatures such as those who do not sense that the vitality is Godly vitality. That is, even though every person senses that there is a vitality that enlivens him, and he clearly knows that the primary aspect [of his being] is the vitality, whereas the body is nothing at all [in comparison] and the vitality is primary, nonetheless, he does not sense that the vitality is Godly vitality.”

Beyond this, as he continues in the discourse and adds, “The light is concealed and hidden from level to level, until it is possible for a person to say [to himself], ‘My river is mine etc.,’<sup>1137</sup> and,<sup>1138</sup> ‘My strength and the might of my hand etc.’”

The explanation is that, at first glance, through contemplation (*Hitbonenut*), one should come to the recognition that it is “with the speech of *HaShem*-יהוה that the heavens were made, and all their hosts with the breath of His mouth.” For, as explained by the Rebbe Maharash in the continuum of discourses (*Hemshech*) [known as] “*Mayim Rabim*,”<sup>F</sup> (this being one of the discourses that was repeated many times),<sup>1139</sup> every physical thing is composed of the four foundational elements of fire, air, water, and earth,<sup>1140</sup> and when they separate [and decompose] nothing remains of it.

We thus find that the primary existence of all physical things is the power that composes, bonds and unifies all the foundational elements (in that [this power] is above them), its root being the utterance that enlivens that thing and brings it into existence at all times and at every moment, in a way that “forever *HaShem*-יהוה Your word stands firmly in the heavens.”<sup>1141</sup>

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<sup>1137</sup> Ezekiel 29:3

<sup>1138</sup> Deuteronomy 8:17

<sup>F</sup> 5637 ch. 159, and elsewhere.

<sup>1139</sup> See HaYom Yom for the 28<sup>th</sup> of Tammuz, that one of the Maamarim that the Rebbe Maharash would repeat on various occasions was the discourse entitled “*Mi Kamocha*” 5629, the substance of which is found in the continuum (*Hemshech*) of “*Mayim Rabim*” Ch. 155-160.

<sup>1140</sup> See Mishneh Torah, Hilchot Yesodei HaTorah 4:1 and on.

<sup>1141</sup> Psalms 119:89; See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 1.

As he adds there,<sup>1142</sup> “If permission would be granted to the eye to see and perceive the vitality and spirituality within every creature, flowing to it from that which comes out from the mouth and breath of *HaShem*-יהוה, then the physicality, materiality, and actuality of the creature would not be apparent to us at all etc.”

Now, even though it is possible for us to come to this recognition through contemplation (*Hitbonenut*), nonetheless, there is the presence of concealment after concealment etc., to the point that we can come to a state and standing that is the very opposite, to say “mine is my river etc.,” and, “my strength and the might of my hand etc.,” in a way that “darkness is on the surface of the abyss,” as mentioned before, this being the matter of the concealment and elevation “above to no end.”

## 6.

He continues in the discourse [and states], “All this is in the power of the Unlimited One, to bring about concealments and hiddenness such as these. For, just as when it comes to the spreading forth of the light to the most final levels, this specifically is in the power of the Unlimited One, (this being the matter of “the limitless light of the Unlimited One is far below to no conclusion”), so likewise, is it in the power of the Unlimited One to conceal and hide with many concealments and hiddenness,” (this being the matter of “the limitless light of the Unlimited One is high above to no end”).

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<sup>1142</sup> Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 3.

He continues, “This is the meaning of the verse,<sup>1143</sup> ‘Indeed, You are a God-*E”l-l”א* who conceals Himself.’ That is, this matter that He conceals Himself with many coverings and concealments, is [itself] the aspect of “You-*Atah-אהתה*,” literally. For, just as [the verse states],<sup>1144</sup> ‘The Kindness of God-*E”l-l”א* is all day long,’ in that ‘day-*Yom-יום*’ is the aspect of revelation, and just as the revelation is that of Kindness-*Chessed* and His title ‘God-*E”l-l”א*,’ in the same way; that which He conceals and hides Himself is the aspect of ‘You-*Atah-אהתה*,’ literally.”

The explanation is as explained at length by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, in the continuum (*Hemshech*) 5666<sup>G</sup> and 5672<sup>1145</sup> and in various other places. Namely, that just as the limitless power (*Ko’ach HaBli Gvul*) is drawn from the Truly Limitless One, so likewise, this so of the power that limits (*Ko’ach HaMagbeel*), as well as the power of limitation (*Ko’ach HaGvul*) that is below it, that they too are specifically drawn from the aspect of the Truly Limitless One.

Proof for this is that, as known, when it comes to all light and revelation, it is impossible that it constricts and limits itself, but rather, this is drawn from the place from where the light and revelation is drawn forth, and it is from there that there is a drawing forth of the power to restrain and limit. [On the contrary, due to this, it must be said that the matter of Him

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<sup>1143</sup> Isaiah 45:15

<sup>1144</sup> Psalms 52:3

<sup>G</sup> In the discourse entitled “*Adam Ki Yakriv*” and the adjacent [discourses] (*Hemshech* 5666 p. 188 and on).

<sup>1145</sup> Ch. 12 & Ch. 153 (*Hemshech* 5672 Vol. 1, p. 19 and on, p. 301 and on).



concealing Himself, this being the power of limitation (*Ko'ach HaGvul*), reaches the [aspect of] “You-*Atah*” to a greater extent than the matter indicated by His title “God-*E*”<sup>1146</sup>, this being the matter of revelation.]

[To explain this] he brings examples and analogies of how the matter is below the restraint of the *Tzimtzum*, in the worlds, in the vessels (*Keilim*) of the world of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as well as how the matter is even higher, in the vessels (*Keilim*) of the world of Emanation (*Atzilut*), and even before the restraint of the *Tzimtzum*, as it is in the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, where it is the matter of His ability (*Yechelet*), in that He has the ability to illuminate, as well as the ability not to illuminate, in that they are equal.<sup>1146</sup>

It is from this that there is a drawing forth of the two matters of “far below to no conclusion” and “high above to no end,” being that both are within the power of the Unlimited One, *HaShem*-יהוה, blessed is He. It is in this regard that we say that it is “the light of the Unlimited One that is high above to no end and far below to no conclusion.” Except that the matter of “far below to no conclusion” stems from the power to illuminate, whereas the matter of “high above to no end” stems

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<sup>1146</sup> 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 the citation there to *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*); 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.

from the power not to illuminate, this being the power to constrict and conceal, with concealment upon concealment, this being the meaning of the verse,<sup>1147</sup> “Indeed, You are a God-*E*” לֹא-יְהוָה who conceals Himself,” to the point that He conceals Himself in various coverings and various husks (as in the above-mentioned teaching of the Baal Shem Tov) to the point that, as this is drawn forth in man’s service of *HaShem*-יְהוָה, blessed is He, it is possible for a person to come to say “mine is my river etc.,” and “my strength and the might of my hand etc.”

As he concludes in the discourse, this matter is specifically within the power of the Unlimited One, since it only is in the power of the Unlimited One to conceal and cover [Himself] with many kinds of concealments and hiddenness, this being the matter of “the light of the Unlimited One is high above to no end.”

## 7.

This then, is the matter of the treasury (*Otzar*-אוצר) that is given to be victorious in the war. In other words, he is not only given the matter of “the limitless light of the Unlimited One is far below to no conclusion,” but they even squander the treasuries, and the matter of the treasury is that it is concealed, this being the matter of the concealment and elevation “above to no end.” Through this, the soldiers are victorious in the war. For, as stated, even though the treasuries are given to the officers, the intention is that through the officers, the treasuries will reach the soldiers, the men of the army, who are called “the

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<sup>1147</sup> Isaiah 45:15

Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות," since it is they who are actually victorious in the war.

Now, just as upon the exodus from Egypt the Jewish people were called "the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות," as the verse states,<sup>1148</sup> "All the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות left the land of Egypt... in their Legions," so likewise [the verse states],<sup>1149</sup> "Like the days when you left the land of Egypt, I will show them wonders," with the coming of our righteous Moshiach.

This is brought about through our service of *HaShem*-יהו"ה, blessed is He, throughout the time of the exile and in going out to war, in a way that we take "the treasury of fear of Heaven,"<sup>1150</sup> by means of which we also receive the treasury that is Above, and we are victorious in the war, [so that] "the children of Israel went out with an upraised arm,"<sup>1151</sup> through our righteous Moshiach, speedily in our days.

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<sup>1148</sup> Exodus 12:41, 12:51

<sup>1149</sup> Micah 7:15

<sup>1150</sup> Talmud Bavli, Brachot 33b

<sup>1151</sup> As stated in regard to the exodus from Egypt in Exodus 14:8, the Torah portion of this week – *Beshalach*.



## Discourse 24

*“Vayehi Beshalach Pharaoh et HaAm... -  
It happened when Pharaoh sent the people...”*

Shabbat Parshat Beshalach,  
13<sup>th</sup> of Shvat, 5725  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1152</sup> “It happened when Pharaoh sent the people etc.” Now, about this we find that Pharaoh sent the Jewish people by force (as the verse states,<sup>1153</sup> “With a strong hand he will drive them from his land,” meaning,<sup>1154</sup> “Against the will of the Israelites.”)

However, we must understand how Pharaoh was capable of ruling over the children of Israel to be able to drive them out by force. That is, it makes sense that he had dominion over the children of Israel in restraining them to be in Egypt, being that this was because of a decree from *HaShem*-יהו"ה Above. However, that he had dominion over the children of Israel in driving them out of Egypt, by sending them by force to receive the Torah, is not understood. This is especially so considering that the fact that “Pharaoh sent the people” after the ten plagues, by which the external husk (*Kelipah*) of Egypt was

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<sup>1152</sup> Exodus 13:17

<sup>1153</sup> Exodus 6:1

<sup>1154</sup> Rashi to Exodus 6:1

shattered,<sup>1155</sup> at which time of the exile had already ended, thus ending Pharaoh's dominion over the children of Israel automatically, in that already then, they no longer were under his dominion at all. This being so, how could he reign over them in driving them out of Egypt?

This question is more strengthened, based on the well-known fact, that Jews have the matter of free choice, as the verse states,<sup>1156</sup> "Behold, Man has become like the Unique One amongst us etc.," stemming from their root in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, where the true matter of free choice is. This being so, how can it apply for Pharaoh to have any dominion over the free choice of the children of Israel?

In regard to the fact that we find that there is a matter of "compelling him [until he says, 'I want'] etc.,"<sup>1157</sup> this only applies when the force is exerted by a Jew, (or also when he is smitten by an idolator and told to "do what the Jewish people tell you").<sup>1158</sup> The reason is because there [also] is the command, "you shall love your fellow as yourself,"<sup>1159</sup> and "you shall surely reprove your fellow,"<sup>1160</sup> and these commands are what grant empowerment from Above and assist the Jew in compelling his fellow. In contrast, this is not so when an idolator exercises force over a Jew of his own volition, (even if

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<sup>1155</sup> See Torah Ohr, Va'era 57a

<sup>1156</sup> Genesis 3:22; See Mishneh Torah, Hilchot Teshuvah 5:1

<sup>1157</sup> Torat Kohanim and Rashi to Leviticus 1:3; Talmud Bavli, Arachin 21a

<sup>1158</sup> Mishneh Torah, Hilchot Geirushin, end of Ch. 2

<sup>1159</sup> Leviticus 19:18

<sup>1160</sup> Leviticus 19:17

Torah law allows for it, and how much more so, if he exercises force that is not in accordance to Torah law).<sup>1161</sup>

Thus, since Pharaoh sent the Jewish people himself (and not because the Holy One, blessed is He, commanded the Jewish people), this being so, how was he able to exercise dominion over the free choice of the children of Israel?

## 2.

This may be understood by prefacing with the explanation in Torah Ohr on the Torah portion of this week,<sup>1162</sup> (the Chassidic Torah portion), in explanation of [the verse], “It happened when Pharaoh sent the people etc.,” with the known preface,<sup>1163</sup> that “the husk (*Kelipah*) precedes the fruit.” That is, the light and vitality manifest in the external husks (*Kelipot*) is of very high and lofty levels, from the aspect of the world of Chaos-*Tohu* which preceded the world of Repair-*Tikkun*, [the world of Repair-*Tikkun*] being the root of the Jewish people. Thus, when the children of Israel were in exile in Egypt, they refined and elevated the sparks of holiness that fell there through the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*, and because of this a much greater elevation was added to them etc.

This then, is the meaning of “It happened when Pharaoh sent the people etc.” That is, he sent the Jewish people (in that the meaning of “the people-*et HaAm*-העם” [with the addition

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<sup>1161</sup> Mishneh Torah, Hilchot Geirushin, end of Ch. 2 *ibid*.

<sup>1162</sup> Torah Ohr, Beshalach 61a and on

<sup>1163</sup> See Zohar II (Sabba Mishpatim) 108b; Likkutei Torah, Shir HaShirim 9d; Maamarei Admor HaEmtza’ee, Vayikra Vol. 1 p. 209.

of the word “*et-תא*” indicating inclusion], as in “with the people-*Eem HaAm-עם העם*”) with their boughs and branches etc. In other words, he sent them out with the sparks of holiness that were refined and elevated by them when they were in Egypt.

Based on this, we can explain [the verse] “It happened when Pharaoh sent the people etc.” according to its simple meaning. (That is, not only did he send **with** (*Eem-עם*) the people, the sparks of holiness that were refined in Egypt, but he also sent the children of Israel themselves from Egypt.) That is, it specifically was after the ten plagues and the enslavement ending, this being the matter of the refinement of Egypt, that there was both the possibility and the need for the matter of “Pharaoh sent out the people.” For, since they already were refined and there already was the revelation of the sparks of holiness that were in his possession, then because of the great elevation of the sparks of the world of *Chaos-Tohu*, he had the ability to send the children of Israel out of Egypt.

The explanation is that after the slavery in Egypt already ended, there were those amongst the children of Israel who thought it would be best to remain in the land of Egypt, in “the best part of the land, in the land of Goshen,”<sup>1164</sup> and to serve *HaShem-יהוה*, blessed is He, in tranquility etc. They therefore did not want to go out into the wilderness, in which the “snake, serpent, and scorpion,” are present<sup>1165</sup> and is “a land not sown”<sup>1166</sup> (even in the spiritual sense).<sup>1167</sup> However, all this

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<sup>1164</sup> Genesis 47:6; 47:11

<sup>1165</sup> Deuteronomy 8:15; See Likkutei Sichot, Vol. 2, p. 374

<sup>1166</sup> Jeremiah 2:2

<sup>1167</sup> See Likkutei Torah, Naso 20a; Masei 88c



stems from the aspect of the world of Repair-*Tikkun*, which is in a way of measure and limitation, of lights (*Orot*) as they are within vessels (*Keilim*), which is why it is possible for them to remain in Egypt-*Mitzrayim*-מצרים, meaning to remain in the constraint-*Meitzarim*-מיצרים and limitations of the side of holiness.

However, it specifically is Pharaoh, whose root is in the aspect of the world of Chaos-*Tohu*, which transcends being settled within vessels (*Keilim*), about whom the verse states,<sup>1168</sup> “Pharaoh brought close (*Pharaoh Heekreev*-הקריב-פרעה),” meaning that “he brought the hearts of the Jewish people close to their Father in Heaven,”<sup>1169</sup> so that they left the constraints (*Mitzrayim*-מצרים) of the side of holiness, by arousing the matter of “the kindness of your youth... your following Me into the wilderness, into an unsown land.”<sup>1170</sup>

### 3.

Now, it should be added that we also find this in regard to what is stated later in the Torah portion,<sup>1171</sup> “*HaShem*-יהוה showed him a tree, and he threw it into the water and the water became sweet.” About this it states in Midrash,<sup>1172</sup> that this was an Oleander Tree (*Hardufni*), which is bitter, and the fruits of

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<sup>1168</sup> Exodus Pharaoh 14:10

<sup>1169</sup> Midrash Shemot Rabba 21:5

<sup>1170</sup> Jeremiah 2:2 *ibid.*

<sup>1171</sup> Exodus 15:25

<sup>1172</sup> Mechilta to Exodus there; Midrash Shemot Rabba 23:3, 50:3; Targum Yonatan ben Uziel to Exodus 15:25

which are poisonous.<sup>1173</sup> Yet, even so, it was specifically by means of it the bitter waters were sweetened.

The explanation<sup>1174</sup> is that, as we once explained,<sup>1175</sup> this is not brought about because of the revelation of the light (*Ohr*) of the side of holiness, but it rather is the matter of the transformation (*It'hapcha*) of the side opposite holiness, such that the side opposite holiness itself becomes transformed to holiness, because of its root in the world of Chaos-*Tohu*. In other words, it specifically is through the Oleander Tree (*Hardufni*), which is the ultimate of bitterness, that there is the awakening of the revelation of the root of the aspect of the world of Chaos-*Tohu*, through which there thereby is caused to be the sweetening of the bitter waters. This is the matter of “the transformation (*Ith'hapcha*) of darkness to light and bitter to sweet,”<sup>1176</sup> such that the darkness and bitterness **themselves** become light and sweetness.

This matter reaches much higher than the refinement brought about through the revelation of light (*Ohr*), (even though the refinement brought about through the revelation of light (*Ohr*) also reaches much higher than the revelation of the light (*Ohr*), in and of itself). This is similar to the fact that specifically the left nostril of the nose reaches the aspect of “the

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<sup>1173</sup> Sefer HaAroch, section on “*Hardufni*” cited in Matnot Kehuna to Midrash Shemot Rabba 50:3 *ibid*.

<sup>1174</sup> See *Hemshech* 5672 Vol. 3, p. 1,315 and on; p. 1,328.

<sup>1175</sup> See the discourse entitled “*Machar Chodesh* – Tomorrow is the New Moon” 5711 (Sefer HaMaamarim 5711 p. 69, translated in The Teachings of The Rebbe 5711, Discourse 8); Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5715 (Torat Menachem, Bati LeGani Vol. 1, p. 162 and on, translated in The Teachings of The Rebbe 5715, Discourse 8); Discourse entitled “*Chassidim v'Anshei Maaseh*” 5729 (Sefer HaMaamarim 5729 p. 38).

<sup>1176</sup> Zohar I 4a

Life of all life,” which is much higher than the right nostril, which only reaches the aspect of “life.”<sup>1177</sup> This matter is similar to the explanation before, that specifically through Pharaoh, the addition of even greater elevation was caused etc.

This is likewise the general matter of the exile. For, as explained in Torah Ohr,<sup>1178</sup> it is analogous to the sowing of a seed in the earth, that it rots and decomposes (which is why it is in a way of “those who sow tearfully”).<sup>1179</sup> However, specifically through this sprouting and growth is caused (“will reap gladly in song”)<sup>1180</sup> with addition and abundance, as our sages, of blessed memory, stated,<sup>1181</sup> “A person sows one *kor* [of grain] in order to bring in several *kor* [of grain].”

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<sup>1177</sup> See Zohar III (Idra Rabba) 130b; *Hemshech* 5672 Vol. 2, p. 448 and on; Discourse entitled “*v’Heinif Yado* – And He shall wave His hand” 5711 (Sefer HaMaamarim 5711, p. 58 and on, translated in The Teachings of The Rebbe 5711, Discourse 7); Discourse entitled “*v’Hayah BaYom HaHoo* – It shall be on that day” 5722 (Sefer HaMaamarim 5722, p. 229, translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 27); Also see the preceding discourse of this year entitled “*Vayikach Min HaBa B’Yado* – He took from that which had come in his hand,” Discourse 14, Ch. 2 and the citations there (Sefer HaMaamarim 5725 p. 95).

<sup>1178</sup> Torah Ohr, Beshalach 61a and on

<sup>1179</sup> Psalms 126:5

<sup>1180</sup> Psalms 126:5 *ibid.*

<sup>1181</sup> Talmud Bavli, Pesachim 87b, this is as it is cited in Torah Ohr, beginning of Beshalach (and elsewhere), but in our editions it states a “*Se’ah*.”



## Discourse 25

### “*u’Moshe Nigash el HaArafel - Moshe approached the thick cloud*”

Shabbat Parshat Yitro,  
20<sup>th</sup> of Shvat, 5725  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>1182</sup> “Moshe approached the thick cloud (*Arafel*-ערפל) where God (*Elohi*”מ-אלהי) was.” Rashi comments on this, “Within three partitions – darkness (*Choshech*-חושך), cloud (*Anan*-ענן), and thick cloud (*Arafel*-ערפל), as the verse states,<sup>1183</sup> ‘The mountain was burning with fire up to the heart of heaven, darkness (*Choshech*-חושך), cloud (*Anan*-ענן), and thick cloud (*Arafel*-ערפל). The ‘*Arafel*-ערפל’ is the ‘thickness of the cloud-*Av HaAnan*-עב הענן-etc.’”

In his glosses<sup>1184</sup> to the discourse of the Alter Rebbe by the same title (which has not yet been printed, but hopefully will be printed in the near future)<sup>1185</sup> the Tzemach Tzedek cites that in *Sefer Emek HaMelech*<sup>1186</sup> it is written that the “thick cloud-

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<sup>1182</sup> Exodus 20:18

<sup>1183</sup> Deuteronomy 4:11

<sup>1184</sup> This was printed as an independent pamphlet (including notes of the Rebbe Shlita) by Kehot 5725, and subsequently in *Ohr HaTorah*, Yitro, p. 1,008 and on. Also see *Sefer HaMaamarim* 5658 p. 186 and on; See the beginning of the discourse entitled “*uMoshe Nigash El HaArafel*” 5682 (*Sefer HaMaamarim* 5682 p. 303).

<sup>1185</sup> Subsequently printed in *Maamarei Admor HaZaken Al Parshiyot HaTorah*, Yitro p. 337 and on.

<sup>1186</sup> *Emek HaMelech*, Shaar 17 (*Olam HaBriyah*) Ch. 13

*Arafel*-ערפל” (which is a greater darkness than what is indicated by the word “darkness-*Choshech*-חושך,” and as mentioned before, the “thickness of the cloud-*Av HaAnan*-ענן”) corresponds to the world of Action (*Asiyah*).

[Based on this, it can be said<sup>1187</sup> that “darkness” (*Choshech*-חושך), “cloud” (*Anan*-ענן), and “thick cloud” (*Arafel*-ערפל) correspond to the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).<sup>1188</sup> That is, the world of Creation (*Briyah*) is called “darkness” (*Choshech*-חושך), as the verse states,<sup>1189</sup> “He creates darkness” (*Boreh Choshech*-בורא חושך), the world of Formation (*Yetzirah*) is called a “cloud” (*Anan*-ענן),<sup>1190</sup> and the world of Action (*Asiyah*) is called a “thick cloud” (*Arafel*-ערפל).]

[Emek HaMelech continues, stating that] this is the meaning of [the verse] “Moshe approached the thick cloud (*Arafel*-ערפל) where God (*Elohi*”*m*-אלהי”*m*) was,” in that the world of Action (*Asiyah*) is made with the mystery of ‘God-*Elohi*”*m*-אלהי”*m*.’” (This concludes the quote.)

About this the Tzemech Tzedek writes that when it states that the “thick cloud” (*Arafel*-ערפל) is the world of Action (*Asiyah*), this being so, its thick darkness is [to indicate] its detriment. However, this does not seem to be indicated by the verse,<sup>1191</sup> “*HaShem*-יהוה said that He would dwell in the thick cloud (*Arafel*-ערפל).” He also cites the words of the Talmud in

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<sup>1187</sup> See Emek HaMelech *ibid*.

<sup>1188</sup> Also see Sefer HaMaamarim 5670 p. 238

<sup>1189</sup> Isaiah 45:7; See Likkutei Torah, Shir HaShirim 4c and elsewhere.

<sup>1190</sup> Also see Sefer HaSichot 5704 p. 79

<sup>1191</sup> Kings I 8:12

Tractate Chagigah,<sup>1192</sup> “[The sphere of] Aravot that contains righteousness, justice, and charity... and the Throne of Glory... The King, the Living God, the Exalted One, dwells above them in Aravot... and darkness (*Choshech*-חושך), cloud (*Anan*-ענן), and thick cloud (*Arafel*-ערפל) surround Him, as it states,<sup>1193</sup> ‘He made darkness His concealment etc.’”

The Talmud then asks, “And is there darkness before [He who dwells in] Heaven? Does the verse not states,<sup>1194</sup> ‘He reveals the deep mysteries... and light dwells with Him?’” The Talmud answers, “This is not a difficulty, being that this verse refers to the inner houses, and that verse refers to the outer houses,” to which Rashi explains, “The inner houses is where ‘light dwells with Him.’”

The Tzemach Tzedek explains that the matter of the darkness in “the outer houses” refers to the aspect of the Crown-*Keter*, which is called “He made darkness His concealment.” This is because “the Supernal Crown-*Keter* is dark before the limitless light of the Unlimited One.”<sup>1195</sup> Based on this, he explains that the three aspects of darkness (*Choshech*-חושך), cloud (*Anan*-ענן), and thick cloud (*Arafel*-ערפל) correspond to the Crown-*Keter* (“darkness”), Wisdom-*Chochmah* (“cloud”), and Understanding-*Binah* (“thick cloud”).

He continues and explains that the meaning of [the verse], “Moshe approached the thick cloud (*Arafel*-ערפל),” refers to the ascent of Splendor-*Tiferet* (which is the level of

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<sup>1192</sup> Talmud Bavli, Chagigah 12b and on

<sup>1193</sup> Psalms 18:12

<sup>1194</sup> Daniel 2:22

<sup>1195</sup> See Tikkunei Zohar, Tikkun 70 toward the end (135b); Also see Likkutei Torah, Matot 82a; Balak 69a; Nitzavim 48a

Moshe) to the aspect of Understanding-*Binah* (the “thick cloud-*Arafel*-עַרְפֵּל”) and that in regard to the continuation, “where God-*Elohi*”*m*-אלהי”*m* was,” this is because the revelation of the Ancient One-*Atik* is in Understanding-*Binah*.<sup>1196</sup>

He states in the discourse<sup>1197</sup> that we must understand why the verse states, “Moshe approached the thick cloud (*Arafel*-עַרְפֵּל),” singling out this matter specifically to Moshe. For, was it not so that at that time (at the giving of the Torah) there was a great revelation of *HaShem*’s-יהו”ה Godliness (the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה, blessed is He) to **all** the Jewish people?

Moreover, we also must understand why the verse states, “where God-*Elohi*”*m*-אלהי”*m* was,” specifically using His title God-*Elohi*”*m*-אלהי”*m* (even though there are loftier titles than “God-*Elohi*”*m*-אלהי”*m*,” up to His Name *HaShem*-יהו”ה, which is the Name of His Essential Self (*Shem HaEtzem*)<sup>1198</sup> etc.). For, was it not so that at Mount Sinai He was revealed as an elder full of compassion?<sup>1199</sup>

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<sup>1196</sup> See Zohar III 178b; Torah Ohr, Lech Lecha 11b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 40 and the notes and citations there.

<sup>1197</sup> Ohr HaTorah *ibid.* p. 1,009

<sup>1198</sup> Kesef Mishneh to Hilchot Avodah Zarah 2:7; Moreh Nevuchim, Part 1, Ch. 61; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 19 (Shaar Shem Ben Dalet), and elsewhere.

<sup>1199</sup> Mechilta and Rashi to Exodus 20:2



## 2.

He continues the discourse<sup>1200</sup> and explains that we first must preface with an explanation of the matter of the giving of the Torah. For, at first glance, is it not so that our forefathers fulfilled the entire Torah before it was given?<sup>1201</sup> In the glosses of the Tzemach Tzedek [there]<sup>1202</sup> he notes that Avraham's level was extremely great, in that his service of *HaShem*-יהו"ה, blessed is He, was in a way of "running" (*Ratzo*) and "returning" (*Shov*), [as the verse states,<sup>1203</sup> "Then Avraham journeyed on], going and turning (*Haloch v'Naso* 'א-ונסוע-הלוך etc."]

It is for this reason that the Torah was given to him, including the 248-רמ"ח positive *mitzvot* and the 365-שס"ה prohibitive *mitzvot*, these being the aspects of "running" (*Ratzo*) and "returning" (*Shov*).<sup>1204</sup> This is one view, that Avraham merited the aspects of "running" (*Ratzo*) and "returning" (*Shov*) due to the root of his soul, and every person can reach the aspects of "running" (*Ratzo*) and "returning" (*Shov*) through the Torah.

The second view is that the drawings down affected by Avraham were (primarily) in the upper worlds. However, for there to be a drawing forth of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, even below, this specifically is through the giving of the Torah.

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<sup>1200</sup> Ohr HaTorah *ibid.* p. 1,009

<sup>1201</sup> Talmud Bavli, Yoma 28b

<sup>1202</sup> Ohr HaTorah *ibid.* p. 1,099 and on.

<sup>1203</sup> Genesis 12:9; See Torah Ohr, Yitro 73d

<sup>1204</sup> Torah Ohr, Megillat Esther 96c

Now, it is understood that what is stated by the second view, does not negate but only adds to what is stated by the first view. In other words, this matter itself, that after the giving of the Torah it is in our capacity to draw forth the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to below, (as in the second view) is a matter that is stated for and is relevant to every person.

In the Tzemach Tzedek's note he adds that there is a third view, as in the verse,<sup>1205</sup> "I appeared to Avraham, to Yitzchak, and to Yaakov as the Self-Sufficient God-*E"l Shaddai*" א"ל שד"י, but with My Name *HaShem*-יהו"ה I did not make Myself known through them." For, this is only drawn forth through Torah and *mitzvot*.

In other words, our forefathers drew from the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, meaning from the Name *HaShem*-יהו"ה as it is garbed in His title God-*Elohi"m*-אלהי"ם, "the sun in its sheath etc."<sup>1206</sup> However, "My Name *HaShem*-יהו"ה" refers to the aspect of "the sun of *HaShem*-יהו"ה,"<sup>1207</sup> which is the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as manifest within Wisdom-*Chochmah*, which is called Truth-*Emet*-אמת, since this is the revelation of how before Him everything is literally considered as nothing, [in which] "He takes the sun out of its sheath,"<sup>1208</sup> this is drawn down through the Torah etc.

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<sup>1205</sup> Exodus 6:3-6

<sup>1206</sup> See Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 4; Ohr HaTorah (Yahal Ohr) to Tehillim p. 300 and on.

<sup>1207</sup> See the previous citation to Psalms 84:12 and Tanya.

<sup>1208</sup> See Talmud Bavli, Nedarim 8b

Elsewhere it is explained that our forefathers only drew from the world of Emanation (*Atzilut*), whereas through the giving of the Torah, there was a drawing down from an aspect that transcends the chaining down of the worlds (*Hishtalshehut*), this being the aspect [indicated by],<sup>1209</sup> “He is not a man-*Lo Adam*-אדם-לא etc.” Likewise, it also is explained in this discourse,<sup>1210</sup> that the primary matter of the giving of the Torah is to affect a drawing down of the aspect of Torah, which is called “man-*Adam*-אדם,”<sup>1211</sup> from the Unlimited One, *HaShem*-ה' יהו"ה Himself, blessed is He, literally.

This is also why the Torah is literally the matter of the revelation of the Supernal will of *HaShem*-ה' יהו"ה, blessed is He, this being the aspect of the simple desire (*Ratzon Pashut*) that transcends intellect (*Sechel*). This is similar to what we find about Rabbi Akiva, that the Holy One, blessed is He said [to Moshe], “Be silent! Thus it arose in thought,”<sup>1212</sup> [when he saw] that Rabbi Akiva had to undergo something that is the opposite of intellect (as Moshe questioned, “Is this the Torah, and is this its reward?”). In other words, this matter is not at all grasped by the intellect (*Sechel*) etc.<sup>1213</sup> This then, is the novelty introduced at the giving of the Torah, namely, that even a matter that utterly transcends the intellect is drawn down into human intellect etc.

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<sup>1209</sup> Samuel I 15:29

<sup>1210</sup> Ohr HaTorah ibid. p. 1,012

<sup>1211</sup> See Numbers 19:14

<sup>1212</sup> Talmud Bavli, Menachot 29b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.

<sup>1213</sup> See Ohr HaTorah ibid. p. 1,011.

Now, it is understood that the novelty of the giving of the Torah according to the third view, also includes the two views that precede it. In other words, upon the giving of the Torah there was a drawing down of the aspect that transcends the chaining down of the worlds (*Hishtalshelut*) (as in the third view) through every person (like the first view) and in a way that it is even drawn down below (like the second view).

### 3.

The discourse continues [and asks],<sup>1214</sup> from where is it that man should merit such a thing as this? For, in truth, he is the lowest of all creatures. This is as stated in Talmud,<sup>1215</sup> “Why was man created on the eve of Shabbat? So that if he becomes haughty, he can be told, ‘The mosquito preceded you in the act of creation.’” (In other words, even the mosquito, which only takes in but does not excrete,<sup>1216</sup> this being lowest external husk (*Kelipah*) etc.,<sup>1217</sup> precedes man etc.)

However, the explanation is that one who is on the lowest of levels is able to ascend all the higher. This is because he has a very high root, which is why it is possible for him to descend to such a low level as this etc. Additionally, this is because of the greatness of the matter of the lower being refining the concealment. This is as explained in the

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<sup>1214</sup> Ohr HaTorah ibid. p. 1,016

<sup>1215</sup> Talmud Bavli, Sanhedrin 38a

<sup>1216</sup> Talmud Bavli, Gittin 56b (i.e., this indicates the height of selfishness, in that it only takes but does not give out anything of itself).

<sup>1217</sup> See Tanya, Likkutei Amarim, Ch. 24

discourse<sup>1218</sup> in elucidation of the verse,<sup>1219</sup> “For My glory I have created etc.,” that the word “for My glory-*L’Khvodi*-י לכבוד” is a term that refers to a garment (*Malbush*-משלבוש), (as in the teaching of our sages, of blessed memory, “Rabbi Yochanan called his garments, ‘my glory-*Mechabdota*-י מכבודות”) this being something that conceals.

In other words, the Holy One, blessed is He, garbs Himself in the worlds, and the word “world-*Olam*-עולם” is of the same root as “concealment-*He’elem*-העלם,”<sup>1220</sup> this being *HaShem*’s-יהוה ultimate Supernal intent in creation. This is as our sages, of blessed memory, stated,<sup>1221</sup> “Everything that the Holy One, blessed is He, created in His world, He created only for His glory (*L’Khvodo*-לכבודו),” meaning, for there be the work of refining the concealment and drawing down the revelation of His Godliness to below.

With this in mind, we can resolve the two explanations regarding the matter of “the thick cloud (*Arafel*-ערפל) where God (*Elohi*”m-אלהי”m) was.” That is, there is the explanation that the “thick cloud” (*Arafel*-ערפל) refers to the world of Action (*Asiyah*) (which is made with the mystery of His title “God-*Elohi*”m-אלהי”m,” this being the ultimate concealment that stems from His title God-*Elohi*”m-אלהי”m). Then there is the explanation that the “thick cloud” (*Arafel*-ערפל) refers to the aspect of “He set darkness as His concealment” (as discussed in chapter one). For, through the refinement of this world we reach the aspect of His Essential Concealment (*He’elem*

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<sup>1218</sup> Ohr HaTorah ibid. p. 1,017 and on

<sup>1219</sup> Isaiah 43:7

<sup>1220</sup> See Likkutei Torah, Shlach 37d

<sup>1221</sup> Mishnah Avot 6:11

*HaAtzmi*).<sup>1222</sup> (This is the meaning of the words, “where God was-*Sham HaElohi*”מ-אלהי”שם, in which His title God-*Elohi*”מ-אלהי” refers to the aspect of His Essential Concealment (*He’elem HaAtzmi*).)<sup>1223</sup>

4.

Now, based on what was said before, we can state that even the matter of “approaching the thick cloud where God-*Elohi*”מ-אלהי” is” (that is, that from the loftiest level of concealment, the aspect of “He made darkness His concealment,” which is drawn all the way to the lowest concealment in this world) is applicable to every person. Even though the verse differentiates between all the people and Moshe, as the verse states,<sup>1224</sup> “The people stood from afar and Moshe (alone) approached the thick cloud (*Arafel*-ערפל) etc.,” nevertheless, the whole of the people have relation to the aspect of the “thick cloud” (*Arafel*-ערפל).

To preface, the state and standing indicated by the words, “The people stood from afar,” itself indicates that they have a relation to the aspect they are spatially distant from. For, if they had no relation to this aspect at all, even the words “standing from afar” would not apply to them. Moreover, what is indicated by the language of the words, “The people stood from afar and Moshe approached the thick cloud,” is that at first, even Moshe stood from afar together with all the Jewish

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<sup>1222</sup> See *Hemshech* 5666 p. 93; Sefer HaMaamarim 5678 p. 125

<sup>1223</sup> See *Hemshech* 5666 p. 91.

<sup>1224</sup> Exodus 20:18

people, and only afterwards did Moshe approach the thick cloud, whereas the people remained where they stood.

From this it is understood that “from afar (*MeiRachok*-מרחק)” is such a place from which “Moshe approached the thick cloud (*Arafel*-ערפל).” Moreover, and more importantly, through the fact that “Moshe approached the thick cloud (*Arafel*-ערפל)” he drew this aspect to all the Jewish people, even those who are in the aspect indicated by the word “people-*Am-עם*” (which is a word that indicates “dimness-*Omemut*-עוממות”).<sup>1225</sup>

This is also understood from what is explained in Tanya<sup>1226</sup> about the matter of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He. That is, since relative to Moshe [fear (*Yirah*)] is a small thing,<sup>1227</sup> this thereby caused the matter to relate to and be applicable to all the Jewish people. This is because, “each and every soul of the House of Israel possesses within it something of the aspect of our teacher Moshe, peace be upon him etc.

Additionally, in each and every generation, there descend sparks from the soul of our teacher Moshe, peace be upon him, and they become clothed in the body and soul of the sages of that generation, the ‘eyes of the congregation,’<sup>1228</sup> to teach and impart knowledge to the people etc.”

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<sup>1225</sup> Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (81b); Also see Sefer HaMaaamarim 5660 p. 5.

<sup>1226</sup> Tanya, Likkutei Amarim, Ch. 42

<sup>1227</sup> Talmud Bavli, Brachot 33b

<sup>1228</sup> Numbers 15:24; Taanit 24a and Rashi to Numbers ibid.

5.

The explanation is that Moshe is the matter of Torah, in that, “Moshe received the Torah... and transmitted it etc.,”<sup>1229</sup> to all the Jewish people. This is so much so, that the Torah is called by his name, as the verse states,<sup>1230</sup> “Remember the Torah of Moshe, My servant.”<sup>1231</sup> The same is so with the Moshe within each and every Jew, this being the matter of the study of the Torah.

It is through the aspect of the Moshe in one’s soul that there is a drawing forth of the light of the Torah even to the aspect of the “people-*Am*-עַם” of his soul, (just as from our teacher Moshe it was drawn to all the Jewish people, from “the heads of your tribes to the hewer of your wood and the drawer of your water”).<sup>1232</sup>

In other words, the study of the Torah gives strength and vitality to all matters of serving *HaShem*-יהו"ה, blessed is He, whether it is serving Him in prayer, [for even though prayer precedes Torah study, as in the teaching of Abba Binyamin,<sup>1233</sup> “Let my prayer be adjacent to my bed,” nevertheless, this very matter itself, that prayer precedes the Torah, is itself taken from the Torah, since it is Torah that informs us that, in general, there must be a matter of prayer, as well as the particular matters relating to the manner of prayer], or whether it is the fulfillment

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<sup>1229</sup> Mishnah Avot 1:1

<sup>1230</sup> Malachi 3:22

<sup>1231</sup> Talmud Bavli, Shabbat 89a

<sup>1232</sup> Deuteronomy 29:9-10

<sup>1233</sup> Talmud Bavli, Brachot 5b



of the *mitzvot*, up to and including serving Him in a way of “know Him in all your ways.”<sup>1234</sup>

Now, in this there must be the matter of “Moshe approached the thick cloud (*Arafel*-ערפל).” That is, even in the aspect of the “thick cloud” (*Arafel*-ערפל), that “He made darkness His concealment,” this being the matter of the simple desire (*Ratzon Pashut*) that transcends grasp, there must be a drawing forth of the study of Torah with understanding and comprehension.

This is the general matter of the study of the inner teachings of the Torah, the teachings of Chassidus, that even the matters of the secrets and the secrets of the secrets, which transcend comprehension, must come to be studied in a way of understanding and comprehension. As in the words of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,<sup>1235</sup> the study of the teachings of Chassidus must be engaged like the study of topics (*Sugyot*) in the revealed parts of Torah.

This is also the general explanation of the matter of Torah study that must be with fear of Heaven,<sup>1236</sup> which does not only apply to the study of the Written Torah, in which the matter of holiness is more emphasized etc., to a greater degree than the matter of understanding and comprehension. Rather, it also applies to the study of the Oral Torah, the primary matter of which is understanding and comprehension, (as known about

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<sup>1234</sup> Proverbs 3:6; See Mishneh Torah, Hilchot De’ot, Ch. 3

<sup>1235</sup> See Igrot Kodesh of the Rebbe Rayatz, Vol. 10 p. 368.

<sup>1236</sup> See Kuntres Etz HaChayim, Ch. 22; See Sefer HaSichot 5689 p. 75 and on; Likkutei Sichot Vol. 14 p. 316 and on.

the difference between Scripture, Kabbalah, Mishnah, and Talmud).<sup>1237</sup>

Now, even though the motion of understanding and comprehension is bound to the motion of spreading forth, whereas fear of Heaven causes a motion of constriction (the opposite of spreading forth), nonetheless, there must be study with understanding and comprehension, as well as fear of Heaven, such that one has both together. Moreover, not only will the constriction stemming from the fear not interfere with the understanding and comprehension, but on the contrary, through the fear of Heaven one will come to have greater understanding and comprehension.

This then, is the meaning of [the verse], “Moshe approached the thick cloud (*Arafel*-ערפל).” That is, even the aspect of the “thick cloud” (*Arafel*-ערפל), which is the simple desire (*Ratzon Pashut*) that transcends intellect (*Sechel*), is drawn to Moshe in the study of Torah, even including the Oral Torah.

This is also why we find the matter of “Be silent! Thus it arose in thought,”<sup>1238</sup> related to Rabbi Akiva (as mentioned in chapter two). For, our sages, of blessed memory, stated,<sup>1239</sup> “All are in accordance with [the view of] Rabbi Akiva.” For, Rabbi Akiva is the source of the Oral Torah, the primary aspect of which is understanding and comprehension.

In contrast, the matter of “Be silent! Thus it arose in thought,” expresses the simple desire (*Ratzon Pashut*), which

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<sup>1237</sup> See Likkutei Torah, Vayikra 5c-d; Shir HaShirim 3c and on.

<sup>1238</sup> Talmud Bavli, Menachot 29b

<sup>1239</sup> Talmud Bavli, Sanhedrin 86a

has no room in the intellect, so much so, that the intellect itself argues that this is in opposition to intellect (“Is this the Torah, and is this its reward?”). In other words, even within the understanding and comprehension that accompanies the study of the Oral Torah there must be the drawing forth of the simple desire (*Ratzon Pashut*) that transcends reason and intellect.



## Discourse 26

### “*VaYavo Moshe b'Toch HeAnan - Moshe came into the cloud*”

Shabbat Parshat Mishpatim,  
Shabbat Mevarchim Adar-Rishon, 5725<sup>1240</sup>  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>1241</sup> “Moshe came into the cloud.” Furthermore, as the verse states before this,<sup>1242</sup> “The people stood from afar and Moshe approached the thick-cloud etc.” Rashi comments on this, “Within three partitions – darkness (*Choshech*-חושך), cloud (*Anan*-ענן), and thick cloud (*Arafel*-ערפל), as it states,<sup>1243</sup> ‘The mountain was burning with fire until the heart of heaven, darkness (*Choshech*-חושך), cloud (*Anan*-ענן), and thick cloud (*Arafel*-ערפל).’ The ‘*Arafel*’ is the ‘thickness of the cloud (*Av HaAnan*-עב הענן),’ as *HaShem*-ה' said to him,<sup>1244</sup> ‘Behold, I come to you in the thickness of the cloud (*Av HaAnan*-עב הענן)’ (and the thickness of the cloud is the ‘*Arafel*’).”

Now, we must understand why it only was Moshe who approached the “*Arafel*,” which is the “thickness of the

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<sup>1240</sup> This discourse is in concise form only.

<sup>1241</sup> Exodus 24:18

<sup>1242</sup> Exodus 20:18

<sup>1243</sup> Deuteronomy 4:11

<sup>1244</sup> Exodus 19:9 (and Rashi there)

cloud-*Av HaAnan*-עב הענן,” whereas all the rest of Jewish people stood from afar. For, was it not so, that at the giving of the Torah *HaShem*’s-יהוה Godliness was revealed to all the Jewish people? This is particularly so considering that the revelation of the giving of the Torah was from Above to below, as a result of which, it does not apply for there to be different levels of closer and farther etc., (however only Moshe approached etc., whereas all the rest of Jewish people stood from afar.)

## 2.

Now, to understand this, we first must explain the “thick cloud-*Arafel*” ערפל and its relationship to the giving of the Torah. This is as explained in the continuum discourse (*Hemshech*) of the holiday of Shavuot 5658,<sup>1245</sup> that “*Arafel*” ערפל (“the thickness of the cloud-*Av HaAnan*-עב הענן”) is a greater darkness than regular “darkness-*Choshech*” חושך (“thickness-*Av*” עב”).

However, even so, it is a very lofty level (as understood from the fact that only Moshe approached it), [as indicated by the verse],<sup>1246</sup> “He made darkness His concealment.” This is because of the overpowering strength of the light, that since it is such a great light it is not possible for it to illuminate in the recipients. This level is the aspect of “The most concealed of

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<sup>1245</sup> See the discourse entitled “*VaYaamod HaAm MeiRachok*” 5658 (Sefer HaMaamarim 5658 p. 186 and on).

<sup>1246</sup> Psalms 18:12; Also see the preceding discourse of this year, Discourse 25 entitled “*uMoshe Nigash El HaArafel* – Moshe approached the thick cloud” (Sefer HaMaamarim 5725 p. 149 and on).

all concealed” (*Steema d’Khol Steemeen*). That is, it not only is an aspect of concealment relative to the recipients, this being the aspect of the Long Patient One-*Arich*, which is the light that relates to the emanations, except that it is not possible for them to absorb the light (but only a glimmer of radiance from it, whereas the remainder stays in an encompassing state (*Makif*) above).

Rather, it is the aspect of that which is concealed in essence, this being the aspect of the Ancient One-*Atik*-עתיק, which even transcends the category of being a source for the emanated, and transcends the category of revelation altogether, in that it is utterly transcendent and removed (*Ne’etak*-נעתק) within the concealment of His Essential Self. This refers to the aspect of the Unknowable Head (*Reisha d’Lo Ityada*), which is not in the state of being known, even in Himself.

With the above in mind, we can understand the relationship between the “thick cloud-*Arafel*-ערפל” and the giving of the Torah.<sup>1247</sup> This is because the root of the Torah is from the innerness (*Pnimiyut*) of the Crown-*Keter* ([this being] the Ancient One-*Atik*).

This itself is the novelty of the giving of the Torah over and above the creation of the world, in that the creation of the world is also drawn from the aspect of the Crown-*Keter*. This is as the verse states, “In the beginning-*Bereishit*-בראשית God created,” which Targum Onkelos translates as “With the Primordial-*b’Kadmin*-בקרמין *HaShem* created etc.”

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<sup>1247</sup> See the discourse entitled “*Vayedaber Elohi*”m etc.,” 5658 (Sefer HaMaamarim 5658 p. 195 and on).

This refers to that which arose in His simple will to create the world, only that the creation of the world is from the aspect of the externality (*Chitzoniyut*). This includes the ten *Sefirot* of the world of Emanation (*Atzilut*) which are from the aspect of the externality (*Chitzoniyut*) of the Crown-*Keter*, as well as the totality of the chaining down of the worlds (*Hishtalshelut*), which is from the aspect of the externality of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*.

That is, [all this] is merely a radiance, which is why in this there was a constriction (*Tzimtzum*), this being the concealment of the light, which only applies to the aspect of a radiance (*Ha'arah*) (but not to the aspect of His Essential Self). It is upon this that the *Tzimtzum* had the effect of bringing about the divisions of above and below etc.

However, the Torah is much higher than the arousal of the desire to create the worlds, etc., as evident from the verse about Torah,<sup>1248</sup> “Through me kings will reign.” That is, it is specifically through the Torah, that the desire to create the world was decided. This is because Torah is the innerness (*Pnimityut*) and ultimate intent in the creation of the world, (this being the matter of the word “In the beginning-*Bereishit*-בראשית,” [meaning],<sup>1249</sup> “For the sake of the Torah which is called ‘the beginning-*Reishit*-ראשית-’”) that there should be a dwelling place for the Holy One, blessed is He, in the lower worlds,<sup>1250</sup> meaning to draw down the aspect of the Essential

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<sup>1248</sup> Proverbs 8:15; See Sifri to Numbers 18:19

<sup>1249</sup> See Rashi and Ramban to Genesis 1:1

<sup>1250</sup> Tanya, Likkutei Amarim, Ch. 36.



Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, to illuminate in a revealed way below.

This is brought about through the Torah, the first root of which is in the aspect of the innerness of the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in whom the matter of “constriction-*Tzimtzum*” is utterly inapplicable. Therefore, even upon its descent to below, its essential being undergoes no change, and it literally is below as it is above (not according to the descent and limitations of the worlds).

The root of the difference is that the drawing forth of the order of the chaining down of the worlds (*Seder Hishtalshelut*) is only the aspect of a radiance (*Ha'arah*), this being the aspect of the externality (*Chitzoniyut*) of the limitless light of the Unlimited One, in that it is in the category of being drawn down and revealed according to the manner of the worlds. Therefore, the manner of the drawing down is that only the externality (*Chitzoniyut*) of the upper becomes the innerness (*Pnimityut*) of the lower,<sup>1251</sup> this being that which is according to the capacity of the receptacle of the lower. However, that which is not possible to illuminate in a way of innerness (*b'Pnimityut*) is drawn forth in a state of encompassing (*Makif*).

However, the Torah is rooted in the aspect of the innerness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who is utterly not in the category of being drawn down (according to the capacities of the worlds), being that He is Essential etc.

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<sup>1251</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

Therefore, when He is drawn, the way of His being drawn is literally the matter of drawing His Essential Self.

3.

However, the drawing of His Essential Self brought about through Torah is a drawing forth in an inner way (*b'Pnimityut*), meaning that He is grasped and received in the innerness (*Pnimityut*) of the souls of the Jewish people. (This is unlike the drawing forth of the order of the chaining down of the worlds (*Seder Hishtalshelut*), in which that which cannot possibly illuminate in an inner way (*b'Pnimityut*) is drawn in a state of transcendence and encompassing (*Makif*)).

Thus, since He is drawn forth in an inner way (*b'Pnimityut*), we therefore require vessels (*Keilim*) for the light (*Ohr*). (This is unlike the drawing that is drawn forth in a transcendent and encompassing state (*Makif*), in that for the encompassing light (*Ohr Makif*) there is no need for vessels, but rather, all can receive it, since from the aspect of the encompassing light (*Makif*) it is in a way in which “darkness and light are the same”).<sup>1252</sup>

Rather, the vessels (*Keilim*) are not like the vessels (*Keilim*) of the order of the chaining down of the world (*Seder Hishtalshelut*), since the drawing down is unlike the drawing down of the order of the chaining down of the worlds (*Seder Hishtalshelut*), which only is a radiance (*Ha'arah*), but is rather a drawing forth of Essence (*Etzem*).

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<sup>1252</sup> Psalms 139:12

Therefore, the vessel (*Kli*) for this is specifically the matter of nullifying (*Bittul*) and setting oneself aside. (In contrast, this is not so when it comes to the drawing down of the order of the chaining down of the worlds (*Seder Hishtalshelut*), which only is the aspect of a radiance (*Ha'arah*), such that even that which is in the aspect of the existence of a something, is capable of being a receptacle for [that] light and revelation.)

4.

With the above in mind, we can understand the verse, “Moshe approached the thick cloud (*Arafel*-עֲרַפֶּל).” For, about Moshe the verse states,<sup>1253</sup> “For what are we-*v’Nachnu Mah-מה* וְנַחֲנוּ מִהּ,” meaning that he was in a state of the utter nullification of his [independent] existence (*Bittul b’Metziyut*). In other words, he had no intention whatsoever of deriving any benefit for himself in his service, but it all stemmed from the Commander, solely to give satisfaction of spirit to the One who formed him.

Therefore, it specifically was Moshe, who approached the thick cloud (*Arafel*-עֲרַפֶּל). For, the root of the matter of the approach is as explained (in chapter three), that in the drawing forth of the inner aspect (*Pnimityut*), this being the drawing forth of the Torah, vessels (*Keilim*) are necessary, and it is through making vessels (*Keilim*) that we draw the light (*Ohr*) forth. Thus, since the vessel (*Kli*) for this is the matter of utterly nullifying (*Bittul*) and setting oneself aside, it therefore was

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<sup>1253</sup> Exodus 16:7-8

specifically Moshe who approached in a way of closeness, such that he became a receptacle to receive, as in the teaching,<sup>1254</sup> “Moshe received the Torah from Sinai.”

In contrast, the rest of the Jewish people stood from afar, meaning that even though there was an illumination upon them of the Essential Light (*Ohr HaAtzmi*), they actually were not receptacles for this. Only in the coming future, upon the conclusion of the refinements (*Birurim*), will there then be the complete nullification of self (*Bittul*) in the souls of the Jewish people in general, and they all will literally be actual receptacles to receive this light in an inner way (*b'Pnimityut*). However, at the giving of the Torah this only occurred with Moshe alone.

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<sup>1254</sup> Mishnah Avot 1:1

## Discourse 27

### “V’Yeekchu Lee Terumah - Let them take a portion for Me”

Shabbat Parshat Terumah,  
4<sup>th</sup> of Adar-Rishon, 5725  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>1255</sup> “Let them take Me a portion (*Terumah*-תרומה) etc.” In his discourse by the same title, said on Shabbat Parshat Terumah 5605, one-hundred and twenty years ago, (in a booklet<sup>1256</sup> [of manuscripts] that has not yet been printed, but which we hope will [soon] be printed, with the help of *HaShem*-יהו"ה, blessed is He),<sup>1257</sup> the Tzemach Tzeddek writes that we must understand why this verse mentions “portions” (*Terumah*-תרומה) three times. That is, it states, “Let them take Me a portion (*Terumah*-תרומה),” and, “You shall take My portion (*Terumati*-תרומתי),” and, “This is the portion (*Terumah*-תרומה) that you shall take from them.”

It should be added that in regard to the three portions (*Terumot*-תרומות) themselves, it first states, “Let them take Me a portion (*Terumah*-תרומה),” and it only adds afterwards, “from every man whose heart motivates him, you shall take My

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<sup>1255</sup> Exodus 25:1

<sup>1256</sup> See the list of the discourses of the Tzemach Tzeddek (Kehot 5754) p. 65.

<sup>1257</sup> Subsequently printed in Ohr HaTorah, Terumah p. 1,359 and on.

portion (*Terumati*-תְּרוּמָתִי).” In other words, when it states “Let them take Me a portion (*Terumah*-תְּרוּמָה),” (this being the first [mention of] “portion-*Terumah*-תְּרוּמָה”) it is not in a way of “every man whose heart motivates him,” and we therefore must understand why. We also must also understand why it states, “Let them take (*v’Yeekchu*-וַיִּקְחוּ) Me a portion.” For, at first glance, the verse should have said, “Let them give (*v’Yeetnu*-וַיִּתְּנוּ) Me a portion.”

Additionally, we also must understand the specific wording, “Let them take Me a portion for,” in which the verse specifies “[for] Me-*Lee*-לִי,” to which Rashi explains, “Me-*Lee*-לִי – for My Name-*L’Shmi*-לְשִׁמִּי.” We must also understand the explanation of this.<sup>1258</sup>

## 2.

Now, about this the Tzemach Tzedek brings the teaching of our sages, of blessed memory, in Rabbot, in the Torah portion of *Terumah*,<sup>1259</sup> on the verse, “Let them take Me a portion.” [It states there], “[It is written],<sup>1260</sup> ‘Open for Me, My sister, My beloved’ – Until when will I go without a house etc., rather ‘make a Sanctuary for Me,’<sup>1261</sup> so that I will not be outside.”

The explanation is that the command, “Let them take Me a portion etc.,” is in regard to constructing the Sanctuary.

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<sup>1258</sup> Also see the explanations of this Rashi which were explained in the Sichah talks that preceded the discourse (printed in *Likkutei Sichot*, Vol. 16, p. 284 and on).

<sup>1259</sup> *Midrash Shemot Rabba* 33:3

<sup>1260</sup> *Song of Songs* 5:2

<sup>1261</sup> *Exodus* 25:8

This is as stated in the continuing verses,<sup>1262</sup> “They shall make a Sanctuary for Me, and I will dwell within them.” This matter is the substance of the totality of man’s service of *HaShem*-יהוה, blessed is He, through which *HaShem*’s-יהוה Supernal intent in the creation is fulfilled, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”<sup>1263</sup> This is as stated in Midrash,<sup>1264</sup> “I said to you, ‘They shall take Me a portion,’ so that I will dwell within you; ‘They shall make a Sanctuary for Me,’ as though the Holy One, blessed is He, is saying, ‘Take Me, and I shall dwell within you.’”

Now, the order of the service is that there first must be arousal from Above to awaken the arousal from below. About this the verse states,<sup>1265</sup> “The voice of my Beloved knocks, ‘Open for Me etc.’” This is also the meaning of, “They shall take Me (a portion),” which is like “Open for Me,” meaning, to take and receive the arousal drawn from Above.

This may be explained according to the well-known teaching of the Baal Shem Tov, whose soul is in Eden,<sup>1266</sup> about the matter of “the Supernal Echo (*Bat Kol*)<sup>1267</sup> which proclaims,<sup>1268</sup> ‘Return, O’ wayward children.’” That is, at first glance, this is difficult to understand, since the voice of these proclamations is not heard by anyone, and this being so, what

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<sup>1262</sup> Exodus 25:8

<sup>1263</sup> Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

<sup>1264</sup> Midrash Vayikra Rabba 30:13

<sup>1265</sup> Song of Songs 5:2

<sup>1266</sup> Keter Shem Tov (Kehot 5759) with Hosafot, Sections 101-102

<sup>1267</sup> Talmud Bavli, Chagigah 15a

<sup>1268</sup> Jeremiah 3:22

effect do these proclamations have? However, the explanation is that sometimes, thoughts of repentance suddenly fall into a person's mind [and heart], without making any preparations for this himself. This comes about as a result of these supernal proclamations.

However, this still must be understood. This is because "the Supernal Echo (*Bat Kol*) that proclaims etc.," takes place every single day. Even so, each person knows in his soul that many days can pass without any thoughts of repentance entering into his mind, may the Merciful One save us.

Rather, the explanation is as our sages, of blessed memory, taught,<sup>1269</sup> "Even though he does not see, the upper source of the flow (*Mazal*) of his soul sees." That is, the upper source of the flow (*Mazal*) and essential self of his soul, as it is Above, hears the proclamations of the upper herald every day, this being the arousal drawn from Above. However, for this [to have an effect] there must be the matter of "Open for Me," and, "They shall take Me," to take and receive the arousal drawn from Above.

With the above in mind, we can understand why the verse states, "They shall take (*v'Yeekchu*-ויקחו) Me," and not, "They shall give (*v'Yeetnu*-ויתנו) Me," because this is not something brought about through man's toil, but solely in that he takes hold of the arousal drawn from Above. This is why about this, the verse does not state, "from every man whose heart motivates him," because the arousal drawn from Above does not depend on the manner of man's toil, since it entirely and specifically is an arousal from Above.

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<sup>1269</sup> Talmud Bavli, Megillah 3a



This is also why the verse specifically states, “They shall take Me.” For, as our sages, of blessed memory, taught,<sup>1270</sup> “The verse does not state, ‘They shall take a portion-*v’Yikchu Terumah*-תְּרוּמָה-וַיִּקְחוּ,’ but states, ‘They shall take Me-*v’Yikchu Lee*-לִי-וַיִּקְחוּ,’ and wherever [in Torah] it states ‘[for] Me-*Lee*-לִי’ it indicates that the matter is established forever and ever.” Elsewhere it states,<sup>1271</sup> “Wherever [Torah] states ‘[for] Me-*Lee*-לִי’ it indicates that the matter is eternally unmoved, neither in this world nor in the next world.” For since, this matter does not depend on man’s toil, but comes by way of an arousal from Above, it therefore is inapplicable for there to be any changes in it whatsoever, and it thus is established and unmoved eternally, forever and ever.

However, after the matter of the arousal from Above, (this being the matter indicated by the words, “Let them take Me a portion”), there then must also be man’s toil in a way of arousal from below. About this the verse continues, “from every man whose heart motivates him etc.”

The explanation is that even though the arousal from Above is elevated beyond all comparison relative to the arousal from below, nonetheless, it is not enough for the labor to stem solely from the arousal from Above, but there rather must also be the matter of arousal from below. This is as explained in *Likkutei Torah*<sup>1272</sup> that when the toil stems solely from the arousal from Above, therefore since this stems solely from being awakened from Above, without first making any

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<sup>1270</sup> Sifri to Beha’alotcha 11:16; Yalkut Shimoni, Terumah, Remez 364

<sup>1271</sup> Midrash Vayikra Rabba 2:2

<sup>1272</sup> *Likkutei Torah*, Vayikra 2b and on

preparations for this in his own heart, the arousal is then fleeting and passes without being sustained. Therefore, there also must be the toil of arousal from below, as indicated by the words, “from every man whose heart motivates him etc.”

3.

The explanation in greater detail, as it is in man’s service of *HaShem*-יהו"ה, blessed is He, is as follows: In regard to the matter of the “portion-*Terumah*-תרומה,” two explanations<sup>1273</sup> are stated in Zohar.<sup>1274</sup> The first explanation is that the word “portion-*Terumah*-תרומה” shares the same letters as “*Torah Mem*-מִי תורה,” referring to the Torah, which was given [to Moshe] in 40-מ days.

The second explanation is that the word “portion-*Terumah*-תרומה” means “two out of a hundred (2/100<sup>th</sup>) -*Trei MiMe'ah* ממאה.”<sup>1275</sup> This refers to the matter of reciting the *Shema* twice [each day], morning and evening, (“Evening and morning, twice each and every day, saying *Shema* in love”),<sup>1276</sup> and in each recital there are 49-מ"ט letters.

That is, there are 25-כ"ה letters in “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elo'heinu HaShem Echad* אחד יהו"ה אלהינו יהו"ה אלהינו יהו"ה אחד,” and there are 24-כ"ד letters in “Blessed is the Name of His

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<sup>1273</sup> See Ohr HaTorah ibid. p. 1,355 and on; Sefer HaMaamarim 5629 p. 202 and on; 5709 p. 150 and on.

<sup>1274</sup> Zohar III 179a

<sup>1275</sup> See Mishnah Terumot 4:3 [that the average measure of *Terumah* is 1/50<sup>th</sup> (or 2/100<sup>th</sup>).]

<sup>1276</sup> See the liturgy of the *Keter* sanctification in the Musaf prayer of Shabbat and the holidays.

Glorious Kingdom forever and ever-*Baruch Shem Kevod Malchuto Le'Olam Va'ed* ועד-ברוך שם כבוד מלכותו לעולם ועד.” Now, two times 49-ט”ז is 98-צה, and thus there still are two parts of one hundred (2/100<sup>th</sup>) that are lacking, these being the matter of having self-sacrifice (*Mesirat Nefesh*) when reciting the word “One-*Echad*-אחד,” once in the morning and once in the evening.

The explanation is that Torah is in a way of being drawn down from Above to below, as the verse states,<sup>1277</sup> “I spoke to you from the heavens,” and is called “bread from the heavens.”<sup>1278</sup> Another verse similarly states,<sup>1279</sup> “Behold, My word is like fire,” [about which it is taught],<sup>1280</sup> “Just as fire does not contract ritual impurity, so too, the words of Torah do not contract ritual impurity.” In contrast, the matter of reciting the *Shema* and giving up one’s soul with self-sacrifice (*Mesirat Nefesh*) [upon reciting the word] “One-*Echad*-אחד” is in a way of ascent from below to Above.

This then, is the meaning of “Let them take Me a portion (*Terumah*-תרומה), from every man whose heart motivates him you shall take My portion (*Terumati*-תרומתי).” That is, when it states “Let them take Me a portion (*Terumah*-תרומה)” in a way of arousal from Above (as discussed in chapter two) this is according to the first explanation of the word “portion-*Terumah*-תרומה,” that it refers to the Torah-תורה, which is in a way of being drawn from Above to below. When it states, “from every man whose heart motivates him you shall take My portion (*Terumati*-תרומתי),” this refers to man’s toil in a way of

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<sup>1277</sup> Exodus 20:18

<sup>1278</sup> Exodus 16:4; See *Shnei Luchot HaBrit*, Mesechet Pesachim 165b

<sup>1279</sup> Jeremiah 23:29

<sup>1280</sup> Talmud Bavli, Brachot 22a

arousal from below, which is the second explanation of the word “portion-*Terumah*-תְּרוּמָה,” referring to the self-sacrifice (*Mesirat Nefesh*) [upon reciting the word] “One-*Echad*-אֶחָד,” which is in a way of ascent from below to Above.

Now, it can be said that when the verse states “you shall take My portion (*Terumati*-תְּרוּמָתִי),” this too refers to the matter of Torah. For, even though the matter of Torah is hinted in the words, “Let them take Me a portion (*Terumah*-תְּרוּמָה)” (as discussed before), as known, there is an element of superiority in engaging in Torah study after one prays, compared to studying Torah before prayer, as in the teaching of Abba Binyamin,<sup>1281</sup> “Let my prayer be adjacent to my bed.”

Based on this, it can be said that the meaning of the words, “from every man whose heart motivates him you shall take My portion (*Terumati*-תְּרוּמָתִי),” is that through serving *HaShem*-יְהוָה, blessed is He, in the recital of *Shema* and in prayer, in a way that “his heart motivates him,” this causes his study of Torah to be in a much loftier way. This is the meaning of “you shall take My portion (*Terumati*-תְּרוּמָתִי),” meaning “My portion (*Terumati*-תְּרוּמָתִי)” literally, since it is the words of *HaShem*-יְהוָה that “I have placed in your mouth,”<sup>1282</sup> [and as the verse states],<sup>1283</sup> “My tongue shall respond with Your word.”

After all this comes the general service of *HaShem*-יְהוָה, blessed is He, through fulfilling His *mitzvot*, including even permissible matters done in a way that, “all your deeds

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<sup>1281</sup> Talmud Bavli, Brachot 5b

<sup>1282</sup> See Isaiah 59:21

<sup>1283</sup> Psalms 119:172

should be for the sake of Heaven,”<sup>1284</sup> and, “Know Him in all your ways.”<sup>1285</sup> About this, the verse continues, “This is the portion (*Terumah*-תְּרוּמָה) that you shall take from them etc.”<sup>1286</sup>

#### 4.

Now, in addition to the general matter indicated by the verse “Let them take Me a portion etc.,” as it is in man’s service of *HaShem*-יְהוָה, blessed is He, (as explained at length before) there also is the matter of “They shall take Me a portion etc.,” the ultimate intent of which is, “They shall make a Sanctuary for Me etc.,” according to its literal meaning in the physical sense.

However, we still must understand<sup>1287</sup> the meaning of “They shall take Me (*Lee*-לִי) a portion,” and, “They shall make a Sanctuary for Me (*Lee*-לִי),” in that “Wherever [in Torah] it states ‘[for] Me-*Lee*-לִי’ it indicates that the matter is eternal and unmoved, neither in this world nor in the next world.” However, presently there is no Holy Temple.

The explanation is as Rabbi Moshe Alshich wrote,<sup>1288</sup> that the supernal Temple, called “The Temple of the Lord-*Adona*”-אֲדֹנָי<sup>1289</sup> is literally bound to the lower Temple, as expressed in the verse,<sup>1290</sup> “[The built Yerushalayim] is like a

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<sup>1284</sup> Mishnah Avot 2:12

<sup>1285</sup> Proverbs 3:6

<sup>1286</sup> See Ohr HaTorah, Terumah p. 1,413; Likkutei Sichot, Vol. 16, p. 293.

<sup>1287</sup> Also see Ohr HaTorah *ibid.* p. 1,424 and on; p. 1442; Discourse entitled “*v’Asu Lee Mikdash*” 5743 and elsewhere.

<sup>1288</sup> See the commentary of the holy Alshich to Exodus 25:8

<sup>1289</sup> Exodus 15:17

<sup>1290</sup> Psalms 122:3

city bound together in unity,” in that the supernal Yerushalayim is bound to the lower Yerushalayim.<sup>1291</sup> This then, is the meaning of the teaching that it is “unmoved, even in this world,” in that even now, the Holy Temple illuminates spiritually.

We can add that even in regard to the physical Holy Temple, even though it was physically destroyed, [and this includes] both the first Holy Temple, from which the nations of the world removed the roof, and how much more so, the second Holy Temple, which they destroyed in a way of “Destroy! Destroy! To its very foundation,”<sup>1292</sup> nonetheless, about the Tabernacle (*Mishkan*) (which [also] is called the Holy Temple-*Mikdash*),<sup>1293</sup> our sages, of blessed memory, stated,<sup>1294</sup> “It was hidden below in the tunnels of the Sanctuary.” This being so, the Tabernacle (*Mishkan*) remains in existence, even physically, only that it is concealed and hidden, and must be searched for etc.

Moreover, a person who is in a state and standing of being a soul of the world of Emanation (*Atzilut*) can see it even when it is concealed. Whoever does not see this, it is only because of his diminished state and standing, particularly because of matters such as sin and transgression etc., which is why one must toil all the more. [This is like what the Alter

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<sup>1291</sup> See Talmud Bavli, Taanit 5a and Chiddushei Aggadot of the Maharsha there. With respect to this, it is recalled that the Rebbe also mentioned the teaching of our sages, of blessed memory, (in Taanit there) that, “the Holy One, blessed is He, made an oath not to enter the supernal Yerushalayim (and Holy Temple) until He first enters the lower Yerushalayim (and Holy Temple).”

<sup>1292</sup> Psalms 137:7; See Talmud Yerushalmi, Yoma 1:1; Midrash Tehillim to Psalms there.

<sup>1293</sup> Talmud Bavli, Eruvin 2a

<sup>1294</sup> Talmud Bavli, Sotah 9a

Rebbe said,<sup>1295</sup> that because of the matter of “your sins separate you,” one must toil all the more to come to have fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, as the verse states,<sup>1296</sup> “Search for it like a hidden treasure,” meaning, “In the way that a person seeks a hidden treasure buried in the depths of the earth, for which he tirelessly digs and toils.”] Thus, one must plead to *HaShem*-יהו"ה, blessed is He, to open his eyes so that he will see etc.

However, since even now the Tabernacle (*Mishkan*) remains in existence, even physically, only that it is concealed, it thus is easier to draw the physical Holy Temple into actualization and revelation, than if the Tabernacle (*Mishkan*) did not physically remain in existence. For, it then would require much greater toil and labor, beyond all comparison, to draw it down physically.

This then, is the meaning of “They shall take Me (*Lee-לי*) a portion,” and, “They shall make a Sanctuary for Me (*Lee-לי*),” specifying the word “[For] Me-*Lee-לי*,” indicating that the matter is eternal and unmoved. For, even now, the physical Tabernacle (*Mishkan*) exists, only that it is concealed etc.

This is similar to what is explained in the discourse of the Alter Rebbe, with the glosses of the Tzemach Tzedek,<sup>1297</sup> (mentioned in the preceding discourses),<sup>1298</sup> about the order of the blessings and prayers established by the Men of the Great

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<sup>1295</sup> Tanya, Likkutei Amarim, Ch. 42 (69b and on)

<sup>1296</sup> Proverbs 2:4

<sup>1297</sup> Maamarei Admor HaZaken 5562 p. 382; Ohr HaTorah, Inyanim p. 122

<sup>1298</sup> See the prior discourse of this year, 5725, entitled “*Vayigash Eilav Yehudah* – Then Yehudah approached him,” Discourse 18, Ch. 6 (Sefer HaMaamarim 5725, p. 113); Also see Torat Menachem, Sefer HaMaamarim Nissan p. 184.

Assembly (*Anshei Knesset HaGedolah*), to heal the sick and bless the years and the like. For, at first glance, this is not understood, as we see that sometimes the blessings are not fulfilled in actuality, meaning that the sick did not get healed etc. This being so, how is it that the Men of the Great Assembly established that we recite blessings in vain, Heaven forbid? [The answer cannot be that the blessings are fulfilled spiritually, being that the requests in prayers are for matters as they physically are, in the most literal sense.]

However, the explanation is that it is possible for the drawing down to remain concealed and not come into revelation, and it therefore is not called a prayer said in vain, Heaven forbid, since there certainly was a drawing forth of the aspect of healing to him etc., (even physically) only that it was not revealed and remained concealed etc. The same is so in regard to the Tabernacle (*Mishkan*), which is present but concealed etc. This likewise is as stated by Reb Hillel of Paritch<sup>1299</sup> in the name of the Alter Rebbe, that for lofty souls, such as Rabbi Shimon Bar Yochai, the Holy Temple was never destroyed altogether etc.<sup>1300</sup>

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<sup>1299</sup> Pelach HaRimon, Shemot p. 7

<sup>1300</sup> The conclusion of this discourse is missing.



## Discourse 28

### *“V’Atah Tetzaveh - You shall command”*

Shabbat Parshat Tetzaveh,  
11<sup>th</sup> of Adar-Rishon, 5725  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>1301</sup> “You shall command the children of Israel and they shall take to you pure pressed olive oil for illumination, to kindle the lamp continually.” The next verse continues,<sup>1302</sup> “In the Tent of Meeting... Aharon and his sons shall arrange it from evening until morning etc.” The question about this is well-known from the Chassidic discourses of our Rebbes and leaders.<sup>1303</sup> That is, since the kindling of the lights was done by Aharon, why then is the command “they shall take to you,” which, at first glance, seems to indicate that they bring the oil to Moshe. We also must understand why in the first verse, in regard to “they shall take for you” (to Moshe) it states, “to kindle the lamp continually,” but in the second verse, in regard to Aharon, it states “from evening until morning.”

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<sup>1301</sup> Exodus 27:20

<sup>1302</sup> Exodus 27:21

<sup>1303</sup> Torah Ohr, beginning of Tetzaveh (81a); Hosafot to Torah Ohr, end of Tetzaveh (111b); Maamarei Admor HaZaken 5567 p. 66 and elsewhere.

## 2.

Now, to understand this, we first must explain the matter of olive oil in general. For, according to the explanation in the Chassidic discourses of our Rebbes and leaders (in Torah Ohr and Likkutei Torah, and at greater length in writings that have yet to be published) there are two ways to [understand] this.<sup>1304</sup>

The first way is that the oil is more lofty than the olive, being that the olive hides and conceals the oil within it, and to extract the oil from it the olive must be crushed. As this relates to our service of *HaShem*-יהו"ה, blessed is He, the olive indicates the body and animalistic soul, which is from the shiny husk (*Kelipat Nogah*) that covers over and hides the Godly soul (which is the oil) that is within them. It therefore is necessary to crush them etc., so that they will not conceal the light of the soul. This is like the teaching of the Zohar,<sup>1305</sup> “A body into which the light of the soul does not penetrate should be crushed [and the light will penetrate and ascend] etc.”

This also is why the physical flavor of the olive (that is drawn and chains down from its spiritual matter) is bitter. This is as our sages, of blessed memory, taught<sup>1306</sup> on the verse,<sup>1307</sup> “Behold! A plucked olive leaf was in its mouth,” that, “The dove said, ‘let my food be bitter as an olive etc.’” This bitterness indicates the aspect of the darkness and bitterness of the side opposite holiness.

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<sup>1304</sup> Also see Likkutei Sichot Vol. 11, p. 131 and on (from this discourse).

<sup>1305</sup> Zohar III 168a – cited and explained in Tanya, Likkutei Amarim, Ch. 29

<sup>1306</sup> Talmud Bavli, Eruvin 18b

<sup>1307</sup> Genesis 8:11

This also is why “[eating] an olive causes one to forget seventy years’ worth of [Torah] study.”<sup>1308</sup> In other words, the concealment and hiddenness of the olive is to such an extent that even what a person studied throughout all the days of his life, [about which the verse states],<sup>1309</sup> “The days of our years among them are seventy years,” even if his study was as it should be (meaning, not in a way of “interpreting the Torah contradictory to its true intent,”<sup>1310</sup> in which case, that he forgets would not be a deficiency) [but he studies it] for its own sake etc., which why the Torah calls it “study-*Talmud*-תלמוד” (“his studies-*Talmudo*-תלמודו”), it nonetheless is in the power of the olive (the concealment and hiddenness of the body and animalistic soul) and cause this to be forgotten.

Now, the matter of forgetfulness (*Shichechah*-שכחה) comes from the world of the external husks (*Kelipot*).<sup>1311</sup> Therefore, there must be the crushing of the olive (this being the matter of the word “crushed-*Katit*-כתיית”), this being the matter of restraining the side opposite holiness, through refining the body and animalistic soul etc. Through this the oil is revealed (which not only is not bitter, but on the contrary, has an element of sweetness to it),<sup>1312</sup> the matter of which, in the *Sefirot*, is the aspect of Wisdom-*Chochmah*.<sup>1313</sup> (This is why “[olive oil] restores seventy years’ worth of [Torah] study,” and

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<sup>1308</sup> Talmud Bavli, Horayot 13b

<sup>1309</sup> Psalms 90:10

<sup>1310</sup> Mishnah Avot 3:11

<sup>1311</sup> Torah Ohr ibid. 81c; 110d; Tanya, Likkutei Aamarim, Ch. 37 (37a)

<sup>1312</sup> Also see Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 324; Discourse entitled “*Hallelu et HaShem*” 5731 (Torat Menachem, Sefer HaMaamarim Tishrei p. 191).

<sup>1313</sup> Torah Ohr ibid. Also see Likkutei Torah, Beha’alotcha 36b, and elsewhere.

since it is in its capacity to restore his studies, it is understood that it is loftier than it. That is, the oil is not just the aspect of the revealed Wisdom-*Chochmah*, but is also the aspect of the Concealed Wisdom-*Chochmah Stima'ah*.<sup>1314</sup> This is the matter of nullification of self (*Bittul*) to Godliness.

The second way<sup>1315</sup> is that the olive is loftier than the oil. [This stems from the inner aspect of these matters as they are Above. For, since the olive is the source of the oil, from which it comes, therefore it is loftier than it.

To explain based on what it states in Pardes Rimonim<sup>1316</sup> about the matter of foundation (*Yesod*) and construct (*Binyan*); that which finds its place at the base below, is higher as it is Above. For example, in regard to the foundation (*Yesod*), though below it is at the base of the construct (*Binyan*), nonetheless Above it is the highest level, above the construct (*Binyan*).

The same is so of the olive, which is the source (foundation-*Yesod*) of the oil. That is, on the simple surface of matters as they are below, the olive is on a lower level than the oil, but in the inner aspect (*Pnimitiyut*) of matters as they are Above, the olive is on a higher level than the oil.] In other words, as great as the level of the oil is, which is the aspect of Wisdom-*Chochmah* [even including the Concealed Wisdom-

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<sup>1314</sup> Likkutei Torah ibid. 31a

<sup>1315</sup> Also see Ohr HaTorah, Tetzavveh p. 1,547, discourse entitled "*Hallelu et HaShem*" ibid.

<sup>1316</sup> Pardes Rimonim, (Shaar Erchei HaKinuyim), section on "*Yesod-יד*"; See Sefer HaMaamarim 5691 p. 318; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation).

*Chochmah Stima'ah*, as mentioned before) the olive, which is the source of the oil, is on a loftier level.

Based on this, even the matter of the bitterness (the darkness) of the olive, hints at its lofty level, which is from the aspect of the Crown-*Keter* that transcends Wisdom-*Chochmah* (oil), as the verse states,<sup>1317</sup> “He made darkness His concealment.” That is, it is called “darkness” because it is separate from the category of light that comes into revelation.<sup>1318</sup>

### 3.

Now, it can be said that the explanation of the words “pure olive oil-*Shemen Zayit Zach*-זַיִת זֵית זָךְ” hinges on this as well, namely, whether the word “pure-*Zach*-זָךְ” refers to the oil (*Shemen*-שֶׁמֶן), as in Rashi’s explanation [which also includes the secrets of the Torah], “pure (*Zach*-זָךְ) without sediment,” or whether it refers to the olive, as in the explanation of Rabbi Avraham Ibn Ezra [whose commentary also includes secrets of the Torah, and as we find, his commentary is cited and explained in Chassidus in various places (and to further explain based on what the Mittler Rebbe wrote about him<sup>1319</sup> (which as of this date I have not found elsewhere),<sup>1320</sup> that he gave up his life for the sanctification of the Name *HaShem*-הַשֵּׁם)], that “one must take [olive] berries that have no decomposition in them

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<sup>1317</sup> Psalms 18:12; See Likkutei Torah, Pekudei 3d and elsewhere.

<sup>1318</sup> See Ohr HaTorah, Tetzavceh p. 1,547, discourse entitled “*Hallelu et HaShem*” *ibid.*

<sup>1319</sup> Shaarei Teshuvah, Part 1, 5b

<sup>1320</sup> See Iggeret HaKodesh, Vol. 10, p. 169

and have not at all been eaten, and the oil must be made of them etc.”

The explanation is that according to the simple meaning of the matters, the olive hides and conceals the oil, this being indicative of the body and animalistic soul that conceal and hide the light of the soul, [and therefore] special care must be taken in choosing the olive, that the olive itself should be “pure-*Zach-ṭṭ*,” (as in the explanation of Rabbi Avraham Ibn Ezra). For, if the olive is not refined, meaning that the body and animalistic soul are not at all refined, but are in the full strength of their coarseness, then it is possible that at times even the solution of “crushing it”<sup>1321</sup> is not sufficiently effective in overcoming the coarseness of the body and animalistic soul.

This is similar to what is known<sup>1322</sup> about the external husk (*Kelipah*) of Amalek, that there is nothing effective for this etc., but rather only “its breaking is its rectification.”<sup>1323</sup> It thus is necessary that the olive itself should be pure (*Zach-ṭṭ*) and certainly the crushing will then be of benefit etc., in making him into a receptacle for Godliness.

However, from the inner (*Pnimityut*) perspective of the matters, the olive is the aspect of “He made darkness His concealment” - this being even loftier than the light that relates to the chaining down of the worlds (*Hishtalshelut*) and is the ultimate holiness and nullification (*Bittul*) - there is no need for care and precision in regard to the olive itself, but only in regard to the oil that comes from it, this being the matter of drawing

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<sup>1321</sup> Zohar III 168a – cited and explained in Tanya, Likkutei Amarim, Ch. 29

<sup>1322</sup> Sefer HaMaamarim 5665 p. 216 and on, and elsewhere.

<sup>1323</sup> See Mishnah Kelim 2

forth the aspect of Wisdom-*Chochmah*, which is the beginning of the revelation (*Giluy*) in the chaining down of the worlds (*Hishtalshelut*) and has relation to the worlds.

This is why care must be taken that the oil and nullification be clean of any admixture, “pure (*Zach-ṭ*) without sediment,” (as in the explanation of Rashi, whose commentary is the “wine of Torah,”<sup>1324</sup> this being the matter of the secrets and innerness (*Pnimityut*) of the inner aspect of Torah itself, which is why his explanations accord to the innerness (*Pnimityut*) of the matters).

Now, we should explain the precision in regard to negating the matter of the sediment, specifically, in that the sediment is not an admixture of something foreign, but rather comes from the olive itself. This is because, from the perspective of the *Sefirah* of Wisdom-*Chochmah* (oil) there is no room for the existence of something that actually is foreign (separate). (For, as known about the world of Emanation (*Atzilut*), which in general is the aspect of Wisdom-*Chochmah*,<sup>1325</sup> [it states about it],<sup>1326</sup> “Evil shall not dwell with you.”) This is because, in [the world of Emanation (*Atzilut*)] there is an illumination of the limitless light of the Unlimited One, that He is alone and there is none other (this being the level of Wisdom-*Chochmah*),<sup>1327</sup> except that because of its relation to worlds, it is applicable for there to be “sediment” in it, which

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<sup>1324</sup> HaYom Yom for the 29<sup>th</sup> of Shvat

<sup>1325</sup> See Ohr HaTorah, Bereishit Vol. 3, p. 565a; Sefer HaMaamarim 5638 p. 181.

<sup>1326</sup> Psalms 5:5; See Likkutei Torah, Bamidbar 3c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

<sup>1327</sup> Tanya, Likkutei Amarim, Ch. 35 in the note.

relative to the oil itself, this being the level of Wisdom-*Chochmah*, is something foreign.

(This is derived from the fact that even in regard to the Hidden Wisdom-*Chochmah Stima'ah*, it states in Zohar that it is “quietly tranquil in its place, like good wine that rests upon its sediment etc. (this being the matter of the sediment). Thus, how much more is this certainly so in regard to the aspect of Wisdom-*Chochmah*, that the matter of “sediment” is applicable to it. However, all this only applies to the oil, which is the aspect of Wisdom-*Chochmah*, but it is not so of the matter of the olive, which is the source of the Wisdom-*Chochmah*, that it is not applicable for there to be any “sediment” in it.)

Now, we should also add and explain the precise wording of Rashi in stating, “the first **drop-*Tipah*-טיפה**,” (and not simply “the first [grade of the oil]” as in the language of the Mishnah<sup>1328</sup> and the Rambam).<sup>1329</sup> At first glance, the use of the word “drop-*Tipah*-טיפה” is not understood, since it is not commensurate to the quantity required for kindling the Menorah, even for a single night, the measure of which is a half *log*.<sup>1330</sup>

This may be understood based on the explanation in Likkutei Torah<sup>1331</sup> about the matter of the measurement of “the quantity of an olive” (*KeZayit*). That is, the olive is the aspect of the *Yod-* of the Name *HaShem*-יהוה,<sup>1332</sup> which is not a total constriction (*Tzimtzum*), but is only like the matter of “a person

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<sup>1328</sup> Talmud Bavli, Menachot 86a; Also see Rashi to Leviticus 24:4

<sup>1329</sup> Mishneh Torah, Hilchot Issurei Mizbe'ach 7:8

<sup>1330</sup> Talmud Bavli, Menachot 86a (in the Mishnah) and 89a

<sup>1331</sup> Likkutei Torah, Naso 27d

<sup>1332</sup> Zohar III (Pinchas) 244b, 247b (Ra'aya Mehemna); Zohar III (Eikev) 272a



should always teach his student in a concise manner etc.”<sup>1333</sup> In other words, even a small measure includes a lot within it etc., to the point of [even including] an awesome [amount] (as in the language of Likkutei Torah).<sup>1334</sup> This is because the root of the drawing down is from higher than the order of the chaining down of the worlds (*Hishtalshelut*).

With the above in mind we can also understand the matter as it relates to the precise word “drop-*Tipah*-טיפה,” in which he specifies, “the first drop-*Tipah Rishonah*-טיפה ראשונה.” For, in the drop (*Tipah*-טיפה) there are two levels. There is the drop (*Tipah*-טיפה) from [the aspect of] Foundation-*Yesod*, through which there is the drawing forth from *Zeir Anpin* to Kingship-*Malchut* (this being the matter of the second [grade] of oil, which is fit for the Menachot offerings), and there is the drop (*Tipah*-טיפה) of the Foundation-*Yesod* of the Father-*Abba*, which is the matter of drawing forth from the aspect of Wisdom-*Chochmah* (this being the matter of the first [grade] of oil, which is fit for the Menorah). This, then, explains the precise wording of Rashi in stating, “the first drop-*Tipah Rishonah*-ראשונה טיפה,” hinting at the drawing forth from Wisdom-*Chochmah* (rather than the drawing forth from *Zeir Anpin*, which is the second drop).

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<sup>1333</sup> Talmud Bavli, Pesachim 3b; Chullin 63a; See Likkutei Torah, Beshalach 1a; Biurei HaZohar, Acharei of the Mittler Rebbe (76d) and of the Tzemach Tzeddek (Vol. 1, p. 363); Discourse entitled “*Yayedaber Elohi*”m et Kol HaDevarim HaEileh” 5728 Ch. 3 (Torat Menachem Sivan p. 328).

<sup>1334</sup> Likkutei Torah, Naso 27d

4.

Now, to come to the loftiest aspect of “pure olive oil-*Shemen Zayit Zach*-זַיִת זָךְ,” the matter of being “crushed” (*Katit*-כַּתִּית) is necessary, this being the matter of crushing the olive. This matter not only relates to the olive as it is on the lowest level, that the bitterness of the olive indicates the aspect of the darkness and bitterness of the side opposite holiness, and the crushing of the olive is the matter of restraining (*Itkafiya*) the side opposite holiness (as discussed in chapter two).

It rather also applies to the olive as it is on the loftiest level, as the source of the oil, in which its bitterness indicates the aspect of “He made darkness His concealment,” so much so, that because of its great level, even the matter of sediment is not applicable to it, similar to the oil (as discussed before). That is, there nevertheless must be a matter of crushing, this being the matter of self-nullification (*Bittul*) (and on the contrary, the matter indicated by the word “crushed-*Katit*-כַּתִּית” is not in reference to the oil, but is specifically in reference to the olive).

The explanation is that even though the level of Wisdom-*Chochmah* (oil) is the ultimate state of nullification (*Bittul*), and how much more is this so in regard to the source of the Wisdom-*Chochmah* (the olive), especially considering that they then had to bring the oil to Moshe (“they shall take for you etc.”) whose matter is the ultimate self-nullification (*Bittul*), as the verse states,<sup>1335</sup> “For what are we-*v’Nachnu Mah*-וְנַחֲנוּ מַה-” nonetheless, there also must be the self-

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<sup>1335</sup> Exodus 16:7-8

nullification (*Bittul*) indicated by the word “crushed-*Katit*-כתייה” (a second self-nullification (*Bittul*)), this being the self-nullification (*Bittul*) of repentance (*Teshuvah*).

This is as we even find in our teacher Moshe, that the matter of repentance (*Teshuvah*) was necessary,<sup>1336</sup> in that “the righteous *Tzaddikim* will return in repentance (*Teshuvah*).”<sup>1337</sup> For, in regard to the righteous *Tzaddik*, even though he is in a state of the utmost nullification (*Bittul*) to *HaShem*’s יהוה’s Godliness, and has no relation to being a “something” (*Yeshut*), nonetheless, even his [level of] nullification (*Bittul*) has a certain image to it, and therefore he too must affect the matter of being “crushed-*Katit*-כתייה” in himself (he first must crush himself) of all matters of “image,” this being the self-nullification (*Bittul*) of repentance (*Teshuvah*), which is a motion of abstaining from satisfying the desire, [but rather] “I will turn from here to come close to there.”<sup>1338</sup>

With this in mind, we can also explain the teaching of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,<sup>1339</sup> about the revelation of the teachings of Chassidus, which began primarily after [the Alter Rebbe’s release from imprisonment in] Petersburg, [in which he cites the teaching],<sup>1340</sup> “Just as this olive, when you crush it, it brings forth its oil etc.,” stating, “Even though it is difficult to say this, nevertheless, it indeed is true.”

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<sup>1336</sup> See Likkutei Torah, Shemini Atzeret 92b

<sup>1337</sup> See Likkutei Torah, Drushei Shemini Atzeret *ibid.*; Shir HaShirim 50b; Zohar III 153b

<sup>1338</sup> Rashi to Exodus 3:3; See Sefer HaSichot 5702 p. 46 and on.

<sup>1339</sup> Sefer HaSichot, Torat Shalom p. 26

<sup>1340</sup> See Talmud Bavli, Menachot 53b; Midrash Shemot Rabba Ch. 36

Now, at first glance, not only is it difficult to say this, but it even is impossible to say this. This is because, the olive is crushed because it conceals the oil, similar to [the teaching],<sup>1341</sup> “A wooden beam that does not catch fire should be splintered,” for how can this be said about the Alter Rebbe?

However, the explanation is that the intention in this is to the nullification (*Bittul*) of being “crushed” (*Katit*-כתיית) which must be present even in the loftiest level of the olive, the source of the oil, this being the nullification (*Bittul*) of repentance (*Teshuvah*) (the likeness of which is the matter of undergoing suffering and the self-sacrifice of being imprisoned), which must even be present in our teacher Moshe etc. It thus can be said that the intention of the Rebbe Rashab, whose soul is in Eden, in stating “it is difficult to say this,” is because in these words, he sought to awaken this toil (of “bringing the *Tzaddikim* to return in repentance”) and to come to this, difficult toil is necessary.

[From this, we can also understand the matter as it relates to the service of *HaShem*-יהוה, blessed is He, of each and every Jew. That is, he should not think to himself that the need for the matter indicated by the word “crushed-*Katit*-כתיית” is only the result of being engaged in worldly matters, [such as] business dealings, eating, drinking, and other permissible matters. Rather, it even is so in relation to his engagement in matters of holiness, [such as] the study of Torah, contemplation in prayer, and scrupulously fulfilling the *mitzvot*, that there must be the matter indicated by the word “crushed-*Katit*-כתיית,” this being the self-nullification (*Bittul*) of repentance (*Teshuvah*),

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<sup>1341</sup> Zohar III 168a; [Also see Tanya, Likkutei Amarim, Ch. 29]

even in relation to the “image” of holiness. Without this, it is possible that because of the abundant chaining down [of matters] he can also come to the aspect of the olive, which hides and conceals etc.]

## 5.

However, the general matter of crushing the olive (“crushed-*Katit*-כתיית”) only is when it is necessary to bring forth its oil, in order to illuminate, [as the verse states], “crushed, for illumination.” This refers to the matter of kindling the Menorah, the intention of which is to illuminate the world. This is as our sages, of blessed memory, stated,<sup>1342</sup> “I have no need for its light.” This is why the windows of the Holy Temple were narrow [on the inside and wide on the outside],<sup>1343</sup> in order to bring the light out to the world.<sup>1344</sup>

The explanation is that the olive, in and of itself, due to its great elevation, does not require the matter indicated by “crushed-*Katit*-כתיית” (and additionally, it cannot come to the matter indicated by “crushed-*Katit*-כתיית,” being that there is nothing that can affect the nullification (*Bittul*) indicated by “crushed-*Katit*-כתיית” in him). Only when it is necessary to bring forth oil from him for the Holy Temple, in order to illuminate the world, that due to the relation of the “image” of the world, which is outside holiness, the matter indicated by “crushed-*Katit*-כתיית” is necessary (this being the nullification

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<sup>1342</sup> Talmud Bavli, Menachot 86b

<sup>1343</sup> Kings I 6:4

<sup>1344</sup> Talmud Bavli, Menachot 86b *ibid.* and Rashi there.

(*Bittul*) of departing from his form and “image” in order to illuminate the world).

This is like the soul, in that it is specifically upon its descent to below to refine the body and animalistic soul, that it thereby comes to have a relation to and a requirement of the matter of repentance and return (*Teshuvah*), and it specifically is through this, that it reaches the elevated level of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), who are loftier than the Righteous (*Tzaddikim*).

## 6.

Based on this, we can understand why the verse states, “they shall take for you,” to Moshe, even though the kindling of the Menorah had to be done by Aharon rather than Moshe, (and this particularly is so of the oil, that it could not be from Moshe’s funds, but had to specifically be from the communal funds).<sup>1345</sup> For, to kindle the Menorah in order to illuminate the world, the level of the self-nullification of Moshe is necessary, after he has undergone the matter indicated by “crushed-*Katit*-כתיית.” This empowers Aharon to illuminate the world through the kindling of the Menorah, (which in actuality had to be done by Aharon, rather than Moshe).

The explanation, as is explained at length in Chassidic discourses, is that the granting of empowerment for the matter of kindling the Menorah is specifically through Moshe. [This may be further elucidated through the teaching of our sages,<sup>1346</sup>

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<sup>1345</sup> See Talmud Bavli, Yoma 3b

<sup>1346</sup> Talmud Bavli, Sotah 12a

of blessed memory, on the verse,<sup>1347</sup> “She saw that he was good,” (which was said about Moshe), that “at the time that he was born the entire house became filled with light”]. For, it is by his hand that Torah is drawn down, the matter of which is the revelation of the singularity of *HaShem*-יהו"ה, blessed is He, below just as it is Above.

This is also why about Moshe it states, “to kindle the lamp continually.” This is because the revelation brought about through Torah is in a way that transcends the divisions of day and night etc. (The substance of this, as it relates to service of *HaShem*-יהו"ה, blessed is He, is that the soul is in a state of constant faithfulness to *HaShem*-יהו"ה, blessed is He.)<sup>1348</sup>

However, in regard to the actual kindling of the Menorah, to illuminate and refine the world, the verse states, “Aharon shall arrange it from evening until morning,” since this is in a manner in which “first it was dark and then the light returned,”<sup>1349</sup> as known about the matter of “song is by night and joy is by day.”<sup>1350</sup>

More specifically, as explained in one of the booklets [of manuscripts] that has yet to be printed,<sup>1351</sup> Aharon is “the agent of the Queen,”<sup>1352</sup> this being the aspect of the Supernal speech, from which there is a drawing forth of vitality to the worlds through the ten utterances. In contrast, Moshe is “the

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<sup>1347</sup> Exodus 2:2

<sup>1348</sup> See Tanya, Likkutei Amarim, Ch. 24

<sup>1349</sup> Talmud Bavli, Shabbat 77b

<sup>1350</sup> Zohar I 229b; See Torah Ohr, Mikeitz 37a and on.

<sup>1351</sup> Subsequently printed in Maamarei Admor HaZaken 5567 p. 71, and in short in Ohr HaTorah, Tetzaveh p. 1,572.

<sup>1352</sup> See Zohar I 266b; Zohar II 49b; Zohar III 20a (Ra'aya Mehemna); 53b, 275b; Torah Ohr, Tetzaveh 81a and on.

agent of the King,” and, “It is not the way of the King to discuss mundane matters,”<sup>1353</sup> this being the matter of the vitality of the worlds, but to specifically only speak words of Torah.

As explained there, this also is the meaning of what our sages, of blessed memory, stated,<sup>1354</sup> that a person whose Torah study is his vocation is exempt from prayer.<sup>1355</sup> For, the matter of the eighteen blessings of the Amidah prayer is to draw down the aspect of *HaShem*'s יהו"ה Godliness into the aspect of physical light and bestowal, which is temporal life.<sup>1356</sup> In contrast, the matter of Torah study is also a drawing forth of *HaShem*'s יהו"ה Godliness, and on the contrary, it is in a much loftier manner, this being eternal life.<sup>1357</sup> Therefore, a person whose Torah study is his vocation is exempt from prayer, since through engaging in Torah study he draws *HaShem*'s יהו"ה Godliness down from Above to below, and in a much loftier way, being that “included in two-hundred is one-hundred.”<sup>1358</sup>

Nonetheless, even a person whose Torah study is his vocation must stop to recite the *Shema*.<sup>1359</sup> This is because it is not possible to affect a drawing down if it is not preceded by an ascent. Even the matter of one's Torah study being his vocation, like Rabbi Shimon Bar Yochai who said,<sup>1360</sup> “I am bound to Him with a single bond,” meaning that he was always in a state of ascent etc., this is only so insofar that he does not

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<sup>1353</sup> Zohar III 149b

<sup>1354</sup> Talmud Bavli, Shabbat 11a

<sup>1355</sup> Also see Torah Ohr, Tetzaveh 82a

<sup>1356</sup> Talmud Bavli, Shabbat 10a

<sup>1357</sup> Talmud Bavli, Shabbat 10a *ibid.*

<sup>1358</sup> Talmud Bavli, Bava Kamma 74a

<sup>1359</sup> Talmud Bavli, Shabbat 11a *ibid.*

<sup>1360</sup> See Zohar III (Idra Zuta) 288a



require the arousal brought about through [reciting] the verses of song (*Pesukei d'Zimra*) and the like. However, he too requires the ascent of reciting the *Shema*.<sup>1361</sup>

He adds there: See the [Talmud] Yerushalmi<sup>1362</sup> cited by the Ma'or to the first chapter of Tractate Shabbat,<sup>1363</sup> that “it seems that he would not stop even for the *Shema* recital, which possibly is based on his words ‘I am bound to Him with a single bond etc.’”

This can be explained based on what is explained in the continuum (*Hemshech*) of discourses of the year 5666 in regard to the matter of the ascents of the coming future (and their relation to the Shabbat meals). Namely, that the ultimate ascent of the coming future (after the fulfillment of the prophecy,<sup>1364</sup> “I will remove the spirit of impurity from the land), is the aspect of essential rest and tranquility (*Menuchah b'Etzem*),<sup>1365</sup> at which time there no longer will be a matter of descents and ascents etc.<sup>1366</sup> This refers to the matter of “the day that is entirely Shabbat and rest for eternal life.”<sup>1367</sup>

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<sup>1361</sup> Also see Ohr HaTorah, Tetzaveh p. 1,553 & p. 1,548

<sup>1362</sup> Talmud Yerushalmi, Shabbat 1:2

<sup>1363</sup> Talmud Bavli, Shabbat 9b

<sup>1364</sup> Zachariah 13:2

<sup>1365</sup> See *Hemshech* 5666 p. 543 and on.

<sup>1366</sup> See *Hemshech* 5666 p. 12, p. 105

<sup>1367</sup> Talmud Bavli, Tamid 33b



## Discourse 29

*“Ki Tisa et Rosh Bnei Yisroel -  
When you take a census of the children of Israel”*

Shabbat Parshat Ki Tisa,  
18<sup>th</sup> of Adar Rishon, 5725  
By the grace of *HaShem*, blessed is He,

This discourse has not been located or published as of the date of this publication.<sup>1368</sup>

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<sup>1368</sup> This discourse is founded on the discourse by the same title contained in the booklet [of manuscripts] that recently arrived from its imprisonment. It explains the greatness of the *mitzvah* of charity (*Tzeddakah*).



## Discourse 30

### “*Vayakhel Moshe - Moshe assembled*”

Shabbat Parshat Vayakhel, Parshat Shekalim

Shabbat Mevarchim Adar-Sheni, 5725

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

#### 1.

The verse states,<sup>1369</sup> “Moshe assembled the entire community of the children of Israel and said to them: These are the things [that *HaShem*-יהו"ה commanded, to do them]: For six days, work may be done, and the seventh day shall be holy for you, a Shabbat of total rest for *HaShem*-יהו"ה.” The Chassidic discourses<sup>1370</sup> cite the teaching of our sages, of blessed memory,<sup>1371</sup> (also brought in the commentators of Torah),<sup>1372</sup> that the juxtaposition of the Torah portion about Shabbat to the work of building the Tabernacle (*Mishkan*) is in order to teach us that the work of building the Tabernacle (*Mishkan*) must specifically be done on the mundane days of the week, but not on Shabbat. Amongst the explanations of this,<sup>1373</sup> is that the general matter of the labor in constructing the Tabernacle

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<sup>1369</sup> Exodus 35:1-2

<sup>1370</sup> Torah Ohr and Torat Chayim, Vayakhel; Ohr HaTorah, Vayakhel p. 2,141 and on, and elsewhere.

<sup>1371</sup> Mechilta to Exodus 35:2

<sup>1372</sup> Rashi to Exodus 35:2

<sup>1373</sup> Ohr HaTorah, Vayakhel p. 2,141 and on, and elsewhere.

(*Mishkan*) is so that through it, there will be a drawing of *HaShem*'s יהו"ה Godliness from Above to below, so that [the verse], "I will dwell within them," will be fulfilled.<sup>1374</sup>

[This matter comes about after one's toil from below to Above, beginning with the donations to the Tabernacle (*Mishkan*), as the verse states,<sup>1375</sup> "Take from yourselves a portion (*Terumah*-תרומה," which is of the root "uplifting-*Haramah*-הרמה"<sup>1376</sup> (meaning from below to Above) "to *HaShem*-יהו"ה, everyone whose heart motivates him shall bring it etc."

However, in order for man's service from below to Above to be in a way of an arousal from below, it must be preceded by an arousal from Above (both in order to awaken man to do his work as an arousal from below, as well is in order that the arousal from below should awaken and draw down the arousal from Above).<sup>1377</sup> This is the matter of "Moshe assembled."<sup>1378</sup>

Now, this is a matter of descent etc. By way of analogy, when someone writes a certain matter, the [act of] writing is a descent for him, in that he constricts himself to lower himself to engage in the labor of writing etc. However, the descent is for the purpose of ascent, in that he will benefit through this etc. The same is so of the matter of the drawing down and descent of the Supernal Man from Above to below to engage in the labor of the Tabernacle (*Mishkan*), in that there is a drawing down of

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<sup>1374</sup> Exodus 25:8

<sup>1375</sup> Exodus 35:5

<sup>1376</sup> See Ohr HaTorah, *Terumah* p. 1,355 and on.

<sup>1377</sup> See *Likkutei Torah*, *Vayikra* 20b and on; *Shir HaShirim* 22b and on.

<sup>1378</sup> See Ohr HaTorah, beginning of *Vayakhel* p. 2,085

the [aspects of] Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*. [This is similar to how it was in the actual literal construction of the Tabernacle (*Mishkan*), in that it was brought about through,<sup>1379</sup> “He filled him with Godly spirit, with wisdom, insight, and knowledge etc.”]

That is, in making and affixing the physical boards (*Kerashim*-קֶרָשִׁים), this is a lowering and descent. However, the descent is for the purpose of ascent, so that the boards (*Kerashim*-קֶרָשִׁים) will subsequently be elevated to holiness, so that His Godliness, blessed is He, will rest upon them. This is the general matter of the toil of affecting refinements (*Avodat HaBirurim*), to refine and purify the world, to affect in it that there will be a drawing down of holiness, so that it will be “a dwelling place for the Holy One, blessed is He.”<sup>1380</sup>

With the above in mind, we can understand why the labor of [constructing] the Tabernacle (*Mishkan*) is specifically done on the mundane days of the week, rather than Shabbat. This is because Shabbat is the matter of ascent to Above, rather than a matter of descent for the sake of affecting refinements, (not even a descent to the aspect of Wisdom-*Chochmah*, by which to affect the matter of the refinements (*Birurim*-בִּירוּרִים) in accordance to the teaching of Zohar,<sup>1381</sup> “They are refined with Wisdom-*Chochmah*”), since on Shabbat, the matter of separating (*Borer*-בוֹרֵר) [the bad from the good] is forbidden.<sup>1382</sup>

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<sup>1379</sup> Exodus 35:11

<sup>1380</sup> See Tanya, Likkutei Amarim, Ch. 36.

<sup>1381</sup> See Zohar II 254b (Heichalot); Tanya, Iggeret HaKodesh, Epistle 28 (148a)

<sup>1382</sup> Tur, Shulchan Aruch, and Shulchan Aruch of the Alter Rebbe, Orach Chayim, 319; Also see Torah Ohr, Chayei Sarah 15c

## 2.

Now, the ascent of the day of Shabbat is also explained in the discourse entitled “*Vayakhel Moshe*” in Torah Ohr,<sup>1383</sup> in explanation of the [above-mentioned] teaching of our sages, of blessed memory, “Why was the Torah portion about Shabbat juxtaposed to the work of building the Tabernacle (*Mishkan*) etc.” That is, the matter of Shabbat is introductory to the labor of constructing the Tabernacle (*Mishkan*).

The essential point of the explanation<sup>1384</sup> is that the general matter of the labor of constructing the Tabernacle (*Mishkan*) is to affect the drawing down of Godliness from Above to below (as said before). However, since man is below within a physical body, therefore, to be able to affect the drawing down of Godliness to below, he first must undergo the matter of ascent to Above. This is the matter of Shabbat, at which time there is the ascent of the worlds from below to Above, all the way to the highest heights etc. This is why our teacher Moshe started with the command about Shabbat before the command about the labor of constructing the Tabernacle (*Mishkan*).<sup>1385</sup>

## 3.

To further explain, even though in the two above-mentioned explanations, the reason for the juxtaposition of the

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<sup>1383</sup> Torah Ohr, beginning of Vayakhel (86c and on).

<sup>1384</sup> Torah Ohr ibid. 88c-d; Also see Torat Chayim, Vayakhel 392b-c

<sup>1385</sup> Also see Likkutei Sichot Vol. 6 p. 217 (from this gathering).



Torah portion of Shabbat to the labor of constructing the Tabernacle (*Mishkan*) is to emphasize the matter of the ascent of Shabbat, nonetheless, they differ from each other.

The explanation is that the matter of the ascent of Shabbat, which is why the command about Shabbat precedes the command about the construction of the Tabernacle (*Mishkan*) (as explained in Torah Ohr) is solely the ascent of man, which comes **as an introduction** so that he will be able to affect the drawing down from Above to below through the labor of constructing the Tabernacle (*Mishkan*). In contrast, the ascent of Shabbat, on account of which there cannot be the construction of the Tabernacle (*Mishkan*) (the substance of which is drawing down from Above to below) on Shabbat (as explained in the above-mentioned Chassidic discourses), refers to the ascent **that follows after** the drawing down and descent from Above to below.

We should add that the above-mentioned Torah Ohr also explains the matter of the ascent that follows the drawing down and descent from Above to below. As explained there, upon the conclusion and ultimate descent of the upper bestowal (this being the matter of drawing down from Above to below, brought about through the labor of constructing the Tabernacle (*Mishkan*)), it then is the aspect of Shabbat, which is the rest and withdrawal to one's essential self, etc.

[This is the substance of the command of Shabbat said to Moshe in the Torah portion of Ki Tisa,<sup>1386</sup> after the commands regarding the construction of the Tabernacle (*Mishkan*) in the Torah portions of Terumah and Tetzaveh.

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<sup>1386</sup> Exodus 31:12 and on.

(That is, it is unlike Moshe's command to the Jewish people in the Torah portion of this week, in which the command of Shabbat precedes that of constructing the Tabernacle (*Mishkan*)). This is because the matter of resting is not applicable, and there only is [the presence of] the rebounding light (*Ohr Chozer*) if there first was a drawing down of the aspect of the direct light (*Ohr Yashar*) and a drawing from Above to below etc.]

In other words, in addition to the ascent of Shabbat that brings about the ascent of man in the form of a preface, so that he will be able to affect the drawing down from Above to below through the labor of constructing the Tabernacle (*Mishkan*), there also is the ascent of Shabbat that comes after the conclusion of the drawing down from Above to below.

#### 4.

Now, besides the matter of the ascent of Shabbat (in the two above-mentioned ways), on Shabbat there also is a matter of drawing down from Above to below. In regard to what was explained before (in chapter two) that the matter of Shabbat is that of ascent to Above, rather than descent to below, this only is in regard to the descent for the sake of affecting refinements (*Birurim*), in that this descent does not apply on Shabbat. Nevertheless, on Shabbat there is a drawing down of the Supernal pleasure brought about through the general labor during the mundane days of the week, and on the day of Shabbat it is revealed below.

This is as explained in Likkutei Torah in the discourse entitled, “*Re’u Ki HaShem Natan Lachem HaShabbat*,”<sup>1387</sup> in regard to the matter of “two Shabbats kept according to their laws,”<sup>1388</sup> that they are the two ways of motion on Shabbat, both the motion from below to Above, this being the matter of ascent, as well as the motion from Above to below, this being the matter of the revelation and drawing down of the Supernal pleasure to below.<sup>1389</sup>

## 5.

Now, based on what was stated before, it is necessary to add and connect the conclusion of Torah Ohr with the beginning of Likkutei Torah,<sup>1390</sup> (the books of Chassidus of the Alter Rebbe which follow after the book of Tanya, which is the “Written Torah” of the teachings of Chassidus).<sup>1391</sup> To preface, although in truth, they are one book which is divided into two volumes, seemingly for external reasons,<sup>1392</sup> nonetheless, in actuality, we see that the two volumes are written in different styles and are called by different names, and a name is of significance and consequence.<sup>1393</sup>

About this we see something wondrous. The book Torah Ohr concludes with the discourses of the Torah portion

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<sup>1387</sup> Likkutei Torah, Beshalach 2c (also see Ohr HaTorah, Behar p. 629).

<sup>1388</sup> Talmud Bavli, Shabbat 118b

<sup>1389</sup> Also see Torat Chayim, Beshalach 393b and on; 436c and on.

<sup>1390</sup> See the Sichah talk that follows after the discourse (Torat Menachem, Vol. 42 p. 306 and on), regarding the concluding of the printing of Likkutei Torah).

<sup>1391</sup> See Igrot Kodesh of the Rebbe Rayatz Vol. 4 p. 261

<sup>1392</sup> See Igrot Kodesh *ibid.* p. 560 and on; printed in the additions to Torah Ohr published by Kehot.

<sup>1393</sup> See Talmud Bavli, Brachot 7b; Yoma 83b

of Vayakhel. [Although at the end of the book there are discourses on Megillat Esther, nonetheless, this is a matter unto itself, as understood from the cover page [of the book, that these are] “discourses on the [first] two books of the Chumash, these being Bereishit and Shemot, **and also** includes discourses for Chanukah... and on Megillat Esther.” However, it is the “discourses on the [first] two books of the Chumash, these being Bereishit and Shemot,” that conclude with the Torah portion of Vayakhel.] In contrast, the discourses on the Torah portion of Pekudei are (not in Torah Ohr, but are) in Likkutei Torah.

However, at first glance, when dividing the book into two volumes, it seems to be more fitting that the division should be between the two (books) of Chumash, just as in a Torah scroll there is a separation of four columns between one [book] of Chumash and another [book] of Chumash.<sup>1394</sup> However, there is no place that there is [such a] division between two Torah portions within the same [book] of Chumash. This is especially so when it comes to the Torah portions of Vayakhel and Pekudei, which in many years are connected [and read together as one].

Even more wonderous<sup>1395</sup> is that Likkutei Torah does not begin (with the discourses of the Torah portion of Pekudei, but) with the discourses of the Torah portion of Beshalach, which is several Torah portions before the Torah portion of Vayakhel (which concludes Torah Ohr). This is particularly [astonishing] considering that in Torah Ohr there also are

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<sup>1394</sup> Shulchan Aruch, Yoreh De'ah 273:1

<sup>1395</sup> Also see Likkutei Sichot Vol. 26 p. 386

discourses on the Torah portion of Beshalach. Thus, at first glance, there seems to be no room [to reason] that a single Torah portion should be divided in a way that some of its discourses should be in Torah Ohr, and some of its discourses should be in Likkutei Torah.

Now, although I have not heard the reason for this, we see that there [indeed] is a **continuation** (*Hemshech*) between the conclusion of Torah Ohr and the beginning of Likkutei Torah. That is, in the discourses of the Torah portion of Vayakhel at the conclusion of Torah Ohr, it discusses the matter of Shabbat, both in regard to the matter of ascent from below to Above, as well as in regard to the matter of drawing down from Above to below. In continuation to this, at the beginning of Likkutei Torah, in the discourse entitled [and on the verse],<sup>1396</sup> “That *HaShem*-ה'”ה' has given you the Shabbat,” it also discusses the two above-mentioned matters that there are on the day of Shabbat.<sup>1397</sup>

## 6.

We should add that there also is a continuation (*Hemshech*) between the discourses on Megillat Esther at the conclusion of Torah Ohr and at the beginning of Likkutei

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<sup>1396</sup> Exodus 16:29

<sup>1397</sup> We can add and further elucidate that even with respect to the second discourse in Torah Ohr, Vayakhel, this being a discourse for Pesach (as it states on the cover page, “One discourse for Pesach in the Torah portion of Vayakhel” – which can be connected with the discourse entitled “*Eileh Pekudei*” in the Likkutei Torah’s continuation of the book of Shemot were (4d) it explains the verse (Ezekiel 16:7), “I made you as numerous as the plants of the field; you increased and grew, and you came to have great charm, breasts developed,” which relates to the holiday of Pesach (see the Sichah talk of Shabbat Parshat Pekudei).

Torah. For, the final discourse of the teachings on Megillat Esther in Torah Ohr is the discourse beginning with [and on the verse],<sup>1398</sup> “And in this manner did the girl come etc.” About this the Alter Rebbe explains that [the word] “And in this manner-*uVaZeh*-וּבַזֶּה” refers to the pillar between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*) by which and through which the souls ascend from the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*), this being the meaning of [the continuation of the verse “did the girl] come to the king” etc., and the pillar is the matter of nullification of self (*Bittul*), in that all ascents are impossible except through first undergoing nullification of self (*Bittul*) etc., and this also is the meaning of [the verse] about Esther,<sup>1399</sup> “She did not request anything etc.,” being that she [already] was in the state of the utmost nullification of self (*Bittul*).

[To further explain, the nullification (*Bittul*) of the aspect of the pillar is not just after the withdrawal of the soul from the body, but can even be while the soul is in the body. This is understood from the verse, “She did not request anything etc.,” in that this matter was present even while she was a soul within a body.]

Likewise, in the first discourse of Likkutei Torah, in the discourse entitled [and on the verse], “That *HaShem*-יהו"ה has given you the Shabbat,” it discusses the matter of the ascent from the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gaan Eden HaElyon*) through “the river

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<sup>1398</sup> Esther 2:13

<sup>1399</sup> Esther 2:15

of fire (*Nehar Dinur*) that separates between them, within which one must immerse (which is the matter of nullification of self (*Bittul*)),<sup>1400</sup> in order to forget the pleasure of the lower Garden of Eden (*Gan Eden HaTachton*) upon his arrival in the upper Garden of Eden (*Gan Eden HaElyon*), so that this will not distract him there.”<sup>1401</sup>

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<sup>1400</sup> See Torah Ohr, Mikeitz 31a; Hemshech 5666 p. 15

<sup>1401</sup> [Likkutei Torah] 1d





# Discourse 31

## “Eileh Pekudei - These are the Accountings”

Shabbat Parshat Pekudei

2<sup>nd</sup> of Adar-Sheni, 5725

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

### 1.

The verse states,<sup>1402</sup> “These are the accountings of the Tabernacle, the Tabernacle of Testimony, which were reckoned at Moshe’s bidding; The labor of the Levites was under the authority of Itamar, son of Aharon the Kohen.”

Now, in Likkutei Torah<sup>1403</sup> it is explained that “The Tabernacle of Testimony (*Mishkan HaEidut*-העדות-משכן)” refers to the matter of the Upper Unity (*Yichuda Ila’ah*), which is the unification (*Yichud*) of the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) in the [first] verse of [the *Shema* recital],<sup>1404</sup> “Listen Israel-*Shema Yisroel*-שמע ישראל.” The words, “The accountings of the Tabernacle (*Pekudei HaMishkan*-פקודי המשכן)” refer to the matter of the Lower Unity (*Yichuda Tata’ah*), this being the union of the letters *Vav-Hey*-וה of the Name *HaShem*-יהוה, as in the

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<sup>1402</sup> Exodus 38:21

<sup>1403</sup> Likkutei Torah, Pekudei 5c and on; 6a and on.

<sup>1404</sup> Deuteronomy 6:4

verse,<sup>1405</sup> “and you shall love *HaShem*-יהו"ה your God,” this being the matter love (*Ahavah*) of *HaShem*-יהו"ה drawn forth from intellect and reasoning.

However, the Men of the Great Assembly established that before reciting the *Shema*, verses of song (*Pesukei d’Zimra*) are said, this being the matter of how the Levites served *HaShem*-יהו"ה, which was with song and music, with “running” (*Ratzo*) and “returning” (*Shov*) etc., which is preparatory for the elevation of the soul, until one is able to bring about the unification (*Yichud*) of the *Shema* recital etc.

Nonetheless, the ultimate intent is to draw the “running” (*Ratzo*) and “returning” (*Shov*) mentioned above, into the matter of a receptacle (*Kli*), that is, through studying Torah with nullification of self (*Bittul*). This is the meaning of “under the authority of Itamar-אִתְמָר, which is of the same root as [the word] “it was said-*Itmar*-אִתְמָר” used constantly in the Talmud, meaning it was said perforce etc.<sup>1406</sup> In other words, [this is when] one’s speech is in the ultimate state of nullification of self (*Bittul*), such that it does not come out because of himself at all, but rather, “the word of *HaShem*-יהו"ה, that is the law (*Halachah*),”<sup>1407</sup> speaks through him in and of itself, automatically. This is the matter of the words in the verse, “You shall speak in them-*v’Dibarta Bam*-וּדְבַרְתָּ בָּם,” that follow the words “and you shall love-*v’Ahavta*-וְאַהַבְתָּ *HaShem*-יהו"ה your God etc.

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<sup>1405</sup> Deuteronomy 6:5

<sup>1406</sup> As is explained in Likkutei Torah, Naso 22b, 25b; Also see the preceding discourse of this year 5725, entitled “*Mayim Rabim* – Many waters cannot extinguish the love,” Ch. 4.

<sup>1407</sup> Talmud Bavli, Shabbat 138b

About this the verse states, “under the authority of Itamar, son of Aharon the Kohen.” For, as known, the matter of Aharon the Kohen (Priest) is that of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, and it is he who draws down empowerment for this, so that this entire order of serving Him can be. He concludes,<sup>1408</sup> [stating] that through the aspect of Aharon, this being the matter of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, empowerment is drawn forth for the arousal from below etc.

## 2.

Now, we should connect this matter to the discourse in the beginning of Likkutei Torah on the book of Shemot,<sup>1409</sup> in the discourse on the verse,<sup>1410</sup> “See that *HaShem*-יהו"ה has given you the Shabbat.” That is, as known about the difference between the two levels of love of *HaShem*-יהו"ה, blessed is He, there is worldly love (*Ahavat Olam*) and there is abundant love (*Ahavah Rabbah*).<sup>1411</sup>

Worldly love (*Ahavat Olam*) is love that is taken from the worlds, that is, from contemplating the Godly vitality that enlivens the worlds. Therefore, being that the world is limited, the love of *HaShem*-יהו"ה brought about by this contemplation is a limited love.

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<sup>1408</sup> [Likkutei Torah Pekudei ibid.] 8d

<sup>1409</sup> See the Sichah talk that preceded the discourse (Torat Menachem, Vol. 42 p. 316) that the conclusion of the book of Shemot in Likkutei Torah is the aspect of “the conclusion of the Torah,” and we therefore “conjoin the beginning to the completion.”

<sup>1410</sup> Exodus 16:29

<sup>1411</sup> See Torah Ohr, Vayechi 47a and on, and elsewhere.

In contrast, this is not so of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה which is limitless. This is because this love does not come about through contemplating the Godly vitality that enlivens the worlds etc., but rather is love of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect, stemming from the essential self of the soul etc.

This is also the difference between the mundane days of the week and the day of Shabbat.<sup>1412</sup> For, on the mundane days of the week, one labors in worldly matters, these being the 39-ל"ט forms of labor, such as sowing and planting etc.,<sup>1413</sup> the primary matter and intent of which, is for the sake of constructing the Tabernacle (*Mishkan*), and from them there was a chaining down of these matters into mundane occupations.

However, after having chained down from them,<sup>1414</sup> they now no longer are the labor of constructing the Tabernacle (*Mishkan*), but are worldly matters, [in that the word “world-*Olam*-עולם”] is of the same root as “concealment-*He'elem*-העלם” and hiddenness.<sup>1415</sup> This is why one must cause in himself, that his involvement in worldly matters should be in a way that “all your deeds be for the sake of Heaven,”<sup>1416</sup> and,<sup>1417</sup> “know Him in all your ways.”<sup>1418</sup>

(That is, this must be aligned to the fact that the primary and ultimate intent of these labors is for the sake of making the

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<sup>1412</sup> See Torah Ohr, Vayakhel 87d

<sup>1413</sup> Talmud Bavli, Shabbat 73a

<sup>1414</sup> See Tanya, Likkutei Amarim, beginning of Ch. 3

<sup>1415</sup> See Likkutei Torah, Shlach 37d and elsewhere.

<sup>1416</sup> Mishnah Avot 2:12

<sup>1417</sup> Proverbs 3:6

<sup>1418</sup> Also see Mishneh Torah, Hilchot De'ot, Ch. 3

Tabernacle (*Mishkan*)). This is to the extent that through contemplating (*Hitbonenut*) the Godly vitality that enlivens the world etc., he will come to love *HaShem*-יהו"ה, blessed is He, in the aspect of worldly love (*Ahavat Olam*), as mentioned above.

In contrast, on the day of Shabbat, when it is forbidden to engage in worldly matters (to the point that even physical matters such as eating, drinking, etc., not only are for the sake of Heaven, but themselves are a matter of performing a *mitzvah*, in that it is a *mitzvah*<sup>1419</sup> to delight in Shabbat through delighting in food and drink) even the love of *HaShem*-יהו"ה, blessed is He, is in a way that utterly transcends the existence of the world. This is why it transcends measure and limitation, this being the matter of the abundant love (*Ahavah Rabba*) of Him.

About this the verse states,<sup>1420</sup> “See that *HaShem*-יהו"ה has given you the Shabbat,” specifying “see-*Re'u*-ראו,” meaning that this is something seen in open revelation, just as in regard to the manna, they saw with clear sight, as in the continuation of the verse, “that is why He gives you on the sixth day a two-day portion of bread,” “a doubled *Omer*.”<sup>1421</sup> In the same way, we clearly see this in all matters of Shabbat, in that they are in a way of addition and elevation etc., such that the food and drink is with “fatty meat and spiced wine.”<sup>1422</sup> From this, we can also understand this as it relates to the abundant love (*Ahavah Rabba*) of the day of Shabbat.

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<sup>1419</sup> Shulchan Aruch of the Alter Rebbe, Orach Chayim 242 and elsewhere

<sup>1420</sup> Exodus 16:29

<sup>1421</sup> Midrash Tehillim 92, cited and explained in Likkutei Torah ibid. (beginning of the Torah portion of Beshalach).

<sup>1422</sup> Mishneh Torah, Hilchot Shabbat 30:7

Moreover, since “*HaShem*-יהוה has given you the Shabbat” one cannot argue that he is not holding on this level etc., for in a matter that is given from Above, the state and standing of the one below has no bearing. This is like the known<sup>1423</sup> analogy about the bond between the One Above and the one below, that when the bond is in a way that the One Above comes down to the one below, then the state and standing of the one below is of no consequence. That is, being that the bond stems from the One Above, who can restrain His hand? This is as stated,<sup>1424</sup> “Who can tell You what to do etc.”

### 3.

Now, just as in Likkutei Torah at the end of the Torah portion of Pekudei, it explains about the abundant love (*Ahavah Rabba*), that through it empowerment is drawn forth for the arousal from below etc., the same is so of the matter of Shabbat. For, although it is extremely lofty, and as explained before, the level of love of *HaShem*-יהוה, blessed is He, of Shabbat, is abundant love (*Ahavah Rabba*) of Him, nonetheless, the primary intent and ultimate purpose is to empower the arousal from below in the labor of the six mundane days of the week that follow Shabbat.

Now, this requires further explanation, for, at first glance, it makes sense that during the mundane days of the week

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<sup>1423</sup> See Sefer HaMaamarim 5643 p. 133; 5654 p. 202; 5663 p. 250; 5670 p. 225 and elsewhere.

<sup>1424</sup> See Ecclesiastes 8:4; Also see the paragraph immediately preceding the Korbanot section of the morning (Shacharit) liturgy, paragraph beginning “*Atah Hoo HaShem HaElo*”him.”

one must think about the day of Shabbat and prepare for it. This is as our sages, of blessed memory, taught,<sup>1425</sup> “One who toils before Shabbat will eat on Shabbat.” However, once we already have come to the elevation of the day of Shabbat, this is a state and standing that utterly transcends any relation to the mundane days of the week. This is especially so, considering that the verse states “that *HaShem*-יהו"ה has given you the Shabbat,” specifying the Name *HaShem*-יהו"ה, which transcends His title *God-Elohi*"m-אלהי"ם, which relates to the creation of the world, as we find that the title “*God-Elohi*"m-אלהי"ם” is mentioned thirty-two times in the act of creation.<sup>1426</sup> Even upon the conclusion of the act of creation it states,<sup>1427</sup> “On the day that *HaShem* God-*HaShem Elohi*"m-אלהי"ם made earth and heaven.” Yet, here it states, “that *HaShem*-יהו"ה has given you the Shabbat,” specifically using the word “given-*Natan*-נתן” which is a word that denotes a “gift-*Matanah*-מתנה.”

According to what was explained elsewhere,<sup>1428</sup> there are three levels in the matter of Shabbat. The first level comes about through labor and toil, as in the teaching, “One who toils before Shabbat will eat on Shabbat.” About this the verse states,<sup>1429</sup> “The children of Israel shall observe the Shabbat, to make the Shabbat.” The second level is the matter of “Shabbat is sanctified in and of itself.” The third level is the matter of the gift (*Matanah*-מתנה) of Shabbat. This is as our sages, of blessed

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<sup>1425</sup> Talmud Bavli, Avodah Zarah 3a

<sup>1426</sup> Zohar Chadash 94d; 96b; 112c; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of His Title (Shaar HaKinuy)*, and elsewhere.

<sup>1427</sup> Genesis 2:4

<sup>1428</sup> Sefer HaMaamarim 5679 p. 407 and on; 5700 p. 81 and on, and elsewhere.

<sup>1429</sup> Exodus 31:16

memory, taught,<sup>1430</sup> “I have one gift in My treasury, and Shabbat is its name.”

In general, these three levels correspond to three times; the evening of Shabbat, the day of Shabbat, and [the time of] the “desire of all desires” (*Ra’ava d’Raavin*).<sup>1431</sup> Because of the greatness of Shabbat, especially toward its conclusion, which is the time of the “desire of all desires” (*Ra’ava d’Raavin*), which bears a similarity and foretaste of the highest level of the coming future, about which our sages, of blessed memory, stated,<sup>1432</sup> “In the coming world (*Olam HaBa*) there is no eating and no drinking etc.,” it is understood that this level is utterly beyond all comparison to the mundane days of the week.

Yet, even so, the primary intent and purpose of the day of Shabbat, is to grant empowerment for the arousal from below during the toil of the mundane days of the week following Shabbat. This is the meaning of what we recite upon the conclusion of Shabbat,<sup>1433</sup> (immediately after the elevation of the “desire of all desires” (*Ra’ava d’Raavin*)),<sup>1434</sup> “Do not fear, My servant Yaakov.”

This is because<sup>1435</sup> on Shabbat we are on the [level of the] aspect of Yisroel, in which the toil and labor of affecting refinements (*Birurim*) etc., is not necessary, in that at that time,

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<sup>1430</sup> Talmud Bavli, Shabbat 10b

<sup>1431</sup> Zohar II 88b; Zohar III (Idra Rabbaa) 129a

<sup>1432</sup> Talmud Bavli, Brachot 17a

<sup>1433</sup> Also see the discourse entitled “*Bereishit Bara*” of the conclusion of Shabbat Kodesh of Parshat Bereishit 5738 (Torat Menachem, Sefer HaMaamarim Tishrei p. 239), note 24.

<sup>1434</sup> Isaiah 44:2; Jeremiah 30:10, and elsewhere.

<sup>1435</sup> See Likkutei Torah, Balak 72b



we are the aspect of “children of the Ever Present One.”<sup>1436</sup> Then, upon the conclusion of Shabbat, when we must return and descend to the aspect of “My servant Yaakov” throughout the six days of creation and to affect refinements in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) etc., it thus states, “Do not fear, My servant Yaakov.” That is, [do not fear] to descend to there. It is in this regard that there is the granting of empowerment and strength etc.

#### 4.

From this we come to [the next book of Chumash, which begins],<sup>1437</sup> “He called to Moshe,” in which the word “He called-*Vayikra*-אִיקְרָא” is a term of endearment.<sup>1438</sup> Now, this is written with a small letter *Aleph-א* (unlike in *Divrei HaYamim*,<sup>1439</sup> in which the word “man-*Adam*-אָדָם” is written with a large letter *Aleph-א*.)<sup>1440</sup> As in the well-known story,<sup>1441</sup> the Tzemach Tzedek asked his grandfather, the Alter Rebbe, why the word “He called-*Vayikra*-אִיקְרָא” is written with a small *Aleph-א*. The Alter Rebbe answered him that this was because of Moshe’s humility etc.<sup>1442</sup>

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<sup>1436</sup> Mishnah Avot 3:14

<sup>1437</sup> Leviticus 1:1

<sup>1438</sup> Rashi to Leviticus 1:1

<sup>1439</sup> Chronicles 1:1

<sup>1440</sup> See Likkutei Torah, beginning of *Vayikra*.

<sup>1441</sup> *Sefer HaSichot*, Kayitz 5700 p. 68; See the beginning of Likkutei Sichot

Vol. 17.

<sup>1442</sup> The continuation of the discourse and connection of this matter is missing.



## Discourse 32

“*V’Lo Tashbeet Melach Brit Elo’hecha -  
You shall not discontinue the salt covenant of your God*”

Shabbat Parshat Vayikra, Parshat Zachor

9<sup>th</sup> of Adar Sheni, 5725

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

### 1.

The verse states,<sup>1443</sup> “You shall not discontinue the salt covenant of your God etc.” It is explained in *Likkutei Torah*<sup>1444</sup> that salt causes a sweetening of the meat. For, even though salt itself does not have any [specific] flavor, it nevertheless effects flavor in the meat. He continues to explain<sup>1445</sup> that in the Torah as well there likewise is this aspect, this being the innerness (*Pnimitiyut*) of the Torah, which itself is hidden, concealed, and not grasped in a way of actual reason, like how we grasp and have reason in what is revealed to us. However, even so, it causes a sweetening of the meat, this being the matter of studying the revealed parts of Torah. This is because specifically through [studying of the inner aspects (*Pnimitiyut*) of Torah] one comes to have fear of sin, and when “the fear of *HaShem*-יהוה is his treasure,”<sup>1446</sup> the Torah is then the Torah of *HaShem*-יהוה etc.

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<sup>1443</sup> Leviticus 2:13

<sup>1444</sup> *Likkutei Torah*, Vayikra 3d and on

<sup>1445</sup> *Likkutei Torah*, Vayikra *ibid.* 4a, 5d and on.

<sup>1446</sup> Isaiah 33:6; See *Talmud Bavli*, Shabbat 31a

2.

Now, in the continuation of the discourse,<sup>1447</sup> in the form of a preface explaining the advantage of engaging in studying the revealed parts of Torah,<sup>1448</sup> he explains<sup>1449</sup> that Torah is the Wisdom-*Chochmah* of the Holy One, blessed is He, of the world of Emanation (*Atzilut*), within which the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is manifest, literally. About this the Tzemach Tzedek adds a parenthetical note, "This is why the Torah is called the Primordial Allegory (*Mashal HaKadmoni*-משל הקדמוני),<sup>1450</sup> in that it is the aspect of the Supernal Wisdom (*Chochmah Ila'ah*) which is the receptacle for the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is the Predecessor of the world (*Kadmono Shel Olam*-קדמונו של עולם), as explained in the Purim discourse."

Now, this must be better understood. For, the matter of an allegory (*Mashal*) is that it includes something and its opposite. That is, on the one hand, it is a receptacle for the analogue (*Nimshal*), in that the analogue (*Nimshal*) is manifest in [the allegory (*Mashal*)]. However, on the other hand, it itself is not the analogue (*Nimshal*), and beyond this, it even conceals the analogue (*Nimshal*). As in the language of Torah Ohr (in the above-mentioned Purim discourse cited by the Tzemach

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<sup>1447</sup> See Likkutei Sichot Vol. 7, p. 26 and on (from this discourse).

<sup>1448</sup> In section 4 (5a).

<sup>1449</sup> In section 2 (4c).

<sup>1450</sup> Samuel I 24:14

Tzeddek),<sup>1451</sup> “It is not of the being of the analogue (*Nimshal*) at all,”<sup>1452</sup> [and],<sup>1453</sup> “It conceals the analogue (*Nimshal*).”

Now, since the discourse in Likkutei Torah discusses the advantage of Torah, “within which the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is literally manifest,” it is not understood what is added by stating that Torah is called “the Primordial Allegory (*Mashal HaKadmoni*-משל הקדמוני).” On the contrary, the matter of an allegory (*Mashal*) indicates the concealment of the analogue (*Nimshal*), [the analogue] being the Predecessor of the world (*Kadmono Shel Olam*-של עולם-קדמונו של עולם).

This may be understood with a preface explaining what was stated above, that the allegory (*Mashal*) conceals the analogue (*Nimshal*), and that in one particular, this is a much greater concealment than the concealment of the matter of a riddle (*Chidah*). That is, since when a riddle is alone on its own, (without that which the riddle indicates), it is without intellectual substance or content, or can even be the opposite of intellect.

An example is the riddle of Shimshon, that “from the strong sweetness came forth etc.” From this itself it is understood that the riddle indicates a particular matter concealed in it. In contrast, this is not so of an allegory (*Mashal*), for even without the analogue (*Nimshal*), it nonetheless has some content to it, and it therefore is possible

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<sup>1451</sup> The (second) discourse entitled “*Chayav Inish*.”

<sup>1452</sup> Torah Ohr 98b

<sup>1453</sup> Torah Ohr 98c

that upon hearing the allegory (*Mashal*) one does not at all grasped that there [even] is an analogue (*Nimshal*) here.

[To elucidate, it sometimes is explained<sup>1454</sup> that an analogy (*Mashal*) conceals the analogue (*Nimshal*) to a lesser degree than the concealment caused by a riddle (*Chidah*). However, this only is so if one knows that the analogy (*Mashal*) contains an analogue (*Nimshal*). In such a case, through the analogy (*Mashal*) it becomes easier to arrive at the analogue (*Nimshal*) than through a riddle (*Chidah*).

However, it also is possible for there to be a such a state, that a person thinks that the entire matter is the analogy (*Mashal*) itself, without knowing that there also is an analogue (*Nimshal*) in it, and because of this, the analogy (*Mashal*) is considered to be a greater concealment than a riddle (*Chidah*.)]

This matter relates to the explanation in Likkutei Torah there about the difference between engaging in the revealed parts of Torah, such as the study of Torah laws (*Halachot*), in which the one who studies, grasps and takes hold of the essential being of the wisdom in the law (*Halacha*), in that physical matters, whose being is grasped, are being discussed, in comparison to the study of the wisdom of Kabbalah, or the study of the Aggadot and stories of the Torah.

That is, the laws of Torah, which manifest in the intellect, are comparable to allegories, being that because of their manifestation in the intellect, it is possible err, Heaven forbid, and think that there only is the external matter in them, the “bodies of the Torah.” In the language of the Zohar,<sup>1455</sup>

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<sup>1454</sup> See Sefer HaMaamarim 5678 p. 356

<sup>1455</sup> Zohar III 152b

“The importance of the body is the soul, and in the same way, this likewise so of the Torah... There are the ‘bodies’ of the Torah...[but] the ‘soul’ is the most primary aspect of the entire Torah, literally etc.” In contrast, when it comes to the stories and Aggadot, since they did not manifest in a way of instructions (*Hora'ot*-הוראות) (which is the meaning of the word “Torah-תורה” and is the matter of Torah), we see that the secrets (of the Torah) are hinted in them, similar to a riddle (*Chidah*).

Now, it can be said that this was the Tzemach Tzedek’s intention in stating, “This is why the Torah is called the Primordial Allegory etc., in that it is the receptacle for the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.” That is, even the concealment of the allegory (*Mashal*) must be changed and affected so that it will be a receptacle. In other words, through the study of the inner aspect (*Pnimityut*) of Torah, which is called “salt-*Melach*-מלח,” even the allegory (*Mashal*), which is the revealed part of Torah, becomes a receptacle for the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.<sup>1456</sup>

To add, in *Likkutei Torah* there, at the beginning of the chapter, it discusses the matter of self-sacrifice (*Mesirat Nefesh*), which comes from the essential self of the soul and transcends intellect. Now, it can be said that the note of the Tzemach Tzedek about the matter of the Primordial Allegory relates (not only to the words that immediately precede and are juxtaposed to it, that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, literally manifests in the Torah,

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<sup>1456</sup> Similar to what is explained in *Kuntres Etz HaChayim*, Ch. 12 and on, and elsewhere.

but) also relates to the beginning of the chapter, which discusses the matter of self-sacrifice (*Mesirat Nefesh*).

This is because the matter of self-sacrifice (*Mesirat Nefesh*), which comes from the essential self of the soul that transcends intellect and is nullified to the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who also is far beyond and [utterly] transcends the Wisdom-*Chochmah*, this itself grants empowerment for the toil [related to] (and expressed in) the Primordial Allegory (*Mashal HaKadmoni*-משל הקדמוני), to make the allegory (*Mashal*) into a receptacle for the Predecessor of the world (*Kadmono Shel Olam*-קדמונו של עולם).

### 3.

This matter is hinted to in the citation of the Tzemach Tzeddek, “as explained in the Purim discourse,” in which he does not state, “as explained in the discourse entitled ‘*Chayav Inish L’Besumei*’” which the customary style (of the Tzemach Tzeddek himself [and]) of citations [in Chassidus in general], in that a discourse is referred to by its opening words.

To preface, the primary matter of Purim is that “a person is obligated to become intoxicated until he does not know etc.”<sup>1457</sup> This is the only *mitzvah*, the obligation of which extends throughout the entire day of Purim, at each and every moment.<sup>1458</sup> Now, in explanation of the words, “until he does not know the difference between ‘cursed is Haman-*Arur*

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<sup>1457</sup> Talmud Bavli, Megillah 7b

<sup>1458</sup> This is explained at length in Likkutei Sichot, Vol. 7, p. 20-21.



*Haman-Arur* הַמֶּן אַרְרוֹר’ and ‘blessed is *Mordechai-Baruch Mordechai* מְרַדְכַי-בְּרוּךְ,” the commentators state<sup>1459</sup> that the intention here is that one should not know how to calculate that “cursed is *Haman-Arur Haman* הַמֶּן אַרְרוֹר” shares the same numerical value (*Gematria*) as “blessed is *Mordechai-Baruch Mordechai* מְרַדְכַי-בְּרוּךְ.”

However, this must be better understood. For, numerical values (*Gematriot*) mentioned in Torah are not merely arbitrary, Heaven forbid to think so. Rather, the numerical value (*Gematria*) indicates the relationship (and equality) on an inner level, between two matters the numerical values of which are equal.<sup>1460</sup> This also is as understood from the explanation in Tanya,<sup>1461</sup> that in regard to the creations that are called by name, this being the numerical value of a word which is mentioned in the ten utterances [of creation], the Godly vitality in them is drawn from that word in the ten utterances (after the light and vitality is diminished etc.).

It thus is understood automatically that there also is an inner equality between different matters the names of which have the same numerical value. Based on this, what the equality is between “cursed is *Haman-Arur Haman* הַמֶּן אַרְרוֹר” and “blessed is *Mordechai-Baruch Mordechai* מְרַדְכַי-בְּרוּךְ,” is not understood, being that they are two opposite matters.

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<sup>1459</sup> See Darkei Moshe to Tur, Orach Chayim 695 and the citations there. Also see Magen Avraham to Shulchan Aruch, Orach Chayim 695, section 3.

<sup>1460</sup> See Shomer Emunim, Viku'ach Rishon, Sections 21-23; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining *Gematria*-גימטריא which is called calculation-*Cheshbon*-חֶשְׁבֹן.

<sup>1461</sup> Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 & Ch. 7 (84b).

The explanation is that the vitality of something is *HaShem's* יהו"ה Supernal intention for which it was created. Now, since the intention in the coming into being of “cursed is Haman-Arur Haman-המן ארור” is for “it to be overturned,”<sup>1462</sup> meaning that through the Jewish people serving *HaShem*-יהו"ה, blessed is He, the matter is overturned to “blessed is Mordechai-Baruch Mordechai-ברוך מרדכי” (this being the intention in the existence of all matters of evil, that they should be overturned into light and day),<sup>1463</sup> we thus find that the Godly vitality (*HaShem's*-יהו"ה Supernal intent) in “cursed is Haman-Arur Haman-המן ארור” is “blessed is Mordechai-Baruch Mordechai-ברוך מרדכי.”<sup>1464</sup>

This then, is the inner meaning of the words, “until he does not know the difference between ‘cursed is Haman-Arur Haman-המן ארור’ and ‘blessed is Mordechai-Baruch Mordechai-ברוך מרדכי-’” meaning, until one does not see any difference between them<sup>1465</sup> being that “cursed is Haman-Arur Haman-המן ארור” has become “blessed is Mordechai-Baruch Mordechai-ברוך מרדכי.”

On a deeper level, when one sees the matter of “cursed is Haman-Arur Haman-המן ארור,” he immediately sees (and

<sup>1462</sup> See Esther 9:1

<sup>1463</sup> Tanya, Likkutei Amarim, Ch. 27 – as explained regarding the verse (Proverbs 16:4), “Even the wicked for the day of evil.”

<sup>1464</sup> Only that because the Godly vitality that is in “cursed is Haman-Arur Haman-המן ארור” is in a state of the utmost concealment, it is therefore in the form of numerical value (*Gematria*), which is a most diminished [bestowal] of vitality. (See Tanya, Part 2 *ibid.* [Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith]). Also similarly see Torat Menachem, Vol. 41, p. 275 and on.

<sup>1465</sup> This may be further elucidated by the opinion [of Rabbi Akiva] that at the time of the giving of the Torah, they responded to the positive [*mitzvot*] saying “yes” and to the prohibitive [*mitzvot*] saying “yes” (as elucidated in Likkutei Sichot Vol. 6 p. 124 and on).

moreover – only sees)<sup>1466</sup> the intention within it, [this being] “blessed is Mordechai-*Baruch Mordechai*-ברוך מרדכי.”<sup>1467</sup>

However, we still must better understand this. For, at first glance, when we transform “cursed is Haman-*Arur Haman*-ארור המן” into “blessed is Mordechai-*Baruch Mordechai*-ברוך מרדכי,” in truth, there is no difference between them. This being so, why does it state “until **he does not know** (*Lo Yada*-לא ידע) the difference between ‘cursed is Haman-*Arur Haman*-ארור המן’ and ‘blessed is Mordechai-*Baruch Mordechai*-ברוך מרדכי,” meaning that there indeed is a difference between them, only that because he is intoxicated, he does not know the difference.

This may be understood with a preface of what our sages, of blessed memory, stated,<sup>1468</sup> “Great is repentance (*Teshuvah*), in that one’s intentional sins are counted for him as merits.” In other words, through repentance (*Teshuvah*) (out of love) even the sparks of holiness within intentional sins<sup>1469</sup> are

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<sup>1466</sup> Based on this, we can understand the obligation that “**just as** [one recites a blessing for the good one recites a blessing for the bad]... to accept it with joy” (Talmud Bavli, Brachot 60b) – this being an obligation according to the Torah of Truth, meaning **true** joy [as indicated by the word] “**just as-K**’*Sheim*-כשם.” See Tanya, Likkutei Amarim, Ch. 26.

<sup>1467</sup> Based on this the words “[until he] does not know the **difference between** (*Bein*-בין) ‘cursed is Haman-*Arur Haman*-ארור המן’ and ‘blessed is Mordechai-*Baruch Mordechai*-ברוך מרדכי,” are made sweeter. For, this language indicates that he does not know **the difference** between them. In contrast, according to the explanation that “he does not know how to calculate that ‘cursed is Haman-*Arur Haman*-ארור המן’ shares the same numerical value (*Gematria*) as ‘blessed is Mordechai-*Baruch Mordechai*-ברוך מרדכי,” this seems to indicate the opposite, that the “not knowing” is in how they are **similar** to one another, and not in the difference between them.

<sup>1468</sup> Talmud Bavli, Yoma 86b

<sup>1469</sup> They too are called “intentional sins” (*Zedonot*-זדונות), since the spark “became distant and darkened to the point that it is like evil,” similar to the matter of “a piece of [kosher] meat becoming rendered non-kosher,” (see the discourse entitled

transformed into merits. It is in this matter that there is a superiority to those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), over and above the Righteous (*Tzaddikim*), as in the Halachic ruling that, “in the place where the Repentant (*Baalei Teshuvah*) stand, even the perfectly Righteous (*Tzaddikim Gemurim*) cannot stand.”<sup>1470</sup>

That is, the Righteous (*Tzaddikim*) only refine the sparks in permissible things, the vitality of which is from the shiny husk (*Kelipat Nogah*), whereas those sparks that fell into forbidden matters, which are from the three impure husks (*Shalosh Kelipot HaTmei'ot*), are impossible to refine according to Torah (and on the contrary, according to Torah, one must repel them).<sup>1471</sup>

In contrast, the Repentant (*Baalei Teshuvah*) even refine those sparks that fell into the three impure husks (*Shalosh Kelipot HaTmei'ot*) (so much so, that even those sparks that fell into intentional sins, which, being that they are in opposition to *HaShem's*-יהו"ה Supernal will, are even lower than [regular] forbidden matters),<sup>1472</sup> they too are transformed into merits.<sup>1473</sup>

Now, the reason it is in the power of repentance (*Teshuvah*) to even refine the sparks in intentional

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“*Padah b'Shalom*” 5675 (*Hemshech* 5672 Vol. 2, Ch. 374 (p. 770)) – copied in *Kitzurim L'Tanya* p. 143) – but not the intentional sins themselves, Heaven forbid (see the discourse entitled “*Ner Chanukah*” 5670 (*Sefer HaMaaamarim* 5670 p. 103). Also see the subsequent note in this discourse (note 35 in the original text)).

<sup>1470</sup> This is stated simply in numerous places in the teachings of Chassidus. It is, however, the view of Rabbi Abbahu in Tractate Brachot (34b), and is cited by Rambam in *Hilchot Teshuvah* 7:4. See at length in the first note in the discourse entitled “*Padah B'Shalom*” 5709 (*Sefer HaMaamarim* 5709 p. 183); *Likkutei Sichot*, Vol. 14 p. 361.

<sup>1471</sup> Also see *Likkutei Torah*, *Shir HaShirim* 6d

<sup>1472</sup> See *Tanya*, *Likkutei Amarim*, Ch. 24

<sup>1473</sup> In regard to **all of this**, see at length in *Derech Mitzvotecha* 191a

transgressions, even though they are against His will, blessed is He, is because repentance (*Teshuvah*) reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, the Master of the will,<sup>1474</sup> who is not compelled in any way, Heaven forbid to think so, nor is He restrained by the desire.<sup>1475</sup>

For, from the perspective of His Essential Self, blessed is He, “I do not know in which of them He desires etc.,”<sup>1476</sup> and it only is that He (freely) chose to desire the deeds of the Righteous (*Tzaddikim*). It thus is understood automatically that it is not applicable for intentional transgressions to be of any consequence in relation to Him, or that they have the power to conceal the spark of holiness present within them.<sup>1477</sup> It is the

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<sup>1474</sup> See the discourse entitled “*Tikoo*” 5691 (Sefer HaMaamarim Kuntreisim Vol. 1, p. 126a and on; Sefer HaMaamarim 5691 p. 12 and on) toward the end, and elsewhere. [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22 & 24.]

<sup>1475</sup> See the discourse entitled “*Shuvah*” 5671 toward the end, where it states as follows: The root of the matter of repentance (*Teshuvah*) is because the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, is not compelled by His desire, Heaven forbid that one should think so. For, even though the desire in the *mitzvot* is also from the innerness and the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, He is **not limited or compelled** by the desire, Heaven forbid to think so.

<sup>1476</sup> Midrash Bereishit Rabba 2:5; Also see Likkutei Torah, Tzav 7d

<sup>1477</sup> However, one should not say that since He is not compelled by His will, it is possible that even the intentional sins themselves be transformed to merits – since the *mitzvot* also relate to His Essential Self. This is as expressly stated in the discourse entitled “*Shuvah*” cited before, that in the **innerness and Essential Self** of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, (which is the root of repentance), there is the desire for the *mitzvot*, (as also understood from Midrash Bereishit Rabba cited before, that (even) in the aspect about which they stated, “I do not know in which of them He desires,” in that aspect itself He desires the deeds of the righteous (*Tzaddikim*) and does not desire the deeds of the wicked). [In fact, the contrary is true, that since His Essential Self, blessed is He, is not contained or restrained by the desire, and the negation of evil stems from **His choice** – then on account of this choice, evil becomes completely negated in most ultimate negation and rejection, even more than what stems from the aspect of revelations, (as

aspect of the Master over the Desire (*Ba'al HaRatzon*), who is not constrained by the desire for Torah and *mitzvot*, who specifically is drawn forth through serving *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*).

In other words, in regard to the Righteous (*Tzaddikim*), even including those who have attained the level of serving *HaShem*-יהו"ה, blessed is He, with abundant love and delight in Him (*Ahavah Rabba b'Taanugim*), being that they delight in their service of Him, they therefore are in the aspect of, "there is one who loves,"<sup>1478</sup> this being an existence of the side of holiness, which is why they draw the aspect of the desire (*Ratzon*) forth.

In contrast, in regard to the Repentant (*Baalei Teshuvah*), since their service of Him is through a motion of nullification of self (*Bittul*), in that they are not satisfied with their state and standing, and uproot themselves from it [as in the words],<sup>1479</sup> "I will turn from here," they therefore draw forth the aspect of the Master over the Desire (*Baal HaRatzon*).<sup>1480</sup>

This then, is the meaning of the teaching, "until he does not know (*Lo Yada*-לא ידע) the difference between 'cursed is Haman-Arur Haman-המן ארור' and 'blessed is Mordechai-Baruch Mordechai-ברוך מרדכי.'" That is, the power to transform "cursed is Haman-Arur Haman-המן ארור" into

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explained in Likkutei Sichot, Vol. 4 p. 1,341]. Rather, it solely is that because He is not constrained [by His desire] etc., therefore this does not affect a concealment in relation to Him etc., as explained in the discourse.

<sup>1478</sup> Tanya, Likkutei Amarim, Ch. 35 & 37

<sup>1479</sup> See Rashi to Exodus 3:3, which refers to the motion of repentance (*Teshuvah*) (see the teaching of the Baal Shem Tov to the verse (Exodus 3:2), "The angel of *HaShem*-יהו"ה appeared to him" (printed in Sefer HaSichot 5702 p. 46), discourse entitled "*Min HaMeitzar*" 5705 toward the beginning).

<sup>1480</sup> Similarly see the discourse entitled "*Tikoo*" *ibid*.

“blessed is Mordechai-*Baruch Mordechai*-ברוך מרדכי” only comes through serving *HaShem*-יהו"ה, blessed is He, in a way that “he does not know (*Lo Yada*-לֹא יָדַע),” which is the aspect of nullification of self (*Bittul*) to Him, which transcends reason and intellect. Specifically this matter reaches the aspect about which it states, “I do not know in which of them He desires etc.,” and from there, there is a drawing forth of the empowerment to transform the matter of “cursed is Haman-*Arur Haman*-ארור המן”<sup>1481</sup> into “blessed is Mordechai-*Baruch Mordechai*-ברוך מרדכי.”<sup>1482</sup>

Based on this, we can say that in regard to the Tzemach Tzedek’s citation to “the Purim discourse” (referring to the discourse that begins with [this teaching], “A person is obligated [to become intoxicated] until he does not know etc.,” but which he simply refers to as “the Purim discourse,” even though there are many discourses that discuss the matters of Purim, because the matter of Purim is [most] expressed) in this

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<sup>1481</sup> Meaning, the sparks within him, but not “Haman” himself, as mentioned in the prior notes (27 & 25 in the original discourse). This matter is also hinted at in the words “until he does not know-*Ad d’Lo Yada* ידע-דלא עד דלא ידע,” in that even in the aspect of “**he does not know-*Lo Yada* ידע-לֹא**” there is the measure [and limit] of “until-*Ad*-עד.” (Similarly see the discourse entitled “*Amar Rava Chayav Inish*” 5708, Ch. 10 (Sefer HaMaamarim 5708 p. 120 and on)).

<sup>1482</sup> Similarly see *Hemshech “Rosh HaShanah”* 5695 toward the end (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 346a and on); Discourse entitled “*HaYom Harat Olam*” 5713, Ch. 6 (Sefer HaMaamarim 5713 p. 10, translated in The Teachings of The Rebbe 5713, Discourse 1) that the matter of “transforming darkness to light” stems from the ability (*Yecholet*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in whom the ability to illuminate and the ability to not illuminate are one matter. Therefore, through the revelation of this aspect, it is even possible to transform darkness into light. See there. [Regarding this level of His ability (*Yecholet*), 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 the citations there.]

*mitzvah*,<sup>1483</sup> in that his intention in this, is to hint at two matters within Purim, that is, both the service of transforming “cursed is Haman-*Arur Haman*-ארור המן” into “blessed is Mordechai-*Baruch Mordechai*-ברוך מרדכי,” as well as the matter of the granting empowerment for this, through serving Him in a way of “he does not know (*Lo Yada*-לא ידע).” (As explained in this discourse,<sup>1484</sup> the explanation of “until he does not know (*Ad d’Lo Yada*-עד דלא ידע)” is that through self-sacrifice (*Mesirat Nefesh*) which transcends knowledge, we reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in relation to whom all are literally equal.)

The likeness to this in the Primordial Allegory (*Mashal HaKadmoni*-משל הקדמוני) is the matter of having a [transformative] effect on the concealment of the allegory, to make it into a receptacle for the Predecessor of the world (*Kadmono Shel Olam*-קדמונו של עולם) and the granting of empowerment for this, is through the matter of self-sacrifice (*Mesirat Nefesh*) coming from the essential self of the soul, which transcends the intellect, as explained at length (in chapter two).

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<sup>1483</sup> Yet, even so, he does not cite to “the discourse that begins with the words, “A person is obligated to become intoxicated until he does not know etc.,” even though his intention in [the words] “the Purim discourse” is to the matter of “A person is obligated etc., until he does not know” of Purim, because in that case, since the normative manner of citing a discourse is “to the discourse beginning with the words etc.,” it would not be recognized that he is hinting at a specific matter in this, and it automatically follows that we would not know that his intention is (also) to **the [specific] matter** of “until he does not know,” but solely **to the discourse** that begins with the words “A person is obligated etc.” It is for this reason that he cites to “the Purim discourse.”

<sup>1484</sup> 99d there.



4.

We should add that the matter of transforming darkness into light (both in regard to Purim, in transforming the matter of “cursed is Haman-*Arur Haman* המן-ארור” into “blessed is Mordechai-*Baruch Mordechai* מרדכי-ברוך,” as well as in the Primordial Allegory (*Mashal HaKadmoni*-משל הקדמוני), so that even the concealment of the allegory will be a receptacle for the Predecessor of the world (*Kadmono Shel Olam*-קדמונו של עולם-), is also hinted in the verse,<sup>1485</sup> “You shall not discontinue the salt etc.,” (with which the discourse begins). For, as explained in *Likkutei Torah*<sup>1486</sup> about the matter of the “salt-*Melach*-מלח” that causes a sweetening of the meat, the root of the flesh is from the blood of the heart. This refers to the matter of the emotions (*Midot*) of the animalistic soul, in that it is necessary to transform them from one extreme to the opposite extreme etc. For this, it specifically is “salt-*Melach*-מלח” that is necessary etc.

He continues and explains that the reason it is called “the salt covenant of your God-*Elohe*” *cha*-אלהיך-” is because the root of judgments and bitterness are drawn from *HaShem*’s-יהוה title God-*Elohi*”*m*-אלהי”ם, in which there are 120-ק”כ permutations that chain down to below until the end of the world of Action (*Asiyah*), and it is from there that the 120-ק”כ permutations of the shiny husk (*Nogah*) derive vitality. Between the two of them they cause “bitterness-*Mar*-מר-240,” which is two times 120-ק”כ, this being the numerical value of

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<sup>1485</sup> Leviticus 2:13

<sup>1486</sup> *Likkutei Torah* ibid. 6a

“Amalek-עמלק-240” (the source of “cursed is Haman-*Arur Haman*-ארור המן-78”<sup>1487</sup>). However, it is the “salt-*Melach*-מלח-78”<sup>1487</sup> that sweetens the judgments (the matter of the bitterness (*Merirut*-מרירות) mentioned above, through drawing from the root and primary aspect of the powers of *Might-Gevurot* of the side of holiness etc.

## 5.

Now, we should add to this and connect it to the general matter of the Torah portion of Vayikra. (For, in many years, the Torah portion of Vayikra is read on the Shabbat that is adjacent to Purim. From this it is understood<sup>1488</sup> that the Torah portion of Vayikra hints to the matters and the level of Purim.)

To explain, the Torah portion begins with [the words],<sup>1489</sup> “He called (*Vayikra*-ויקרא) to Moshe.” Rashi explains, “Every communication [with Moshe], whether using the term “He spoke-*Vayedaber*-וידבר,” “He said-*Vayomer*-ויאמר,” or “He commanded-*Vayetzav*-ויצו,” it always preceded by a call (*Kriyah*-קריאה), this being a term indicating endearment.” In other words, this is a matter that precedes [all]

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<sup>1487</sup> [The “salt-*Melach*-מלח-78” refers to “the Wisdom-*HaChochmah*-החכמה-78” of Torah, within which is manifest the limitless light of He who “is and was and will be-*Hoveh v'Hayah v'Yihyeh*-והייה ויהייה ויהייה-78” which has the same letters as the three mentions of the Name *HaShem*-יהויה in the thirteen attributes of mercy (Exodus 34:6), “*HaShem*-יהויה passed before him and proclaimed: *HaShem*-יהויה God, Compassionate and Gracious etc.,” this being the source of pardon upon repenting and returning to *HaShem*-יהויה, blessed is He. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the *Cholem*-חלם-78 vowel.]

<sup>1488</sup> See *Shnei Luchot HaBrit*, *Chelek Torah SheBiKhtav*, beginning of *Vayeishev* (copied in *Likkutei Sichot* Vol. 5 p. 129, note 1).

<sup>1489</sup> *Leviticus* 1:1

and is thus loftier (in that it precedes not only in time, but also in level) all the speech, sayings, and commandments of the Torah.<sup>1490</sup>

This is as also understood from the fact that it simply states “He called-*Vayikra*-ויקרא,” and not “*HaShem*-יהוה called,” (as in “*HaShem*-יהוה spoke” or “*HaShem*-יהוה said”). This is because this calling is the endearment coming from the Holy One, blessed is He, in and of Himself, as He even transcend [the letters of] His Name *HaShem*-יהוה,<sup>1491</sup> “and is not hinted in any letter etc.”<sup>1492</sup>

Now, the Torah portion ends with,<sup>1493</sup> “If a person will sin,” which does not only refer to unintentional sin, but [also] to intentional sin, and the sin is [as the verse continues], “and commit a treachery against *HaShem*-יהוה” - a treachery, Heaven forbid, may the Merciful one save us - against the Holy One, blessed is He, including a false oath. This is to such a degree that the final words of the Torah portion are,<sup>1494</sup> “[all the things he might do] to incur guilt.”

At first glance, this is not understood. For, the name of the Torah portion is not just in regard to its beginning, but rather indicates the content of the entire portion until its

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<sup>1490</sup> This is like the Mishnah in Avot (3:14), “**Beloved** are Israel that a precious vessel was given to them.”

<sup>1491</sup> See Zohar I 102b; Likkutei Torah, beginning of Vayikra; Also see the end of the discourse entitled “*Vayikra*” 5675 (*Hemshech* 5672 Vol. 2 p. 918 and on).

<sup>1492</sup> Likkutei Torah, Pinchas 80b; See Zohar III 257b; See Likkutei Sichot Vol. 7 p. 25, note 45.

<sup>1493</sup> Leviticus 5:21 and on.

<sup>1494</sup> Leviticus 5:26

conclusion.<sup>1495</sup> On the contrary, based on the principle that “their beginning is bound to their end, and their end to their beginning,”<sup>1496</sup> there is a special connection between the end of the Torah portion and its beginning. This being so, how does it apply that the words “to incur guilt-*L’Ashmah Bah*-לאשמה בה” are the concluding words of the Torah portion, “He called-*Vayikra*-ויקרא,” which is a term of endearment?

However, the explanation is that the matter of “to incur guilt-*L’Ashmah Bah*-לאשמה בה” indicates intentional sins, which are transformed into merits through [the first part of the same verse,<sup>1497</sup> “The Kohen] shall provide him atonement before *HaShem*-יהוה and it shall be forgiven to him.” This is because the true matter of atonement and forgiveness is when intentional sins are transformed into merits.<sup>1498</sup>

It is specifically in this matter that the endearment of the Holy One, blessed is He, to Jewish people who preceded the Torah, is expressed. This is why even when a Jew transgresses the *mitzvot* of the Torah, and does the deeds of Esav, may the Merciful One save us, even then, “I loved Yaakov”<sup>1499</sup> is within him. [In other words, even though about the perspective of His Essential Self, blessed is He, it states, “I do not know in which of them he desires etc.” (as mentioned in chapter three) and as the verse states,<sup>1500</sup> “Is not Esav the brother of Yaakov,”

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<sup>1495</sup> For, **all of it** are parts of it and are called “Vayikra,” and the like. See at length in Likkutei Sichot, Vol. 5, p. 57 and on; Torat Menachem Vol. 41 p. 264 and on.

<sup>1496</sup> Sefer Yetzirah 1:7

<sup>1497</sup> Leviticus 5:26 *ibid.*

<sup>1498</sup> Talmud Bavli, Yoma 86b

<sup>1499</sup> Malachi 1:3

<sup>1500</sup> Malachi 1:2

seemingly equating the two, nevertheless, [as the verse continues], “I love Yaakov and I hate Esav.”<sup>1501</sup> Thus, the Holy One, blessed is He, atones and forgives them of their sins, so much so, that their intentional sins are transformed into merits, and through this, there also is caused to be the general matter of the transformation of darkness into light and bitterness into sweetness,<sup>1502</sup> with the coming of our righteous Moshiach in the near future and in the most literal sense, “with eternal gladness upon their heads.”<sup>1503</sup>

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<sup>1501</sup> This is explained in Torah Ohr 120c; Likkutei Torah L’Gimmel Parshiyot 37a and on; Ohr HaTorah, Bereishit (Vol. 3) 565a and on, and elsewhere.

<sup>1502</sup> See Zohar I 4a

<sup>1503</sup> Isaiah 35:10; 51:11

