

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5726

By

Our Master and Teacher
The Holy and Godly Tzaddik

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The Lubavitcher Rebbe

Adapted into English by:
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Other books by the authors:

HaShem Is One – גנת אגוז באנגלית
Gates of Light – ספר שערי אורה באנגלית
The Way of the Baal Shem Tov – צוואת הריב"ש באנגלית
The Gate of Unity – שער היחוד המבואר
The Gateway to Understanding – פתח השער לאמרי בינה
Universal Principles of Faith – קונטרס עקרי הדת – באנגלית
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The Knowledge of HaShem – ספר דעה את ה'
The Beginning of Wisdom – ספר התחלת החכמה

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

Acknowledgements

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

Thus, the effort and dedication required to mentally record, review, transcribe, edit, research, translate, annotate, index, typeset, print and publish the corpus of these teachings, all with incredible attention to detail and accuracy, required unfathomable toil and exertion with literal self-sacrifice and utter devotion by the teams of dedicated individuals, 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 will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.”

Warning

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

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

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

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

⁵ That is, it is forbidden to orally mention His Name *HaShem*-ה'יהוה. Therefore, when we pray or read the Torah, we must be silent-שׁוֹתֵם-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 Ginat Egoz by Rabbi Yosef Gikatilla, translated under the title *HaShem is One*, Vol. 1.

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

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

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

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

It is our sincere hope and prayer that our humble offering will find favor before *HaShem*, blessed is He, and that the dissemination of these teachings will be the final act that ushers in the true and complete redemption. May we fully realize the time,⁹ “When there

⁶ Psalms 91:14

⁷ Exodus 20:6

⁸ Talmud Bavli, Brachot 13b

⁹ Mishneh Torah, Melachim u’Milchamot 12:5

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

The Translators

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

Forward

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

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

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

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

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

¹² Maimonides

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

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

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

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

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

¹⁵ Isaiah 11:9

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

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

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

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

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

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

That is, to derive the greatest possible benefit from the holy teachings of the Rebbe, it both important and helpful to, at least, have 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 has some basic foundational knowledge and familiarity

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

First and foremost, *HaShem* has graced us with the translation of *Ginat Egoz*, under the title “HaShem is One,” by the great Rishon, Rabbi Yosef Gikatilla,¹⁹ of righteous memory. Born in Medinaceli, in Old Castille, Spain, in the year 1248, not long after the passing of the Rambam, Rabbi Yosef was the ultimate master of the knowledge of *HaShem*.

The most famous of all Kabbalists, Rabbi Yitzchak Luria, the Holy Ari, dubbed his work, *Shaarei Orah*, which we have translated under the title “The Gates of light,” “the foundational key to all the teachings of Kabbalah.”²⁰ If the Holy Ari regarded his *Shaarei Orah* as the foundational key to the received knowledge of Kabbalah, Rabbi Yosef himself writes that his *Ginat Egoz* (which he wrote first, at age twenty-six) is the foundation of all foundations.

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

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

¹⁹ Pronounced Jikatiya

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

²¹ Nachmanides

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

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

No less critical to the serious student, is a study of the foundational work, *Shaar HaYichud* of the Mittler Rebbe, Rabbi DovBer of Lubavitch, the second Chabad Rebbe, which we have translated and endeavored to elucidate under the title, “The Gate of Unity.”

As the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson, of blessed memory, said,²⁴ “In former generations, young men were not admitted to hear the Chassidic discourses being delivered by the Rebbe of their generation. They first had to be familiar with the order of the chaining down of the worlds (*Seder Hishtalshelut*), at least to know all its stations. This is what the Mittler Rebbe’s book *Shaar HaYichud* is entirely about – it explains the nature of Chassidic contemplation (*Hitbonenut*), and the matters upon which one should contemplate.”

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

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

²⁴ Sefer HaSichot 5691, p. 162-163

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

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

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

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

²⁶ HaYom Yom, 7 Tammuz

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

²⁸ Sefer HaSichot 5691 *ibid.* p. 163

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

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

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

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

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

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

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

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

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

Chanukah, Rosh Chodesh Tevet, 5785

חנוכה ר"ח טבת שנת תשפ"ה, שנת אשיר"ה ליהו"ה כ"י גמ"ל על"י

The Translators

³² Isaiah 11:9

Discourse 1

“*Min HaMeitzar - From the constraints*”

Delivered on the 2nd day of Rosh HaShanah, 5726

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

1.

The verse states,³³ “From the straits I called *Ya”H-יה*,” *Ya”H-יה* answered me with expansiveness.” His honorable holiness, my father-in-law, the Rebbe, questions the wording of this [verse] (in the discourse entitled “*Min HaMeitzar*” of the year 5709),³⁴ that we must understand the use of the word “I called-*Karati*-קראתי.” That is, this word is like a person who calls (*Koreh*-קורא) his friend, which is only by way of calling (*Kriyah*-קריאה) him. However, at first glance, since the verse began, “From the straits,” it should have said “From the straits I pleaded-*Shavati*-שועתי,” or, “I cried out-*Tza’akti*-צעקתי,” or “I screamed-*Za’akti*-זעקתי,” as in the verse,³⁵ “They cried out (*Vayitzaku*-ויצעקו) to *HaShem*-יהוה and their plea (*Sha’avatam*-שעותם) ascended.”

³³ Psalms 118:5

³⁴ Toward the beginning (Sefer HaMaamarim 5709, p. 11).

³⁵ This is as the verse is quoted in Sefer HaMaamarim 5709 *ibid*. See Exodus 2:23 “And they screamed out (*VaYizaku*-ויזעקו) and their plea arose before God-*Elohi”m*-אלהי”ם.” See, however, Ramban on the verse, who states, “And the children of Israel cried out (*VaYitzaku*-ויצעקו) and their plea arose.” [Also see Exodus 14:10.]

This is especially so considering that this is one of the verses said on Rosh HaShanah before sounding the Shofar. That is, it follows all the preparations in serving *HaShem*-יהו"ה, blessed is He, during the month of Elul, including the days of *Selichot*, as well as the day before Rosh HaShanah and the evening of Rosh HaShanah, up to and including the morning of Rosh HaShanah before sounding the Shofar. This being so, how is it that after such service of *HaShem*-יהו"ה, one's approach to saying these verses before sounding the Shofar is only by way of "calling-*Kriyah*-קריאה?"

Now, we should add and ask from the opposite angle. Why does it state, "From the straits (*Min HaMeitzar*-מִן הַמִּיצַר)?" At first glance, after all the service of *HaShem*-יהו"ה, blessed is He, of the month of Elul, the days of *Selichot*, the day before Rosh HaShanah, the night of Rosh HaShanah, and the morning of Rosh HaShanah before sounding the Shofar, how does it apply for a person to still be in a state and standing of "constraint" (*Meitzar*-מִיצַר)?

More specifically, as known,³⁶ in the month of Elul there is an illumination of the thirteen attributes of mercy, which are so great that "they do not return empty-handed."³⁷ This is so not only of the drawing down from Above, but also of its effect in man, that they certainly cause an awakening in a one's soul.³⁸

Now, in addition to the awakening brought about in a Jew by the revelation of the thirteen attributes of mercy **from**

³⁶ See the Siddur of the Arizal (Minhagei Chodesh Elul); Mishnat Chassidim, Meschet Elul 1:3; Likkutei Torah, Re'eh 32b

³⁷ Talmud Bavli, Rosh HaShanah 17b

³⁸ See Likkutei Torah, Re'eh ibid. 33a

Above, there also is an awakening in one's soul through **the actions of the Jewish people**, in that throughout the entire month of Elul they sound the Shofar.

This is to alert the Jewish people to return to *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), as the verse states,³⁹ "Can a Shofar be sounded in a city [and the people will not tremble] etc." That is, the blast of the Shofar causes fear and trembling in a person, as the verse concludes, "and the people will not tremble?" (in the form of a question).

It should be added that the fact (that the sounding of the Shofar causes fear and trembling in a person) is a conclusive legal ruling (*Halachah Pesukah*) in Torah, and thus cannot at all be otherwise. That is, through the sounding of the Shofar, even the most lax Jew is roused, and how much more so, those who are involved in serving *HaShem*-יהו"ה, blessed is He.

We thus find that even a Jew who, until the day before Rosh Chodesh Elul, was not in a state of being roused etc., nonetheless, upon hearing the blast of the Shofar from Rosh Chodesh Elul on, he is awakened with a motion of fear and trembling etc.

Moreover, from Rosh Chodesh Elul and on, we recite daily the Psalm,⁴⁰ "By David: *HaShem*-יהו"ה is my light and my salvation."⁴¹ That is, on these days every Jew is in a state in which *HaShem*-יהו"ה illuminates ("my light") the path upon which he should tread, and moreover, He even saves him ("my

³⁹ Amos 3:6

⁴⁰ Psalms 27

⁴¹ Siddur of the Arizal and Siddur of the Alter Rebbe there; Mateh Ephraim, Orach Chayim 581:6; See Shaar HaKolel 11:28

salvation”) and helps him trod upon that path.⁴² Thus, after all this, every Jew certainly is already in a state and standing of having left the constraint. This being so, why is it that this verse “from the straits” is specifically recited in the verses that precede sounding the Shofar?

2.

Now, this can be explained based on the teaching of our sages, of blessed memory,⁴³ “Any year that is poor (*Rashah*-רשה) at its beginning will be rich at its end, as the verse states,⁴⁴ ‘From the beginning of the year-*MeReishit*-מְרֵשִׁית,’ in which the word ‘from the beginning-*MeReishit*-מְרֵשִׁית’ is spelled (missing [the letter *Aleph*-א]), ‘and until the end,’ meaning that at its end it will have a [good] end.” Rashi comments on this stating, “That is, On Rosh HaShanah the Jewish people make themselves poor (*Rashin*-רשין) by speaking words of supplication and prayer, as in the verse,⁴⁵ ‘A pauper (*Rash*-רש) speaks beseechingly.’”

In his discourse entitled “*Tikoo*” of the year 5628,⁴⁶ his honorable holiness, the Rebbe Maharash, explains that this is the superiority of the prayer of the pauper (*Tefillah L’Ani*) as in the verse,⁴⁷ “This poor man calls and *HaShem*-יהו"ה hears.”

⁴² Also see Likkutei Sichot Vol. 9, p. 172 and the citations there.

⁴³ Talmud Bavli, Rosh HaShanah 16b

⁴⁴ Deuteronomy 11:12

⁴⁵ Proverbs 18:23

⁴⁶ Printed in Sefer HaMaamarim 5627 toward the end (p. 428 and on); Also see Sefer HaMaamarim, Kuntreisim Vol. 1, p. 118a and on.

⁴⁷ Psalms 34:7

This likewise is the matter of “from the straits,”⁴⁸ in that it is similar to, “the Jewish people make themselves poor etc.” It is specifically through this that the [conclusion of the verse], “*Ya”H-ה”ה*” answered me with expansiveness,” comes about, this being the matter of “[it] will be rich at its end,” meaning that its end will be a [good] end-*Acharit-אחרית*.”

The word “[its] end-*Acharit-אחרית*-619,” plus the word itself (*Kolel*), is numerically equal to the Crown-*Keter-כתר*-620,⁴⁹ which is the matter of complete wealth. That is, it is not just the wealth of the *Sefirah* of Splendor-*Tiferet*, nor even the wealth of the *Sefirah* of Understanding-*Binah*, but also is the wealth of the Crown-*Keter*, which is limitless (*Bli Gvul*).

Now, the meaning of “a year that is poor,” is as Rashi specifies, that “the Jewish people **make themselves** poor.” These words indicate that, in reality, they are not poor, but only “make themselves poor,” through nullifying themselves (*Bittul*).

With this in mind, we also can explain the matter of “from the straits etc.” That is, in reality (after serving *HaShem-יהו”ה*, blessed is He, throughout the month of Elul etc.), they already left the constraint (as mentioned above), except that because of their self-nullification (*Bittul*), that they “make themselves poor,” there still is the matter of “from the straits etc.”⁵⁰

However, this explanation is not sufficient. For, since service of *HaShem-יהו”ה*, blessed is He, must be in an inner way

⁴⁸ See the discourse entitled “*Tikoo*” *ibid.* Ch.3 (p. 431).

⁴⁹ Me’orei Ohr Aleph 66

⁵⁰ Also see the discourse entitled “*v’Hayah BaYom HaHoo Yitaka*” 5728 Ch. 7, (Torat Menachem, Sefer HaMaamarim Tishrei, p. 14 and on).

(*b'Pnimiyut*), with truth [and sincerity], therefore the matter of “from the straits” must also be (not only in a way that, in reality, he already has left the constraint and only **makes himself** as if he is in constraint, that “they make themselves poor,” but) it must be in an inner and true way, that he truly is in a state of constraint.

However, this is not understood. For, how could it be that after all his service of *HaShem*-יהו"ה, blessed is He, throughout the month of Elul etc., until before the sounding of the Shofar, he could still be truly in a state of constraint, about which he says – in a true and inner way – “from the straits etc.?” Moreover, at the very same time that he truly is in a state of “constraint,” he says, “(from the straits) I called-*Karati*-קראתי,” which (as mentioned above) is only a “calling-*Kriyah*-קריאה”.

3.

Now, to understand this, we must preface with the explanation in the above-mentioned discourse⁵¹ about the prayer of the pauper (*Tefillah L'Ani*), about which the verse states,⁵² “A prayer of the pauper when he swoons and pours his talk before *HaShem*-יהו"ה.” The word “his talk-*Sicho*-שיחו” indicates “complaints-*Tar'oomot*-תרעומות.” In other words, a pauper has complaints on the Holy One, blessed is He, that is, why he must suffer anguish and tribulation and receive his [meager] livelihood from the wealthy?

⁵¹ Ch. 3 (p. 431); Also see the discourse entitled “*Tikoo*” of the second day of Rosh HaShanah 5718, Ch. 3 and on (Sefer HaMaamarim 5718, p. 4 and on, translated in The Teachings of The Rebbe 5718, Vol. 1, Discourse 1).

⁵² Psalms 102:1

He explains that, in truth, *HaShem*-יהו"ה has a deep Supernal intent in creating the poor. That is, it was established Above that the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) will be in a manner of bestower (*Mashpia*) and recipient (*Mekabel*).

An example is the aspects of *Zeir Anpin* and *Nukva* of the world of Emanation (*Atzilut*), in which the aspect of *Zeir Anpin* is the bestower, and the aspect of Kingship-*Malchut* is the recipient. The same is so even higher, in the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, in that this too is in a way of bestower and recipient. That is, Wisdom-*Chochmah* is called the Father-אב-א, and is the aspect of bestower to Understanding-*Binah*, which is called the Mother-אם-א and is the aspect of the recipient. The same is so even higher, in the aspect of the Crown-*Keter*, that has two aspects; the Ancient One-*Atik* and the Long Patient One-*Arich*, which are aspects of bestower (*Atik*) and recipient (*Arich*).

This is so much so, that even in the Ancient One-*Atik*, there also is the matter of bestower (*Mashpia*) and recipient (*Mekabel*), as stated in Etz Chayim,⁵³ that the entire essence of the Ancient One-*Atik* is made of the two aspects of *HaShem*'s-יהו"ה Name of *Ma''H*-מ"ה-45 [י"ד ה"א ו"א ה"א] and His Name of *Ba''N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה]. Its Name of *Ma''H*-מ"ה-45 is the masculine aspect of the Ancient One-*Atik*, and its Name of *Ba''N*-ב"ן-52 is the feminine aspect of the Ancient One-*Atik*.

Beyond this, even the general drawing down of the of the Line-*Kav* from the limitless light of the Unlimited One that precedes the restraint of the *Tzimtzum*, is an aspect of bestowal

⁵³ Etz Chayim, Shaar 11 (Shaar Atik Yomin), Ch. 1

drawn down from the Bestower (*Mashpia*) to the recipient (*Mekabel*).⁵⁴

The same is so even higher, in the drawing of the light that precedes the restraint of the *Tzimtzum* from the aspect of the Luminary (*Ma'or*) etc. This is as understood from the explanation elsewhere⁵⁵ about the matter of The Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechintei*) (in that this is a matter of Bestower (*Mashpia*) and recipient (*Mekabel*)), these being the aspects of the light of *HaShem-יהו"ה*, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) and His light that fills all worlds (*Memaleh Kol Almin*).⁵⁶

Thus, since the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) is in a way of bestower (*Mashpia*) and recipient (*Mekabel*), therefore this matter of bestower (*Mashpia*) and recipient (*Mekabel*) must also be below, this being the matter of the wealthy and the poor.

However, though in truth, there must be poor people, nonetheless, the pauper can still complain why his lot is to be poor, and why are not the wealthy poor. This is especially so when we observe that there are many poor people who are much more exemplary than the wealthy. [That is, not only are they better than them in their service of *HaShem-יהו"ה*, blessed is He, in a way of self-sacrifice (*Mesirat Nefesh*), but this is so even

⁵⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

⁵⁵ Maamarei Admor HaZaken 5564 p. 235; Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, p. 819 and on; Also see Torat Menachem, Sefer HaMaamarim Kislev, p. 68 and the citations there.

⁵⁶ Tanya, Likkutei Amarim, Ch. 41 (58a)

in serving Him according to reason and intellect.] Yet, even so, they must receive [their meager livelihood] from the wealthy.

Thus, since the cry of the pauper is so great, and his argument is both strong and right, in that his poverty is not his own fault, but only is necessary because of the order of the chaining down of the worlds (*Seder Hishtalshelut*), therefore his prayer takes precedence etc. Moreover, because of the greatness of his constraint – “from the straits etc.” – his prayer reaches higher etc.⁵⁷

4.

Now, based on what was stated above, that “the prayer of the pauper [when he swoons] and pours his talk before *HaShem*-יהו"ה,” is about being in the aspect of a recipient (*Mekabel*), we thus find that this matter of the prayer of the poor (*Tefillah LeAni*) is present on all levels where there is a matter of bestower (*Mashpia*) and recipient (*Mekabel*).

Thus, since this matter is present throughout all the levels of the order of the chaining down of the worlds (*Seder Hishtalshelut*), and even before the restraint of the *Tzimtzum* etc., it thus is understood that there also are different levels in the matter of “constraint” (poverty). That is, that which until now was considered to be an aspect of expansiveness, is an aspect of constraint compared to even higher levels.

From this it is understood that the same applies to [the verse], “From the straits I called *Ya*”*H*-יה"ה,” which we recite on

⁵⁷ Also see the Sichah talk that follows the discourse (Torat Menachem, Vol. 45 p. 14 and on).

Rosh HaShanah before sounding the Shofar. This is also hinted in the Shofar itself, in that one side is narrow whereas the other side is wide, which relates to the verse, “From the straits I called *Ya”H-ה”י*, *Ya”H-ה”י* answered me with expansiveness.”⁵⁸ That is, there [also] are various levels in the “constraint” of the Shofar.

The explanation is that the verse states,⁵⁹ “On that day a great Shofar will be blown.” That is, the Shofar has two aspects, the regular Shofar (of Rosh HaShanah) and “the great Shofar” (*Shofar Gadol* גדול-שופר) (of the coming future).

Now, even the great Shofar (*Shofar Gadol*) is such that one side is narrow and the other side is wide, just like a regular Shofar. This is understood from the teaching of our sages, of blessed memory,⁶⁰ about the ram of Yitzchak, that a ram has two horns. The sound of the left horn was heard at Mount Sinai [this being the Shofar mentioned at the giving of the Torah, which also is connected to the Shofar of Rosh HaShanah, which is why it is recited together with the verses of Shofar recited on Rosh HaShanah.

Moreover, this also is understood from what the great Rav and Godly genius, the Chassid, Rabbi Levi Yitzchak of Berdichev,⁶¹ stated in explaining the sounding of the Shofar with the analogy of dressing [the wise man] in the garments that he wore when he guided the king from the forest to his palace

⁵⁸ See Zohar II 60a (Ra’aya Mehemna), cited in Sefer HaMaamarim 5671 p. 1 and on; 5697 p. 153; Also see Maamarei Admor HaZaken 5563 Vol. 1, p. 197; Ohr HaTorah, Shemot (Drushei Parshat Zachor) p. 1,773.

⁵⁹ Isaiah 27:13

⁶⁰ Pirke d’Rabbi Eliezer, Ch. 31

⁶¹ In Kedushat Levi, Drush L’Rosh HaShanah, section entitled “*b’Chatzotrot*” (96a) – cited in *Hemshech* “*v’Kachah*” 5637, Ch. 70.

etc., that the Shofar is the garment that was worn at the giving of the Torah, when the Jewish people accepted the Torah and crowned the Holy One, blessed is He, with the Shofar.] The right horn etc., is destined to be sounded in the coming future, about which the verse states, “On that day a great Shofar will be blown.”

Now, being that the two Shofars (the regular Shofar and the great Shofar) are the two horns of the ram of Yitzchak, it is understood that they are connected and related to each other, and that both are of like manner, in that one side is narrow etc. That is, even in the great Shofar (*Shofar Gadol*) there is a matter of “constraint” (*Meitzar*-מיצר), except that the “constraint” of the great Shofar is of an entirely higher level beyond comparison.

5.

This may be understood based on what his honorable holiness, the Tzemach Tzeddek [this year being the hundredth anniversary of his passing and Hilulah, and his birthday being on the eve before Rosh HaShanah] explains in Ohr HaTorah⁶² [in the [new] volume that currently is being printed.⁶³ The words of the Tzemach Tzeddek about something coming into print is well known,⁶⁴ namely, that it is for [all] generations.] Therein he explains the discourse of the Alter Rebbe in Likkutei Torah, entitled “*v’Hayah BaYom HaHoo Yitaka b’Shofar*

⁶² Ohr HaTorah, Devarim, Vol. 3 – Drushei Rosh HaShanah, p. 1,405 and on.

⁶³ The date in the introduction is “Erev Shabbat Kodesh, 6th of Tishrei, 5626.”

⁶⁴ Igrot Kodesh of the Rebbe Rayatz, Vol. 2, p. 382; Likkutei Sichot Vol. 2, p. 522 and on.

Gadol,”⁶⁵ in elucidation of the difference between the regular Shofar and “the great Shofar” (*Shofar Gadol*). That is, the regular Shofar is the aspect of Splendor-*Tiferet*, whereas “the great Shofar” (*Shofar Gadol*) is the aspect of Understanding-*Binah*.⁶⁶

He explains this based on the teaching of the Zohar⁶⁷ on the verse,⁶⁸ “Naftali is a swift gazelle who gives sayings of beauty (*Imrei Shefer*-אמרי שפר).” [It states there], “This is the meaning of the verse,⁶⁹ ‘Your speech is comely (*u’Midbarech Na’aveh*-ומדברך נאוה-קול),’ for the voice (*Kol*-קול) is what directs the speech (*Dibur*-דבור) etc., and that voice (*Kol*-קול) was sent from a deep place Above and is an emissary to direct the speech (*Dibur*-דבור) etc.”

The explanation is that the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), which manifests within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is called speech (*Dibur*), just as speech is that which becomes revealed to one’s fellow. Now, this speech is drawn forth by the voice (*Kol*-קול). This is as explained by his honorable holiness, the Mittler Rebbe, in the Siddur,⁷⁰ in the discourse entitled “*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov Zichrono LiBrachah*,” (in regard to the statement in the continuation of the above-mentioned teaching

⁶⁵ Drushei Rosh HaShanah 58a and on.

⁶⁶ [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).]

⁶⁷ Zohar I 246b

⁶⁸ Genesis 49:21

⁶⁹ Song of Songs 4:3

⁷⁰ Siddur Im Da’Ch – Shaar HaTekiyot, 244c

of the Zohar), that the voice (*Kol*-קול) and speech (*Dibur*-דבור) are like the general (*Klall*) and particular (*Prat*).

However, the drawing forth of the speech (that is, Kingship-*Malchut* of the world of Emanation (*Atzilut*) from the voice) is in a way that through it, there will be the novel existence of the separate worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This comes about through the fact that the voice (*Kol*-קול) is “sent from a deep place Above,” this being the aspect of the Crown-*Keter*. This is why it is sent as an emissary from it to conduct the speech, so that through it there will be the novel existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). For, as known, it is from a very lofty place that there can be the descent and chaining down to below.

About this the verse states, “sayings of beauty (*Imrei Shefer*-אמרי שפר),” similar to, “Your speech is comely (*u’Midbarech Na’aveh*-ומדברך נאוה).” That is, the speech (“sayings-*Imrei*”) receives from the aspect of the pleasure (“beautiful-*Shefer*”) of the Crown-*Keter*.

More specifically, the aspect of Splendor-*Tiferet* is the “voice” (*Kol*-קול) sent “from the deep place Above,” this being the aspect of the Crown-*Keter* as it is drawn down and revealed in Understanding-*Binah*. (This is because the revelation of the Ancient One-*Atik* is in Understanding-*Binah*.)⁷¹ This voice is the voice of the regular Shofar, which is the aspect of Splendor-*Tiferet*.

⁷¹ See Zohar III 178b; Torah Ohr, Lech Lecha 11b; Likkutei Torah, Drushei Rosh HaShanah 57a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes and citations there.

Now, based on what was said above, that the Great Shofar (*Shofar Gadol*) is the aspect of Understanding-*Binah*, it is understood that the voice of the Great Shofar is a much higher and Supernal voice (than the voice of the regular Shofar, which is the aspect of Splendor-*Tiferet* that is drawn from the Crown-*Keter* as it is drawn down and revealed in Understanding-*Binah*). That is, in it, there is an actual drawing forth of the aspect of the Ancient One-*Atik* [Himself]. Now, according to the explanation,⁷² that the Great Shofar (*Shofar Gadol*) is the Understanding-*Binah* of the Long Patient One-*Arich*, the drawing forth within it is from the aspect of the Crown-*Keter* of the Ancient One-*Atik* etc.

[This also explains [why] the matter of the Great Shofar (*Shofar Gadol*) will specifically be in the coming future, as the verse states,⁷³ “On that day a great Shofar will be blown.” This is because the difference between the regular voice (which relates to the regular Shofar) and the Great Voice (*Kol Gadol*), (which relates to the Great Shofar) is that the regular voice indicates the drawing down into letters of speech, this being the revealed world (*Alma d’Itgaliya*). In contrast, the Great Voice (*Kol Gadol*) indicates the drawing down into letters of thought, this being the concealed world (*Alma d’Itkasiya*).

Thus, since in the coming future there also will be a drawing down of the aspect of the concealed world (*Alma d’Itkasiya*) to be revealed like the aspect of the revealed world (*Alma d’Itgaliya*) is currently revealed, there therefore will then be a drawing down of the aspect of the Great Voice (*Kol*

⁷² See the explanation of the Ramaz to Zohar III 277c

⁷³ Isaiah 27:13

Gadol), this being the matter of the Great Shofar (*Shofar Gadol*).]

Now, according to the different levels of the matter of the Shofar, the regular Shofar and the Great Shofar (*Shofar Gadol*), we can also understand the different levels in the matter of the “constraint” of the Shofar (which is narrow on one side). That is, on each level the “constraint” is commensurate to that level. Therefore, even after leaving the “constraint” of the regular Shofar, it still is a “constraint” as it relates to the aspect of the Great Shofar.

6.

Based on this, we can explain the matter of reciting the verse, “From the straits I called etc.,” before sounding the Shofar. For, even though after serving *HaShem*-יהו"ה, blessed is He, throughout the month of Elul, the days of Selichot, the day before Rosh HaShanah, the evening of Rosh HaShanah, until the morning of Rosh HaShanah before sounding the Shofar, we certainly are already in a state of having left the “constraint,” nonetheless, it still is an aspect of a “constraint” in comparison to higher levels.

On a deeper level, it specifically is after leaving the constraint brought about through prefacing by serving *HaShem*-יהו"ה, blessed is He, throughout the month of Elul etc., until the morning of Rosh HaShanah before sounding of the Shofar, that we come to recognize that even the loftiest service of Him is still a state of constraint. For, in comparison to the Essential Self of the limitless light of the Singular Preexistent Intrinsic

and Unlimited One, *HaShem*-יהו"ה, blessed is He, "all are as nothing before Him,"⁷⁴ and "no thought at all that can grasp Him,"⁷⁵ not even the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*).

This being so, even when one's service of *HaShem*-יהו"ה, blessed is He, is on the loftiest level, it utterly is of no consequence, and this is what causes the "constraint" etc. Thus, when he recites the verse, "From the constraints I called etc.," he says this in truth.

Now, it should be added that the matter of the "constraint" present in even the loftiest levels of serving *HaShem*-יהו"ה, blessed is He, (in that "all are as nothing before Him" and "no thought at all can grasp Him") is in a way that "the Jewish people **make themselves** poor," (as in the precise wording of Rashi in explanation of, "a year that is poor at its beginning").

This may be understood based on the explanation⁷⁶ of the words of our prayers,⁷⁷ "With Your abundant mercies, have mercy on us," that we have no sense of the greatness of the mercies, which is why we plead, "With **Your abundant mercies**, have mercy on us."

The explanation is that it is not just a person who, because of his lowly stature, does not recognize the compassion that is upon him, but this is even so of a person whose state and

⁷⁴ See Daniel 4:32; Zohar I 11b

⁷⁵ Introduction to Tikkunei Zohar 17a

⁷⁶ Likkutei Torah, Pinchas 78c and elsewhere. [Also see the discourse entitled "v'Hayah Eikev Tishme'un – It shall come to pass that because you listen," 5725, translated in *The Teachings of The Rebbe 5725*, Vol. 2, Discourse 62 and on.]

⁷⁷ In the blessings of the *Shema* in the morning prayers.

standing is very lofty, in which his constraint is only in comparison to an even loftier level, that upon him too there is great pity etc.

For, as known,⁷⁸ even in regard to the upper worlds it applies to use the terms pity and compassion, being that they all are utterly of no comparison to Him, blessed is He, and they too are in a state of constraint etc. However, since this constraint is only in comparison to the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, therefore, since we have no grasp of Him, we therefore have no grasp of the great mercy and compassion. He alone is the Known and the Knower who knows His being and Essential Self, and the glory of His greatness and splendor, and that before Him all is as nothing, and [to Him we say], "In Your abundant mercies, have mercy on us."⁷⁹

From this it is understood that even the "constraint" (which is what causes the pity and compassion etc.) is not sensed by us as it is **truly** is, and it only is in a way that "the Jewish people **make themselves** poor," similar to the prefix letter *Khaf*-כּ which [only] indicates similarity (*Khaf HaDimyon*).

Nonetheless, in regard to the sense of constraint in a way that "they make themselves poor," though it just is with the prefix letter *Khaf*-כּ, which only indicates similarity (*Khaf HaDimyon*), it nevertheless **is true**. This is like the

⁷⁸ Likkutei Torah, Teitzei 41a and elsewhere

⁷⁹ Likkutei Torah, Masei 88d

explanation⁸⁰ of the verse,⁸¹ “*HaShem*-יהוה is a God of knowledges,” [in that the plural form of the word “knowledges-*De’ot*-דעות”] indicates two knowledges; His upper knowledge (*Da’at Elyon*) and His lower knowledge (*Da’at Tachton*). That is, being that the lower knowledge (*Da’at Tachton*), is [also] a knowledge within His Godliness, it therefore is true. Thus, calling Him from the “constraints,” in a way that “the Jewish people make themselves poor,” is also true.

However, even so, the true knowledge is specifically the upper knowledge (*Da’at Elyon*). In other words, in truth, the constraint is not just that “they make themselves poor.” Rather, this is how it is in the upper knowledge (*Da’at Elyon*), that before Him, blessed is He, all truly are poor. Therefore, even a person who is on the highest of levels and grasps the loftiest comprehensions in Godliness, is in a state of constraint.

In other words, even when there is an illumination within him of the upper knowledge (*Da’at Elyon*), nonetheless, in comparison to a higher level this only is the aspect of the lower knowledge (*Da’at Tachton*). This is as explained in Tanya,⁸² that before Him, blessed is He, even the upper knowledge (*Da’at Elyon*) “is comparable to a beast etc.” This refers to the matter of the Great Beast (*Behemah Rabbah*) that precedes and transcends the world of Emanation (*Atzilut*).

⁸⁰ Likkutei Torah, Re’eh 23d; Shir HaShirim 47b, and elsewhere; Also see the discourse entitled “*Tikoo*” *ibid.* Ch. 6 (p. 435).

⁸¹ Samuel I 2:3

⁸² Tanya, Likkutei Amarim, Ch. 46

[This is like the explanation elsewhere⁸³ about the verse,⁸⁴ “You shall know this day and set it upon your heart,” that even those aspects that currently cannot be grasped by way of understanding and comprehension, but only by way of faith (*Emunah*), this being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), will be drawn down and revealed in the coming future in a way of understanding and comprehension, this being the aspect of His light that fills all worlds (*Memaleh Kol Almin*), and then the matter of faith (*Emunah*) will be in regard to much loftier levels etc.]

7.

Now, being that our recitation of the verse, “From the straits I called etc.,” on Rosh HaShanah before sounding the Shofar, (after preparing through the general service of *HaShem*-יהו"ה, blessed is He, during the month of Elul etc.) stems from the recognition that in comparison to the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, “all is as nothing before Him,” and, “no thought at all can grasp Him,” through which it follows automatically that we grasp nothing, as mentioned above, therefore this is the greatest of constraints, in that it is the ultimate constraint, absent of any form at all, in a way that is completely devoid of positive being altogether.

⁸³ Likkutei Torah, Va'etchanan 4b and elsewhere

⁸⁴ Deuteronomy 4:39

The explanation is that there is constraint that accords to reason and intellect, meaning that one grasps his constraint with his intellect, and it thus has form, measure, and limitation. That is, he can measure what the constraint consists of. It thus follows automatically that this is not the true matter of constraint, in that he senses a matter of expansiveness relative to the constraint below it.

However, the true matter of constraint is when it has no form at all, in a way of the utter absence of positive being altogether. This is the constraint of Rosh HaShanah, before the sounding the Shofar. For, there then is an illumination of the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, and as a result, one senses that he has no grasp whatsoever. This causes the ultimate constraint, which is in a way of the utter absence of positive being altogether.

This also is the meaning of what our sages, of blessed memory, stated⁸⁵ on the verse,⁸⁶ “Blow the Shofar at the New Moon, at the covered time for our Festival day,” that, “What is the Festival day on which the moon is covered? You must say that this is Rosh HaShanah.” Now, at first glance, this must be better understood.⁸⁷ For, though it is true that Rosh HaShanah differs from all the other holidays, in that all the other holidays are when the moon is full,* whereas the holiday of Rosh

⁸⁵ Talmud Bavli, Rosh HaShanah 8a and on

⁸⁶ Psalms 81:4

⁸⁷ See the beginning of the above-mentioned discourse entitled “*Tikoo*” (p. 428)

* In regard to the holiday of Shavuot [which falls out on the 6th of Sivan, when the moon is not full], it can be said that it differs since it is unrelated to the days of the month, but rather must be the fiftieth day from the counting of the Omer.

HaShanah is at the beginning of the month, when the moon is covered etc., nevertheless, it is not understood why [the verse] does not explicitly state “in the seventh month”? Why does the verse here state “Blow the Shofar at the New Moon, at the covered time,” thus making the matter specifically dependent on the fact that it is the beginning of the month when the moon is covered.

However, the explanation is that the time of the month when the moon is covered is a moment before the birth [of the new moon]. At the time of the birth of the new moon, at the very least, the moon exists in the form of a point. However, the covering is the moment before its birth, when it altogether is in a state of the absence of being, not even an existence of a point.

This is why the Torah ties the holiday of Rosh HaShanah to the time of the month when the moon is covered, this being the matter of the absence of existence altogether. This is because the primary matter of Rosh HaShanah is the construction of Kingship-*Malchut*, and [as known] Kingship-*Malchut* has nothing of her own.⁸⁸ That is, she is in a state of the utter absence of being.

The same is so of the constraint of Rosh HaShanah before sounding the Shofar, that the constraint is in a way of the absence of existence altogether, not even existence in a way of a point. This is because of the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, before whom all

⁸⁸ Zohar I 249b and elsewhere

is as nothing, in a way of the utter absence of positive being altogether.⁸⁹

With the above in mind, we can understand why the verse states, “From the straits **I called** (*Karati*-קראתי),” and not (“I pleaded-*Shavati*-שועתי” or “I cried out-*Tza’akti*-צעקתי”), specifically indicating a simple call (*Kriyah*-קריאה). The explanation is that when the constraint is according to reason and intellect, with measure and limitation, this causes the matter of a “crying out” and a “scream,” that he cries and screams out from the bitterness of his soul over the constraint etc.

In other words, such a constraint can be expressed in the form of a cry and a scream. However, when one is in the ultimate state of constraint, with the utter absence of positive being and existence altogether, then the matter of a cry and a scream does not apply, but simply calling (*Kriyah*-קריאה) (“from the straits I called (*Karati*-קראתי)”), specifically.

8.

This then, is the meaning of [the verse] ,⁹⁰ “From the straits I called *Ya”H*-יהי, *Ya”H*-יהי answered me with expansiveness.” That is, through the simple calling (*Kriyah*-קריאה) that comes from the ultimate constraint, that is in a way of the absence of positive being and existence altogether, there is caused to be a drawing down from Above also, from the aspect Above that transcends the matter of existence, this being

⁸⁹ Also see the Sichah that followed the discourse, Ch. 4 (Torat Menachem, Vol. 45 p. 15 and on).

⁹⁰ Psalms 118:5

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

This is explained by his honorable holiness, my father-in-law, the Rebbe, (in the discourse entitled “*Min HaMeitzar*” of the year 5709),⁹¹ in regard to the difference between calling a person by his name, and the matter of praising and lauding him with adjectives and titles, such as “wise” or “kind.” Even though through using the titles “wise” and “kind,” [about him] rouses and reveals the powers of wisdom and kindness [in him], whereas, at first glance, calling him by his name alone does not seem to cause any revelation at all.

On the other hand, using the titles “wise” and “kind” only draw forth the powers of his soul, so that they come out from their concealment in the soul into revelation. However, by calling [a person] by his name, this reaches his essential self, which transcends the powers as they are concealed in his soul.

In other words, the name reaches the essential self of the soul, in which there is no existence of powers altogether (not even in a concealed way), but only in a way of an ability (*Yecholet*), since they are utterly unified with the essential self. Therefore, it is [specifically] through calling [his] name that he turns to the one who calls him with the whole essence of his being. [This is like the well-known story,⁹² that when [as a young child] the Tzemach Tzeddek called his grandfather, the Alter Rebbe, and he turned toward him, the Tzemach Tzeddek said, “**That** is the grandfather [meaning the one who turned],”

⁹¹ Ch. 11 (p. 17) and on.

⁹² Also see *Shmu'ot v'Sippurim* (5750) Vol. 1, p. 53.

This then, is why the “calling (*Kriyah*-קריאה)” from the constraint, which specifically is a simple call (*Kriyah*-קריאה) causes a drawing down from the aspect of the essential expansiveness of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, just as by calling [a person] by his name he turns to the one who called him with his whole essential self and being.

This also explains [the teaching],⁹³ “Any year that is poor at its beginning will be rich at its end.” That is, through “the Jewish people making themselves poor,” like a pauper who has nothing at all and is in the ultimate state of constraint, such that his cry and argument is very powerful about why his lot is to be a pauper, and [as known] “there is no poverty except in knowledge (*Da’at*),”⁹⁴ and he has no knowledge of *HaShem*’s-יהוה Godliness, even though it is not his fault and is not because of anything that depends on him – and this particularly is so of our Jewish brothers who are in a state of literal constraint,⁹⁵ in that they neither grant them [the ability] to study Torah and fulfill the *mitzvot*, nor allow them to educate their children in the ways of Torah and *mitzvot* – it is through this poverty at its beginning, that he calls out from the constraint, “Why has this come upon me,” that it then is made wealthy at its end, meaning, immediately after the sounding of the Shofar,⁹⁶ in that there is

⁹³ Talmud Bavli, Rosh HaShanah 16b

⁹⁴ Talmud Bavli, Ketubot 68a; Nedarim 41a

⁹⁵ See the Sichah talk that was delivered immediately before this discourse (Torat Menachem, Vol. 45 p. 14). [“Those who are in a state of travail and captivity etc.”] [Referring to those Jews were in the Soviet Union].

⁹⁶ See Likkutei Levi Yitzchak, Igrot Kodesh p. 421

a drawing down from the aspect of the essential expansiveness of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, beginning with drawing down the expansiveness in spiritual matters, that “the earth will be filled with the knowledge of *HaShem*-יהו"ה,”⁹⁷ and there also is a drawing down of expansiveness in physical matters in the literal sense, including even material matters, so that in the most literal sense there is the departure from constraint to expansiveness, speedily, and in the most literal sense!

⁹⁷ Isaiah 11:9

Discourse 2

“*Shuvah Yisroel - Return, Israel*”

Delivered on Shabbat Parshat Vayeilech,
Shabbat Shuvah, 6th of Tishrei, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁸ “Return Yisroel, until *HaShem*-יהוה, your God, for you have stumbled in your iniquity.” In Likkutei Torah the Alter Rebbe asks about the precise wording here.⁹⁹ That is, there are two aspects; Yaakov-יעקב and Yisroel-ישראל. Why does this verse specifically state, “Return, Yisroel?” For, at first glance,¹⁰⁰ there is cause question, what did Yisroel sin? Is it not so that the aspect of Yisroel-ישראל, [which shares the same letters as] “a head to Me-*Li Rosh*-לי ראש,”¹⁰¹ is never separate in any way from the Holy One, blessed is He? This being so, what need is there for repentance (*Teshuvah*) here?

⁹⁸ Hosea 14:2 – The opening verse of the Haftorah of Shabbat Shuvah.

⁹⁹ Likkutei Torah, Drushim L’Shabbat Shuvah, 64b; Also see Drushim L’Rosh HaShanah 62c.

¹⁰⁰ Likkutei Torah, Drushim L’Rosh HaShanah *ibid.*, 62c and on.

¹⁰¹ Shaar HaPesukim of the Aarizal to Genesis (Vayechi) 47:28, 48:2; Pri Etz Chayim, Shaar HaLulav Ch. 1; Likkutei Torah, Shlach 48b and on; Sefer HaMitzvot of the Tzemach Tzedek 15b, citing Zohar.

We also must understand¹⁰² why the verse says, “(Return) until-*Ad-עד*,” when it could have [simply] stated “Return to *HaShem-לה'יהוה*.”

We also must understand the words [of the next verse],¹⁰³ “Take words with you etc.,” seemingly indicating that the “words” are “with you-*Eemachem-עמכם*,”¹⁰⁴ indicating that this is a secondary matter. However, at first glance, is not the confession (which is the simple meaning of, “Take words with you”)¹⁰⁵ primary in the matter in repentance (*Teshuvah*)?¹⁰⁶

This is especially so considering the explanation in Sefer HaMitzvot of the Tzemach Tzedek¹⁰⁷ about the matter of the remorse that accompanies the confession, that it is through remorse, which uproots the desire for the sin, that one thereby extracts his soul from the external husks (*Kelipah*). This is because, [the sin] resulted from the lust of his heart, and now, upon uprooting his desire and lust, he thereby extracts his soul [from it].

However, its physical eradication comes about through confession in words, being that “the movement of one’s lips is considered to be an action.”¹⁰⁸ Thus, through this he erases its physicality, and it is as if it never was. This is why our sages

¹⁰² Likkutei Torah ibid. 66b

¹⁰³ Hosea 14:3

¹⁰⁴ Also see Likkutei Torah, Drushim L’Shabbat Shuvah 67d

¹⁰⁵ See Metzudat Dovid to Hosea 14:3; Ohr HaTorah, Na”Ch to Hosea 14:3 (Vol. 3, p. 1,260 and on); Discourse entitled “*Shuvah Yisroel*” in Ohr HaTorah, Shabbat Shuvah, p. 1,496; End of the discourse entitled “*Shuvah*” 5630 (Sefer HaMaamarim 5629 p. 363).

¹⁰⁶ See Mishneh Torah, Hilchot Teshuvah 2:2 and on; Tanya, Iggeret HaTeshuvah, Ch. 1

¹⁰⁷ Sefer HaMitzvot, Mitzvat Viduy u’Teshuvah Ch. 1 (38b); Also see Sefer HaMaamarim 5629 ibid.

¹⁰⁸ Talmud Bavli, Sanhedrin 65a

established that we recite, “We have transgressed-*Ashamnu*-אֲשָׁמְנוּ, we have been disloyal-*Bagadnu*-בִּגְדָנוּ, etc.,” using all 22-כ”ב letters of the *Aleph Beit* etc. From this it is understood that the matter of confession is primary in repentance (*Teshuvah*).

2.

This may be understood by prefacing with the explanation in the discourse of the Rebbe Maharash, entitled “*Mi E”l Kamocha*”¹⁰⁹ (which has already been printed).¹¹⁰ In it he brings the teaching of our sages, of blessed memory,¹¹¹ on the verse,¹¹² “Who is a God like you, Who pardons iniquity and overlooks transgression for the remnant of His heritage?”

They stated, “‘for the **remnant** of His heritage,’ but not for all His heritage, for one who makes himself like a remnant.” However, at first glance, this must be better understood.¹¹³ For is it not so that this aspect of “Who is a God like you etc.,” is the aspect of the thirteen attributes of mercy that transcend the chaining down of the worlds, which is why “they do not return empty-handed etc?”¹¹⁴ This being so, how does it apply that they are so exacting as to only be drawn down to “one who makes himself like a remnant”?

In the discourse he explains that there are three reasons for this. The first reason is that even though it is from the aspect

¹⁰⁹ Of Shabbat Parshat Vayeilech, Shabbat Shuvah 5628

¹¹⁰ In Sefer HaMaamarim 5627 toward the end, p. 409 (p. 439 in the new edition), and on.

¹¹¹ Talmud Bavli, Rosh HaShanah 17a and on

¹¹² Micah 7:18 (in the continuation of the Haftorah of Shabbat Shuvah)

¹¹³ Sefer HaMaamarim 5627 *ibid*, p. 411 (p. 442 in the new edition).

¹¹⁴ Talmud Bavli, Rosh HaShanah 17b

of the Long Patient One-*Arich* that there is a drawing down of forgiveness in a way that a person is not judged measure for measure according [to his deeds], but is granted pardon and forgiveness, nevertheless, to affect the drawing down of this aspect, it also is necessary for a certain ascent to take place in the aspect of the Long Patient One-*Arich*. For, although the ascent is of no comparison etc., nevertheless, it at least has a small measure of similarity.

This is similar to the matter of “[You shall love *HaShem*-יהו"ה your God...] with all your more (*Bechol Me'odecha*-בכל מאדך).”¹¹⁵ Even though this only is “**your** more (*Me'od Shelcha*-מאד שלך),” meaning, that it is above and beyond your limitations, nonetheless, it is not at all comparable to the limitlessness of the One Above. (Moreover, it may even be limited in comparison to the service of *HaShem*-יהו"ה, blessed is He, of his fellow, who is on a higher level than himself.) Nonetheless, being that **for him** it is a matter of limitlessness, it thereby arouses the truly Limitless One.¹¹⁶

The same so in regard to drawing down the thirteen attributes of mercy. That is, even though they are simple mercies etc., nevertheless, it is necessary for a person to make the proper preparations so that the thirteen attributes of mercy can shine upon him.

This is further understood from the well-known fact,¹¹⁷ that even for there to be a drawing down of arousal from Above,

¹¹⁵ Deuteronomy 6:5

¹¹⁶ See Torah Ohr, Mikeitz 39c and on.

¹¹⁷ Likkutei Torah, Shir HaShirim 24a and on; Also see Likkutei Levi Yitzchak L'Maamarei Rabboteinu Zichronam L'Brachah, p. 108 and on.

which transcends arousal from below, there must be a fitting place [to receive it] etc.¹¹⁸

The general explanation is that even in regard to the Supernal drawing down that transcends the chaining down of the worlds (*Hishtalshelut*) and [transcends] the [dictates of the] Measuring Line-*Kav HaMidah*,¹¹⁹ it nevertheless is drawn down and must specifically pass through the Measuring Line - *Kav HaMidah*. This is because the world is incapable of receiving except by way of the Measuring Line-*Kav HaMidah*. This is also why the thirteen attributes of mercy (*Yud-Gimmel Midot HaRachamim*) are specifically called “measurements-*Midot*-מדות”.¹²⁰ This is like the teaching of our sages, of blessed memory,¹²¹ that “the world was created with the measure of judgment (*Midat HaDin*-הדין-מדת) and with the measure of mercy (*Midat HaRachamim*-הרחמים-מדת).” The same is so of the thirteen attributes (*Midot*-מדות) of mercy, that they pass through by way of the [aspect of the] “hairs” (*Sa'arot*), which are harsh [judgments].¹²² We thus find that there is a small measure of the quality of judgment in them, only that the mercies are dominant. Thus, in man too, there must be preparation in order to be capable of arousing and receiving the mercies etc. This is brought about through “making oneself like remnant.”

¹¹⁸ Zohar III 90b

¹¹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

¹²⁰ See Likkutei Torah, Eikev 14a

¹²¹ Midrash Bereishit Rabba 12:

¹²² See Zohar III (Idra Rabba) 131b and the explanation of the Arizal there.

The second reason is that the thirteen attributes of mercy are drawn from a very lofty place, about which the verse states,¹²³ “Darkness and light are the same.” This is why repair for sin is drawn down from there etc. However, from this it also is possible for the external forces to derive vitality, and about this Moshe requested,¹²⁴ “I and your people will be made distinct etc.,” so that there only will be a drawing down to the side of holiness.

This is also why He “pardons iniquity and overlooks transgression for the **remnant** of His heritage,” specifically “to one who makes himself like a remnant.” For, he then is fitting that there should be a drawing forth and illumination within him of the thirteen attributes of mercy.

The third reason is that even though the drawing down from Above of the thirteen attributes of mercy is in a way that they are not exacting etc., nevertheless, since this drawing down is from a very lofty aspect, it is possible for it to remain Above. Thus, for it to be drawn down and revealed below in the human soul, it is necessary for a person to become a fitting receptacle for such a great revelation. This comes about by “making himself like a remnant.”

3.

Now, the general matter of “the remnant of His heritage,” meaning, “one who makes himself like a remnant,” by which he becomes a receptacle to receive the revelation of

¹²³ Psalms 139:12; See Likkutei Torah, Tzav 12a

¹²⁴ Exodus 33:16

the lofty light drawn from the thirteen attributes of mercy, stems from the matter of nullification of self (*Bittul*). That is, the aspect of self-nullification (*Bittul*) is the receptacle to receive the revelation and light of this drawing forth.¹²⁵

This is as explained before¹²⁶ about the verse,¹²⁷ “From the straits I called [*Ya”H-ה”ר*],” through which [the continuation of the verse] is caused, “*Ya”H-ה”ר*” answered me with expansiveness,” meaning that His essential expansiveness is drawn down.

That is, the matter of “from the straits,” comes about through the nullification of self (*Bittul*) of “being poor at its beginning.” This is as in the teaching of our sages, of blessed memory,¹²⁸ on the verse,¹²⁹ “From the beginning-*MeReishit*-*מרשיה* of the year,” (which is written missing [the letter *Aleph*-א, and thus also means “poor-*Rash*-רש”]), in that, “Any year that is poor (*Rashah*-רשה) at its beginning will be rich at its end.” [Rashi explains that this means that] on Rosh HaShanah the Jewish people make themselves poor (*Rashin*-רשין) and speak words of supplication and prayer, as in the verse,¹³⁰ “A pauper (*Rash*-רש) utters supplications.”

As we explained before, the precise wording is that “**they make themselves** (poor),” even though, in truth, they are

¹²⁵ Also see Sefer HaMaamarim 5627 *ibid.* p. 420 (451 in the new edition).

¹²⁶ In the preceding discourse entitled “*Min HaMeitzar* – From the constraints” [Discourse 1] of the 2nd day of Rosh HaShanah [of this year, 5726], Ch. 2 and on (Torat Menachem, Sefer HaMaamarim 5726 p. 4 and on).

¹²⁷ Psalms 118:5

¹²⁸ Talmud Bavli, Rosh HaShanah 16b and Rashi there

¹²⁹ Deuteronomy 11:12

¹³⁰ Proverbs 18:23

not poor. Rather, it only is that they make themselves poor, (like one who makes himself like a remnant).

This is similar to the teaching of our sages, of blessed memory,¹³¹ on the verse,¹³² “You save both man and beast, *HaShem*-יהו"ה,” that, “These are people who are cunning in knowledge, and yet comport themselves [self-effacingly] like an animal,” as Rashi explains there, “They are broken-spirited,” meaning, like a pauper who is broken-spirited.¹³³ This is as explained before at length about the superiority of the prayer of the pauper (*Tefillah L'Ani*).

This matter is especially related to Rosh HaShanah, at which time there is the construction of Kingship-*Malchut*,¹³⁴ as the verse states,¹³⁵ “And [*HaShem* God-*HaShem Elohi*”m-יהו"ה ׁאלהי"ם] built the side etc.” This is because the *Sefirah* of Kingship-*Malchut* “has nothing of her own,”¹³⁶ and is in the aspect of a pauper.

Thus, especially on Rosh HaShanah there must be the matter of the prayer of the pauper (*Tefillah L'Ani*), by “making themselves poor.” This is comes about by contemplating that even when one’s service of *HaShem*-יהו"ה, blessed is He, is on the highest level, nonetheless, being that “no thought at all grasps Him, not even the Primordial Thought (*Machshavah*

¹³¹ Talmud Bavli, Chullin 5b

¹³² Psalms 36:7

¹³³ Isaiah 66:2

¹³⁴ Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1 and on.

¹³⁵ Genesis 2:22; See Pri Etz Chayim ibid. Ch. 4 and elsewhere; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 47.]

¹³⁶ Zohar I 181a, 249b; Zohar II 218b; Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 5; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 47 ibid.]

HaKedooma) of Primordial Man (*Adam Kadmon*),¹³⁷ and certainly not the works of created beings, one thus is in the state and standing of being a pauper.¹³⁸

This then, is the matter of “from the straits etc.” As explained before, through this His essential expansiveness is caused to be drawn forth. The same is so of the *Sefirah* of Kingship-*Malchut*, that even though “she has nothing of her own,” and is the aspect of a pauper, nonetheless, specifically through her, all matters are drawn forth etc. This is similar to [the verse], “And [*HaShem* God-*HaShem Elohi*”m-יהוה ׁאלהיׁם] built the side etc.,” in that specifically through this, man is brought to completion.¹³⁹

To further explain, this matter is also present throughout the entire year. This is understood from the teaching of our sages, of blessed memory,¹⁴⁰ “A man only receives sustenance (including spiritual sustenance) for the sake of his wife,” about whom they said,¹⁴¹ “Woman was granted a greater portion of Understanding-*Binah* than man.” (This is like the verse,¹⁴² “The crown that his mother crowned him with,” specifically meaning the aspect of the recipient (*Mekabel*.) How much more is this so on Rosh HaShanah, which is the time of the construction of Kingship-*Malchut*.

¹³⁷ See Torat Chayim, Toldot 142b and elsewhere.

¹³⁸ See the preceding discourse entitled “*Min HaMeitzar* – From the constraints” [Discourse 1] of the 2nd day of Rosh HaShanah [of this year, 5726], Ch. 6 (Torat Menachem, Sefer HaMaamarim 5726 p. 8 and on).

¹³⁹ Also see Maamarei Admor HaEmtza’ee, Drushei Chatunah Vol. 2 p. 429.

¹⁴⁰ See Talmud Bavli, Bava Metziya 59a; Yevamot 62b; Likkutei Torah, Zot HaBrachah 100b

¹⁴¹ Talmud Bavli, Niddah 45b

¹⁴² Song of Songs 3:11

4.

We should add in explanation of the prayer of the pauper (*Tefilah L'Ani*), that the verse states,¹⁴³ “A prayer of Dovid; *HaShem*-יהו"ה, incline Your ear, answer me, for I am poor and destitute.” However, we must understand¹⁴⁴ why he called himself a pauper, being that he also was a devout *Chassid*, as [the next verse] states,¹⁴⁵ “Guard my soul for I am devout (a *Chassid*).” Is not a *Chassid* the opposite of the level of a pauper? For, a pauper is as our sages, of blessed memory, stated, “there is no poverty except in [Godly] knowledge (*Da'at*).”¹⁴⁶ In contrast, the level of a *Chassid* is that he has knowledge and grasp of the matter of Godliness. Thus, if he is a *Chassid*, how then is it fitting to call himself a pauper?

However, the explanation is that two [kinds] of prayer are mentioned in Scripture, [in the verse],¹⁴⁷ “A prayer of the pauper (*Tefillah L'Ani* לעני-תפלה) when he swoons,” and,¹⁴⁸ “A prayer of Moshe (*Tefillah L'Moshe* למשה-תפלה) the man of God.” Now, the *Zohar* states¹⁴⁹ that this teaches us that the prayer of Moshe (*Tefillah L'Moshe*) and the prayer of the pauper (*Tefillah L'Ani*) are equal.

¹⁴³ Psalms 86:1

¹⁴⁴ In regard to the coming section, see the discourse entitled “*Tikoo*” 5628 (Sefer HaMaamarim 5627 *ibid.* p. 398 (428) and on); Also see the discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini*” 5690 (Sefer HaMaamarim Kuntreisim Vol. 1, p. 118b).

¹⁴⁵ Psalms 86:2

¹⁴⁶ Talmud Bavli, Ketubot 68a; Nedarim 41a

¹⁴⁷ Psalms 102:1

¹⁴⁸ Psalms 90:1

¹⁴⁹ *Zohar* I 168b

This is also why the verse states,¹⁵⁰ “This poor man calls and *HaShem*-יהו"ה hears.” At first glance, this is not understood, in that the word “This-*Zeh*-זה” is superfluous, and the verse could have simply stated “The poor man calls and *HaShem*-יהו"ה hears.” This being so, why does it say “This-*Zeh*-זה poor man calls?”

The reason is because “This-*Zeh*-זה refers to Moshe,” as the verse states,¹⁵¹ “This-*Zeh*-זה man Moshe.” It therefore is about him that the verse states, “This-*Zeh*-זה poor man calls,” meaning that “This-*Zeh*-זה,” refers to Moshe. In other words, “This-*Zeh*-זה” which refers to Moshe, meaning, the prayer of Moshe (*Tefillah L’Moshe*), and the pauper, meaning, the prayer of the pauper (*Tefillah L’Ani*) who, “calls and *HaShem*-יהו"ה hears,” are literally equal.

Beyond this, it states in Zohar¹⁵² that the prayer of the pauper (*Tefillah L’Ani*) actually takes precedence over the prayer of Moshe (*Tefillah L’Moshe*). This is as in the proof brought from the Tefillin of the hand and the Tefillin of the head. That is, the Tefillin of the hand is called “the prayer of the pauper,” being that the Tefillin of the hand is [placed] upon one’s weak hand, and in comparison to the right hand, the weak hand is the aspect of a pauper. In contrast, the Tefillin of the head is the aspect of “the prayer of Moshe.” However, even so, we don the Tefillin of the hand before donning the Tefillin of the head.

¹⁵⁰ Psalms 34:7

¹⁵¹ Exodus 32:1, 32:23; See Talmud Bavli, Menachot 53b

¹⁵² Zohar I 168b *ibid*.

Through the above, we can understand why Dovid said, “Incline Your ear, answer me, for I am poor and destitute.” For, though he was a *Chassid*, this being the level of the wealthy, he nonetheless affected the matter of self-nullification (*Bittul*) within himself to call himself a pauper, thereby coming to have the superiority of the prayer of the pauper (*Tefillah L’Ani*).

We similarly find this about Moshe. In that another explanation of the verse, “This (*Zeh-הו*) poor man calls etc.,” is that it refers to Moshe (as mentioned above). Namely, that even though he was in the aspect of “This-*Zeh-הו*,” which is the aspect of wealth, he nevertheless called himself a pauper. This was because of his humility, as the verse states,¹⁵³ “Now the man Moshe was exceedingly humble, more than any person on the surface of the earth.”

As explained by the Alter Rebbe in the discourse entitled “*v’Yasfu Anavim BaHaShem Simchah*,”¹⁵⁴ humility is primarily that one does not at all sense his own greatness in all the goodness that he does etc. For, when he contemplates that the fact that he believes in “*HaShem is One-HaShem Echad-הוה אחד*,”¹⁵⁵ and is bound to *HaShem-הוה* with the thick bond of the cords of love etc.,¹⁵⁶ is not in a way that he came to this by his own strengths, but is rather in a way of an inheritance etc., through this, he can be more humble than any person [on the surface of the earth], including non-Jews. Therefore, this

¹⁵³ Numbers 12:3

¹⁵⁴ Maamarei Admor HaZakenb 5562 Vol. 1, p. 51; Also see the discourse entitled “*Shir HaShirim* ” 5725

¹⁵⁵ Deuteronomy 6:4

¹⁵⁶ See Hosea 11:4

does not at all contradict the fact that he is aware of his positive qualities.

For example, our teacher Moshe certainly was aware of his positive qualities, beginning with the quality that “Moshe received the Torah from Sinai,”¹⁵⁷ except that he knew that all his positive qualities were granted to him from Above, and had the same strengths been given to another person, he too would reach the same level of greatness, and maybe even higher.¹⁵⁸

This then, is the meaning of the verse about Moshe, “This (*Zeh-הז*) poor man calls,” (and specifically through this the verse continues) “and *HaShem-ה'יהו* hears.” That is, this is because of the superiority of nullification of self (*Bittul*) in the prayer of the pauper (*Tefillah L'Ani*), which is why it ascends, and through this even the prayer of the wealthy is received.

5.

However, in regard to the self-nullification (*Bittul*) of the pauper as it is in the Jewish people, when “they make themselves poor” (meaning that, in truth, they are not poor and they only make themselves poor, by “making himself like a remnant”), this is not the essence of self-nullification (*Bittul b'Etzem*), but is rather self-nullification (*Bittul*) brought about through contemplation (*Hitbonenut*) etc.

However, there is a higher way in the self-nullification (*Bittul*) of the pauper. This is like a person who **actually** is

¹⁵⁷ Mishnah Avot 1:1

¹⁵⁸ See Sefer HaMaamarim 5665 p. 219; 5697 p. 297 and on; 5710 p. 236; Also see Likkutei Sichot, Vol. 13 p. 30.

pauper and does not require any contemplation (*Hitbonenut*) etc. This is as the Mittler Rebbe explained,¹⁵⁹ “[The natural humility in the heart of] a beggar, [is that] upon recalling his poverty and the pitiful state that he is in... he **immediately** will shed tears out of the bitterness of his soul etc.” However, at first glance, how does such self-nullification (*Bittul*) apply to a person, such as Dovid and Moshe, who in essence is wealthy?

It may be suggested that this is the meaning the statement in our Torah portion,¹⁶⁰ “Moshe went... and said... ‘I am a hundred and twenty years old today; I can no longer go out and come in,’” [that is],¹⁶¹ “This teaches that the traditions and wellsprings of wisdom were stopped up for him.”

Now, it is understood that when they “were stopped up for him etc.,” it no longer was necessary for him **to make himself** like a pauper (“This poor man calls”) out of the humility that came about through the above-mentioned contemplation, that had his powers been granted to someone else, his fellow could possibly have reached an even greater level than himself. Rather, [at this point] he became an **actual pauper** who has no need for contemplation altogether, but “will immediately shed bitter tears etc.”

With the above in mind, we can understand another well-known matter, namely, that throughout all the days of his life, Moshe only grasped the forty-nine gateways of understanding (“fifty minus one”),¹⁶² but on the day of his

¹⁵⁹ Derech Chayim p. 10, translated as The Way of Life, Ch. 2.

¹⁶⁰ Deuteronomy 31:1-2

¹⁶¹ Rashi to Deuteronomy 31:1-2 (explained at greater length in the Chassidic gathering – see Likkutei Sichot, Vol. 29 p. 189 and on).

¹⁶² Talmud Bavli, Rosh HaShanah 21b; Nedarim 38a

passing he grasped the fiftieth gateway of understanding (*Shaar HaNun*). This accords with the teaching of the Maggid of Mezritch¹⁶³ in explanation of the verse,¹⁶⁴ “Moshe ascended... to Mount Nevo” in which the word “Nevo-נבו” divides into “The *Nun*-נ is in it-*Bo*-בו.”¹⁶⁵

However, at first glance, how does this fit with what was stated before, that on the day of his passing “the traditions and wellsprings of wisdom were stopped up for him”? If they were stopped up for him, how was he able to grasp the fiftieth gateway of understanding (*Shaar HaNun*)?

However, the explanation¹⁶⁶ is that this itself is the reason. That is, when “the traditions and wellsprings of wisdom were stopped up for him,” he came to a state and standing of **actual constraint**, (not just in a way that through contemplation he came to recognize that even the loftiest level of serving *HaShem*-יהו"ה, blessed is He, is still a state of constraint, like the prefix letter *Khaf*-כ (*Khaf HaDimyon*) which only indicates similarity). He then came to truly have the prayer of the pauper (*Tefillah L'Ani*), in the literal sense, thereby coming to true expansiveness, so that at the end of the day he merited the revelation of the fiftieth gateway (*Shaar HaNun*) of Understanding-*Binah*.

This is similarly so of Dovid. For, about what we said before, that he said,¹⁶⁷ “A prayer of Dovid; *HaShem*-יהו"ה, incline Your ear, answer me, for I am poor and destitute,” but

¹⁶³ Likkutei Torah, Bamidbar 12a and on

¹⁶⁴ Deuteronomy 34:1

¹⁶⁵ See Sefer HaLikkutim of the Arizal, Deuteronomy (Va'etchanan) 3:26

¹⁶⁶ Also see Ma'or Einayim to the beginning of the Torah portion of Vayeilech.

¹⁶⁷ Psalms 86:1

at the same time said,¹⁶⁸ “Guard my soul for I am devout (a *Chassid*),” this is because even though he was a *Chassid*, which is the level of the wealthy, he made himself like a pauper etc. This took place when he sat upon the throne of his kingship etc.

However, besides this, he also was in the state and standing of a pauper in the literal sense when he was in the Wilderness of Yehudah,¹⁶⁹ at which time he said,¹⁷⁰ “They have driven me away [this day] from attaching myself to the heritage of *HaShem*-יהו"ה.” He thus was caused to be in a state and standing [about which he said],¹⁷¹ “My soul thirsts for You, my flesh longs for You; in a parched and thirsty land with no water,” this being a state of literal constraint.

It was specifically through this that he reached the essential expansiveness [of *HaShem*-יהו"ה, blessed is He]. Thus, it is about this that he said,¹⁷² “Thus, to have beheld You in the Sanctuary,” meaning, “If only I would behold you in the Sanctuary [in the same way].”¹⁷³

That is, even when one is “in the Sanctuary,” at which time the matter of poverty is only in a way that through contemplation (*Hitbonenut*) etc., one “makes himself like a pauper,” he nevertheless should have the same thirst etc., as when he is in a state of being an actual pauper.

¹⁶⁸ Psalms 86:2

¹⁶⁹ Psalms 63:1

¹⁷⁰ Samuel I 26:19

¹⁷¹ Psalms 63:2

¹⁷² Psalms 63:3

¹⁷³ Sefer HaMaamarim 5689 p. 299; See Keter Shem Tov, Hosafot, Section 64

6.

From the above we can also understand this as it relates to the matter of “making himself like a remnant.” That is, there is a way in which not only does “he make himself **like** a remnant (*K'Shirayim*-כְּשִׁירָיִים),” with the prefix letter *Khaf*-כ (*Khaf HaDimyon*) which only indicates similarity, but that he actually is the aspect of “a remnant (*Shirayim*-שִׁירָיִים).”

It can be said that this is the superiority of Shabbat Shuvah, over and above the mundane weekdays of the ten days of repentance. For, in regard to the explanation (in chapter two) that there are three reasons for the need to “make himself like a remnant,” this only applies to the mundane days of the week.

In contrast, on the day of Shabbat, the second reason, that is, to prevent the external forces from deriving vitality, does not apply. This is because on Shabbat there is no room for the external forces to derive vitality. This is as known¹⁷⁴ about the matter of [the verse],¹⁷⁵ “The filth of your holidays,” and “it does not say ‘the filth of your Shabbats.’”¹⁷⁶ This is why it is a *mitzvah* to delight on Shabbat by eating pleasurable food and drink,¹⁷⁷ and in a matter of a *mitzvah* it does not apply for there to be “filth.”

Likewise, the first reason, that the drawing down of the thirteen attributes of mercy is such that there is a small element of the quality of judgment in it, except that the mercies dominate, also does not apply. This is because “all judgments

¹⁷⁴ See Torah Ohr, beginning of Chayei Sarah (15c) and elsewhere.

¹⁷⁵ Malachi 2:3

¹⁷⁶ Zohar II 88b

¹⁷⁷ See Mishneh Torah, Hilchot Shabbat 30:1, 30:7

are severed from her etc.”¹⁷⁸ This being so, the need to “make oneself like a remnant” is necessary on Shabbat only because of the third reason, so that the lofty level of the thirteen attributes of mercy will be drawn down and revealed in the soul of man.

The explanation is that it is possible for the drawing down of the thirteen attributes of mercy to only be in an encompassing and transcendent manner (*Makif*). This is like the verse,¹⁷⁹ “The current surging **over** (**על-AL**) our souls,” meaning that the current (*Nachalah*-נהלה) and drawing down, (in that the word “flow-*Nachal*-נהל” indicates a drawing down (*Hamshachah*)), only comes in an encompassing transcendent manner (*Makif*), but does not penetrate the innerness (*Pnimityut*) of the heart etc.¹⁸⁰ Rather, to bring about that the drawing down will be in the innerness (*Pnimityut*) of the heart, this comes about through “making himself like a remnant.”

Now, since on Shabbat the need to “make himself like a remnant” is only so that the drawing down will manifest inwardly (*b’Pnimityut*), it is understood that the matter of “making himself like a remnant” must itself be manifest **inwardly** (*b’Pnimityut*), not just that “he makes himself **like** a remnant,” but in a way that he **actually** is a remnant. This comes about on Shabbat Shuvah, which is a day of Shabbat that necessarily comes during the seven days between Rosh HaShanah and Yom HaKippurim, (in that it is impossible for there to be a unit of seven days without including a day of

¹⁷⁸ Zohar II 135b

¹⁷⁹ Psalms 124:4

¹⁸⁰ Likkutei Torah, Drushim L’Rosh HaShanah 62b

Shabbat) that include all seven days of the week. During this period there is repentance and repair for all the seven days throughout all the weeks of the entire year.¹⁸¹

Now, since the matter of Shabbat is generally connected to the matter of repentance (*Teshuvah*-תשובה), being that the word *Shabbat*-שבת shares the same letters as “Return-*Tasheiv*-תשב,”¹⁸² it is understood that the matter of Shabbat Shuvah, (at which time repentance and repair is brought about for all the Shabbat’s throughout the year), is on a much loftier level of the matter of repentance (*Teshuvah*).

This is as explained in Tanya,¹⁸³ that the general matter of the repentance (*Teshuvah*) of the day of Shabbat is the upper repentance (*Teshuvah Ila’ah*). How much more is this certainly so of Shabbat Shuvah. As known,¹⁸⁴ there are a multitude of levels in repentance and return (*Teshuvah*). Therefore, even after one has already done a proper repentance (*Teshuvah*), nonetheless, it is specifically when he rises to an even higher level, that he realizes that he is in a state that demands the matter of repentance (*Teshuvah*).

This is as known about the explanation¹⁸⁵ of why they specifically established that we recite “forgive us (*Slach Lanu*)”

¹⁸¹ See Siddur of the Arizal (of Rabbi Shabtai of Rashkov), Seder Aseret Yemei Teshuvah; Pri Etz Chayim, Shaar Tefillot Rosh HaShanah, end of Ch. 6.

¹⁸² Torat Nathan of Rabbi Nathan Shapiro [Tzfat 5645; Yerushalayim 5731 (52a)] toward the end; Yefei To’ar to Midrash Bereishit Rabba, end of Ch. 22; Tanya, Iggeret HaTeshuvah, end of Ch. 10; [Tzavaat HaRivash translated as The Way of The Baal Shem Tov, Section 18]

¹⁸³ Tanya, Iggeret HaTeshuvah [Ch. 10] *ibid*.

¹⁸⁴ Also see Tanya, Likkutei Amarim, Ch. 29 (36b)

¹⁸⁵ Likkutei Torah, Drushei Shabbat Shuvah 65c; Discourse entitled “*Tikoo*” mentioned before (Sefer HaMaamarim 5627 p. 402 (433)), and elsewhere.

amongst the eighteen blessings of the Amidah prayer (and the same applies to reciting Tachanun after the Amidah).

Now, at first glance, it seems more appropriate to say this before praying. That is, before praying a person should first confess his sins. However, the explanation is that before praying “a man’s every way is upright in his eyes,”¹⁸⁶ for, being that he does not commit actual sins and also fulfills the *mitzvot*, he considers himself as being perfectly righteous.

However, through prayer, when he ascends from level to level on the four rungs of the ladder of prayer, until he reaches the Amidah prayer, at which time he is “like a servant before his Master,”¹⁸⁷ he then sees that he is in a state of the utmost distance from Godliness. Like a pauper whose house is empty of everything, so too, he is empty of the aspect of drawing forth Godliness into his soul. He therefore says, “Forgive us, for we have sinned.”

The same is understood in regard to Shabbat Shuvah, that since the service of *HaShem*-יהוה, blessed is He, of repenting and returning (*Teshuvah*) to Him is on the loftiest of levels, therefore the matter of “making himself like a remnant” is also on a much loftier level, so that not only does “he make himself **like** a remnant,” but it rather is in a way that he **actually** is the aspect of a remnant.

¹⁸⁶ Proverbs 21:2

¹⁸⁷ Talmud Bavli, Shabbat 10a

This then, is the meaning of [the verse], “Return, Yisroel etc.,” which is what we read in the Haftorah of Shabbat Shuvah, after there already has been the service of *HaShem*-יהו"ה, blessed is He, throughout the month of Elul, the days of Selichot, and Rosh HaShanah, at which time we already are on a lofty level, the aspect indicated by the name Yisroel-אל-ישראל, when it already does not apply for there to be the matter of actual sin, but only “stumbling,” (“for you have stumbled etc.”).

Nevertheless, there must be the matter of “Return, Yisroel,” and on the contrary, it is [specifically] because he is on a loftier level that he thereby comes to the recognition that he is in a state of, “you have stumbled in your iniquity,” being that he has a greater sense of his distance from Godliness etc., as explained above.

This then, is also why the verse states, “Return, Yisroel, **until** *HaShem*-יהו"ה your God,” specifying “until-עד-עד” which is a word that indicates eternity,¹⁸⁸ as in the verse,¹⁸⁹ “I *HaShem*-יהו"ה have not changed,” and “until *HaShem*-יהו"ה, **your** God,” in that *HaShem*-יהו"ה should be your God-*Elo*”*hecha*-אלהיך.¹⁹⁰ It is specifically then that one comes to the recognition that “you have stumbled in your iniquity.”¹⁹¹

¹⁸⁸ Also see Likkutei Torah, Drushei Shabbat Shuvah ibid. 67c; [As in the words “forever and ever-*Adei Aad*-לעדי עד-עד” (see Isaiah 26:4; Psalms 92:8 and elsewhere).]

¹⁸⁹ Malachi 3:6

¹⁹⁰ Likkutei Torah, Drushei Shabbat Shuvah ibid. 65a

¹⁹¹ Also see the end of the discourse entitled “*Shuvah Yisroel*” 5704 (Sefer HaMaamarim 5704 p. 21).

Now, since this is the loftiest level of repentance and return (*Teshuvah*), it is understood that the matter of confession does not apply to it in erasing the physicality of the external husk (*Kelipah*), since all this was already rectified through the preceding levels of repentance (*Teshuvah*).

In contrast, this repentance primarily takes place in inner depths of the heart etc. Nonetheless, the [next] verse [continues and] states,¹⁹² “Take words with you.” This is because “the heart spreads forth to all the extremities,”¹⁹³ such that there is a drawing forth from the innerness (*Pnimityut*) of the heart until it manifests in actual service of *HaShem*-יהו"ה, blessed is He, such that even in the world at large, there is a drawing forth of “I יהו"ה-*HaShem* have not changed.”

This comes about through speech (*Dibur*-דיבור), (“[take] words-*Devarim*-דברים”), the matter of which is as the verse states,¹⁹⁴ “The word of the King rules,” to bring about that “His Kingship reigns over all,”¹⁹⁵ and in a manner of ruling, meaning by force.¹⁹⁶

However, the matter of the kingship and reign is (not for the Jewish people (*Yisrael*-ישראל) about whom it states,¹⁹⁷ “[They] willingly accepted His Kingship upon themselves,” but is rather) when it is necessary to bring about the matter [expressed in the teaching],¹⁹⁸ “If the King says, ‘uproot the

¹⁹² Hosea 14:3

¹⁹³ See Zohar II 153a; Zohar III 161b; 221b (Ra'aya Mehemna); 232a (Ra'aya Mehemna).

¹⁹⁴ Ecclesiastes 8:4 – (“In as much as the word of the king rules-*BaAsher Dvar Melech Shilton*-באשר דבר מלך שלטון-*BaAsher Dvar*”)

¹⁹⁵ Psalms 103:19

¹⁹⁶ See Likkutei Torah, Drushim L'Rosh HaShanah 55b

¹⁹⁷ In the evening prayers (*Arveet*).

¹⁹⁸ Talmud Bavli, Bava Batra 3b

mountain,' [the mountain will be uprooted]," beginning with the evil inclination "which appears to them as mountain."¹⁹⁹

That is, there will be the revelation of His Kingship, blessed is He, in the world, through man's toil in [bringing about] the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in his soul, through which there also is caused to be the drawing forth of all that he needs throughout the entire year, so that it should be a year that is lively and joyous, and a healthy year in [all matters pertaining to] children, health, and abundant sustenance!

¹⁹⁹ Talmud Bavli, Sukkah 52a

Discourse 3

*“Ha’azinu HaShamayim... -
Give ear, O’ Heavens...”*

Delivered on Shabbat Parshat Ha’azinu,
13th of Tishrei, 5726
By the grace of *HaShem*, blessed is He,

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

Discourse 4

“*Hallelu Et HaShem Kol Goyim - Praise HaShem all nations*”

Delivered on the 2nd day of Sukkot, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁰⁰ “Praise *HaShem*-יהו"ה all nations, praise Him, all the states! For His kindness has overwhelmed us, and the truth of *HaShem*-יהו"ה is eternal etc.”

Now, we must understand,²⁰¹ the meaning of the reason given that, “For His kindness has overwhelmed us,” is the reason for, “Praise *HaShem*-יהו"ה all nations.” We also must understand the reason for the repetition in stating, “Praise (*Hallelu*-הללו) *HaShem*-יהו"ה all nations (*Goyim*-גוים), praise Him (*Shabchoohoo*-שבחוהו) all the states (*Le'umim*-לאומים),” using two different words for praise, “*Hallelu*-הללו” and “*Shabchoohoo*-שבחוהו,” and two different words for nations, “*Goyim*-גוים” and “*Le'umim*-לאומים.”²⁰² Furthermore, when

²⁰⁰ Psalms 117

²⁰¹ See the beginning of the discourse entitled “*Hallelu et HaShem*” in Maamarei Admor HaZaken 5569 (Kehot 5765), p. 285, and with the glosses in Ohr HaTorah, Sukkot p. 1,755; Beginning of the discourse by the same title of the year 5670 (Sefer HaMaamarim 5670 p. 259); 5731 (Torat Menachem, Sefer HaMaamarim Tishrei p. 186 and on).

²⁰² Also see Yalkut Chadash (Amsterdam 5419), Pirush HaPesukim, Section 541 (4a) – cited in Ohr HaTorah *ibid.*; Also see Midrash Tehillim and Yalkut Shimoni to Psalms 117:1.

giving the reason (“For-*Ki*-כי etc.”) the verse is also repetitious, stating, “His kindness has overwhelmed us, and the truth of *HaShem*-יהוה is eternal.”

2.

Now, to understand this²⁰³ we first must explain the matter of the holiday of Sukkot, about which the verse states, “Praise *HaShem*-יהוה all nations etc.” [To preface, there are various explanations²⁰⁴ about the time referred to in this verse. However, since we presently are [celebrating] the holiday of Sukkot, we now will discuss the explanation that this verse refers to the holiday of Sukkot.]²⁰⁵ This is because during the holiday of Sukkot they would offer seventy bulls [in the Holy Temple] corresponding to the seventy nations of the world,²⁰⁶ and because of this, all the nations would (also) praise *HaShem*-יהוה etc.

The explanation is that the holiday of Sukkot is connected to Yom HaKippurim. For, as is known,²⁰⁷ the shade covering (*Schach*) of the Sukkah was made from the cloud of the incense (*Ketoret*) of Yom HaKippurim, ([about which the

²⁰³ Also see the discourse of the day of Simchat Torah of this year [by the same title, Discourse 6] (Sefer HaMaamarim 5726, p. 29).

²⁰⁴ See Midrash Shemot Raabba 18:5; Midrash Tehillim to Psalms 117:1

²⁰⁵ Also see Sefer HaMaamarim 5626 p. 289.

²⁰⁶ Talmud Bavli, Sukkah 55b; Midrash Tanchuma Pinchas 16; Bamidbar Rabba 21:24

²⁰⁷ See Ateret Rosh, Shaar Yom HaKippurim 29a and on, 36a and on; Ohr HaTorah, Sukkot p. 1,722 and on; *Hemshech* “v’*Kachah*” 5637, Ch. 84; Sefer HaMaamarim 5657 p. 162 and on.

verse states],²⁰⁸ “For in a cloud will I appear upon the Ark-cover”).

Now, the holiday of Sukkot is a [time that] the Jewish people are joyous because of the forgiveness, pardon, and atonement of Yom HaKippurim, it being an auspicious time during which²⁰⁹ there is an illumination of the thirteen attributes of mercy, that do not return empty-handed.²¹⁰

[This is after the preparation of serving *HaShem*-יהו"ה, blessed is He, throughout the whole month of Elul, the days of Selichot, Rosh HaShanah, and the ten days of repentance. This matter already begins on Rosh Chodesh Elul,²¹¹ as stated in Likkutei Torah,²¹² that the month of Elul is a time when the thirteen attributes of mercy are revealed.

Simply speaking, [this is because] the first time the thirteen attributes of mercy were said, ([in the verse],²¹³ “*HaShem*-יהו"ה passed before him and proclaimed etc.”), was on the day that Moshe ascended Mount [Sinai],²¹⁴ which was Rosh Chodesh Elul.²¹⁵

However, there certainly is a vast difference between Yom HaKippurim and Elul.²¹⁶ That is, the revelation of the thirteen attributes of mercy primarily culminates on Yom

²⁰⁸ Leviticus 16:2

²⁰⁹ See Siddur Im Da"Ch, Shaar HaElul 225c and on

²¹⁰ Talmud Bavli, Rosh HaShanah 17b

²¹¹ Mishnat Chassidim, Mesechet Elul 1:3; Siddur HaArizal of Rabbi Shabtai of Rashkov, beginning of Seder Kavanot Rosh Chodesh Elul, and elsewhere.

²¹² Likkutei Torah, Re'eh 32a

²¹³ Exodus 34:6

²¹⁴ Exodus 34:4

²¹⁵ Pirkei d'Rabbi Eliezer, Ch. 46, cited in Tur, Orach Chayim 581:1

²¹⁶ See Likkutei Torah *ibid.*

HaKippurim,²¹⁷ whereas the month of Elul and the ten days of repentance is in preparation for the revelation that will be drawn forth on Yom HaKippurim.]

This is because²¹⁸ the thirteen attributes of mercy are His abundant mercies (*Rachamim Rabim*),²¹⁹ meaning that they are without limit and measure. This is why there is a drawing forth of forgiveness for transgression and purification of sin from them.

To further explain, there are emotions (*Midot*) that accord to the intellect. This is as explained in Tanya,²²⁰ that [the *Sefirot* of] Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* are called the “mothers” and are the source of the emotions (*Midot*), in that the emotions are the children [product] of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*.

They therefore are in accordance to the measures and limitations of the intellect, meaning that the emotions are commensurate to the measure of the contemplation (*Hitbonenut*) etc. The same is so of the aspect of emotions (*Midot*) as they are in Torah, as in [the verse],²²¹ “To distinguish between the impure and the pure etc.,” which specifically is drawn down according to Wisdom-*Chochmah*.

Now, according to the Torah,²²² “There is no suffering without iniquity etc.” From this it is understood that for there

²¹⁷ Also see Ohr HaTorah, Shir HaShirim Vol. 3, p. 827.

²¹⁸ In regard to the coming section - See Maamarei Admor HaZaken ibid. (p. 290 and on); Ohr HaTorah Sukkot ibid. (p. 1,763 and on).

²¹⁹ Also see Sefer HaMaamarim 5678 p. 20.

²²⁰ Tanya, Likkutei Amarim, Ch. 3

²²¹ Leviticus 11:47

²²² Talmud Bavli, Shabbat 55a

to be pardon for iniquity in a way that does not involve suffering, this specifically stems from the aspect of emotions (*Midot*) that transcend reason and intellect, these being the aspect of emotions (*Midot*) of the Crown-*Keter*, which transcends Wisdom-*Chochmah*. This is the matter of the thirteen attributes of mercy, by means of which there is a drawing forth of forgiveness for transgression, so that He “pardons iniquity and overlooks transgression.”²²³

The example for this, as it is in our service of *HaShem*-יהו"ה, blessed is He, is the emotion of love (*Ahavah*) of *HaShem*-יהו"ה. That is, there are two kinds of love (*Ahavah*). There is minor love (*Ahavah Zuta*) and abundant love (*Ahavah Rabbah*).²²⁴

Minor love (*Ahavah Zuta*) is love that comes through intellectual contemplation (*Hitbonenut*) on the greatness of the Creator, through which one's heart is roused with love etc. This is why it is called “worldly love” (*Ahavat Olam*), in that it comes about through contemplating the aspect of His Godliness that relates to the world etc., and [therefore] has measure and limitation etc.

However, there also is abundant love (*Ahavah Rabbah*) which transcends measure and limitation, in that it does not come from intellect and reasoning, but rather comes from the arousal of *HaShem*'s-יהו"ה Supernal abundant love (*Ahavah Rabbah*), as the verse states,²²⁵ “I love you, says *HaShem*-יהו"ה.” This love brings about the matter of [the verse],²²⁶ “I

²²³ Micah 7:18 (in the continuation of the Haftorah of Shabbat Shuvah)

²²⁴ See Sefer HaArachim Chabad, Vol. 1, p. 508 and on; p. 563 and on.

²²⁵ Malachi 1:2

²²⁶ Numbers 14:20; Also see Likkutei Sichot, Vol. 24 p. 570.

have forgiven according to your words,” (not by way of suffering or punishment, Heaven forbid), such that “willful sins become like merits for him.”²²⁷

Now, as known, the thirteen attributes of mercy (drawn forth on Yom HaKippurim) are the aspect of transcendent encompassing lights (*Makifim*). This is why, after the thirteen attributes of mercy are drawn forth on Yom HaKippurim, there is a drawing forth of the aspect of the encompassing lights (*Makifim*) on the holiday of Sukkot.

(That is, on the holiday of Sukkot this still is in a transcendent encompassing (*Makif*) way, and on Shemini Atzeret it then is drawn down in an inner manifest (*b’Pnimityut*) way, this being the matter of Shemini Atzeret, in that the word “Atzeret-עֲזֵרֶת” indicates “absorption”).²²⁸

Now, once there is the drawing forth of the encompassing transcendent lights (*Makifim*) on the holiday of Sukkot, it then is possible to offer the seventy bulls corresponding to the seventy nations of the world, as will soon be explained.

3.

However, we must first preface with an explanation of the matter of offering the seventy bulls corresponding to the seventy nations, specifically on the holiday of Sukkot. This is as stated in Midrash Rabba,²²⁹ that “it is analogous to a king

²²⁷ Talmud Bavli, Yoma 86b

²²⁸ See Pri Etz Chayim, Shaar HaLulav, Ch. 8; Likkutei Torah, Shemini Atzeret 88d, 91a.

²²⁹ Midrash Tanchuma Pinchas 16; Bamidbar Rabba 21:24

who made a seven day feast and invited all the people of his land etc.,” referring to the seventy ministering angels (of the seventy nations of the world), who the King invited to the feast etc.

However, at first glance, this is not aligned with the statement in Zohar²³⁰ about the Supernal guests of the holiday of Sukkot, these being Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and Dovid, (or according to the order of their birth, Yaakov, Yosef, Moshe etc.).²³¹

The Tzemach Tzedek (this year being the hundredth year from his passing and Hilulah) writes in one of his discourses (which is currently in print),²³² that this was already sensed by the Ramaz on the Torah portion of Emor, who stated as follows, “Contemplate the matter well, for the analogy mentioned here [in the Zohar] is unlike that of our sages, of blessed memory. Because there [in their analogy] those who come to feast throughout the seven days, are the seventy nations, whereas here, they are the seven righteous *Tzaddikim* etc.”

The Tzemach Tzedek concludes that certainly both their words are true. That is, the above-mentioned righteous *Tzaddikim* are invited, these being our forefathers, Moshe, Aharon etc., and those who feast also include the seventy ministering angels. This being so, how do these two matters come together?

²³⁰ Zohar III 130b

²³¹ See Zohar I 261a, Zohar III 301b; Also see Maayanei HaYeshuah (5748) p. 71.

²³² Ohr HaTorah ibid. p. 1,756; Also see Sefer HaMaamarim 5656 p. 276 and on.

4.

The explanation is that, as known, the seventy ministering angels are rooted in the seven primordial kings of the world of Chaos-*Tohu*, who died in the shattering of the vessels (*Shevirat HaKeilim*) and fell to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*). This is as stated,²³³ “These are the kings who reigned... and he reigned... and he died etc.”

It is from them that the seven bad emotions of the shiny husk (Nogah) of the world of Action (*Asiyah*) were brought into being below, which predominantly are evil etc.²³⁴ Now, the good of the side of holiness became swallowed within them etc., about which the verse states,²³⁵ “I will remove what he swallowed from his mouth.” This refers to the removal of all the holy sparks that were swallowed by the external forces, as the verse states,²³⁶ “He devoured wealth, but will vomit it.”

Corresponding to them, there also are the seventy souls of Yaakov on the side of holiness, who are rooted in the seven emotional qualities (*Midot*) of the side of holiness, in that each emotional quality includes ten. Through the souls of the Jewish people, who are included in the seventy souls of Yaakov, there is caused to be the refinement and elevation of the sparks of

²³³ Genesis 36:31 and on; See Etz Chayim, Shaar HaKlallim, Ch. 1; Shaar 8 (Shaar Drushei Nekudot), Ch. 4; Maamarei Admor HaZaken 5568 Vol. 1, p. 1 and on, and elsewhere. [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.]

²³⁴ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), Hakdamah L’Drush, and elsewhere; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53-54].

²³⁵ Jeremiah 51:44

²³⁶ Job 20:15

holiness that fell into the seventy nations of the world and the seventy ministers, who are rooted in the seven primordial kings of the world of Chaos-*Tohu*, as mentioned above.

This then, is also why the time apportioned for the toil of affecting refinements (*Birurim*) by the soul of every Jew, is seventy years, as the verse states,²³⁷ “The days of our years amongst them are seventy years.” This is because all matters present in the soul (*Nefesh*) and the world (*Olam*) are also present within time (*Shanah*).

With the above in mind, we can understand the matter of offering the seventy bulls corresponding to the seventy ministering angels on the holiday of Sukkot. That is, this is to extract the sparks of holiness from them etc. This is why this is done specifically on the holiday of Sukkot, after the sins have already been forgiven on Yom HaKippurim.

This is because the separation [and extraction] of the good that was swallowed by the seventy ministering angels, cannot happen as long as the transgressions of the Jewish people have yet to be atoned for (being that through them, the external forces are caused to derive vitality, causing additional strength to the side opposite holiness, in excess of what was apportioned to them in the order of the chaining down of the worlds (*Hishtalshelut*) according to the dictates of the Measuring Line-*Kav HaMidah* etc.)

This is because they [the Jewish people] still have an admixture of good and evil in them etc. Thus, it only is after their sins have been forgiven on Yom HaKippurim, and they are elevated and ascend Above, without any admixture of evil

²³⁷ Psalms 90:10

whatsoever, that they then are capable of extracting the good in the seventy ministering angels. This is like the teaching of our sages, of blessed memory,²³⁸ “Correct yourself first, and then correct others.”

However, we still must understand the order of offering the seventy bulls on the holiday of Sukkot. That is, on the first day thirteen bulls are offered, on the second day twelve bulls are offered, and so it continues to diminishes each day, until seven bulls are offered on the seventh day.

The explanation is that just as in holiness there are thirteen attributes of mercy that transcend Wisdom-*Chochmah*, these being the encompassing transcendent lights (*Makifim*) (as mentioned in chapter two), so likewise, there are thirteen corresponding attributes on the side opposite holiness, which also are above intellect, these being the encompassing transcendent lights (*Makifim*) of the external husks (*Kelipah*).

This is why on the first day thirteen bulls are offered, to refine the thirteen attributes that transcend the intellect, these being the encompassing transcendent aspects (*Makifim*) of the external husks (*Kelipah*) which are elevated to the thirteen Supernal attributes etc. Then, on the seventh day, seven bulls are offered to refine the seven emotional qualities (*Midot*) of the external husks (*Kelipah*), that are born of the Wisdom-*Chochmah* [of the external husks].

As stated above, all this is specifically after the atonement of Yom HaKippurim, when every single Jew has become desirable and beloved etc.²³⁹ This is why it is in his

²³⁸ Talmud Bavli, Bava Metziya 107b; Rashi to Genesis 4:25

²³⁹ See Tanya, Iggeret HaTeshuvah, Ch. 2 (91b)

power and ability to refine the seventy ministering angels from which the seventy nations of the world are drawn, corresponding to whom we offer the seventy bulls on the holiday of Sukkot, beginning with the thirteen bulls, by which we refine the encompassing transcendent aspects (*Makifim*) of the external husks (*Kelipah*) and culminating with the seven bulls by which we refine the seven emotional qualities (*Midot*) of the external husks (*Kelipah*).

Based on this, we can explain the two matters of the holiday of Sukkot. That is, it is connected to the seventy nations, corresponding to whom we offer the seventy bulls, and it is connected to the holy guests (*Ushpizin*), these being our forefathers, Moshe, Aharon, etc. This is because the matter of the holy guests (*Ushpizin*) is connected to the refinement of the nations of the world.

An example is the first holy guest, our forefather Avraham, who brought many people to convert [to worship the One God]²⁴⁰ and engaged in hospitality and welcoming guests, even Arabs,²⁴¹ and the like. The same is so of all the holy guests (*Ushpizin*), in that they bring about the refinement of the nations of the world, so that they too become included in Godliness etc.

5.

This then, is the meaning of [the Psalm], “Praise *HaShem*-יהוה all nations etc.” For, since through offering the seventy bulls, the nations of the world are caused to be refined,

²⁴⁰ Midrash Bereishit Rabba 39:14; Rashi to Genesis 12:5

²⁴¹ Talmud Bavli, Bava Metziya 86b

they therefore praise and laud *HaShem*-יהו"ה, blessed is He. This is because they are caused be refined and ascend, so that instead of being an external husk (*Kelipah*) that stands in opposition to holiness (*Kedushah*), they become like the peel and shell which guards and protects the fruit etc.²⁴²

The Psalm continues and states, "For His kindness has overwhelmed us." That is, the reason the Jewish people are capable of refining the nations of the world (so that they too will praise *HaShem*-יהו"ה) is because "His kindness has overwhelmed us" on Yom HaKippurim, when [the matter of the verse],²⁴³ "I have forgiven according to your word" comes about, at which time they then are able to affect the refinement of the nations of the world (as discussed in chapter four).

Another explanation is that through the refinement of the nations of the world (such that they praise *HaShem*-יהו"ה), this causes a dominance of joy and delight in the souls of the Jewish people. This is analogous to a person who comes out of prison, upon which his joy is very great [and overwhelming].²⁴⁴ Likewise, the refinement of the nations of the world causes great joy for the Jewish people ("His kindness has overwhelmed us") and this joy is drawn forth throughout the entire year.

Then, after the refinement of the nations of the world on the holiday of Sukkot, through the aspect of the encompassing lights (*Makifim*) of the thirteen attributes of mercy of Yom HaKippurim being drawn forth on the holiday of Sukkot, this is caused to be absorbed in an inner manifest (*b'Pnimityut*) way on

²⁴² See *Shnei Luchot HaBrit* 19b

²⁴³ Numbers 14:20; Also see *Likkutei Sichot*, Vol. 24 p. 570.

²⁴⁴ See *Tanya*, *Likkutei Amarim*, Ch. 31

Shemini Atzeret (as discussed in chapter two). We then bring “one bull, one ram etc.,”²⁴⁵ corresponding to the Jewish people alone. This is like the analogy²⁴⁶ of a king who says to his friend, “Let us now celebrate, [just] you and Me,” as expressed in the verse,²⁴⁷ “They will be yours alone, strangers not sharing them with you.”

²⁴⁵ Numbers 29:36

²⁴⁶ Midrash Tanchuma Pinchas 16; Bamidbar Rabba 21:24

²⁴⁷ Proverbs 5:17; Midrash Shemot Rabba 15:23; See the end of the discourse entitled “*Bayom HaShemini Atzeret*” 5674 (*Hemshech* 5672 Vol. 1, p. 435); See the beginning and end of the aforementioned discourse in Sefer HaMaamarim 5670 p. 35, p. 44; 5704 p. 43, 47; 5709 p. 69; p. 73, 5710 p. 71, p. 82.

Discourse 5

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

Delivered on the 2nd day of Sukkot, 5726²⁴⁸
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁴⁹ “The Torah that Moshe commanded us is the heritage of the congregation of Yaakov.” Now, we must understand what the **superior quality and praise** is – (“In that, in the praise [that Moshe began with] the merit of Israel is also mentioned... as if to say, ‘they are worthy etc.’”)²⁵⁰ – in giving the Torah specifically as an inheritance (in that the word “heritage-*Morashah*-מורשה” is of the same root as “inheritance-*Yerushah*-ירושה”).

As explained in Likkutei Torah,²⁵¹ this is like a person who is his father’s heir without having toiled or labored [for it]. Rather, the inheritance comes to him automatically, in that he inherits whatever his father [amassed through his] accomplishments [or inherited from his father]. Now, at first glance, [rather, than this being a praiseworthy matter] the opposite seems to be true, that it a negative, being that without

²⁴⁸ This discourse is in summary form only.

²⁴⁹ Deuteronomy 33:4

²⁵⁰ Rashi to Deuteronomy 33:2

²⁵¹ In the discourse entitled “*Torah Tzivah*,” Ch. 3 (Likkutei Torah, Zot HaBrachah 94d).

having inherited it, [the Jewish people] would not be fitting to receive this, being that they neither labored nor toiled etc.

[We can also point out the teaching of our sages, of blessed memory,²⁵² “Prepare yourself to study Torah, for it is **not** your inheritance.” In other words, to study Torah one must prepare himself etc., [and it only is acquired] specifically through labor and toil. This seems to indicate that if a person wants to receive Torah without having labored and toiled for it, but in a way of an inheritance, this indicates a lacking in him etc.]

Now, even though the matter of being an heir emphasizes the praise of every Jew, that his existence is that of an heir, nonetheless, in reality this praise is actually the praise of the Holy One, blessed is He, who made it that every single Jew is an heir. This being so, at first glance, this is not the praise of the Jewish people.

It cannot be said that their praise is that the Holy One, blessed is He, chose them, being that this choice does not accord to reason. That is, [the choice is not] because they have any special element of superiority (that would make them fitting of praise etc.), but is solely due to [His] free choice etc.

2.

Now, this may be better understood by prefacing with the explanation in Likkutei Torah there.²⁵³ Namely, that the fact that the word “heritage-*Morashah*-מורשה” is of the same root as

²⁵² Mishnah Avot 2:2

²⁵³ In the discourse entitled “*Torah Tzivah*” *ibid.*, Ch. 4.

the word “inheritance-*Yerushah*-ירושה,” can also be explained in another way. That is, an inheritance is specifically related to a son etc., who inherits the essence of the father (not just the radiance of his father). He explains that this is why on Shemini Atzeret, all Jewish souls merit receiving the essence of the Torah, (not just the “excess overflow of *HaShem*’s-יהוה’s Supernal Wisdom, which is Torah”).²⁵⁴

That is, this matter is not something that is “already prepared and drawn down etc.,” and is merely transferred from one domain to another domain (from the domain of the father to the domain of the son), but is rather a completely novel drawing down from the essence of the Torah, which is much higher.

Now, we can connect these two matters, by first prefacing with what was explained before²⁵⁵ about the thirteen attributes of mercy. That is, even though they are extremely great, in that they transcend the chaining down of the worlds (*Hishtalshelut*) etc. and are drawn forth in a way of arousal from Above, nonetheless, they only are drawn to “one who makes himself like a remnant.”

This is as our sages, of blessed memory, explained²⁵⁶ on the verse,²⁵⁷ “Who is a God like you, who pardons iniquity and overlooks transgression for the remnant of His heritage?” They

²⁵⁴ See Midrash Bereishit Rabba 17:5; Tanya, Kuntres Acharon, 160b and on; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.]

²⁵⁵ In the preceding discourse of Shabbat Parshat Vayeilech, [Shabbat Shuvah of this year, 5726], entitled “*Shuvah Yisroel* – Return, Israel,” [Discourse 2], Ch. 2 and on (Sefer HaMaamarim 5726, p. 13 and on).

²⁵⁶ Talmud Bavli, Rosh HaShanah 17a and on

²⁵⁷ Micah 7:18

stated, ““for the **remnant** of His heritage,’ but not for all His heritage, [rather], for one who makes himself like a remnant.”

It was explained²⁵⁸ that there are three reasons for this, but that on Shabbat (and the same applies to Shemini Atzeret) only the third reason applies. That is, because of the greatness of the thirteen attributes of mercy that are drawn forth, it is possible that the drawing forth remains Above, and to draw it down and revealed it in the soul of man in an inner manifest way (*b’Pnimityut*) – [which also is the matter of the seven remaining bulls after the refinement of the thirteen bulls, that is, this is the inner manifest (*Pnimityut*) aspect]²⁵⁹ – one must be a receptacle for this lofty revelation. This is brought about through the matter of nullification of self (*Bittul*), in that “he makes himself like a remnant,” as explained before at length.

It can thus be said that the same is so in regard to the inheritance of the Torah, that through nullification of self (*Bittul*) (“he makes himself like a remnant”), in that he senses that he only is like a heir who has inherited from his father, in which he has neither toiled nor labored, but it only has come to him from what his father already prepared for him etc. He then becomes a receptacle to receive the highest level of the essence of Torah in an inner manifest way (*b’Pnimityut*).

²⁵⁸ In the preceding discourse of Shabbat Parshat Vayeilech, [Shabbat Shuvah of this year, 5726], entitled “*Shuvah Yisroel* – Return, Israel,” [Discourse 2], Ch. 6.

²⁵⁹ See Ohr HaTorah, Drushim, L’Sukkot p. 1,765 and on; Also see the preceding discourse of the 2nd day of Sukkot [of this year, 5726], entitled “*Hallelu et HaShem Kol Goyim* – Praise *HaShem* all nations,” [Discourse 4], Ch. 4 (Sefer HaMaamarim 5726, p. 24 and on).

3.

Now, there is another explanation of the matter of inheritance, in that Yaakov inherited the lights of the world of Chaos-*Tohu* (the root of Esav) that preceded the world of Repair-*Tikkun* (the root of Yaakov).²⁶⁰ This comes about through refining (*Birur*) the sparks of the world of Chaos-*Tohu* that fell into physical things upon the shattering of the vessels (*Shevirat HaKeilim*), which is accomplished by fulfilling the *mitzvot*, all of which manifest in physical things.

For as known,²⁶¹ even the fulfillment of those *mitzvot* that are “duties of the heart,” such as love and fear of *HaShem*-יהו"ה, blessed is He, must be in a way that is recognized in the physical body. For example, when it comes to fear [as the verse states], “his knees knocked against each other.”²⁶²

There similarly is the well-known story²⁶³ of the Alter Rebbe, that when he came to the words [in the Rosh HaShanah prayers], “And so, grant that the dread of You-*u'Vechein Tein Pachdecha*-תן פחדך,” because of his great dread (*Pachad*-פחד) he only was able to say, “*Pach Pach*-פח פח,” and could not finish the word, “The dread of You-*Pachdecha*-פחדך.”²⁶⁴

Now, this can be connected to what was said before about the matter of inheritance. That is, even though the

²⁶⁰ See *Hemshech* “*v'Kachah*” 5637, Ch. 66 and on; Discourse entitled “*Torah Tzivah*” 5654 & 5702 (Sefer HaMaamarim 5654 p. 26 and on; Sefer HaMaamarim 5702 p. 39 and on); Sefer HaMaamarim 5660 p. 98 and on.

²⁶¹ See Sefer HaMaamarim 5691 p. 62

²⁶² Daniel 5:6

²⁶³ Also see *Likkutei Sichot* Vol. 1, p. 32

²⁶⁴ In one of the transcripts [of this discourse] it says that when the Rebbe spoke about this matter there was a recognizable change upon his holy face.

inheritance is a very lofty matter that transcends arousal from below, it nonetheless is drawn down to manifest inwardly in man, in all his levels, beginning with intellect, reason, and knowledge, until it manifests in his service of *HaShem*-יהו"ה, blessed is He, of fulfilling the *mitzvot* with physical things, in that, there too, there is the matter of inheritance etc.²⁶⁵

²⁶⁵ This concludes the available summary of the discourse.

Discourse 6

“Hallelu Et HaShem Kol Goyim - Praise HaShem all nations”

Delivered on the day of Simchat Torah, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁶⁶ “Praise *HaShem*-יהו"ה all nations, extol Him, all the states! For His kindness has overwhelmed us, and the truth of *HaShem*-יהו"ה is eternal etc.”

Now, we must understand the relationship between “His kindness has overwhelmed **us** (*Aleinu*-עלינו)” and “Praise *HaShem*-יהו"ה all the **nations** (*Goyim*-גוים).”²⁶⁷ [This must be understood] both according to the explanation that [the words], “For His kindness has overwhelmed us,” gives the reason, that **because of this** all nations shall praise and extol *HaShem*-יהו"ה, as well as the opposite explanation, that through “Praise *HaShem*-יהו"ה all the nations” there thereby will be that “His kindness has overwhelmed us.”²⁶⁸

²⁶⁶ Psalms 117

²⁶⁷ See the discourse entitled “*Hallelu et HaShem*” in Maamarei Admor HaZaken 5569 (Kehot 5765) p. 285, and with the glosses in Ohr HaTorah, Sukkot p. 1,755; See the beginning of the discourse by the above-mentioned title of the year 5670 (Sefer HaMaamarim 5670 p. 259); 5731 (Torat Menachem, Sefer HaMaamarim Tishrei p. 186 and on).

²⁶⁸ See Maamarei Admor HaZaken ibid. p. 246; Ohr HaTorah ibid. p. 1,767.

2.

The essential point of the explanation²⁶⁹ is that the matter of [the Psalm], “Praise *HaShem*-יהו"ה all nations,” is on the holiday of Sukkot, at which time we offer seventy bulls corresponding to the seventy nations,²⁷⁰ and that because of this all nations and states praise and extol *HaShem*-יהו"ה, blessed is He.

The reason is because “His kindness has overwhelmed us” on the days that preceded the holiday of Sukkot, meaning, on Yom HaKippurim. For, on this day, the Holy One, blessed is He, desires the Jewish people and says,²⁷¹ “I have forgiven according to your word.” It is specifically after this that the Jewish people can then engage in refining the nations and states through offering the seventy bulls corresponding to the seventy nations, such that they praise and extol *HaShem*-יהו"ה, blessed is He.

Now, there is another explanation from a different perspective, that after all nations praise *HaShem*-יהו"ה because of the seventy bulls offered on the holiday of Sukkot, **through this** there thereby is caused to be the matter of “His kindness has overwhelmed us” on Shemini Atzeret (and Simchat Torah),

²⁶⁹ With respect to the coming section, see Maamarei Admor HaZaken ibid. p. 238 and on; Ohr HaTorah ibid. p. 1,755 and on; Also see the discourse entitled “*Hallelu et HaShem* – Praise *HaShem* all nations” of the 2nd day of Sukkot [of this year, 5726, Discourse 4] (Sefer HaMaamarim 5726, p. 22 and on).

²⁷⁰ Talmud Bavli, Sukkah 55b; Midrash Tanchuma Pinchas 16; Bamidbar Rabba 21:24

²⁷¹ Numbers 14:20; Midrash Tanchuma, Pekudei 11; Rashi to Exodus 33:11, Deuteronomy 9:18; Also see Likkutei Sichot, Vol. 24 p. 570, note 10.

this being the dominance of kindness-*Chessed* specifically toward the Jewish people.

This is why on Shemini Atzeret they then offer “one bull, one ram,”²⁷² corresponding to the singular nation,²⁷³ in a way that “Israel and the King are alone.”²⁷⁴ This matter is subsequently also drawn forth in the world at large, and it is about this that the verse states, “the truth of *HaShem*-יהו"ה is eternal (*LeOlam*-לעולם),” [in which the word “eternal-*LeOlam*-לעולם” also means “to the world-*LeOlam*-לעולם”], in that the entire world becomes imbued with “the truth of *HaShem*-יהו"ה,” that “there is nothing besides Him.”²⁷⁵

3.

The explanation is that throughout the seven days of the holiday of Sukkot the refinement of the seventy nations is caused through offering the seventy bulls. This is because the general matter of a sacrificial offering (*Korban*) is that the fat and blood are offered upon the altar. The likeness to this in our service of *HaShem*-יהו"ה, blessed is He,²⁷⁶ is that fat is the matter of pleasure (*Taanug*) and blood is the matter of vitality (*Chayut*). The offering is the matter of removing the pleasure and vitality in man and elevating them to holiness, as in the

²⁷² Numbers 29:36

²⁷³ Talmud Bavli, Sukkah 55b *ibid*.

²⁷⁴ See Zohar I 208b, cited and explained at the beginning and end of the discourse entitled “*BaYom HaShemini Atzeret*” in Ohr HaTorah, Shemini Atzeret Vol. 5, p. 2,149, p. 2,153; 5687 (Sefer HaMaamarim 5687 p. 36, p. 51).

²⁷⁵ Deuteronomy 4:35

²⁷⁶ See Sefer HaMaamarim 5630 p. 351; 5664 p. 169; 5697 p. 209 and on, and elsewhere.

verse,²⁷⁷ “All the fat is for *HaShem*-יהו"ה.” This is the matter of offering upon the altar to bring about a “satisfying aroma to *HaShem*-יהו"ה.”²⁷⁸

Now, since the primary and general totality of the world begins with the class of the speaking being (*Medaber*), we thus find that through offering the seventy bulls, which correspond to the seventy nations, the world at large is refined and is made into “a dwelling place for the Holy One, blessed is He.”²⁷⁹

However, for the Jewish people to be able to refine the seventy nations and the world at large, they themselves must be refined to the utmost extent. This is why offering of the seventy bulls on the holiday of Sukkot follows after having served *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) on Yom HaKippurim, (which itself follows the service of the ten days of repentance in general, and before this, service of Him throughout the month of Elul), at which time the matter of “I have forgiven according to your word,” is actualized.

The Jewish people are then in a state of purity and cleanliness from all dross and waste, and it specifically is then that they have the ability to refine the seventy nations and the world at large, elevating them to the ultimate state of elevation.

This is also why the order in offering the seventy bulls is that thirteen bulls are offered on the first day. This is because the number thirteen indicates the thirteen attributes of mercy that “do not return empty-handed.”²⁸⁰ This is because they are the aspect of abundant kindness (*Rav Chessed*) which is

²⁷⁷ Leviticus 3:16

²⁷⁸ Leviticus 1:9

²⁷⁹ See Tanya, Likkutei Amarim, Ch. 36

²⁸⁰ Talmud Bavli, Rosh HaShanah 17b

Kindness-*Chessed* that transcends measure and limitation, meaning that the drawing down from Above is not commensurate to man's service of *HaShem*-יהו"ה, blessed is He.

The explanation is that *HaShem*'s-יהו"ה ultimate intention is that one's service of Him, should not only be in a way of "with all your heart and with all your soul," but also "with all your more (*Bechol Me'odecha*-מאדך)."²⁸¹ The matter of "with all your more-*Me'od*-מאדך" is that it is in a way that transcends measure and limitation.²⁸²

This is also why after serving *HaShem*-יהו"ה, blessed is He, in a way that the arousal from below affects an arousal from Above, "as waters reflect a face back to the face etc.,"²⁸³ we then affect a drawing down from Above that is not commensurate to man's service of *HaShem*-יהו"ה, blessed is He, and transcends measure and limitation.

This is the matter of the thirteen attributes of mercy, which transcends measure and limitation. This is why empowerment is drawn from them for the matter of repentance (*Teshuvah*). This is as the verse states,²⁸⁴ "יהו"ה-*HaShem* passed before him and proclaimed, 'יהו"ה-*HaShem*, יהו"ה-*HaShem*-יהו"ה," the first [mention of *HaShem*-יהו"ה being] before one sinned, and second being after he sinned.²⁸⁵

Thay is, without taking all the matters that took place throughout the entire the year into consideration, he returns in repentance (*Teshuvah*) and it is atoned for him. This is as our

²⁸¹ Deuteronomy 6:5

²⁸² See Torah Ohr, Mikeitz 39c; Likkutei Torah, Shlach 42c and elsewhere.

²⁸³ Proverbs 27:19; Also see Tanya, beginning of Ch. 46

²⁸⁴ Exodus 34:6

²⁸⁵ Talmud Bavli, Rosh HaShanah 17b

sages, of blessed memory, stated,²⁸⁶ “They asked Torah, ‘For the soul that sins, [by what shall it be atoned for?] etc.’” It was only the Holy One, blessed is He, who responded, “Let him repent and he will be atoned for.” In other words, the matter of repentance (*Teshuvah*) is from the Holy One, blessed is He, who transcends the Torah, which is the aspect of Wisdom-*Chochmah* of the side of holiness (*Kedushah*).

This is to such an extent that through repentance, one becomes beloved and desirable, as if he never sinned,²⁸⁷ and beyond this, his willful sins become like merits for him.²⁸⁸ This is why our sages, of blessed memory, stated,²⁸⁹ “In the place where those who return in repentance (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.” Thus, after this, the refinement of the world is possible through offering the seventy bulls on the holiday of Sukkot, beginning with the first day, on which thirteen bulls are offered etc.

This then, explains [the verse], “Praise *HaShem*-יהו"ה all nations, extol Him, all the states! For His kindness has overwhelmed us.” That is, because “His kindness has overwhelmed us,” this being the revelation of the abundant kindness (*Rav Chesed*-רב חסד) of the thirteen attributes of mercy which transcend measure and limitation, by which the Jewish people became purified on Yom HaKippurim, it then comes to be in the power of the Jewish people to affect the refinement of the seventy nations.

²⁸⁶ Talmud Yerushalmi, Makot 2:6; Yalkut Shimoni, Tehillim, Remez 702

²⁸⁷ Mishneh Torah, Hilchot Teshuvah 7:4

²⁸⁸ Talmud Bavli, Yoma 86b

²⁸⁹ Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4 *ibid.*

That is, they then are able of refining the sparks of holiness within them. For, since “everything that exists, only exists from the true reality of *HaShem*’s יהו"ה existence,”²⁹⁰ it is understood that they have a spark of holiness [within them] etc. Thus, when we refine the sparks of holiness found in the seventy nations, we thus affect that the sparks that become refined in the seventy nations, are caused to have the matter of “Praise *HaShem*-יהו"ה all nations, extol Him all the states!”

More specifically, there are two ways of refinement, this being the difference between “all the nations” (*Goyim*-גוים) about whom it states “praise (*Hallelu*-הללו) *HaShem*-יהו"ה all the nations,” and “all the states” (*Le'umim*-לאומים) about whom it states, “extol Him (*Shabchoohoo*-שבחוהו).”

The explanation is that there is refinement in which the good is separated from the evil and ascends above, whereas the utter evil that cannot be refined expires and is destroyed. About this the verse states,²⁹¹ “Had not *HaShem*-יהו"ה been with us, when man (*Adam*-אדם) rose up against us,” referring to “the incorrigible man” (*Adam Bliya'al*-בליעל) who reigns over the man (*Adam*-אדם) of the side of holiness (*Kedushah*).²⁹² This is as stated,²⁹³ “There is a time when one man (*Adam*-אדם) rules over another man (*Adam*-אדם) to do him evil.” In other words, the intention in this is to separate the good from him completely, so that nothing remains in him except for the evil portion, and he thereby is automatically destroyed etc.

²⁹⁰ Mishneh Torah, Hilchot Yesodei HaTorah 1:1

²⁹¹ Psalms 124:2

²⁹² See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part One, Gate One.

²⁹³ Ecclesiastes 8:9

However, there is also a refinement in a way that the evil also ascends, except that it does not ascent to be the aspect of the innerness (*Pnimityut*) of holiness. Rather, it only remains as the aspect of the externality (*Chitzoniyut*) and back-side (*Achorayim*) of holiness. This is like the verse,²⁹⁴ “Foreigners will stand and tend your flocks,” in that they are secondary to the Jewish people.

It is corresponding to these two above-mentioned ways of refinement that the verse states the two matters, “Praise (*Hallelu*-הללו) *HaShem*-יהו"ה all nations, extol (*Shabchoohoo*-שבחוהו) Him all the states!” In the words, “Praise (*Hallelu*-הללו) *HaShem*-יהו"ה all nations,” the word “Praise-*Hallelu*-הללו” is of the root used in the verse,²⁹⁵ “When his flame would shine-*b'Heelo*-בהלו,”²⁹⁶ this being a matter of light and revelation. [This also is so in regard to the matter of “Praise-*Hallel*-הלל” in its simple sense, that it is specifically said in regard to an openly revealed miracle.]²⁹⁷ This indicated the refinement and ascent of the good alone.

However, when the verse states “extol Him (*Shabchoohoo*-שבחוהו) all the states,” it refers to the aspect of evil that is refined and becomes the externality (*Chitzoniyut*) and back-side (*Achorayim*-אחוריים) [of the side of holiness]. About this, the word that is used is “extol Him-*Shabchoohoo*-שבחוהו,” similar to the verse,²⁹⁸ “[A fool vents all his anger] but

²⁹⁴ Isaiah 61:5

²⁹⁵ Job 29:3

²⁹⁶ See Torah Ohr, Vayeishev 30a; Mikeitz 36a and elsewhere.

²⁹⁷ See Midrash Talpiyot, Ot Hey-ה, Anaf Hallel HaGadol; Ohr HaTorah, Tehillim (Yahal Ohr), p. 154 and on.

²⁹⁸ Proverbs 29:11

a wise man comes afterwards (*b' Achor*-באהור) and mitigates it (*Yeshabchenah*-ישבהנה),”²⁹⁹ referring to external repair alone.

4.

Now, in addition there is another explanation from an opposite perspective. Namely, that after “all nations praise *HaShem*-יהו"ה, all states extol Him,” this being the matter of refining and elevating the sparks of holiness in the world by offering the seventy bulls on the holiday of Sukkot, it thereby is caused that “His kindness has overwhelmed us” on Shemini Atzeret and Simchat Torah.

This refers to the dominance of *HaShem*'s-יהו"ה Supernal joy and delight, in the great light and bestowal drawn down specifically to the Jewish people. This is the matter of “His kindness as overwhelmed us,” in that the verse specifies “*us-Aleinu*-עלינו.”

This may be understood by prefacing with the general matter of the joy of a *mitzvah* (*Simchah Shel Mitzvah*). This is as our sages, of blessed memory, stated,³⁰⁰ “The Indwelling Presence of the Holy One, blessed is He, (the *Shechinah*) only rests on the joy of a *mitzvah* (*Simchah Shel Mitzvah*) and so too regarding a matter of Torah law (*Halachah*) etc.” This is as stated by Rambam,³⁰¹ “The happiness with which a person

²⁹⁹ See Rashi to Proverbs 29:11 that the term “*Yeshabchenah*-ישבהנה” here is similar to the verse (Psalms 65:8) “Who calms (*Mashbi'ach*-משביה) the roar of the seas,” and (Psalms 89:10), “When its waves rise, You calm them (*Teshabcheim*-תשבחם).”

³⁰⁰ Talmud Bavli, Shabbat 30b; Tanya, Likkutei Amarim, Ch. 31

³⁰¹ Mishneh Torah, Hilchot Lulav 8:15

should rejoice upon fulfilling a *mitzvah*... is a great service etc., as the verse states,³⁰² ‘Because you... served *HaShem*-יהו"ה your God with joy and good heartedness.’” How much more does this apply to the *mitzvah* of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, which transcends all Torah and *mitzvot*, and is why it can repair a lacking and blemish in Torah and *mitzvot*.

In other words, even though the *mitzvah* of repenting and returning (*Teshuvah*) itself is specifically known through Torah (like all matters that come through Torah, as in the teaching of our sages, of blessed memory,³⁰³ “He looked into the Torah and created the world”), nonetheless, our sages, of blessed memory, stated,³⁰⁴ “They asked Torah, ‘For the soul that sins, by what shall it be atoned? And it responded, ‘Let him bring a sacrificial offering etc.,’” and it only is when “they asked the Holy One, blessed is He,” who is higher than the Torah, that He said, “Let him repent and he will be atoned for,” (as mentioned in chapter three).

This is also the meaning of the statement of our sages, of blessed memory,³⁰⁵ “He dug a tunnel under the Throne of Glory in order to receive him in repentance.” In other words, this is something that does not apply to the Supernal court of law etc., but only to the Holy One, blessed is He, Himself, in that it only is He who says, “Let him repent and he will be atoned for.” This being so, it must said that the matter of repentance and return (*Teshuvah*) mentioned in the Torah, is in

³⁰² Deuteronomy 28:47

³⁰³ Zohar II 161a and on

³⁰⁴ Talmud Yerushalmi, Makot 2:6; Yalkut Shimoni, Tehillim, Remez 702

³⁰⁵ See Talmud Bavli, Sanhedrin 103a; Talmud Yerushlami, Sanhedrin 10:2

a way that the Torah itself tells us that there is another path that transcends the Torah.³⁰⁶

What is understood from this is the great joy there must be in serving *HaShem*-יהוה, blessed is He, with repentance and return (*Teshuvah*) in general, especially with repentance out of love (*Teshuvah MeAhavah*), which transcends repentance out of fear (*Teshuvah MeYirah*), being that through this “willful sins become like merits for him.”³⁰⁷

This is understood a priori, from the joy that one must have in fulfilling [any] *mitzvah*, this being “a very great service,” and thus how much more is this so of the *mitzvah* of repentance (*Teshuvah*) which is equal to all the *mitzvot*³⁰⁸ and transcends all the *mitzvot*, which is why it can repair all blemishes etc. Therefore, there certainly must be very great joy in this, beyond any comparison to fulfilling all the other *mitzvot*.

With the above in mind, we can understand the joy of the holiday of Sukkot, which is called “the time of our rejoicing” (*Zman Simchateinu*). That is, in addition to the joy there is on all the holidays, all of which are called “appointed times for rejoicing” (*Mo'adim L'Simchah*),³⁰⁹ nevertheless, the holiday of Pesach is called “the time of our freedom” (*Zman Cheiruteinu*), and the holiday of Shavuot is called “the time of the giving of our Torah” (*Zman Matan Torateinu*), whereas the

³⁰⁶ Also see *Hemshech* 5672 Vol. 3, p. 1,252, p. 1,408.

³⁰⁷ Talmud Bavli, Yoma 86b

³⁰⁸ Baal HaTurim to Deuteronomy 30:10; See Tanna d'Bei Eliyahu Zuta, Ch. 22 (old version).

³⁰⁹ See the liturgy of the prayers and Kiddush of the holidays.

holiday of Sukkot is specifically called “the time of our rejoicing” (*Zman Simchateinu*).

The reason is because the holiday of Sukkot comes after the complete repentance of Yom HaKippurim, which is in a manner that willful sins become like merits for him, and there then is also caused to be a refinement of the sparks of holiness in the world at large, this being the matter of [the verse], “Praise *HaShem*-יהוה all nations, extol Him, all the states.” It is due to this that the joy is much greater.³¹⁰

This is analogous to a prince who was imprisoned etc., and went free to the house of his father, the king,³¹¹ the joy is far greater compared to the joy of the prince before he left the house of his father, the king.

However, the joy of the holiday of Sukkot is such that after one day passes and then another [day passes], the joy comes to be settled (*Hityashvut*) etc. This is like what we find in the seven days of feasting and rejoicing with a groom and bride, that to be able to recite the seven blessings (*Sheva Brachot*), “He who brings joy [to the groom and bride] etc.,” there specifically must be a new face present [at the gathering],³¹² because otherwise, the joy comes in a way that is settled.

In contrast, the joy of Shemini Atzeret and Simchat Torah is joy that is utterly novel, about which the verse states, “For His kindness has **overwhelmed** us,” this being the matter

³¹⁰ Also see Likkutei Torah, Shemini Atzeret 84a, and elsewhere.

³¹¹ Tanya, Likkutei Amarim, Ch. 31 (40a and on)

³¹² Talmud Bavli, Ketubot 7b and on

of the dominance of the joy and pleasure of the overpowering light and great bestowal specifically to the Jewish people.

5.

The superiority of Shemini Atzeret and Simchat Torah, about which the verse states, “For His kindness has overwhelmed us,” may be understood from the general difference between the seven days of Sukkot and the day of Shemini Atzeret. That is, during the seven days of Sukkot, we offer the seventy bulls corresponding to the seventy nations. In contrast, on Shemini Atzeret, we offer “one bull, one ram,”³¹³ corresponding to the singular nation.

As Midrash states it,³¹⁴ “This is analogous to a king who made a feast for seven days and invited all the people of the land to the seven-day feast. After the conclusion of the seven-day feast, he said to his beloved friend, ‘We already have fulfilled our obligation to all the people of the land. Now let us celebrate just me and you etc.’”

In other words, after the service rendered by the Jewish people in bringing about the refinement of the world through offering the seventy bulls, the Jewish people then return and unite with the Holy One, blessed is He, in a way that “Israel and the King are alone.” This is why they offer only one bull, corresponding to the singular nation, meaning, as the Jewish people transcend the world and are unified with the Holy One, blessed is He.

³¹³ Numbers 29:36

³¹⁴ Midrash Tanchuma Pinchas 16; Bamidbar Rabba 21:24

Now, even on Shemini Atzeret, when it is a state of “Israel and the King are alone,” nevertheless an effect is caused in the world, in that “the eternal truth of *HaShem*-יהו"ה is drawn to the world.” This may be understood from the analogy of the king who only invited his beloved friend to a feast.

Now, this certainly also affects all the people of the land. However, the effect is that they recognize that there is no other existence whatsoever other than the king and his beloved friend, “[just] me and you.” That is, on Shemini Atzeret there also is a refinement of the world, but in a loftier way, in that the world is nullified of its existence, so that the world leaves its existence and its entire existence is the existence of the Holy One, blessed is He, the Torah, and its *mitzvot*. This is the meaning of, “the eternal truth of *HaShem*-יהו"ה to the world (*Le'Olam*-לעולם).”

The explanation is that the refinement of the world that takes place on the holiday of Sukkot is such that the world exists but is refined, thus becoming secondary to the holiness and nullified to it. This is like the analogy of the king who made a feast for all the people of the land, such that all the people of the land exist, except that they join to feast together with the king. Thus, since “in the light of the King’s countenance is life,”³¹⁵ therefore also are called “living,” and therefore they too praise and extol *HaShem*-יהו"ה, (“Praise *HaShem*-יהו"ה all the nations, extol Him all the states”). However, they still remain in their own state of being.

That is, it goes without saying that in regard to the refinement indicated by the words, “extol Him (*Shabchoohoo-*

³¹⁵ Proverbs 16:15

שבהוהו) all the states,” referring to the elevation of the evil, that is not elevated to become the innerness (*Pnimityut*) of holiness, but only the externality (*Chitzoniyut*) and backside (*Achorayim*) of holiness, like the verse,³¹⁶ “Foreigners will stand and tend your flocks,” in that they are secondary to the Jewish people, (as mentioned in chapter three).

However, even in regard to the refinement indicated by the words, “Praise (*Hallelu*-הללו) *HaShem*-יהו"ה all the nations,” referring to the refinement of the good alone, which indeed ascends to the innerness (*Pnimityut*) of holiness, (as explained there), nonetheless, this too is such that the world remains in its state of being.

In contrast, on Shemini Atzeret (and Simchat Torah) a refinement is caused in the world such that it is recognizable that there is no existence whatsoever except for the King and His beloved friend. This is because the world becomes completely nullified of its own existence, and its entire existence is solely the existence of the Holy One, blessed is He, and Torah and *mitzvot*.

From this, empowerment is drawn forth for the toil of refining the world, not only in a way that “all your deeds should be for the sake of Heaven,”³¹⁷ but in way of “know Him in all your ways.”³¹⁸ In other words, not only is the **intention** of the deeds **for the sake** of Heaven, but the things themselves remain mundane, but it is beyond this, that the conduct in worldly matters, including all ten matters that the Rambam

³¹⁶ Isaiah 61:5

³¹⁷ Proverbs 3:6

³¹⁸ Mishnah Avot 2:12

enumerates³¹⁹ by which a wise person is recognized and stands apart from the rest of the people, are in a way that **through those matters themselves**, the matter of “know Him,” is brought about, [referring to] the knowledge of *HaShem*-יהו"ה, as the verse states,³²⁰ “Know the God of your father.” In other words, worldly matters themselves become **holiness**.³²¹

Through this we come to the perfection in the refinement of the world as it will be in the coming future. There already was a foretaste of this at the time of the giving of the Torah, as the verse states,³²² “You have been shown to know that *HaShem*-יהו"ה, He is the God, there is nothing besides Him,” [specifying], “You have been **shown**-*Hareita*-הראת,” meaning with literal sight.

This is as written,³²³ “The entire people saw the thunder,” meaning,³²⁴ “They saw that which [usually is only] heard.” Our sages, of blessed memory, explained,³²⁵ “They looked to the east and heard the speech issuing forth, saying, ‘I am [*HaShem*-יהו"ה, your God],’ etc.,” and so too when they turned to all four directions etc.³²⁶

The same will be so of the existence of the world in the coming future, in that we will see the Godly power of the Actor within the acted upon.³²⁷ This is as our sages, of blessed

³¹⁹ Mishneh Torah, Hilchot De'ot 5:1

³²⁰ Chronicles I 28:9

³²¹ See Likkutei Sichot, Vol. 25 p. 135

³²² Deuteronomy 4:35

³²³ Exodus 20:15

³²⁴ Rashi to Exodus 20:15

³²⁵ See Tanya, Likkutei Amarim, Ch. 36 (46a); Also see Tikkunei Zohar, Tikkun 22 (64b)

³²⁶ See Tikkunei Zohar *ibid.*; Midrash Shemot Rabba 5:9.

³²⁷ See Torat Chayim, Teztaveh 482a and on, and elsewhere.

memory, taught,³²⁸ “In this world, if a person goes to pick figs on Shabbat, the fig tree says nothing. But in the future, if a person goes to pick figs on Shabbat, the fig tree will cry out, ‘Today is Shabbat!’” Similarly, our sages, of blessed memory, stated,³²⁹ “The stones of one’s house and the beams of his house will testify about him, as the verse states,³³⁰ ‘For a stone will cry out from the wall, and a sliver will answer from the beams.’” In other words, the existence of the world will be such that it will be recognized in it that there is no other existence besides *HaShem*’s יהו"ה Godliness, this being “the eternal truth of *HaShem*-יהו"ה to the world (*LeOlam*-לעולם).”

6.

Based on this, we can explain the teaching of the Zohar³³¹ in elucidation of the analogy to the seven days of Sukkot. It states as follows, “This is analogous to a king who invited guests, and all the members of the court labored on their behalf. Afterwards, the king said [to the members of his court], ‘Until now, I and you have been busy with the guests, and every day you offered offerings on behalf of all the nations. From this point on, and I you will rejoice for one day. About this the verse states,³³² ‘The eighth day shall be restricted (*Atzeret*) to you.’” That is, in the Zohar, all the people of the kingdom who the king

³²⁸ Midrash Tehillim, Ch. 73

³²⁹ Talmud Bavli, Taanit 11a

³³⁰ Habakkuk 2:11

³³¹ Zohar III 104b

³³² Numbers 29:35

invited for seven days of feasting are called “guests” (*Ushpizin*).

However, at first glance, this is not understood. For, we also find in the Zohar³³³ that on the seven days of Sukkot there are the seven Supernal guests (*Ushpizin*) who are the forefathers of the world, Avraham, Yitzchak, Yaakov etc. This being so, it seems to contradict the teaching of the Zohar that the “guests” (*Ushpizin*) are all the peoples of the land.

However, the explanation is that the general matter of why the forefathers of the world are called “guests” (*Ushpizin*) is connected to their deeds in affecting the refinement of the nations of the world, “all the peoples of the land.” This is as we find about the first guest, Avraham, [about whom the verse states],³³⁴ “Avraham was one,” and it also states about him,³³⁵ “He called there in the Name *HaShem*-יהוה, the eternal God of the world,” and “do not just read this as ‘he called-*Vikra*-ויקרא,’ but read it as, ‘he caused others to call-*Vayakree*-ויקריא.” This teaches that our forefather Avraham caused the Name of the Holy One, blessed is He, to be called by the mouth of all passersby etc., such that he caused them to thank and praise “He who spoke and the world was.”³³⁶ This likewise is the meaning of what Dovid, (the seventh guest), said, “Praise *HaShem*-יהוה all the nations, extol Him all the states.”

It thus is in this regard that they are called “guests” (*Ushpizin*), like a guest who only comes periodically. This is

³³³ Zohar III 103b and on

³³⁴ Ezekiel 33:24

³³⁵ Genesis 21:33

³³⁶ Talmud Bavli, Sotah 10a

because the general matter of the refinements (*Birurim*) becoming elevated into Godliness only happens periodically.

In contrast, the matter of Shemini Atzeret is connected to the Jewish people as they are unto themselves, meaning, not as “guests” (*Ushpizin*) and names after their effect of refining the world, but rather, as “the members of the court [of the king]” on a permanent basis. This is why they offer “one bull, one ram,”³³⁷ corresponding to the one singular nation. This is the meaning of [the words in the verse], “For His kindness has overwhelmed us,” specifying “us-*Aleinu*-עלינו.” Nonetheless, from this too there is a drawing forth into the world, this being “the eternal truth of *HaShem* to the world-*Emet HaShem LeOlam* יהו"ה לעולם.”

7.

This then, is the general explanation of the matter of Shemini Atzeret and Simchat Torah. They are in the month of Tishrei-תשרי, which shares the same letters as “the beginning-*Reishit*-רשית.”³³⁸ For, as known,³³⁹ all the holidays of the month of Tishrei are general holidays whose matters include and are drawn to the entire year. This begins with Rosh HaShanah, from which there is a drawing to the entire year of the matter of accepting the yoke [of *HaShem*'s-יהו"ה Kingship]. Likewise, on Yom HaKippurim there is a drawing to the entire year of the

³³⁷ Numbers 29:36

³³⁸ Baal HaTurim to Deuteronomy 11:12

³³⁹ Maamarei Admor HaZaken 5569 and Ohr HaTorah Sukkot ibid.; Also see Maamarei Admor HaZaken 5566 p. 379; Ohr HaTorah, Zot HaBrachah p. 1,866; Sefer HaMaamarim 5702 p. 49.

matter of repentance (*Teshuvah*), as well as the matter of the giving of the Torah with the second Tablets (*Luchot*).³⁴⁰ This is similarly so on the holiday of Sukkot, Shemini Atzeret and Simchat Torah, “the time of our joy” (*Zman Simchateinu*), that from them there is a drawing forth of the joy of a *mitzvah* (*Simchah Shel Mitzvah*) to the entire year. This is especially so of Simchat Torah, as in the custom of the Jewish people on Simchat Torah, that the manner of joy is greatly overpowering and is the aspect of “His kindness has overwhelmed us,” specifying “us-*Aleinu*-עלינו.”

This matter comes about after having already affected the refinement of the world through the offering of the seventy bulls, thus bringing about [the verse], “Praise *HaShem*-יהוה all the nations, extol Him all the states.” This is brought about by “His kindness has overwhelmed us,” referring to the revelation of the thirteen attributes of mercy on Yom HaKippurim, at which time we then are able to affect the refinement of the world, beginning with offering the thirteen bulls on the first day of Sukkot, until offering the seven bulls on the seventh day of Sukkot. This causes the matter of [the verse], “His kindness has overwhelmed us,” on Shemini Atzeret, at which time we offer “one bull, one ram.”

[We should add that even the matter of the “one bull, one ram,” of Shemini Atzeret, comes from Yom HaKippurim, at which time we [also] offer “one bull, one ram.”] This corresponds to the singular nation, “Israel and the King alone.” In other words, through this there is a drawing forth and

³⁴⁰ See Ohr HaTorah, Tisa p. 2,057.

revelation of [the verse],³⁴¹ “He will choose our heritage for us, [the pride of Yaakov that He loves always],” which we recite on Rosh HaShanah before the sounding of the Shofar.³⁴²

[This is in addition to the revelation of the holiday of Sukkot, which comes about through “the Jewish people emerging [from before the Holy One, blessed is He] with their palm branches (*Lulavim*) and their citrons (*Etrogim*) in their hands, [by which] we know that they emerged victoriously.”]³⁴³

Moreover, this is in a way of “the expansiveness of *Ya”H-נ”*.” This is brought about through the joy of Simchat Torah in a way that breaks all boundaries.³⁴⁴ Furthermore, this includes all the drawings forth of the joy of a *mitzvah* and the joy of Torah throughout the entire year.

This brings to success in the study of Torah and the fulfillment of the *mitzvot*, through which we merit the fulfillment of promise of the Holy One, blessed is He,³⁴⁵ “If you will follow My decrees ([meaning],³⁴⁶ “if you will toil in Torah study”) and observe My commandments... then I will provide your rains in their time etc.,” including all the blessings stated in that Torah portion, up to and including, “I will lead you upright,”³⁴⁷ with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

³⁴¹ Psalms 47:5

³⁴² See the discourse entitled “*Yivchar Lanu et Nachalateinu* – He will choose our heritage for us,” of the 2nd day of Rosh HaShanah 5723, translated in The Teachings of the Rebbe 5723, Discourse 1.

³⁴³ Midrash Vayikra Rabba 30:2

³⁴⁴ See Sefer HaMaamarim 5657 p. 223 and on.

³⁴⁵ Leviticus 26:3-4

³⁴⁶ Torat Kohanim and Rashi to Leviticus 26:3 *ibid*.

³⁴⁷ Leviticus 26:13

Discourse 7

“Bereishit Bara Elokim - In the beginning God created”

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim Marcheshvan, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁴⁸ “In the beginning God created the heavens and the earth.” About this, his honorable holiness, the Rebbe Rashab, whose soul is in Eden, brings³⁴⁹ the commentary of Rashi, the mention of whom brings blessings,³⁵⁰ “Rabbi Yitzchak said, ‘The Torah should have started with the verse,³⁵¹ ‘This month shall be for you etc.’ This being so, why did it begin with the account of Creation? Because of [that which is expressed in] the verse,³⁵² ‘The strength of His deeds He declared to His people, [to give them the heritage of the nations].’ For, should the nations of the world say to Israel, ‘You are thieves etc.,’ they should reply to them, ‘The whole

³⁴⁸ Genesis 1:1

³⁴⁹ At the beginning of the discourse entitled “*Bereishit Bara*” 5676 (*Hemshech* 5672 Vol. 2, p. 1,175); Also see the discourse by this title of the years 5715 and 5716 (*Sefer HaMaamarim* 5715 p. 19 and on; *Sefer HaMaamarim* 5716, p. 41 and on, translated in *The Teachings of The Rebbe* 5715, Discourse 3, and *The Teachings of The Rebbe* 5716, Discourse 5).

³⁵⁰ Rashi to Genesis 1:1

³⁵¹ Exodus 12:2

³⁵² Psalms 111:6

earth belongs to the Holy One, blessed is He. He created it, and gave it to whomever is upright in His eyes etc.”

[The Rebbe Rashab] continues and explains that it indeed is wondrous that the creation of the heavens and earth is discussed in the Torah, since the name Torah-תורה is of the same root as “instruction-*Hora’ah*-הוראה,”³⁵³ and it is a book of laws. This being so, how is it applicable for the Torah to discuss the creation of the world etc. (That is, it does not apply to say that because we must respond to the accusations of the nations of the world, the Torah therefore discusses matters that have no relation to Torah.³⁵⁴ It therefore must be said that this matter also relates to Torah.)

We also must understand the [continuation of the] verse,³⁵⁵ “To give them the heritage of the nations,” as well as the meaning of, “He gave it to whomever is upright in His eyes etc.”

2.

He continues the discourse and states that to understand this, we must preface by explaining [the verse],³⁵⁶ “*HaShem*-יהוה is a God of knowledges (*De’ot*-דעות),” [in the plural]

³⁵³ See Radak to Psalms 19:8; Sefer HaShoroshim of the Radak, section on the root “*Yarah*-ירא.”

³⁵⁴ Also see Torat Menachem, Sefer HaMaamarim Adar, p. 107.

³⁵⁵ Psalms 111:6

³⁵⁶ Samuel I 2:3

indicating two knowledges,³⁵⁷ the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*).³⁵⁸

The upper knowledge (*Da'at Elyon*) is that Above is something (*Yesh*) and below is nothing (*Ayin*), whereas the lower knowledge (*Da'at Tachton*) is that below is “something” (*Yesh*) and Above is “nothing” (*Ayin*). Nonetheless, there is no contradiction between them, since both are within the Godly light itself (which is why the verse states, “For *HaShem*-יהוה is a God of knowledges”).

They rather are two aspects of “nothing” (*Ayin*). The upper knowledge (*Da'at Elyon*) is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*), this being the aspect of the light (*Ohr*) as it is drawn from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He. [This aspect] is nothing (*Ayin*) in the very essence of its being.

In contrast, the lower knowledge (*Da'at Tachton*) is the “nothing” (*Ayin*) of the novel existence of “something” (*Yesh*) and is a radiance of the radiance, which becomes the source for the [created] something (*Yesh*). It is called only “nothing” (*Ayin*) because it is not grasped and because it is intangible and thus is unlike the [created] “something” (*Yesh*), which is in a state of the actual tangible existence of something.

He continues in the discourse [and explains] that just as Above there are two knowledges (*De'ot*), these being the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at*

³⁵⁷ See Tikkunei Zohar, beginning of Tikkun 69.

³⁵⁸ See Torah Ohr, Yitro 68a; Likkutei Torah, Re'eh 23d; Shemini Atzeret 83a, and elsewhere.

Tachton), so too, in man there likewise must be two knowledges (*De'ot*). [This is because man includes all matters that are in the chaining down of the worlds³⁵⁹ (*Seder Hishtaalshelut*),³⁶⁰ from the highest heights to the lowest depths.]³⁶¹ [That is, they must include] both the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, (the upper knowledge – *Da'at Elyon*) as well as His Lower Unity (*Yichuda Tata'ah*) (the lower knowledge – *Da'at Tachton*).

This is the matter of the union of [the Name] *HaShem*-יהו"ה with His title God-*Elohi'm*-אלהי"ם,³⁶² in which the union (*Yichud*) is in two ways, that of the Upper Unity (*Yichuda Ila'ah*)³⁶³ and that of the Lower Unity (*Yichuda Tata'ah*).³⁶⁴

This refers to the matter of inter-weaving (*Shiluv*) His title Lord-*Adona'y*-אדני"י within His Name *HaShem*-יהו"ה [יאדהדונה"י] or the inter-weaving (*Shiluv*) of His Name *HaShem*-יהו"ה within His title Lord-*Adona'y*-אדני"י [אידיהדונה"י].

When the inter-weaving (*Shiluv*) is of His title Lord-*Adona'y*-אדני"י within His Name *HaShem*-יהו"ה [יאדהדונה"י], His Name *HaShem*-יהו"ה dominates over His title Lord-*Adona'y*-

³⁵⁹ See *Sefer HaMashalim* of Rabbi Yosef Gikatilla, translated as *The Book of Allegories*, Section 1, and elsewhere.

³⁶⁰ There are some individual redactors who recall that the Rebbe added, “Similar to what our sages, of blessed memory, taught, “The feet of the animal-*Chayot* angels correspond to them all” (*Talmud Bavli*, *Chagigah* 13a; See *Tanya*, *Likkutei Amarim*, Ch. 13).

³⁶¹ See *Likkutei Torah*, *Shemini Atzeret* 89b; *Maamarei Admor HaZaken* 5565 Vol. 2, p. 935 and on; *Sefer HaMaamarim* 5626 p. 242 and on.

³⁶² See the introduction to *Imrei Binah* of the *Mittler Rebbe*, translated as *The Gateway to Understanding*.

³⁶³ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*) and on.

³⁶⁴ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, *Gate One* (*Malchut*) and on.

אדני, this being the aspect of the Upper Unity (*Yichuda Ila'ah*). When the inter-weaving is of His Name *HaShem*-יהו"ה within His title Lord-*Adona* "אדני"ג-י [אידיהגני"ה], this is the dominance of His title Lord-*Adona* "אדני"ג-י over His Name *HaShem*-יהו"ה, this being the aspect of the Lower Unity (*Yichuda Tata'ah*).

In the same way, there likewise are these two knowledges (*De'ot*) in Torah. This refers to the matter of “the bread from the earth” (*Lechem Min HaAretz*), referring to the revealed parts of the Torah (*Galya d'Torah*), and the matter of “the bread from the heavens” (*Lechem Min HaShamayim*) referring to the inner aspect of the Torah (*Pnimityut HaTorah*).

More generally, “the bread from the earth” refers to what was given to them immediately following the exodus from Egypt, whereas “the bread from the heavens” refers to the general matter of the giving of the Torah, which also includes the revealed parts of the Torah (*Galya d'Torah*), in that this too is included in the aspect of the Upper Knowledge (*Da'at Elyon*).

In other words, “the bread from the earth” is knowledge of the Lower Knowledge (*Da'at Tachton*) that relates to the matter of affecting refinements (*Birurim*) from below to Above. Through this, there is caused to be the union (*Yichud*) of *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם in a state of inter-weaving, (*Shiluv*) in which His Name *HaShem*-יהו"ה is inter-woven within His title Lord-*Adona* "אדני"ג-י [אידיהגני"ה].

In contrast, “the bread from the heavens” is the union (*Yichud*) of *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם in a state of inter-weaving in which His title Lord-*Adona* "אדני"ג-י

is woven within His Name *HaShem*-יהו"ה [יאהדונה"י], this being the aspect of the Upper Knowledge (*Da'at Elyon*).

3.

He concludes in the discourse³⁶⁵ that based on this, we can understand why Rashi [brought the statement] that the Torah should have started with the verse,³⁶⁶ “This month shall be for you etc.” This is because the verse, “In the beginning-*Bereishit*-בראשית,” and the verse, “This month-*HaChodesh*-החודש,” represent two modes of conduct from Above by which we can come to know the greatness of the Creator.

That is, there is the natural mode of conduct and there is the miraculous mode of conduct, (as it states in *Akeida*).³⁶⁷ These are similar to the two matters of the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*), and the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה and the Lower Unity of *HaShem*-יהו"ה *Yichuda Tata'ah*).

The verse, “In the beginning-*Bereishit*-בראשית etc.,” refers to the natural mode of conduct (*HaTeva*-הטבע), this being the aspect of the Lower Knowledge (*Da'at Tachton*) and the Lower Unity (*Yichuda Tata'ah*). This is the matter of the month of Tishrei, the time when the world was created to be in the conduct of the natural order (*HaTeva*-הטבע).

³⁶⁵ On p. 1,181 there.

³⁶⁶ Exodus 12:2

³⁶⁷ *Akeida*, Shaar 38 to Exodus 12:2, cited and explained in *Ohr HaTorah*, *Bereishit* 18b and on; *Sefer HaMaamarim* 5654 p. 131 and on; *Hemshech* 5666 p. 156; *Sefer HaMaamarim* 5678 p. 225; Also see *Likkutei Sichot* Vol. 17 p. 152 and on. [Also see at length in *Gevurot HaShem* of the Maharal of Prague.]

In contrast, the verse, “This month-*HaChodesh*-שִׁחֹדֶשׁ” which refers to the month of Nissan, is the matter of the conduct that transcends the natural order. This is the aspect of the Upper Knowledge (*Da’at Elyon*) and the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יְהוָה, blessed is He. This is as stated in Midrash,³⁶⁸ “When He (the Holy One, blessed is He), chose Yaakov and his descendants, (as it states,³⁶⁹ “He will choose our heritage for us, the pride of Yaakov that He loves always”), He set the beginnings of the months of redemption (in his world), this being the matter of overriding and nullifying the natural order and conduct of the world, such as in the miracles and wonders that took place in the exodus from Egypt etc.

This then, is the meaning [of Rashi’s statement] that the Torah should have started with the verse, “This month shall be for you etc.” For, since the Torah is included in the aspect of the Upper Knowledge (*Da’at Elyon*), it should have started with the verse, “This month shall be for you,” which is the matter of the Upper Knowledge (*Da’at Elyon*), as explained above.

This being so, why does it begin with the account of Creation? Because of [that which is expressed in] the verse,³⁷⁰ “The strength of His deeds He declared to His people.” “The strength of His deeds” refers to His power and dominion over the natural order (*HaTeva*-הַטֵּבַע).³⁷¹ This refers to the matter of refinements (*Birurim*) from below to Above, which is the aspect of the Lower Knowledge (*Da’at Tachton*).

³⁶⁸ Midrash Shemot Rabba 15:11

³⁶⁹ Psalms 47:5

³⁷⁰ Psalms 111:6

³⁷¹ Also see *Hemshech* 5672 *ibid.* p. 1,153.

The reason this was also written of in the Torah is because even though the refinements of the Lower Knowledge (*Da'at Tachton*) are the refinements (*Birurim*) of *HaShem*'s-יהו"ה Name of *Ba''N*-ב"ן-52 [יר"ד ה"ה ו"ו ה"ה], nonetheless, this matter also comes about through the radiance of His Name of *Ma''H*-מ"ה-45 [יר"ד ה"א ו"א ה"א]. This is why this matter is discussed in the Torah, since it is His Name of *Ma''H*-מ"ה-45 [יר"ד ה"א ו"א ה"א].

This then, is the meaning of, “All the earth belongs to the Holy One, blessed is He. He created it and gave it to whomever is upright in His eyes.” For, the matter of giving (*Netinah*-נתינה) is from *HaShem*'s-יהו"ה Name of *Ma''H*-מ"ה-45, this being the aspect of drawing down from Above to below. This is also the meaning of “to whomever is upright-*l'Asher Yashar* ישר-לאשר ישר,” as in the verse,³⁷² “[For *HaShem*-הו"ה is righteous, He loves righteousness,] their faces will behold uprightness-*Yashar* ישר.”

It can be said that this is why we read the Torah portion of Bereishit, which discusses the conduct of the world according to the natural order, at the beginning of the year. For, it is then that we begin serving *HaShem*-הו"ה, blessed is He, in the world, in affecting refinements (*Birurim*) from below to Above.

The empowerment for this comes through reading about this in the Torah. This is as explained before, that even the refinements (*Birurim*) of *HaShem*'s-יהו"ה Name of *Ba''N*-ב"ן-52 [יר"ד ה"ה ו"ו ה"ה] come through the radiance of His Name of

³⁷² Psalms 11:7

Ma" H-ה"מ-45 [י"ד ה"א וא"ו ה"א], which is the matter of the Torah.

That is, this is what grants the empowerment to affect refinements (*Birurim*) throughout the entire year, drawn forth through reading the Torah on Shabbat Bereishit, which is a general all-inclusive Shabbat. This is as in the saying of his honorable holiness, my father-in-law, the Rebbe,³⁷³ “The way that a person conducts himself on Shabbat Bereishit is drawn forth throughout the entire year.”

4.

Now, we can add to this in greater detail, that the two matters of the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*), which are the Upper Unity (*Yichuda Ila'ah*) of *HaShem-ה'יהו*, blessed is He, and His Lower Unity (*Yichuda Tata'ah*), are also present in [the verse], “In the beginning (*Bereishit-בראשית*)” itself. It is in this regard that the verse states, “In the beginning God created the heavens and the earth.”

That is, the difference between the heavens and the earth is similar to the difference between the Upper Knowledge (*Da'at Elyon*) and the Upper Unity (*Yichuda Ila'ah*), and the Lower Knowledge (*Da'at Tachton*) and the Lower Unity (*Yichuda Tata'ah*).³⁷⁴

In this itself, there is the order [of the verse], “In the beginning God created the heavens and the earth,” in which the

³⁷³ See Likkutei Sichot, Vol. 20, p. 556 in the note.

³⁷⁴ Likkutei Torah, Eikev 15b

heavens precede the earth. This is like the teaching that the Torah should have started with the verse, “This month shall be for you,” (which is the Upper Knowledge (*Da’at Elyon*) and the Upper Unity (*Yichuda Ila’ah*)). Then there is the order in the verse,³⁷⁵ “On the day that *HaShem* God-*HaShem Elohi”m*-אלהי"ם יהו"ה made earth and heaven,” in which the earth precedes the heavens. This is similar to the Torah beginning with the account of Creation, (which is the Lower Knowledge (*Da’at Tachton*) and the Lower Unity (*Yichuda Tata’ah*)).

The general explanation is that the precedence of the heavens to the earth is the order of creation as it stems from the aspect of revelations (*Giluyim*) etc., as a result of which there is a superiority to the Upper Knowledge (*Da’at Tachton*) and the Upper Unity (*Yichuda Ila’ah*). However, in regard to *HaShem*’s יהו"ה Supernal **intention** in the creation, the general matter of which, is that there should be the toil of affecting refinements (*Birurim*) specifically from below to Above, the earth precedes the heavens. From this perspective there specifically is a superiority to the toil done in the aspect of the Lower Knowledge (*Da’at Tachton*) and the Lower Unity (*Yichuda Tata’ah*).

5.

The explanation is that the beginning and primary aspect of serving *HaShem*-יהו"ה, blessed is He, is specifically in the Lower Knowledge (*Da’at Tachton*) and the Lower Unity

³⁷⁵ Genesis 2:4

(*Yichuda Tata'ah*). This is why the Torah starts with the account of creation, referring to the matter of affecting refinements (*Birurim*) from below to Above.

This toil is in the way indicated by the verse, “The strength of His deeds He declared to His people, to give them the heritage of the nations.” That is, He first gave it to them, and then took it from them and gave it to us, which is brought about through our deeds and toil in serving Him by refining the world. This is why fulfilling Torah and *mitzvot* must specifically be done in a way of manifestation within the natural order. (This is like the known story about the Alter Rebbe regarding Kiddush Levanah.)³⁷⁶

The same applies to affecting the refinement of the body and animalistic soul, which is the general reason for the soul descending into the body. That is, it did not descend to repair itself, being that the soul does not at all require repair,³⁷⁷ being that it already is repaired. This is because it is rooted in *HaShem*'s יהו"ה Name of *Ma" H-מ"ה-45* [י"ד ה"א וא"ו ה"א], (which shares the numerical value of “Man-Adam-אדם-45”)³⁷⁸ and is the aspect of the world of Repair-*Tikkun*.³⁷⁹

Rather, its descent to below is to repair the body and the animalistic soul etc. This is why serving *HaShem*-יהו"ה, blessed is He, must be in a way of “the strength of His deeds” (*Ko'ach Ma'asav*-כח מעשיו), which is the matter of action (*Ma'aseh-*

³⁷⁶ See the Sichah talk of the 19th of Kislev 5692 (Likkutei Dibburim Vol. 4, p. 752b and on); Also see Likkutei Sichot, Vol. 5, p. 80.

³⁷⁷ Tanya, Likkutei Amarim, Ch. 37 (48b), citing Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1

³⁷⁸ See Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 3

³⁷⁹ See Shaarei Teshuvah of the Mittler Rebbe, p. 80d, 141b

מעשה), and is (also) a word that indicates force (*Kefiyah*-כפיה).³⁸⁰

This [force] refers to the toil in having self-restraint (*Iktafiya*-אתכפיה) (such that even one's study of Torah must specifically be in a way that deviates from his norm, as known³⁸¹ about the superiority of one who reviews his studies a hundred and one times, being that this is beyond what he is accustomed to.)

This is the general matter of the superiority of those who serve *HaShem*-יהו"ה, blessed is He, with their bodies, in comparison to those who serve *HaShem*-יהו"ה, blessed is He, with their souls,³⁸² this being the superiority of the toil of having self-restraint (*Iktafiya*). Because this is a novelty, it therefore causes pleasure Above, as known from the analogy of the talking bird.³⁸³

This then, is why the Torah starts with "In the beginning-*Bereishit*-בראשית," being that this is the beginning and primary aspect in serving *HaShem*-יהו"ה, blessed is He. Only after this do we come to serving Him in the aspect of the Upper Knowledge (*Da'at Elyon*) and Upper Unity (*Yichuda Ila'ah*), as indicated by the verse, "This month shall be for you."

Beyond this, even after a person ascends in his service of *HaShem*-יהו"ה, blessed is He, and reaches the aspect of the Upper Knowledge (*Da'at Elyon*) and the Upper Unity (*Yichuda Ila'ah*), he nevertheless must retain an impression of the level

³⁸⁰ See Sefer HaMaamarim 5678 p. 121, p. 124 and on, p. 192; 5699 p. 191.

³⁸¹ Talmud Bavli, Chagigah 9b; Tanya, Likkutei Amarim, Ch. 15

³⁸² See *Hemshech* 5666 p. 157 and on; Sefer HaMaamarim 5698 p. 252 and on; 5708 p. 210 and on.

³⁸³ See Likkutei Torah, Bamidbar 20a and elsewhere.

of the Lower Knowledge (*Da'at Tachton*) and the Lower Unity (*Yichuda Tata'ah*).

(This is like what the Alter Rebbe explains in short and by way of hint in his introduction to Shaar HaYichud VeHaEmunah, in Chinuch Katan, in explanation of the verse,³⁸⁴ “Train a youth according to his way; even when he grows old, he will not swerve from it.” Namely, that at the time of ascending from one level to the other level, at which time a person is in a state of decline from his previous level, which is the meaning of the verse,³⁸⁵ “For though the righteous (*Tzaddik*) may fall seven times, he will rise,” and an impression remains in him of his former level.)

Now, even though the primary service of *HaShem*-יהו"ה, blessed is He, is in the aspect of the Lower Knowledge (*Da'at Tachton*) and His Lower Unity (*Yichuda Tata'ah*), nevertheless, in order that the service of Him in the state of the Lower Knowledge (*Da'at Tachton*) and Lower Unity (*Yichuda Tata'ah*) will be as it should be (such that through it one also reaches serving Him in the aspect of the Upper Knowledge (*Da'at Elyon*) and His Upper Unity (*Yichuda Ila'ah*)), there must be empowerment from the matter of the Upper Knowledge (*Da'at Elyon*) and the Upper Unity (*Yichuda Ila'ah*).³⁸⁶

This is why even though the Torah starts with [the account of creation and the verse], “In the beginning-*Bereishit*-בראשית,” the verse [nevertheless continues and] states, “the heavens and the earth,” starting with the heavens and

³⁸⁴ Proverbs 22:6

³⁸⁵ Proverbs 24:16

³⁸⁶ See Kuntres Etz HaChayim, Ch. 7-9.

mentioning the earth afterwards. This is the empowerment that stems from the aspect of the Upper Knowledge (*Da'at Elyon*) and the Upper Unity (*Yichuda Ila'ah*) (the aspect of the heavens), so that there can then be the toil of serving *HaShem*-יהו"ה, blessed is He, through affecting refinements in the aspect of the Lower Knowledge (*Da'at Tachton*) and His Lower Unity (*Yichuda Tata'ah*). (This is like the general matter of the act of creation being written in the Torah, as discussed in chapter three.)

Nonetheless,³⁸⁷ the primary service is specifically in the matter of affecting refinements (*Birurim*) in the Lower Knowledge (*Da'at Tachton*) and the Lower Unity (*Yichuda Tata'ah*) (the aspect of the earth). Through this the primary drawing forth is affected,³⁸⁸ and this is why at the conclusion of the portion it states,³⁸⁹ “These are the products (*Toldot*-תולדות) of the heavens and the earth when they were created, on the day that *HaShem* God-*HaShem Elohi*”מ-אלהי"ה made earth and heaven,” giving the earth precedence.

This likewise is the matter of “the female encompassing the male,”³⁹⁰ and “an accomplished woman is the crown of her

³⁸⁷ Also see the end of the discourse entitled “*Ko Amar HaShem HaShamayim Keese*” 5676 (*Hemshech* 5672 *ibid.* p. 1,188).

³⁸⁸ There are individual redactors who recall that the Rebbe stated: Similar to what was explained before (in the discourse entitled “*Shuvah Yisroel* – Return, Israel” of Shabbat Parshat Vayeilech, Discourse 2, Ch. 2 (Sefer HaMaamarim 5626, p. 14)) with respect to the matter of the thirteen attributes of mercy which do not return empty-handed, which are drawn forth “to the remnant of His heritage,” meaning, “to one who makes himself like a remnant,” (this being the matter of self-restraint), through which we prepare the receptacle to receive the upper revelations, and also, so that the light be drawn to the proper place and there not be derivation of vitality by the forces of externality.

³⁸⁹ Genesis 2:4

³⁹⁰ Jeremiah 31:21

husband,”³⁹¹ which will occur upon conclusion of the work,³⁹² when there will be the fulfillment of the prophecy,³⁹³ “These are the generations (*Toldot*-תולדות) of Peretz-פרץ etc.,” (in which the word “generations-*Toldot*-תולדות” is spelled filled [with both letters *Vav*-ו]),³⁹⁴ with the coming of our righteous Moshiach,³⁹⁵ “My servant Dovid will be their leader forever.”

³⁹¹ Proverbs 12:4

³⁹² There are individual redactors who recall that the Rebbe stated: At which time there will be a revelation in the earth, specifically, that transcends both the aspects of heaven and earth.

³⁹³ Ruth 4:18

³⁹⁴ Midrash Bereishit Rabba 12:6; Shemot Rabba 30:3

³⁹⁵ Ezekiel 37:25

Discourse 8

“Baruch HaShem Elo”hei Yisroel - Blessed is HaShem, the God of Israel”

Delivered on Shabbat Parshat Chayei-Sarah,
Shabbat Mevarchim Kislev, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁹⁶ “Blessed is *HaShem*-יהו"ה, the God of Israel, from the world and until the world, and let all the people say, ‘Amen!’ Halleluyah!” (This is the concluding verse of Psalm 106, the Psalm corresponding to the years of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, which will begin [to be recited] this year on his birthday.)³⁹⁷

Now, his honorable holiness, the Tzemach Tzedek, (this year being the one-hundredth anniversary of his passing), explains³⁹⁸ that there are two explanations of the words, “From the world and until the world-*Min HaOlam v'Ad HaOlam*- מן העולם ועד העולם.”

³⁹⁶ Psalms 106:48

³⁹⁷ This is as in the known custom to recite the Psalm that corresponds to the years of one's life, and this matter is also applicable after the passing. (Torat Menachem, Sefer HaMaamarim Cheshvan, p. 260, notes 50-51; Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on); Also see at length in the Sichah talk that preceded this discourse (Torat Menachem, Vol. 45, p. 169 and on).

³⁹⁸ Ohr HaTorah to Tehillim (Yahal Ohr) p. 418 (Ch. 5).

The first is according to the statement in Mishnah that,³⁹⁹ “Whenever [the prayer leaders] concluded a blessing [of the Amidah prayer] in the Holy Temple, they would end the blessing with the words, ‘from the world.’ However, once the Sadducees corrupted [the faith], saying, ‘There only is one world,’ the Sages established to say ‘from the world until the world.’” This indicates that it means, “from this world to the coming world.”

Now, as this matter is in the Sefirot “from this world,” refers to the *Sefirah* of Kingship-*Malchut*, and “until the coming world” refers to the *Sefirah* of Understanding-*Binah*,⁴⁰⁰ that is, from below to Above.

The second explanation is as stated in Zohar,⁴⁰¹ that “from the world until the world” means “from the concealed world (*Alma d’Itkasiya*) until the revealed world (*Alma d’Itgaliya*),” meaning, from the *Sefirah* of Understanding-*Binah* until the *Sefirah* of Kingship-*Malchut*, that is, from Above to below.

Now, he explains that that both are true. This is because the word “Blessed-*Baruch*-ברוך” has two aspects. The first aspect is from below to Above. This is as explained in Zohar⁴⁰² about [the word] “Blessed-*Baruch*-ברוך” at the beginning of the Amidah prayer, that it refers to the fact that Kingship-*Malchut* becomes blessed and filled with all that becomes included in her from the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) of the animal-*Chayot* angels, the fiery-*Serafim* angels,

³⁹⁹ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a

⁴⁰⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light.

⁴⁰¹ Zohar I 153b

⁴⁰² Zohar II 261a

and the cycle-*Ophanim* angels etc. This is like the growth that happens from something that has been planted, when there is blessing in it etc. The second aspect is the blessing (*Brachah*-ברכה) that is drawn from Above to below, from the aspects of the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah*.

This is as explained in the discourse entitled “*Koh Tevarchu*,”⁴⁰³ about the [Priestly Blessing,⁴⁰⁴ which begins], “May *HaShem*-יהוה bless you...” [and concludes], “and I shall bless them,” in which there is a blessing (*Brachah*-ברכה) at the beginning and a blessing (*Brachah*-ברכה) at the end,⁴⁰⁵ these being the two aspects of blessing (*Brachah*-ברכה) mentioned above, that of ascent (*Ha’ala’ah*) and that of drawing down (*Hamshachah*).

The same is so of “Blessed is [*HaShem*-יהוה, the God of Israel] from this world until the coming world.” That is, the meaning of “from this world” as it refers to Kingship-*Malchut*, and “until the coming world” as it refers to the Understanding-*Binah*, is like the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) so that there will be blessing and abundance etc. In contrast, the explanation that it is from Understanding-*Binah* until Kingship-*Malchut* refers to the blessing and drawing down from Above to below.

⁴⁰³ Likkutei Torah, Naso 27a, 28a; Maamarei Admor HaZaken 5566 Vol. 2, p. 497.

⁴⁰⁴ Numbers 6:24-27

⁴⁰⁵ In Maamarei Admor HaZaken *ibid.*, it states: “As it says in Sefer Yetzirah.”

He continues by explaining the meaning of the words, “Blessed is *HaShem*-יהו"ה, the God of Israel,” in that [the name] Israel-*Yisroel*-ישראל, [shares the same letters and] is the same matter as “a head to *Me-Li Rosh*-לי ראש-”⁴⁰⁶ in that the head (*Rosh*-ראש) is where the primary revelation of the general vitality [of the soul] is, and it then is drawn down to every limb etc. This also is explained in the discourse entitled “*v’Hinei Menorat Zahav*,”⁴⁰⁷ in explanation of the verse,⁴⁰⁸ “The soul of man is the flame of *HaShem*-יהו"ה.” That is, the soul is called a flame, in that it receives from the aspect of the oil and wick, referring to “the good oil,”⁴⁰⁹ this being the source of the Supernal Wisdom (*Chochmah Ila’ah*), [called] “the oil of sacred anointment.”⁴¹⁰

Moreover, *Yisroel*-ישראל is the aspect of Splendor-*Tiferet*,⁴¹¹ this being “the center beam (*Breyach HaTichon*) that runs through from one end to the other end,”⁴¹² from the aspect of the Ancient One-*Atik* until the aspect of Kingship-*Malchut*.

⁴⁰⁶ Shaar HaPesukim of the Arizal, Genesis (Vayishlach) 32:29; Sefer HaLikkutim of the Arizal, Genesis (Vayechi) 47:28, 48:2; Pri Etz Chayim, Shaar HaLulav, Ch. 1; Likkutei Torah, Shlach 48b and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35; Sefer HaMitzvot of the Tzemach Tzedek 15b, citing Zohar.

⁴⁰⁷ Likkutei Torah, Beha’alotcha 33b and on

⁴⁰⁸ Proverbs 20:27

⁴⁰⁹ Psalms 133:2

⁴¹⁰ Exodus 30:25, 30:31; See Likkutei Torah ibid. 30c and on.

⁴¹¹ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), Ch. 10.

⁴¹² See Exodus 26:28, 36:33; Zohar II 175b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.

This being so, it is specifically (Yisroel-ישראל) who causes the drawing down “from the world until the world etc.,” and also [causes] the ascent (*Ha’ala’ah*).⁴¹³

Now, it should be added that from the perspective of Yisroel-ישראל being “a head to Me-*Li Rosh*-לי ראש,” in that they are compared to the head, in which there is the primary revelation of the general vitality that then is drawn down to each limb, we thus find that Yisroel-ישראל are **higher** than the general matter of “from the world until the world.”

On the other hand, from the perspective that “the soul of man is the flame of *HaShem*-יהוה,” in which the soul is called a flame, which receives the oil and wick like a receptacle, we find that Yisroel-ישראל are **below** the general matter of “from the world until the world.”

It thus is in this regard that the Tzemach Tzeddek adds that Yisroel-ישראל are called *Splendor-Tiferet*, which is the intermediary between *Understanding-Binah* and *Kingship-Malchut*. (This also is the meaning of the verse,⁴¹⁴ “to the endless bounds of the world’s hills,” which refers to the bond between the “upper hill” (*Givah Ila’ah*), which is *Understanding-Binah*, and the “lower hill” (*Givah Tata’ah*), which is *Kingship-Malchut*.) Based on this, we find that Yisroel-ישראל are between the two levels of “from the world until the world.”

⁴¹³ See Torah Ohr, Vayeishev 30c and on.

⁴¹⁴ Genesis 49:26; See Biurei HaZohar, beginning of Va’era (Biurei HaZohar of the Mittler Rebbe 38c and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 189).

3.

Now, the above-mentioned explanation of the Tzemach Tzedek is explained with additional elucidation in the discourses of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, and whose birthday we are celebrating (in the end of *Hemshech Rosh HaShanah* 5669,⁴¹⁵ and also in 5678).⁴¹⁶

He brings the explanation that “from the world until the world” refers to the drawing down from the concealed world (*Alma d’Itkasiya*) to the revealed world (*Alma d’Itgaliya*), meaning, from the coming world (*Olam HaBa*) to this world (*Olam HaZeh*) (as in the explanation of the Zohar).

However, he adds that even so, the simple meaning of the verse “from the world until the world” is “from this world to the coming world.” Targum Yonatan likewise translates it as “from this world to the coming world,” as did Rashi there. (He then mediates between the two explanations, as will be explained in chapter four.)

To elucidate, in regard to this matter, we find that his honorable holiness, the Rebbe Rashab, whose soul is in Eden, specifically raises a question in the revealed parts of the Torah. For, in regard to the explanation that [it means] “from this world until the coming world,” the Tzemach Tzedek cites⁴¹⁷ the statement in Asarah Maamarot,⁴¹⁸ that “from the world until the world (*Min HaOlam v’Ad HaOlam*-מִן הָעוֹלָם וְעַד הָעוֹלָם)” [as part

⁴¹⁵ Sefer HaMaamarim 5669 p. 128

⁴¹⁶ Sefer HaMaamarim 5678 p. 128

⁴¹⁷ In the above mentioned discourse, Ch. 3.

⁴¹⁸ Asarah Maamarot, Maamar Chakor Din, Part 5, Ch. 5; Also see the Sichah talk of the 12th of Tammuz 5745 (Hitva’aduyot 5745 Vol. 4, p. 2,474 and on).

of the blessing in the Temple] was coined by King Dovid, peace be upon him, and his court of law, and that “from the world (*Min HaOlam*-מן העולם)” refers to the time of Adam, the first man, and “until the world (*Ad HaOlam*-עד העולם)” refers to the days of Moshiach.

However, in the second Holy Temple, because of the five things that were lacking in it,⁴¹⁹ at first they did not conclude [except] with the words “from the world (*Min HaOlam*-מן העולם),”⁴²⁰ but then added it back, as previously established.

Thus, the Tzemach Tzeddek writes that based in this, it seems that he explains that “from the world (*Min HaOlam*-מן העולם)” means “from this world” (*Olam HaZeh*), referring to Kingship-*Malchut*, and “until the coming world” (*Olam HaBa*) refers to Understanding-*Binah*, which is the upper *Hey*-ה of the Name *HaShem*-יהו"ה. This is why in the time of the second Holy Temple, when they lacked 5-ה things⁴²¹ from the aspect of the upper *Hey*-ה-5 of the Name *HaShem*-יהו"ה,⁴²² at first they did not conclude with the words “until the world (*Ad HaOlam*-עד העולם).”

It is about this that his honorable holiness, the Rebbe Rashab, whose soul is in Eden, writes:⁴²³ This requires greater analysis. For, in his commentary to the Mishnah and Talmud, Rashi explains that in the first Holy Temple they [only] said [up

⁴¹⁹ Talmud Bavli, Yoma 21b

⁴²⁰ [In the cited passage of Asarah Maamarot *ibid.* it states “except-*Ela*-אלא,” but that appears to be missing in the quotation in Ohr HaTorah Yahal Ohr p. 418 *ibid.*, as well as in the text of this discourse.]

⁴²¹ Talmud Bavli, Yoma 21b

⁴²² See Likkutei Torah, Drushim L'Rosh HaShanah 57c

⁴²³ Sefer HaMaamarim 5678 p. 128

to] “from the world” (*Min HaOlam*-מִן הָעוֹלָם), and that in regard to their establishing that [“until the world” (*Ad HaOlam*) be added] etc., it was established by Ezra in the time of the second Holy Temple that they say “from the world until the world” (*Min HaOlam v'Ad HaOlam*-מִן הָעוֹלָם וְעַד הָעוֹלָם).

(In other words, this is unlike the statement in Asarah Maamarot, that it already was established in the time of the first Holy Temple to recite “from the world until the world” (*Min HaOlam v'Ad HaOlam*-מִן הָעוֹלָם וְעַד הָעוֹלָם).)

Now, we should add to what the Tzemach Tzedek explains regarding the words of Asarah Maamarot, that in the second Holy Temple, when they lacked the five things that come from the aspect of the upper *Hey*-ה of the Name *HaShem*-יהו"ה, at first they would not conclude with the words “until the world” (*Ad HaOlam*-עַד הָעוֹלָם).

That is, in Likkutei Torah⁴²⁴ it is explained about [the Mishnah],⁴²⁵ “If the holiday of Rosh HaShanah falls out on Shabbat, in the Holy Temple they would blow the Shofar, but not in the province [outside the Temple].” This is because of the decree of Rabbah,⁴²⁶ which took place in the time of the second Holy Temple.

Now, since the mystery of Shofar is in Understanding-*Binah*,⁴²⁷ within which there is a drawing forth and revelation of pleasure (*Taanug*), being that the revelation of the Ancient

⁴²⁴ Likkutei Torah, Drushim L'Rosh HaShanah, 56a and on.

⁴²⁵ Mishnah Rosh HaShanah 4:1

⁴²⁶ Talmud Bavli, Rosh HaShanah 29b

⁴²⁷ Pri Etz Chayim, Shaar HaShofar, Ch. 1-2; Likkutei Torah *ibid.* p. 57a; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “Shofar-שופר.”]

One-*Atik* is in Understanding-*Binah*,⁴²⁸ therefore the sounding of the Shofar does not push off the Shabbat, since on Shabbat there is a drawing forth and revelation of pleasure (*Taanug*), in and of itself.

Nevertheless, in the times of the first Holy Temple they would blow the Shofar on Shabbat as well, since the drawing forth of pleasure (*Taanug*), brought about through the Shofar on Rosh HaShanah, is from an aspect that is separate and apart from the aspect of pleasure (*Taanug*) that illuminates on Shabbat.

It is only in the time of the second Holy Temple, in which there was a lack of the aspect of the upper *Hey-ה* of the Name *HaShem-יהוה*, which is Understanding-*Binah* (and there only was the lower *Hey-ה* of the Name) that in that time there was not such a drawing forth of the higher pleasure drawn forth through the Shofar (which as mentioned before, the revelation of the Ancient One-*Atik* is in Understanding-*Binah*).

However, this was only in “the province” [meaning, outside of the Holy Temple], whereas inside the Holy Temple they would blow the Shofar. This is because, in the Holy Temple itself, it was possible to draw forth the revelation of the pleasure (*Taanug*) even through Kingship-*Malchut* - the lower *Hey-ה* (as known about the verse “like mother, like daughter”),⁴²⁹ except that they were not capable of drawing this forth to all the borders [of the country].

⁴²⁸ See Zohar III 178b; Likkutei Torah *ibid.*; [Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 40 and the notes and citations there.

⁴²⁹ See Ezekiel 16:44; See *Ohr HaTorah*, Na”Ch p. 212; [Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 42 & 47.]

Based on this, even in the time of the second Holy Temple, at which time they lacked the 5-ה things that stem from the aspect of the upper *Hey*-ה of the Name *HaShem*-יהו"ה, they nevertheless were able to draw forth the revelation of the pleasure (*Taanug*) through Kingship-*Malchut* as well. Thus, in the Holy Temple itself, they would say “from the world until the world” (*Min HaOlam v'Ad HaOlam*-מזן העולם ועד העולם).

4.

His honorable holiness, the Rebbe Rashab, whose soul is in Eden, continued about the two explanations of the words “from the world until the world,” stating that they both are true, in that they are the two matters explained about the word “Blessed-*Baruch*-ברוך,” from below to Above and from Above to below, as in the explanation of the *Tzemach Tzedek* mentioned (in chapter one).

He adds in elucidation of the first explanation, that the word “Blessed-*Baruch*-ברוך” is from below to Above. (For, at first glance, it is not understood how the words, “Blessed is *HaShem-Baruch HaShem*-יהו"ה-ה” which is a matter that is from Above to below, can be explained about a matter that is from below to Above.)

[He explains] that this is the aspect of arousal from Above for the purpose of awakening arousal from below. That is, for there to be the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) of the arousal from below, there must be a drawing down from Above for this [to be]. [This is like what we find about the matter of the ascent from below to Above in

the ascents of Shabbat, that for this to be, there first must be the granting of empowerment from Above, this being the matter of [the words],⁴³⁰ “Come my Beloved to meet the bride.”⁴³¹

Likewise, he adds in elucidation of the second explanation, which is that the word “Blessed-*Baruch*-ברוך” is from Above to below. Namely, that after the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) in the arousal from below, there then is a drawing down from Above, from a much loftier place.

To explain this, he brings [the words of the Priestly Blessing which concludes],⁴³² “and I shall bless them-*VaAni Avarchein*-ואני אברכם,” in which the word “I-*Ani*-אני” shares the same letters as “nothing-*Ayin*-אין,”⁴³³ this being the aspect of the “nothingness” (*Ayin*-אין) of the Crown-*Keter* from where the blessing (*Brachah*-ברכה) is drawn down. [

He explains] that this lofty blessing (*Brachah*-ברכה) (from the aspect of the “nothingness” (*Ayin*-אין) of the Crown-*Keter*), is drawn down through the toil of serving *HaShem*-יהו"ה, blessed is He, by way of ascent from below to Above (after being preceded by the arousal from Above, which awakens the arousal from below).

This is why in the Priestly Blessing there is a blessing (*Brachah*-ברכה) at the beginning and a blessing (*Brachah*-ברכה) at the end. The blessing at the beginning is, “May *HaShem*-

⁴³⁰ Of the *Lecha Dodi* liturgical hymn

⁴³¹ See *Likkutei Torah*, *Zot HaBrachah* 97a

⁴³² Numbers 6:24-27

⁴³³ See *Pardes Rimonim*, *Shaar 3* (*Shaar Eem HaEin Sof Hoo HaKeter*) Ch. 1; *Etz Chayim*, *Shaar 42* (*Shaar Drushei ABY”A*), Ch. 1; *Likkutei Torah*, *Naso* 27a, 28a; *Maamarei Admor HaZaken* 5566 Vol. 2, p. 505.

יהו"ה bless you," so that there will be the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*) of the aspect of Kingship-*Malchut* with great abundance. (That is, this is arousal from Above for the purpose of awaken arousal from below.)

Now, since "their end is bound to their beginning,"⁴³⁴ therefore the ascent of Kingship-*Malchut* is to the aspect of the Crown-*Keter*, and through this there is caused to be a drawing down from the Crown-*Keter* to Kingship-*Malchut*, this being the matter of "I (*VaAni*-ואני) shall bless them."

This likewise is the explanation of the matter of "from the world until the world." That is, there first must be the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) from this world, specifically. For, as known, all ascents to Above are through an ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*), that is, through man's service of *HaShem*-יהו"ה, blessed is He, below. This causes the blessing (*Brachah*-ברכה) from Above to below, from the coming world (*Olam HaBa*) to this world (*Olam HaZeh*), this being the drawing down from the aspect of the Crown-*Keter*, as mentioned before.

Based on this, there is a further alignment between the two explanations. That is, not only are there the two matters of ascent (*Ha'ala'ah*) and drawing down (*Hamshachah*), but moreover, they are connected and related to each other. This is because the drawing down (*Hamshachah*) comes about through the ascent (*Ha'ala'ah*), and it is through being prefaced by the ascent (*Ha'ala'ah*) that a drawing down from an even loftier level is caused.

⁴³⁴ Sefer Yetzirah 1:7

5.

He then continues to elucidate the explanation of [the words], “Blessed is *HaShem*-יהו"ה, the God of Israel,” in a way that aligns the two explanations cited by the Tzemach Tzeddek (in chapter one). That is, Israel-*Yisroel*-ישראל is [the aspect of] “a head to Me-*Li Rosh*-לי ראש,” and just as the head is the seat of the general vitality, which then is drawn to each particular limb, so likewise, the primary general drawing down is in the souls of the Jewish people, and from them it is drawn forth in the world.

This likewise explains the coinage of the blessings (*Brachot*), “Our God, King of the world,” in which the word “Our God-*Elo*” *heinu*-אלהינו” means, “The God who is ours-*Elo*” *ha Shelanu*-אלו"ה שלנו,” meaning that the drawing down is in the souls of the Jewish people first, and only afterwards [does the blessing continue] “King of the world.”

He continues and explains the reason for this, namely, that the souls of the Jewish people are receptacles for the revelation. It is for this reason that the soul is called a “flame,” as in the verse,⁴³⁵ “the soul of man is the flame of *HaShem*-יהו"ה.” That is, they are like the flame that receives from the oil, the oil being the source⁴³⁶ of Wisdom-*Chochmah*, as it states,⁴³⁶ “The oil of sacred anointment (*Shemen Mishchat Kodesh*-שמן קדש).” That is, it anoints (*Moshech*-מושה) the holy (*Kodesh*-קדש) which is the aspect of Wisdom-*Chochmah*.⁴³⁷

⁴³⁵ Proverbs 20:27

⁴³⁶ Exodus 30:25, 30:31; See Likkutei Torah ibid. 30c and on.

⁴³⁷ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.]

(In other words, the oil (*Shemen*-שמן) which anoints the holy (*Kodesh*-קדש), is [itself] the aspect of the Crown-*Keter*.) It is the souls of the Jewish people who are receptacles (*Keilim*) for the light (*Ohr*). Therefore, the primary drawing forth is in the souls of the Jewish people, and through them the revelation is drawn forth in the world [at large].

Likewise, the ascent (*Ha'ala'ah*) is through the souls of the Jewish people, as it is they who refine and elevate the things of the world. This then, is the meaning of [the words], “Blessed is *HaShem*-יהוה, the God of Israel,” since everything (meaning, both the drawing down (*Hamshachah*) as well as the ascent (*Ha'ala'ah*)) is brought about through the Jewish people.

6.

The concluding words of the Psalm are, “Let all the people say ‘Amen!’ Halleluyah!” That is, this verse has an additional novelty to it in comparison to the verse at the end of Psalm 41, which states,⁴³⁸ “Blessed is *HaShem*-יהוה, the God of Israel, from the world until the world, Amen and Amen,” which does not say, “Let all the people say etc.” Rather, Targum translates it as, “Let all the righteous say Amen and Amen,” specifying the righteous *Tzaddikim*. However, this verse states “Let **all** the people say.”

Additionally, this Psalm [106] concludes with the word, “Halleluyah-הללוייה,” which also is the beginning word of the Psalm. We thus find that this Psalm states the name “*Ya”H-*

⁴³⁸ Psalms 41:14

ה"י" twice, thus hinting to the verse,⁴³⁹ "On that day it will be *Yihiyeh*-יהיה," which is twice "Ya" H-ה"י." That is, this is not as it currently is, in which there is the matter of *Yod-Hey*-ה"י" and *Vav-Hey*-ה"י" and the final *Hey*-ה (Kingship-*Malchut*) receives from the letter *Vav*-ו (*Zeir Anpin*). In contrast, about the coming future the verse states *Yod-Hey*-ה"י" twice, in that even the final *Hey*-ה will receive from the letter *Yod*-י (*Wisdom-Chochmah*), just like the first *Hey*-ה (*Understanding-Binah*).⁴⁴⁰

This likewise is the [explanation of the] matter of "from the world until the world." That is, the very same revelation in the upper world (*Understanding-Binah*) will be present in the lower world (*Kingship-Malchut*).⁴⁴¹ All this will be in an openly revealed manner, as in the teaching of our sages, of blessed memory,⁴⁴² "In this world (*Olam HaZeh*) I am not called as I am written. I am written *Yod-Hey*-ה"י" but called *Aleph-Dalet*-א"ד. However, in the coming world (*Olam HaBa*) I will be written with *Yod-Hey*-ה"י" and will be called with *Yod-Hey*-ה"י". So may it be for us, with the coming of our righteous redeemer, may he come and redeem us, speedily and in the most literal sense!

⁴³⁹ Zachariah 14:9

⁴⁴⁰ See Likkutei Torah of the Arizal to Zachariah 14:9; Likkutei Torah, Bamidbar 7d, 9d.

⁴⁴¹ Also see Sefer HaMaamarim 5678 *ibid*.

⁴⁴² Talmud Bavli, Pesachim 50a

Discourse 9

*“Vayeitzei Yaakov MiBe’er Sheva... -
Yaakov went out from Be’er Sheva...”*

Delivered on Shabbat Parshat Vayeitzei,
10th of Kislev, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁴³ [“Yaakov went out from Be’er Sheva and went to Charan.” The section concludes,⁴⁴⁴ [“If God will be with me and will protect me on this way that I am going and gives me bread to eat and clothing to wear]. And I will return in peace to my father’s house [and *HaShem*-יהוה will be a God to me] – then this stone that I have set up as a pillar will be the house of God, and whatever You will give me, tithe I shall tithe to You.”

Now, the many discussions about the precise wording in this Torah passage are well known from the Chassidic discourses of our Rebbes, our leaders, beginning with the Alter Rebbe and the Mittler Rebbe.⁴⁴⁵ Amongst them, we must understand the relationship between the matters mentioned in these verses, (“Yaakov went out from Be’er Sheva and went to Charan,” and the verse, “And I return in peace... then this stone

⁴⁴³ Genesis 28:10

⁴⁴⁴ Genesis 28:20-22

⁴⁴⁵ Torah Ohr and Torat Chayim, Vayeitzei

etc.”). For, when the verse states, “Yaakov went out from Be’er Sheva and went to Charan,” this not only is the beginning of the entire Torah portion, but is also the beginning of this particular matter, concluding with the verse, “And I return in peace... then this stone etc.” We therefore must understand the relationship between the beginning of the matter (“Yaakov went out from Be’er Sheva and went to Charan”) and the end of the matter (“And I return in peace... then this stone etc.”). We also must understand the meaning of, “This stone... will be the house of God.” For, at first glance, how can the stone be on such a lofty level as to be called “the house of God?”

The essential point of the explanation is that Yaakov-יעקב is the aspect of “the *Yod*-י [in the] heel-*Eikev*-עקב.”⁴⁴⁶ This refers to drawing down the aspect of *HaShem*’s יהו"ה Supernal Wisdom (*Chochmah Ila’ah*), which is the aspect of the *Yod*-י [of His Name] all the way down even to the aspect of the “heels.” About this the verse states, “Yaakov-יעקב went out from Be’er Sheva and went to Charan.” That is, it is the aspect of Yaakov-יעקב that affects the drawing down from the aspect of Be’er Sheva-שבוע, באר, which is a very high level,⁴⁴⁷ all the way down to the lowest level, which is Charan-חרן - “The wrath-*Charon Af*-אף הרון of the world.”⁴⁴⁸

This is also the meaning of the verse,⁴⁴⁹ “Command the salvations of Yaakov.” The [root of the] word “salvations-

⁴⁴⁶ Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim) section on Yaakov-יעקב; Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut) Ch. 2

⁴⁴⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), Gate Eight (*Binah*).

⁴⁴⁸ See Rashi to Genesis 11:32

⁴⁴⁹ Psalms 44:5

Yeshu'ot-ישועות” is “*Sha'e*” referring to the 370-ש"ע (or 375-שע"ה) Supernal Lights,⁴⁵⁰ this being the aspect of Wisdom-*Chochmah*, which is the beginning of the chaining down of the worlds (*Hishtalshelut*),⁴⁵¹ or the aspect of the Crown-*Keter* (the Ancient One-*Atik*, and the Long Patient One-*Arich*) which is higher than the chaining down of the worlds (*Hishtalshelut*).

Furthermore, the word “*Sha'ah*” means “to turn towards-*Hafanah*”⁴⁵² הפנה. That is, it refers to the original turning of *HaShem's* יהו"ה Essential Self, blessed is He, to descend and draw His light all the way down to below.

About this the verse states, “Command the salvations of Yaakov,” in which the word “command-*Tzaveih*” צוה, is of the same root as “bonding-*Tzavta*” צוותא. That is, it is Yaakov-יעקב who bonds and draws down the aspect of “salvations-*Yeshu'ot*” ישועות” below.

Thus, the ultimate intent in Yaakov-יעקב going out from Be'er Sheva-באר שבע to go to “the wrath-*Charon*” הרון of the world, is to engage in the toil of affecting refinements (*Birurim*), through which an even greater ascent is caused. This is the matter of [the verse], “This stone... will be the house of God etc.”

⁴⁵⁰ In Torah Ohr there it states “370-ש"ע Supernal Lights,” whereas in Torat Chayim there it states “375-שע"ה Supernal Lights.” In Tanya, Iggeret HaKodesh, Epistle 3 (104b) it states, “The 370-ש"ע Supernal Lights mentioned in the holy Zohar.” See Zohar I 4b; Zohar III 133b; See Ohr HaTorah, to Tehillim (Yahal Ohr) p. 352.

⁴⁵¹ Also see Ohr HaTorah, Vayeitzei 192a and on.

⁴⁵² See Genesis 4:4-5 [“*HaShem* יהו"ה turned (*VaYisha*-וישע) to Hevel... but to Kayin and his offering He did not turn (*Sha'ah*-שעה)”] and Rashi there.

2.

This may be understood by prefacing with an explanation of the verse,⁴⁵³ “I will raise the cup of salvations.” That is, the cup (*Kos*-כוס) is the aspect of the receptacle (*Kli*) to receive the drawing down of the aspect of salvations (*Yeshu’ot*-ישועות), and about this it states, “I will raise (*Esah*-אשא) the cup of salvations.” That is, for the cup (*Kos*-כוס) to be capable of receiving the aspect of salvations (*Yeshu’ot*-ישועות) there must be the matter of elevation (“I will raise-*Esah*-אשא”).

This is explained in the discourse of the Mittler Rebbe,⁴⁵⁴ (whose redemption we are celebrating) on the matter of the silver goblet (*Geviya HaKessef*-גביע הכסף).⁴⁵⁵ That is, there is a difference between the cup of salvations (*Kos Yeshu’ot*), in which there must be the matter of elevation, and the silver goblet (*Geviya HaKessef*), in which the matter of elevation is unnecessary.

To explain,⁴⁵⁶ King Dovid said, “I will raise the cup of salvations” about his aspect, which is the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*). For, since “her feet descend unto death,”⁴⁵⁷ it therefore is necessary for there to be a matter of elevation in her (“I will raise”) for her to be the aspect of a receptacle (*Kli*) to receive the aspect of salvations (“the cup of salvations”).

⁴⁵³ Psalms 116:13

⁴⁵⁴ Printed in Maamarim Yekarim, and subsequently printed in Maamarei Admor HaEmtza’ee, Mikeitz p. 279 and on (brought in Ohr HaTorah Bo, p. 341); Also see Ohr HaTorah, Miketiz 342a and on, 345a and on.

⁴⁵⁵ Genesis 44:2

⁴⁵⁶ Also see Likkutei Torah, Drushim L’Sukkot 80c

⁴⁵⁷ Proverbs 5:5

In contrast, in regard to the cup of Yosef (“the silver goblet”) the matter of elevation is unnecessary. This is because Yosef is the aspect of Foundation-*Yesod* of the world of Emanation (*Atzilut*),⁴⁵⁸ called the Upper Righteous One-*Tzaddik Elyon*-עליון-צדיק,⁴⁵⁹ through whom all bestowals are drawn down into Kingship-*Malchut*. This is as the verse states,⁴⁶⁰ “Yosef... he was the provider to all the people of the land.”

Now, the true matter of a bestower (*Mashpia*) is such that he does not descend from his level to the level of the recipient (*Mekabel*) in order to bestow beneficence to him, but he rather bestows beneficence to him as he remains in his own place and state. Thus, being that there is no matter of descent in him, it therefore is unnecessary for him to undergo elevation, being that he is elevated in and of himself. This itself is hinted in the word “goblet-*Geviya*” גביע-*Geviya*” which means “a cup that is elevated-*Kos Gavo’ah* גבוה-*Kos Gavo’ah*,” and is why Rashi explained it to specifically mean,⁴⁶¹ “a tall cup-*Kos Aroch*” כוס ארוך-*Kos Aroch*.”

Now, this can be connected to the explanation in Torah Ohr,⁴⁶² in the [section] “from the handwriting of his honorable holiness, the [Alter] Rebbe himself, whose soul is in Eden,” about the matter of the [two] Cherubim. That is, [when the

⁴⁵⁸ Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on Yosef; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 and the notes and citations there, and elsewhere.

⁴⁵⁹ See Zohar I (Vayeitzei) 153b; Torah Ohr, Terumah 80d; Likkutei Torah, Masei 90b; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).]

⁴⁶⁰ Genesis 42:6

⁴⁶¹ Rashi to Genesis 44:2

⁴⁶² Torah Ohr, Terumah 81a-b

verse states],⁴⁶³ “One Cherub from the one end,” this refers to the “end” of the limitless light of the Unlimited One, *HaShem*-ה'הוה, blessed is He, which is in *Zeir Anpin*, and [when it continues], “One Cherub from the other end,” this refers to the aspect of Kingship-*Malchut* which is the source for the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

From this we can understand the difference between the aspect of Foundation-*Yesod*, (which is the aspect of Yosef), and the aspect of Kingship-*Malchut*, (which is the aspect of Dovid). That is, in regard to the aspect of Foundation-*Yesod*, though it is the final-most level of the aspect of *Zeir Anpin*, it nevertheless is “the end” of the limitless light of the Unlimited One (*Ohr Ein Sof*) that is in *Zeir Anpin*, such that in all his levels, in his beginning, middle, and end, they all are in a state of limitlessness (*Ein Sof*). It is for this reason that it is the upper (*Elyon*) level. In contrast, since Kingship-*Malchut* is the source of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), it is the lower (*Tachton*) level.

This likewise is the difference between the silver goblet (*Geviya HaKessef*) and the cup of salvations (*Kos Yeshu'ot*). That is, the cup of salvations (*Kos Yeshu'ot*) requires elevation (“I will raise-*Esah*-אשא”) being that it is on the lower level. In contrast, this is not so of the silver goblet (*Geviya HaKessef*), which is the aspect of Foundation-*Yesod*. That is, it does not require elevation, being that, in and of itself, it already is on the upper level.

⁴⁶³ Exodus 25:19; 37:8

Moreover, in regard to the silver goblet (*Geviya HaKessef*), not only does it not require elevation, but the opposite is true, as the verse states,⁴⁶⁴ “And my goblet – the silver goblet (*Geviya HaKessef*) – place it at the mouth of the sack of the little one (*HaKatan*-הַקָּטָן),” specifically indicating that it was drawn down to below.

Now, the general difference between the raising of the cup and the silver goblet, as they are in our service of *HaShem*-יְהוָה, blessed is He, is like the difference between prayer (*Tefillah*) and Torah study. The matter of prayer is to elevate a person from below to Above, as in the verse,⁴⁶⁵ “By Dovid: To You, *HaShem*-יְהוָה, I raise (*Esah*-אֲשָׂא) my soul,” similar to the matter of “I raise (*Esah*-אֲשָׂא) the cup of salvations.” In contrast, the silver goblet (*Geviya HaKessef*) is the matter of drawing down from Above to below through Torah study.

As known,⁴⁶⁶ this is analogous to two people, one standing above and the other standing below. They can come close to each other in one of two ways. Either the lower one can ascend above or the upper one can descend below. This likewise is the difference between prayer (*Tefillah*) and Torah study.⁴⁶⁷

⁴⁶⁴ Genesis 44:2

⁴⁶⁵ Psalms 25:1

⁴⁶⁶ Likkutei Torah, Drushim L’Rosh HaShanah 55c

⁴⁶⁷ Maamarei Admor HaZaken 5563 Vol. 2, p. 668 (brought in Ohr HaTorah ibid. p. 347b).

3.

To explain the matter of raising [indicated by the verse], “I will raise the cup of salvations,” in greater detail, in addition to the two above-mentioned ways of bonding between the upper and the lower, whether by the descent of the upper to below, or by the ascent of the lower to above, there also a way in which the upper descends several rungs from his level, and the lower too must ascend from his level etc., and there then is a drawing forth from the upper to the lower.

This then, is the matter [indicated by the verse], “I will raise the cup of salvations.” That is, for there to be a drawing down from the highest aspect of “salvations” (*Yeshu'ot*-ישועות) into the aspect of Kingship-*Malchut* (the “cup-*Kos*”-כוס), it is not enough for the upper to descend several rungs from his level, but the lower must also ascend, this being the matter of raising the “cup.” Through this he will be able to receive the drawing down from the upper after he already has descended from his level.

Now, the place of bonding between the upper and the lower, as it is in the matter of [the verse], “I will raise the cup of salvations,” is in the aspect of Foundation-*Yesod*. That is, the ascent of the lower (the aspect of Kingship-*Malchut*) is to the aspect of Foundation-*Yesod*. Likewise, the descent of the upper (the aspect of “salvations-*Yeshu'ot*”-ישועות) is until the aspect of Foundation-*Yesod*. It is here (in the aspect of Foundation-*Yesod*), that the [meeting and] bond between the upper and the lower is caused. This matter is [indicated by] the

verse,⁴⁶⁸ “For everything (*Ki Kol*-כי כל)⁴⁶⁹ in the heavens and earth,” [which Targum translates as],⁴⁷⁰ “He unites the heavens and the earth.”⁴⁷¹

Based on the above, we also can understand the matter in regard to the goblet (*Geviya*-גביע) of Yosef. That is, since he is the aspect of Foundation-*Yesod*, which is the place where the upper and the lower bond, therefore the matter of elevation is unnecessary in him.

4.

Now, in regard the statement above about the difference between the cup of salvations (*Kos Yeshu'ot*) and the silver goblet (*Geviya HaKessef*), namely, that the cup of salvations (which is the aspect of Kingship-*Malchut*) is lower in level than the silver goblet (which is the aspect of Foundation-*Yesod*), which is why it must have the matter of elevation, this only is true presently in our times, in which there is the order of bestower (*Mashpia*) and recipient (*Mekabel*), male and female, in that the strength of the male is much greater than the [strength of the] female, which is why, “it is the way of a man to conquer.”⁴⁷²

⁴⁶⁸ Chronicles I 29:11

⁴⁶⁹ The numerical value of “For everything-*Ki Kol*-כי כל-80” is the same as “Foundation-*Yesod*-יסוד-80.” Additionally, the *Sefirah* of Foundation-*Yesod* is called by the term “everything-*Kol*.” See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Two (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid*.

⁴⁷⁰ Targum to Chronicles I 29:11

⁴⁷¹ Also see Zohar I 31a; Zohar II 116a; Zohar III 257a; Zohar Chadash 103b, and elsewhere.

⁴⁷² Talmud Bavli, Yevamot 65b; Also see Shaar HaYichud *ibid.*, Ch. 34.

Now, as this matter relates to our service of *HaShem*-יהו"ה, blessed is He, is that the general matter of affecting refinements (*Birurim*) is specifically done through *HaShem*'s-יהו"ה Name of *Ma''H*-מ"ה-45 [י"ר"ד ה"א וא"ו ה"א]. For, as known,⁴⁷³ His Name of *Ma''H*-מ"ה-45 affects the refinement (*Birur*) of His Name of *Ba''N*-ב"ן-52 [י"ר"ד ה"ה ו"ו ה"ה]. Moreover, even when there is a refinement brought about through *HaShem*'s-יהו"ה Name of *Ba''N*-ב"ן-52, this too is brought about through His Name of *Ma''H*-מ"ה-45,⁴⁷⁴ and this is true both of the first refinement (*Birur Rishon*), and especially of the second refinement (*Birur Sheini*).⁴⁷⁵

However, in the coming future, upon the conclusion of the refinements (*Birurim*), there then will be the ascent of the aspect of Kingship-*Malchut*, and she will not need to receive from the aspect of *Zeir Anpin*, since they then will be of equal stature. Moreover, Kingship-*Malchut* will ascend even higher than the aspect of *Zeir Anpin*, as the verse states,⁴⁷⁶ "The female will encompass the male." *HaShem*'s-יהו"ה Name of *Ba''N*-ב"ן-52 [י"ר"ד ה"ה ו"ו ה"ה] will then be even higher than His Name of *Ma''H*-מ"ה-45 [י"ר"ד ה"א וא"ו ה"א].⁴⁷⁷

This is why in the coming future, the primary aspect will specifically be the cup (*Kos*-כוס) of Dovid. This is as our sages, of blessed memory, stated,⁴⁷⁸ "In the future, the Holy One,

⁴⁷³ See Etz Chayim, Shaar 5 (Shaar TaNT" A), Ch. 1; Likkutei Torah, Bechukotai 47c, and elsewhere.

⁴⁷⁴ Also see the prior discourse of Shabbat Parshat Bereishit of this year, 5726, entitled "*Bereishit Bara Elokim* – In the beginning God created," Discourse 7, Ch. 3 (Sefer HaMaamarim 5726, p. 40).

⁴⁷⁵ See Torah Ohr, Vayechi 47d and on.

⁴⁷⁶ Jeremiah 31:21

⁴⁷⁷ See Torah Ohr, Vayechi ibid. 47d and on.

⁴⁷⁸ Talmud Bavli, Pesachim 119b

blessed is He, will prepare a feast for the righteous... After they eat and drink, Avraham will be given a cup of blessing to recite the blessing on, but will say, ‘I will not recite the blessing...’ He will give it to Yitzchak... He will give it to Yaakov... until [Yehoshua] will say to Dovid, ‘Take it and recite the blessing.’ Dovid will say, ‘I will recite the blessing, and it is fitting for me to recite the blessing, [as the verse states,⁴⁷⁹ ‘I will raise the cup of salvations and will call in the Name of *HaShem*-יהו"ה.’]” This is because, in the coming future, all the highest revelations will be drawn down into Kingship-*Malchut*.

About this our sages, of blessed memory, said in Talmud,⁴⁸⁰ that “in the coming future, the cup of Dovid will hold 221-א"כ"א *log*, as it states,⁴⁸¹ ‘My cup overflows,’ in that the numerical value of the word ‘overflows-*Revayah*-רוי"ה is 221,” this being the aspect of the Long Patient One-*Arich-ך"י"א*,⁴⁸² which then will be drawn down and revealed in the aspect of Kingship-*Malchut*.

5.

This may be better understood with additional elucidation based on the explanation in the continuation of the above-mentioned discourse entitled “*Geviya HaKesef*,” (which is still in manuscript form, and not yet published).⁴⁸³

⁴⁷⁹ Psalms 116:13

⁴⁸⁰ Talmud Bavli, Yoma 76a

⁴⁸¹ Psalms 23:5

⁴⁸² See Torah Ohr, Toldot 19a; Siddur Im Da"CH 52b

⁴⁸³ Subsequently printed in Maamarei Admor HaEmtza'ee ibid. p. 303 and on; Also see Ohr HaTorah ibid. p. 343b and on.

Namely, that presently the matter of the birthright (*Bechorah*) is connected to Reuven, but in the coming future the matter of the birthright will be given to Yosef.⁴⁸⁴ The explanation is that the difference between Reuven and Yosef is that Reuven is the firstborn of his father, whereas Yosef is the firstborn of his mother.

Therefore, presently, at which time the order is in a way of bestower (*Mashpia*) and recipient (*Mekabel*) and the male is primary, the matter of the birthright (*Bechorah*) is connected to Reuven. In contrast, in the coming future, at which time “the female will encompass the male,” the matter of the birthright (*Bechorah*) will be given to Yosef, who is the firstborn of his mother.

This is also the reason that we find that at first, [until the Tabernacle (*Mishkan*) was established], the sacrificial service (*Avodah*) was performed by the firstborn.⁴⁸⁵ Afterwards, however, it was taken away from the firstborn and given to the Priests (*Kohanim*) [because of the sin of the [golden] calf,⁴⁸⁶ which is connected to the sin of the tree of knowledge, which was caused by the matter of the waning of the moon, which was brought about due to the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*, (as explained by his honorable holiness, in the discourses of the 12th-13th of Tammuz).⁴⁸⁷

⁴⁸⁴ Also see Talmud Bavli, Bava Batra 123a; Midrash Bereishit Rabba 98d; Also see Zohar I 222b, 235b and on.

⁴⁸⁵ Mishnah Zevachim 14:4; Talmud Bavli, Zevachim 112b; Midrash Bamidbar Rabba 6:2 [Also see Rashi to Genesis 25:31].

⁴⁸⁶ Midrash Bamidbar Rabba 6:2 *ibid*.

⁴⁸⁷ In the discourse entitled “*Al Kein Yomru HaMoshlim*” 5691 (Sefer HaMaamarim 5691 p. 317 and on).

It is explained elsewhere⁴⁸⁸ that this matter is connected to the dispute of Korach and his assembly. For, without this, it would be the case that the firstborn would serve the Priests. However, to repair the crookedness of Korach and his assembly, who wanted the Levites to be the Priests, this was exchanged so that the Levites serve and are secondary to the Priests.]

The explanation is that there is a difference between the lineage of the Priests and the lineage of the firstborn. That is, the matter of Priesthood is drawn to them from the father, and it makes no difference at all whether the mother is of the Priestly caste or is an Israelite. For, if an Israelite or a Levite marries a Priest, the son goes after the father.⁴⁸⁹

In contrast, when it comes to the firstborn, it is the very opposite. That is, the sanctity of the firstborn (*Bechor*) specifically is dependent on and is drawn from the mother, meaning that he is the firstborn to his mother, as the verse states,⁴⁹⁰ “Sanctify to Me every firstborn, the first issue of every **womb** etc.”

Therefore, in our times, when the toil in serving *HaShem*-יהו"ה, blessed is He, is in the matter of affecting refinements (*Birurim*), in which His Name of *Ma''H*-מ"ה-45 [י"ד ה"ה ו"א] refines His Name of *Ba''N*-ב"ן-52 [י"ד ה"ה ו"י], since the male is primary and the female is secondary to him, therefore sacrificial service is performed by the Priests whose lineage is patrilineal.

⁴⁸⁸ Ohr HaTorah, Korach p. 726 and on; Sefer HaMaamarim 5627 p. 346

⁴⁸⁹ Mishnah Kiddushin 3:12; Talmud Bavli, Kiddushin 66b

⁴⁹⁰ Exodus 13:2

However, in the coming future,⁴⁹¹ when the refinements (*Birurim*) will have been completed, and the female will ascend, thus fulfilling the verse, “The female will encompass the male,” the sacrificial service will be done by the firstborn (*Bechorim*) whose sanctity is dependent on and drawn from the mother.

6.

However, we still must better understand this. For, even though the sanctity of the firstborn (*Bechor*) depends on and is drawn from the mother, nevertheless, in regard to inheritance, a firstborn (*Bechor*) is specifically the firstborn of the father.⁴⁹² This is as the verse states,⁴⁹³ “For he is his initial vigor, to him is the right of the firstborn” (in regard to receiving a double portion).

Furthermore, even in the coming future it will be in this way, because Torah and *mitzvot* will not be nullified in the coming future,⁴⁹⁴ “in that this Torah will not be exchanged,”⁴⁹⁵ and the Torah is replete with such verses. [For example, it states],⁴⁹⁶ “If a man shall have two wives, one beloved (like Rachel) and one despised (like Leah)... and the firstborn is the son is the despised one (such as Reuven, who was the firstborn of his father)... he cannot give the right of the firstborn to the

⁴⁹¹ Also see Likkutei Torah of the Arizal to Ezekiel.

⁴⁹² Mishnah Bechorot 8:1

⁴⁹³ Deuteronomy 21:17

⁴⁹⁴ Mishneh Torah, Hilchot Yesodei HaTorah 9:1; Hilchot Megillah 2:18

⁴⁹⁵ The 9th fundamental principle of the thirteen fundamental principles of faith, (Pirush HaMishnayot of the Rambam, introduction to Sanhedrin, Perek Chelek [Ch. 10]); Also see Mishneh Torah, Hilchot Yesodei HaTorah 9:1; Hilchot Melachim 11:3

⁴⁹⁶ Deuteronomy 21:15-16

son of the beloved one (such as Yosef, who was the firstborn of his mother) ahead of the son of the despised one, the firstborn (of his father).”

Now, this must be better understood. For, since in the coming future the female will specifically be higher, which is why the sacrificial service will return to the firstborn, in that their sanctity is dependent on the mother, this being so, why will the law be, that in regard to inheritance, the firstborn (*Bechor*) will specifically continue to depend on the father?

The explanation is that in the coming future, the matter of inheritance (*Yerushah*) will be the reward for the general service of *HaShem*-יהו"ה, blessed is He, during our times. Thus, since service of Him in our times is the matter of affecting refinements (*Birurim*) specifically through His Name of *Ma"Ha*-ה"מ-45 [י"ד ה"א ו"א ה"א] due to the superiority of the male [as in the teaching] “it is the way of the man to conquer,”⁴⁹⁷ (as mentioned above) therefore, even in the coming future, when the female will ascend, (which is why the sacrificial service will be done by the firstborn whose sanctity is specifically matrilineal), the matter of inheritance will [still] be dependent on the firstborn of the father. This is because the payment of the reward for the service of *HaShem*-יהו"ה, blessed is He, during our times, is specifically by the power of the male.

7.

Now, in regard to the matter of the ascent of the female in the coming future, in this itself there are various levels. This

⁴⁹⁷ Talmud Bavli, Yevamot 65b; Also see Shaar HaYichud ibid., Ch. 34.

may be understood with a preface explaining the teaching of our sages, of blessed memory,⁴⁹⁸ that [in the coming future], “the woman will give birth every day,” about which there are two explanations. The first explanation is that after a single marital union, she will give birth on each successive day.⁴⁹⁹ The second explanation is that she will give birth every day without any marital union at all,⁵⁰⁰ not even one marital union.

This is like the teaching of our sages, of blessed memory,⁵⁰¹ “In the future, the land of Israel will produce cakes and fine woolen garments.” That is to say, the earth will produce them in and of itself, without any plowing or sowing at all. This is because the aspect of Kingship-*Malchut* (“the earth”) will ascend to such a degree that she will not need the bestower (*Mashpia*) altogether.

Now, both explanations are true. For, as known, there will be two phases in the coming future. This being so, during the first phase the woman will give birth on each successive day after a single marital union. That is, even though the female (*Nukva*) will ascend etc., she nevertheless will still require the element of the superiority of the male, only that a single marital union will be sufficient. However, in the second phase the female (*Nukva*) will ascend even higher, such that she will not require the male altogether.

⁴⁹⁸ Talmud Bavli, Shabbat 30b

⁴⁹⁹ See Tanya, Iggeret HaKodesh, Epistle 26 (143b) and Shiurim b'Sefer HaTanya there; Likkutei Sichot Vol. 12, p. 178.

⁵⁰⁰ Maamarei Admor HaEmtza'ee ibid. p. 307; Vaayikra Vol. 2, p. 672; Biurei HaZohar of the Tzemach Tzeddek Vol. 2, p. 828.

⁵⁰¹ Talmud Bavli, Shabbat 30b ibid.

Based on this, it is understood that in the second phase of the coming future, the law will be that even regarding inheritance, the firstborn will be from the mother (rather than the father). This is because the mother will give birth by her own power, without the bestowal of the father altogether.

The explanation is that in the first phase of the coming future, the matter of inheritance will be as payment of reward for the toil during the current period. This is why the law of the firstborn regarding inheritance will be patrilineal. This is because the toil during the current period is from the power of the male, [in that] His Name of *Ma''H*-מ"ה-45 [י"ד ה"א וא"ו ה"א] refines His Name of *Ba''N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה].

However, afterwards, there will be a time (and beyond this – higher than the matter of time) that will even be higher than the matter of payment of reward for the toil during the current period. Rather, “a new Torah will come forth from Me,”⁵⁰² and then, in regard to inheritance, the firstborn will also be matrilineal, (just as the sacrificial service done by the firstborn will be matrilineal).

This likewise is the superiority of the birthright of Yosef, who was the firstborn of his mother, in comparison to the birthright of Reuven, who was the firstborn of his father. This is because in that time *HaShem*'s יהו"ה Name of *Ba''N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה] will ascend even higher than His Name of *Ma''H*-מ"ה-45 [י"ד ה"א וא"ו ה"א].

However, the superiority of Yosef is (not due to himself, but) only because he is firstborn to his mother. In other words, since in the coming future there will be an elevation of the

⁵⁰² Isaiah 54:4; Midrash Vayikra Rabba 13:3

greatness of the mother in a manner that “the female will encompass the male,” therefore there will be an increase in the greatness of Yosef, who is the firstborn of his mother, in comparison to Reuven, who is firstborn of his father.

However, in regard to the level of the tribes themselves, even though in the coming future Yosef will be on a much higher level, nonetheless, the matter of Kingship-*Malchut* will (not be with Yosef, but) specifically with the tribe of Yehudah. This is as the verse states,⁵⁰³ “My servant David will be their leader forever.”

The reason is because in the coming future there will be an elevation of the aspect of Kingship-*Malchut*, which is the aspect of Dovid,⁵⁰⁴ to a greater degree than the aspect of Foundation-*Yesod*, which is the aspect of Yosef. This refers to the elevation of *HaShem*'s-יהו"ה Name of *Ba"ן*-ב"ן-52 [י"ד ה"ה] even higher than His Name of *Ma"ח*-מ"ח-45 [י"ד ה"ה] [וא"י ה"ה].

Moreover, as explained above (in chapter four), in the coming future the cup of salvations (*Kos Yeshu'ot*) of Dovid will even be higher than the silver goblet (*Geviya HaKessef*) of Yosef. This is why it is specifically Dovid who said, “I will recite the blessing, and it is fitting for me to recite the blessing, [as the verse states,⁵⁰⁵ ‘I will raise the cup of salvations and I will call in the Name of *HaShem*-יהו"ה.”

⁵⁰³ Ezekiel 37:25

⁵⁰⁴ See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “David-דוד,” and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁵⁰⁵ Psalms 116:13

With the above in mind, we can also understand the verse, “Yaakov went out from Be’er Sheva and went to Charan,” and its relationship to the conclusion of the matter, “And I will return in peace... then this stone... will be the house of God.”

To explain, Yaakov’s general mode of serving *HaShem*-יהו"ה, blessed is He, after he went out from Be’er Sheva to go to Charan - “the wrath (*Charon Af*-חרון אף) of the world,” was through engaging in the toil of affecting refinements (*Birurim*), this being the matter of refining *HaShem*’s-יהו"ה Name of *Ba”N*-ב"ן-52 [י"ו"ד ה"ה ר"ו ה"ה] through His Name of *Ma”H*-מ"ה-45 [י"ו"ד ה"ה ו"א ה"ה].

However, upon the conclusion of the refinements (*Birurim*), there will be an elevation of His Name of *Ba”N*-ב"ן-52 to even higher than His Name of *Ma”H*-מ"ה-45. About this the verse states, “This stone (*Even HaZot*-ת"ה-זאת) ... will be the house of God.” This is because the word “stone-*Even*-אבן” indicates that the root of [the stone] is in *HaShem*’s-יהו"ה name with the numerical value of *Ba”N*-ב"ן-52 [י"ו"ד ה"ה ר"ו ה"ה] with the addition of the letter *Aleph*-א from a different name, for a reason known to the One who formed it,” (as the Alter Rebbe writes in Tanya).⁵⁰⁶

That is, the “stone-*Even*-אבן” is connected to the general matter of the toil of affecting refinements (*Birurim*), which is the matter of refining *HaShem*’s-יהו"ה Name of *Ba”N*-ב"ן-52

⁵⁰⁶ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7

[י"ד ה"א] through His Name of *Ma" H-m" 45* [י"ד ה"א ו"ו ה"ה].

About this the verse states,⁵⁰⁷ “The stone the builders despised has become the cornerstone.” In other words, during our times, when the aspect of Kingship’s-*Malchut* “feet descend unto death” to affect refinements (*Birurim*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it is “the stone the builders despised.”

However, in the coming future, upon the conclusion of the refinements (*Birurim*), she then will “become the cornerstone,” referring to the matter of the ascent of the Name of *Ba" N-b" 52* [י"ד ה"ה ו"ו ה"ה] even higher than the Name of *Ma" H-m" 45* [י"ד ה"א ו"ו ה"ה].

Now, being that in the coming future there will be an ascent of His Name of *Ba" N-b" 52* to even higher than the Name of *Ma" H-m" 45*, therefore “this stone... will be the house of God.” This is why the passage concludes, “whatever You will give me, tithe, I shall tithe (*Aser A'asrenu*-עשר אעשרנו) to You,” meaning, two tithes, referring to the two aspects of the Crown-*Keter*, these being the Long Patient One-*Arich* and the Ancient One-*Atik*,⁵⁰⁸ which in the coming future will be drawn down and revealed in the aspect of Kingship, which is why “My servant David will be their leader forever.”

⁵⁰⁷ Psalms 118:22; Also see Likkutei Torah, Zot HaBrachah 99d and on

⁵⁰⁸ Torah Ohr, Vayeitzei 22d

Discourse 10

“Padah b’Shalom Nafshi - He redeemed my soul in peace”

Delivered on the 19th of Kislev, 5726⁵⁰⁹

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

1.

The verse states,⁵¹⁰ “He redeemed my soul in peace from battles against me, for the many were with me.” The Alter Rebbe, (whose day of redemption and joy we are celebrating), wrote,⁵¹¹ “When I recited the book of Psalms, and came to the verse, ‘He redeemed my soul in peace,’ before I began saying the next verse I went out in peace, from *HaShem* of Peace-*HaShem Shalom*-יהו"ה שלום.”⁵¹² From this it is understood that the substance of this verse is related to the Alter Rebbe’s redemption.

Now, the redemption of the Alter Rebbe is the matter of spreading the wellsprings (of the teachings of Chassidus to) the outside. For, as known,⁵¹³ his prosecution and imprisonment

⁵⁰⁹ The original discourse was edited by the Rebbe and published as a pamphlet for the 19th of Kislev, 5752. In this discourse there are two finer points that were explained in the subsequent Sichah talks, and were added as an addendum for completeness. [See Sefer HaMaamarim 5726, p. 315 and on.]

⁵¹⁰ Psalms 55:19

⁵¹¹ In his holy letter, printed in his *Igrot Kodesh*, Section 38 [p. 59 in the 5773 edition (p. 232)].

⁵¹² [See Judges 6:24]

⁵¹³ Beit Rebbi Vol. 1, Ch. 16 (in the note), explained at length in *Likkutei Sichot*, Vol. 30, p. 170 and on.

below [in this word] stemmed from the give and take [of the arguments] Above about [the matter of] spreading of the secrets of the Torah [outside] in a revealed way, until it reaches every single Jew. Thus, when the ruling was finally rendered Above to disseminate the secrets of the Torah (and moreover, to do so with greater strength and fortitude than before the imprisonment) the judgement below was automatically nullified and he was set free. From this it is understood that matter of the verse, “He redeemed my soul in peace,” is related to spreading out the teachings of Chassidus.

Now, our sages, of blessed memory, stated,⁵¹⁴ “[The verse states], ‘He redeemed my soul in peace from battles against me etc.’ The Holy One, blessed is He, said, ‘Whosoever engages in [the study of] Torah, acts of lovingkindness, and prays with the congregation, I ascribe it him as if he redeemed Me and My children from amongst the nations of the world.’”

Based on this, it can be said that in addition to the relationship between spreading the teachings of Chassidus and the substance of this verse as understood literally (being that [the general principle is that] “a verse never departs from its simple meaning”)⁵¹⁵ – that is, redemption in peace, (therefore the spreading of the teachings of Chassidus) is also related to the matters of [studying] Torah, acts of lovingkindness, and praying with the congregation.

⁵¹⁴ Talmud Bavli, Brachot 8a

⁵¹⁵ Talmud Bavli, Shabbat 63a

2.

Now, the simple meaning of the verse is that [the words], “for the many were with me,” give the reason for [the first half of the verse], “He redeemed my soul in peace.” That is, there could also be a redemption could through battle, but the superiority of **this** redemption is that – “He redeemed my soul in peace.” Why did “He redeemed my soul in peace?” “Because the many were with me.” We therefore must specifically understand what redemption in peace means, and how “the many were with me” is related to it.

Now, in the teaching of our sages, of blessed memory, on this verse, “Whosoever engages in [the study of] Torah, acts of lovingkindness, and prays with the congregation etc.,” Rashi comments,⁵¹⁶ “Torah – as written,⁵¹⁷ ‘All its pathways are peace.’ Likewise, acts of lovingkindness (*Gemilut Chassadim*) also [bring] peace...” Praying with the congregation is the matter of “the many were with me,” (as Rashi explains there,⁵¹⁸ “They prayed **with** me”).

In other words, these three matters, Torah [study], acts of lovingkindness, and praying with the congregation, divide into two categories. Torah and acts of lovingkindness (*Gemilut Chassadim*) are the matter of “in peace,” whereas praying with the congregation is the matter of “the many were with me.” We therefore must understand the division of these three matters into two categories.

⁵¹⁶ [Rashi to Talmud Bavli, Brachot 8a ibid.]

⁵¹⁷ Proverbs 3:17

⁵¹⁸ [See Rashi to Talmud Bavli, Brachot 8a ibid. Also see Rashi to Psalms 55:19].

We also must understand the meaning of their words, “Whosoever engages etc.,” in which they discuss the matter of the person who engages in [the study of] Torah etc., and not the matter of Torah, acts of lovingkindness, and praying with the congregation, [as they are in and of] themselves, unlike the language normally used in various places.

For example, [the Mishnah states],⁵¹⁹ “The world stands on three things: Torah, the Temple service (*Avodah*) and acts of lovingkindness (*Gemilut Chassadim*)” (and they did not say, “Whosoever engages in Torah, the Temple service (*Avodah*), and acts of lovingkindness (*Gemilut Chassadim*) upholds the world”). However, here the language used is “Whosoever engages (*Kol HaOsek*-כל העוסק etc.)”

3.

This may be understood by prefacing with an explanation of the verse,⁵²⁰ “All your works shall thank You *HaShem*-יהוה, and Your devout ones will bless You.” Now, in regard to the word “will bless You-*Yevarchuchah*-יברכוכה,” it is explained in *Zohar*⁵²¹ that this word divides into “Thus they will bless-*Yevarchu Koh*-כה-יברכו.”⁵²² His honorable holiness, the Rebbe Rashab, whose soul is in Eden, explains (in his discourse

⁵¹⁹ Mishnah Avot 1:2

⁵²⁰ Psalms 145:10

⁵²¹ *Zohar* II 79b; *Zohar* III 146a; 267a

⁵²² [That is, the word “will bless You-*Yevarchuchah*-יברכוכה” of this verse is specifically spelled with the suffix *Koh*-כה, rather than the normal spelling “will bless You-*Yevarchucha*-יברכוך.” Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light, Gate One (Malchut)*.]

entitled “*Padah b’Shalom*” of the year 5675),⁵²³ that “Thus-Koh-כה” refers to Kingship-*Malchut*,⁵²⁴ and “Thus they will bless-*Yevarchu Koh*-כה-ברכו” refers to the revelation of the light into Kingship-*Malchut*.

Now, the verse states, “Your devout ones will bless You.” That is, this drawing down is specifically in the power of “Your devout ones (*Chassidecha*-חסידים).” The explanation is that the reason [the words] “Your devout ones will bless You” are juxtaposed to and are in continuation of [the words], “All your works shall thank You *HaShem*-יהוה,” is because the drawing down into Kingship-*Malchut* (brought about by “Your devout ones-*Chassidecha*-חסידים”) is from a very lofty place (this being the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*)), in which it does not apply for there to be any grasp whatsoever, but only “submission-*Hoda’ah*-הודאה,” [as indicated by the word], “Will thankfully submit to You-*Yoducha*-יודוך.” The drawing forth from there (in a way of “blessing-*Brachah*-ברכה”) is specifically in the power of “Your devout ones” (*Chassidecha*-חסידים).

Now, to understand the great elevation of the drawing down in a way of blessing (*Brachah*-ברכה) from a place of submission (*Hoda’ah*-הודאה), he first prefaces in the discourse with [an explanation of] the difference between blessing (*Brachah*) and praying (*Tefillah*), in that each one has an element of superiority over the other.

⁵²³ Originally printed as an independent pamphlet (Kehot 5731), and subsequently printed in *Hemshech* 5672 Vol. 2, p. 766 and on.

⁵²⁴ As explained at length in the above-mentioned *Hemshech*, Ch. 348 and on (p. 715 and on).

The explanation is that prayer (*Tefillah*) is from below to Above. That is, the one who prays is below, and he requests bestowal from Above. In contrast, a blessing (*Brachah*) is from Above to below, in that the one who blesses is above the root from where the blessing is drawn, and he draws it down from above to below.

This is why a blessing (*Brachah*) is in the form of a command. For, since the one who blesses is above the root from where the blessing is drawn, it therefore is in his power to command. This is why the blessing is specifically [found] in one who has the power to bless (such as our forefather Avraham, to whom the Holy One, blessed is He, said,⁵²⁵ “Blessings are granted to you”). [This is unlike prayer, in that every person is able to pray. Moreover, every person is **commanded** to pray.]⁵²⁶ This is because in order to bless, the one who blesses must be above the root from where the blessing is drawn.

From the above we can understand the superiority of a blessing (*Brachah*) over and above prayer (*Tefillah*). That is, when it comes to prayer (*Tefillah*), which is a **request** for a drawing down of beneficence, there is no certainty that the request will be fulfilled. In contrast, when it comes to a blessing (*Brachah*), which is by way of a command – **it is certain** that the beneficence will be drawn down,⁵²⁷ being that it is in the power of the one who blessed to issue the command.

⁵²⁵ Midrash Bamidbar Rabba 11:2 (toward the end).

⁵²⁶ [Mishneh Torah of the] Rambam, beginning of Hilchot Tefilah.

⁵²⁷ [Though] it is possible that there will be a delay in **receiving** the bestowal, because of the **one who is blessed**, in that he is not a receptacle for the blessing, and

The superiority of prayer (*Tefillah*) relative to a blessing (*Brachah*) is in the drawing down itself. That is, the drawing down brought about through prayer (*Tefillah*) is much loftier. This is because the matter of a blessing (*Brachah*) is to affect a drawing down of that which already is present in the source and thus is not novel.

In contrast, the matter of prayer (*Tefillah*) is that we request of the Holy One, blessed is He, that even if the bestowal is not present in the source, Heaven forbid, and moreover, even if it has been **decreed** upon him that he will be sick, Heaven forbid, or the like, nevertheless, there should be a drawing down of new beneficence from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*). This is why in many prayers we say, "May it be desirable." The meaning of the words "May it **be** desirable-*Yehiy Ratzon*-יהי רצון," is that there should be (*Yihiyeh*-יהיה) a **new** desire (*Ratzon*-רצון).

The reason that the drawing down of new light is specifically brought about through prayer (*Tefillah*) is because "He yearns for your handiwork."⁵²⁸ Therefore, through prayer (*Tefillah*), which is the toil [handiwork] of the one below, we reach the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*).

Based on this, we can understand the great elevation of the blessing (of "Your devout ones-*Chassidecha*-חסידים"), in

the like, but not in **the drawing forth** of the bestowal being that it stems from **the one who blesses**.

⁵²⁸ Job 14:15

that it reaches the place where there is submission (*Hoda'ah*). That is, this blessing (*Brachah*) has both elements of superiority. This is because the drawing down is from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). In other words, through this blessing (*Brachah*) a new desire (*Ratzon*) comes about – which is the element of superiority of prayer (*Tefillah*). Yet, even so, it is (not a prayer, that is, a request, but is rather) a **blessing** (*Brachah*-ברכה) by way of command.

This is similar to what it states in Talmud Yerushalmi⁵²⁹ on the verse,⁵³⁰ “You would utter a decree and it would be done,” that is, “Even if I (the Holy One, blessed is He) say thus, and you say otherwise, yours is enduring and Mine is not enduring.”

The reason that the Holy One, blessed is He, nullifies His [own] decree before the decree of a righteous *Tzaddik*, is because the righteous *Tzaddik* draws a new desire forth – this being the superiority of prayer (*Tefillah*). Moreover, the way the decree is nullified (is not by way of a request, but) by way of **the decree** of the righteous *Tzaddik* – this being the superiority of a blessing (*Brachah*), which is by way of command.

4.

He continues in the discourse [and explains] that the drawing down brought about through the blessing (*Brachah*) of

⁵²⁹ Talmud Yerushalmi, Taanit 3:10

⁵³⁰ Job 22:28

“Your devout ones” (*Chassidecha*-חסידים) is similar to the drawing down brought about through Torah. This is because through Torah a **change** and **novelty** is brought about in the world, [meaning that something new is caused that previously was not even in the root and source of the world]. Moreover, this change and novelty is (not difficult, as it is with prayer (*Tefillah*), but) is automatic.

An example of this is Rabbi Shimon Bar Yochai, who caused the rains to be drawn down by speaking [words of] Torah.⁵³¹ That is, for the rains to descend after it had been **decreed** that the rains would be withheld, this was brought about through drawing forth a new desire (*Ratzon*). Yet, even so, it was through speaking words of Torah that the drawing down came about automatically, without any labor or toil.

Now, it can be said that when the discourse states that the drawing down through the blessing (*Brachah*) of “Your devout ones” (*Chassidecha*-חסידים) is similar to the drawing down brought about through Torah, this is not just to give an example of a drawing that has both elements of superiority (that of prayer (*Tefillah*), and that of blessing (*Brachah*)), but also because through this example there is added explanation of the superiority of [the matter of], “Your devout ones will bless You.”

To elucidate, it is explained in Likkutei Torah⁵³² about the awesome miracles that were performed by some of the Tana'im and Amora'im, such as Rabbi Pinchas Ben Ya'ir who

⁵³¹ Zohar III 59b

⁵³² Likkutei Torah, Tazriya 22c and on

said,⁵³³ “River Ginai, part your waters for me,” that through their study of Torah they affected a drawing down of the revelation of the limitless light of the Unlimited One, *HaShem* יהוה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

According to this, the drawings brought about by the Torah study of all the Tana'im and Amora'im also had the two matters (the elements of superiority) mentioned above. That is, through their Torah study a change and novelty was caused in the world, [meaning, **true** novelty which was not even present in the root and source of the world],⁵³⁴ such as the splitting of the river, which is a change and novelty even in relation to the root and source of the river⁵³⁵ – this being the superiority of prayer (*Tefillah*).

However, the change was brought about (not by way of a request, but) by way of the **command** of Rabbi Pinchas Ben Ya'ir – this being the superiority of a blessing (*Brachah*), which is by way of command.

⁵³³ Talmud Bavli, Chullin 7a – [“Rabbi Pinchas ben Ya'ir was on his way to be occupied in redeeming captives when he encountered the river Ginai. He said to it: Ginai, part your waters for me and I will pass through you. [The river] said to him: You are going to perform the will of your Maker and I am going to perform the will of my Maker [to flow in my path]. About you, it is uncertain [whether you will succeed in] performing [His will] or not [succeed in] performing [His will]. He said [to the river]: If you do not part, I decree upon you that water will never flow through you. It parted for him.”]

⁵³⁴ This is as understood from what is stated in Likkutei Torah there (23a – quoted before), that the reason that they performed wonders through Torah [study] is because the revelation that is drawn forth through the Torah **transcends** the chaining down of the worlds (*Hishtalshelut*).

⁵³⁵ This is further elucidated by the argument of the river (Chullin [7a] *ibid.*), “I am going to perform the will of my Maker.” Also see Tosefot there.

Now, it can be said that the novelty in the fact that Rabbi Shimon Bar Yochai drew down the descent of the rains by speaking Torah, in comparison to the wondrous miracles done by various other Tana'im and Amora'im through their study of Torah, is that⁵³⁶ the change in the world brought about by all the [other] Tana'im and Amora'im, was through their **command** and **decree**. For example, Rabbi Pinchas Ben Ya'ir **commanded and decreed** that the river must split its waters.

In contrast, the novelty of the descent of the rain brought about by Rabbi Shimon Bar Yochai speaking words of Torah, was that even though in the Torah teaching that he expounded there was no command at all (not even by way of a hint), nonetheless, by him speaking [words of] Torah the rains were caused to descend.

Based on this, it can be said that the fact that the discourse brings the example of the descent of the rains through speaking Torah, is to hint that this is likewise so of the drawing down brought about by, "Your devout ones will bless You" (as will be explained in chapter twelve).

5.

Now, in the discourse he explains the relationship between "Thus they will bless-*Yevarchu Koh*-כה-יברכו," [referring to the drawing down into Kingship-*Malchut* (called "Thus-*Koh*-כה") from the limitless light of the Unlimited One,

⁵³⁶ For additional explanation of this – See Torat Menachem, Sefer HaMaamarim Iyar p. 272 and on. [See the discourse entitled "*Shir HaMaalot... Hinei Mah Tov*" 5722, translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 29, Ch. 5 and on.]

HaShem-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) and “Your devout ones-*Chassidecha*-חסידך,” based on the statement of Rambam⁵³⁷ about the difference between kindness (*Chessed*-חסד) and charity (*Tzedakah*-צדקה).

That is, “charity” (*Tzedakah*-צדקה) refers to that which is upright (*Yosher*-ישר) (in that the word “charity-*Tzedakah*-צדקה” is of the root “righteousness-*Tzeddek*-צדק” and “uprightness-*Yosher*-ישר”),⁵³⁸ meaning giving to each person according to what is appropriate to him. [In contrast], the word “kindness” (*Chessed*-חסד) denotes an excess of goodness, meaning to bestow beyond what is appropriate.

In the discourse, about the words of Rambam, that [the word] “charity” (*Tzedakah*-צדקה) refers to bestowal to each individual according to the measure appropriate to him, he brings the verse that states (about the *mitzvah* of *Tzedakah*),⁵³⁹ “Sufficient for his deficiency,” about which our sages, of blessed memory, stated,⁵⁴⁰ “Sufficient for his deficiency – however you are not commanded to make him wealthy.”

By contrast, kindness (*Chessed*-חסד) [which is excessive goodness, that is, to bestow goodness beyond the appropriate measure], is the bestowal of abundant beneficence [beyond just satisfying the deficiency], this being wealth.

The same is so Above, in regard to drawing down into the *Sefirah* of Kingship-*Malchut*. That is, the matter of charity

⁵³⁷ Moreh Nevuchim Part 3, Ch. 53

⁵³⁸ [See Moreh Nevuchim, Part 3, Ch. 53 *ibid.* citing Deuteronomy 32:4, “He is righteous (*Tzaddik*-צדיק) and upright (*Yashar*-ישר).”]

⁵³⁹ Deuteronomy 15:8

⁵⁴⁰ Talmud Bavli, Ketubot 67b

(*Tzedakah*) is the drawing down of revelation that is appropriate to Kingship-*Malchut*, by which her deficiency is satisfied.

[This is as known⁵⁴¹ about the matter of the verse,⁵⁴² “You (*Atah-את*) made the heavens etc.,” that the word “You-*Atah-את*” is written missing the letter *Hey-ה*. This is because the way by which Kingship-*Malchut* becomes the source through which the worlds are brought into being (“made the heavens etc.”), is through the five (*Hey-ה-5*) statures being withdrawn from her (the Crown-*Keter*, Wisdom-*Chochmah*, Understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut*) so that all that remains is the externality of Kingship-*Malchut*, this being [the aspect of] Kingship of Kingship-*Malchut d’Malchut*.)]

[In contrast], the matter of kindness (*Chessed-חסד*) is the drawing down of a revelation of light which transcends relation to Kingship-*Malchut*, that is drawn into Kingship-*Malchut*. About this our sages, of blessed memory, stated,⁵⁴³ “Who is devout (a *Chassid-חסיד*)? One who is benevolent (*Mitchessed-מתחסד*) with his Owner (*Kono-קונו*).” In Tikkunei Zohar it explains,⁵⁴⁴ “[The words] ‘with his Owner-*Eem Kono-קונו*’ mean, ‘with His nest-*Kan-קן*.” The word “his Owner-*Kono-קונו*” refers to *Zeir Anpin*, (in that the world of Emanation (*Atzilut*) is called an “acquisition-*Kinyan-קנין*,”⁵⁴⁵ and *Zeir*

⁵⁴¹ Also see Sefer HaMaamarim 5653 p. 258 and on; 5660 p. 43 and on; 5677 p. 117 and on; Kuntreisim Vol. 2, p. 296a and on; 5701 p. 149; Torat Menachem, Sefer HaMaamarim, Tammuz p. 104, and elsewhere.

⁵⁴² Nehemiah 9:6

⁵⁴³ Zohar II 114b; Zohar III 222b (Ra’aya Mehemna), 281a (Ra’aya Mehemna); Introduction to Tikkunei Zohar (1b).

⁵⁴⁴ As is also cited in Tanya, Ch. 10 (15b); See Tikkunei Zohar ibid.

⁵⁴⁵ Torah Ohr, Mishpatim 75d, (cited in *Hemshech* 5672 ibid.) and elsewhere.

Anpin is the end of the world of Emanation (*Atzilut*),⁵⁴⁶ whereas “His nest-*Kan-קן*” refers to Kingship-*Malchut*, (as stated in Pardes,⁵⁴⁷ that Kingship-*Malchut* is called a “nest-*Kan-קן*”). The matter of being “benevolent with His nest-*Kan-קן*,” is that he draws down a revelation of new light into Kingship-*Malchut*, (higher than the light that was withdrawn from her), [this being the matter of] wealth.

In the matter of the *Sefirot*, this refers to the inner aspect (*Pnimiyut*) of the Crown-*Keter*, [which is] the Ancient One-*Atik*. For, the drawing down of the external aspect (*Chitzoniyut*) of the Crown-*Keter*, [which is] the Long Patient One-*Arich*, is included in the category of “satisfying the deficiency.”⁵⁴⁸ For, since the Long Patient One-*Arich* is the root and source of the Emanated, only that it encompasses (*Makif*) them, ([and is the aspect of] the surrounding [light] (*Sovev*), it therefore is included in the category of the light (*Ohr*) that relates to worlds (Kingship-*Malchut*). Therefore, when this light is not revealed in Kingship-*Malchut*, Kingship-*Malchut* is deficient, and through it being drawn down and revealed, the deficiency is satisfied.⁵⁴⁹

In contrast, the Ancient One-*Atik* is the lowest aspect of the Emanator, the limitless light of the Unlimited One, *HaShem-יהוה*, blessed is He, that transcends relation to worlds,

⁵⁴⁶ See Torah Ohr, Terumah 81b; *Hemshech* 5666 p. 284 and on, and elsewhere.

⁵⁴⁷ Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “nest-*Kan-קן*,” cited in *Hemshech* 5672 *ibid*.

⁵⁴⁸ This is as also understood from the fact that the Crown-*Keter* is one of the five (*Hey-ה-5*) stature that are lacking from Kingship-*Malchut*, as mentioned before in the discourse.

⁵⁴⁹ Also see Torat Menachem, Sefer HaMaamarim Tammuz, p. 45.

(even higher than in a way of surrounding (*Sovev*) or encompassing (*Makif*) [them]), [this being the matter of] wealth.⁵⁵⁰

6.

He continues in the discourse [and explains] that it states in Talmud,⁵⁵¹ “Charity (*Tzedakah*) is [given] to the poor, whereas acts of lovingkindness (*Gemilut Chassadim*) are [done] both for the poor and the rich.” From this, (that is, from the fact that acts of lovingkindness (*Gemilut Chassadim*) are [done] both for the poor and the rich), it is understood that the bestowal stemming from kindness (*Chessed*-חסד) is above the level of the wealthy.

To explain, at first glance, it could seem possible to say that the bestowal of kindness (*Chessed*) to the rich, is that there is a bestowal of even greater wealth to him than the wealth he already has. However, from the fact the discourse states that the bestowal stemming from kindness (*Chessed*) is **above** the level of the wealthy, it can be said that when the bestowal that he now is bestowed is a matter that is commensurate to his stature, then since he previously was lacking the matter that they [now] are bestowing him, (even though this matter is commensurate to his stature), it is not (the true matter of) wealth.

This is why the discourse explains that “acts of lovingkindness (*Gemilut Chassadim*) are [done] for the rich,”

⁵⁵⁰ See Torat Menachem, Sefer HaMaamarim Tammuz, p. 45 *ibid*.

⁵⁵¹ Talmud Bavli, Sukkah 49b

refers to when the beneficence stemming from the kindness (*Chessed*) is beyond the level of the **wealthy**, meaning that it is of an entirely different class altogether, (and therefore, the fact that he does not [currently] have a matter that is beyond his stature, is not a lack in his wealth).

7.

Now, to explain the matter of kindness (*Chessed*) that transcends wealth, he prefaces in the discourse with an explanation of the matter of the wealth there was in the days of Shlomo, (this being the highest level of wealth). He explains that the fact that in the days of Shlomo “the moon was in a state of wholeness,”⁵⁵² is that in addition to the fact that there was a drawing down into Kingship-*Malchut* (the moon) of the five (*Hey-7-5*) statures that were lacking [in her], there also was a drawing forth into her of the revelation of the inner aspect (*Pnimityut*) of the Crown-*Keter*, [the aspect of] the Ancient One-*Atik*. Then, from the wealth of Kingship-*Malchut* (the ingathering of Israel-*Knesset Yisroel*)⁵⁵³ there was a drawing down of immense wealth to the Jewish people below as well.

The physical wealth was so great, that in the days of Shlomo silver was not considered to be of value at all.⁵⁵⁴ Likewise, the spiritual wealth was so great that it specifically

⁵⁵² See Zohar I 150a, 225b, 243a; Zohar II 85a; Zohar III 40b, 46a; Also see Midrash Shemot Rabba 15:26 – “When Shlomo came, the orb of the moon **became full.**”

⁵⁵³ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).]

⁵⁵⁴ Kings I 10:21; Chronicles II 9:20

was in the days of Shlomo that the Holy Temple was built, and the revelation present in the Holy Temple was much loftier than the previous revelation in the Tabernacle (*Mishkan*).

Moreover, the fact that the revelation present in the days of Shlomo was a much loftier revelation, is something that was present even before the Holy Temple was built. For, the fact that the Holy Temple was specifically built by Shlomo, [even though the plans for the Holy Temple were prepared by Dovid],⁵⁵⁵ is as the verse states,⁵⁵⁶ “He (Shlomo) will be a man of rest... I will bestow peace and tranquility upon Israel in his days, (and therefore), he will build a Temple for My Name etc.”

Additionally, as known, all the nations were sublimated to Shlomo [which is why there was peace and tranquility in his days]. That is, they were nullified to the revelation of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, that illuminated through him.⁵⁵⁷ The same is so in regard to the fact that they came to him from all the peoples to hear his wisdom.⁵⁵⁸ That is, the true reason that they came to him was because they were drawn to Godliness.

(This is like what the verse states⁵⁵⁹ about Moshiach,⁵⁶⁰ “All the nations will stream to him.” That is, they will all be drawn to him because they all will be drawn to Godliness.) This is because the revelation of light that illuminated then, drew all

⁵⁵⁵ As it states (Chronicles I 28:11), “Dovid then gave his son Shlomo the plans for the Hall etc.”

⁵⁵⁶ Chronicles I 22:9-10

⁵⁵⁷ As explained in the discourse entitled “*Padah b'Shalom*” 5659 (Sefer HaMaamarim 5659, p. 164); 5704 (Ch. 21 – Sefer HaMaamarim 5704, p. 111).

⁵⁵⁸ Kings I 5:14; Also see Kings I 10:24; Chronicles II 9:23

⁵⁵⁹ Isaiah 2:2

⁵⁶⁰ Who is a descendant of Shlomo, (see Pirush HaMishnayot of the Rambam to Sanhedrin, Perek Chelek [Ch. 10], 12th fundamental principle of faith).

the sparks of holiness in the nations to it, similar to a torch, which draws all the sparks to it.⁵⁶¹

Thus, being that the revelation that illuminated then was a much loftier illumination, therefore even those sparks that were in distant places⁵⁶² were drawn to the revelation that shone through Shlomo. This is as the verse states,⁵⁶³ “The queen of Sheba heard of Shlomo’s fame, that it was **for the Name HaShem-יהוה**... and she came to Yerushalayim etc.”

8.

Now, the fact that Shlomo was a man of rest, means that the refinement (*Birur*) that took place in his days was in a way of tranquility. [That is, battle was unnecessary to refine the sparks, but rather, in and of themselves, the sparks were drawn to him to be refined.]

This was primarily through the revelation that illuminated in the Holy Temple. For, the refinement brought about through the revelation that illuminated in the Tabernacle (*Mishkan*), as well as the revelation that illuminated in the Holy Ark that was in the Tabernacle (*Mishkan*), was by way of war.

In contrast, the revelation that illuminated in the Holy Temple was in a way of tranquility. This is as stated in Zohar,⁵⁶⁴ “There are two [people] who said, ‘Arise *HaShem-*

⁵⁶¹ Also see Torah Ohr, Bereishit 6a; Likkutei Torah, Bamidbar 4a; Biurei HaZohar of the Mittler Rebbe, Hosafot p. 132c, and elsewhere.

⁵⁶² Since, the fact that they were in physically distant places chains down from the fact that they were spiritually distant.

⁵⁶³ Kings I 10:1-2

⁵⁶⁴ Zohar I 148a

יהו"ה,' Moshe and Dovid. Moshe said,⁵⁶⁵ 'Arise *HaShem*-יהו"ה and let Your enemies be scattered.' Dovid said,⁵⁶⁶ 'Arise *HaShem*-יהו"ה to Your resting place.'"

Now, in the discourse⁵⁶⁷ it is explained that the reason the Tabernacle (*Mishkan*) and Holy Ark traveled in the desert, was to nullify the external husks in the desert (the snakes, serpents, and scorpions), and to refine and elevate the sparks that fell into them, and that this refinement was by way of battle.

This is like a king who goes out of his place and travels to the land of the enemy to battle against him and conquer him. This is why Moshe said, [about the travel of the Holy Ark in the desert – “When the Ark would journey, [Moshe said]], ‘Arise *HaShem*-יהו"ה and let Your enemies be scattered.’” That is, there is the presence of enemies that must be battled against.

In contrast, the refinement brought about through the revelation that illuminated in the Holy Temple was in a way of tranquility (*Menuchah*-מנוחה). That is, Shlomo remained in his place and, in and of themselves, the sparks were drawn to him. This is why Dovid said, “Arise *HaShem*-יהו"ה to Your **resting place** (*Menuchatecha*-מנוחתך).”

To further elucidate, it is explained in various places⁵⁶⁸ that the refinement that was brought about through the travel of the Ark in the desert was [also] refinement in a way of tranquility (*Menuchah*). For, the matter of tranquility explained

⁵⁶⁵ Numbers 10:35

⁵⁶⁶ Psalms 132:8

⁵⁶⁷ Also see Likkutei Torah, Bamidbar 3d and on; Biurei HaZohar [of the Mittler Rebbe, Hosafot] *ibid.* p. 132b and on, and elsewhere.

⁵⁶⁸ In the discourse entitled “*Padah b’Shalom*” 5659 (Sefer HaMaamarim 5659 p. 163); 5704 (Ch. 20 – Sefer HaMaamarim 5704, p. 108).

there, is that the refinement (*Birur*) was automatic. Thus, since the nullification of the external husks (*Kelipot*) and the refinement of the sparks that fell into them was brought about through a revelation that illuminated in the Tabernacle (*Mishkan*), and was in an automatic way, therefore, even the refinement brought about through the Holy Ark of the Tabernacle (*Mishkan*) was refinement in a way of tranquility (*Menuchah*).

However, the **true** matter of tranquility is that the one who affects the refinement (*Birur*) does not descend to the place of the one being refined, but instead remains in his own place, and through the revelation of the light (of the one affecting the refinement) which illuminates in the one being refined, he automatically is drawn to the one who affects the refinement. This kind of tranquility (*Menuchah*) took place specifically in the days of Shlomo.

[This is like what is known⁵⁶⁹ about the matter of refinement brought about through Torah, that in general, even the refinement brought about through the revealed parts of Torah is in a way of tranquility (*Menuchah*). For, since the refinement is automatic (in that through studying the Torah, [and learning] that this thing is permitted and this thing is forbidden, there is an automatic refinement. This is unlike the refinement of prayer, which comes through the Godly soul manifesting in the animalistic soul.) Therefore, even the refinement brought about through the revealed parts of Torah, is called a refinement in a way of tranquility (*Menuchah*).

⁵⁶⁹ See at length in the (first) discourse entitled “*Padah b’Shalom*” 5741, Ch. 3 and on (Torat Menachem, Sefer HaMaamarim Kislev p. 46 and on).

However, more specifically, since the refinement brought about by the revealed parts of Torah is through it descending and manifesting in physical things, it is a matter of battle, [similar to the king leaving his place to go to the place of the enemy]. Rather, the true matter of refinement in a way of tranquility, is refinement brought about through the inner aspects (*Pnimityut*) of Torah.]

9.

Now, it can be said that the difference between “Arise *HaShem*-יהו"ה” said by Moshe, and “Arise *HaShem*-יהו"ה” said by Dovid, is in two matters. [The first] is **in the manner** of the refinement. [That is, the refinement brought about through the Ark of the Tabernacle (*Mishkan*) was by way of battle. This is why the verse states, “Let your **enemies** be scattered, let **those who hate You** flee [from before You].” That is, there is the presence of an opposition (“Your enemies” and “those who hate You”) with whom battle must be waged. In contrast, the refinement that took place in the days of Shlomo, especially through the revelation of the Holy Temple, was in a way of tranquility (*Menuchah*), [as in Dovid’s words], “Arise *HaShem*-יהו"ה to Your resting place,” as explained above at length.

There then is also the refinement **itself**. That is, the reason that in the “Arise *HaShem*-יהו"ה,” of Moshe it states, “Let Your enemies **be scattered**, let those who hate You **flee**,” is because even after the refinement brought about by the travel of the Ark in the desert, the opposition of “Your enemies” and

“those who hate You” still remained, except that they were in a state of being scattered and fleeing.

The explanation is that when it comes to refinement in a way of from Above to below, the upper (the one affecting the refinement) does not manifest in the lower, and the refinement of the lower is through the revelation of a more Supernal light. Thus, the reason the lower does not stand in opposition is not because of his existence (his desire, intellect etc.), but on the contrary, it is because of the illumination within him of a revelation of light that is not commensurate to his capacities, he **becomes nullified** of his existence.⁵⁷⁰

In contrast, when the refinement is in a way that the upper (the one affecting the refinement) comes to the place of the lower (the one being refined), this proves that the lower is of significance to him, and it thus is inapplicable that through his revelation the lower becomes completely nullified.

Now, since this refinement also is in a way of from Above to below, and not by way of inner manifestation (*Hitlabshut*) (as mentioned above in chapter eight) and the nullification (*Bittul*) brought about by the revelation of this light does not cause total nullification, therefore, even after the refinement, there nevertheless still remains (in a concealed way) the existence of the opposition, (“Your enemies” and “those who hate You”), except that, even so, since the lower is of no comparison, even in relation to this revelation, in which he is of some significance, therefore, even through this

⁵⁷⁰ See at length in the discourse entitled “*Padah b'Shalom*” 5722 (Torat Menachem, Sefer HaMaamarim Kislev ibid., p. 1 and on) [translated in The Teachings of The Rebbe 5722, Vol. 1, Discourse 11].

revelation, the strength of the lower is nullified. Thus, his opposition (“Your enemies” and “those who hate You”) are in a way of being scattered and fleeing.

In contrast, this is not so of refinement in a way of tranquility (*Menuchah*). For, the fact that the upper (the one who affects the refinement) remains in his place and does not descend to the place of the lower, is because the lower is of no significance relative to him. Thus, through the revelation of this light, the nullification of the lower is total nullification (*Bittul b'Tachlit*).

Now, on a deeper level it can be said that even the refinement in a way that the one affecting the refinement remains in his place, except that he is on such a level that the one being refined is of some significance in relation to him, the nullification of the opposition is not a total nullification (*Bittul b'Tachlit*).

Based on this, we should add in explanation of this, because the discourse seems to indicate that the fact that Shlomo was a man of rest was because in his days “the moon was in its state of wholeness,” this being the matter of wealth that transcends satisfying the deficiency. This is because the **true** matter of tranquility (and peace)⁵⁷¹ is when the opposition

⁵⁷¹ It can be said that the following is the difference between tranquility (*Menuchah*-מנוחה) and peace (*Shalom*-שלום): Namely, tranquility (*Menuchah*) is that he does not have battles, (not even the “battle” of going to the place of the enemy), but nevertheless, the fact that there is a (concealed) opposition with whom he does not battle, is not a contradiction to the tranquility (*Menuchah*). In contrast, peace (*Shalom*) is that there is no opposition, (not even a concealed opposition). Based on this there is a sweetening of the verse (Chronicles I 22:9), “He will be a man of rest (*Menuchah*-מנוחה)... (and it then subsequently **adds**) **Shlomo-שלמה** will be his name, and I will bestow **peace** (*Shalom*-שלום) and quiet upon Israel in his days.” Further

is totally nullified, and for the opposition to be totally nullified, this comes about through the drawing down of the matter of wealth, [meaning] the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends relation to worlds – the Ancient One-*Atik*.

For, when it comes to light that has relation to worlds, including even His surrounding light (*Sovev*), which is the Crown-*Keter*, since this light gives room for worlds [and the word] “world-*Olam*-עולם” is a word that indicates “concealment-*He’elem*-העלם” and hiddenness⁵⁷² – therefore, the nullification of the opposition of the world through the revelation of this light, does not affect a total nullification (*Bittul b’Tachlit*). [In contrast], the reason that Shlomo was a man of rest and there was peace in his days is because in his days there was a drawing down of the aspect of the Ancient One-*Atik* – [this being the aspect of] wealth.

10.

He continues in the discourse [and explains] that the matter of kindness (*Chessed*-חסד) which even transcends wealth, [which is why acts of lovingkindness (*Gemilut Chassadim*) are also [done] for the wealthy)], refers to the revelation of the coming future, which is even loftier than the revelation in the days of Shlomo. This is because the drawing

analysis is required as to why the verse also adds “quiet-*Sheket*-שקט.” This requires further delving, but this is not the place for it.

⁵⁷² Likkutei Torah, Shlach 37d; Maamarei Admor HaEmtze’ee, Devarim Vol. 1, p. 303; Vol. 3, p. 1,059; See Likkutei Sichot, Vol. 34 p. 112, note 63.

down in the days of Shlomo was from the aspect of the Ancient One-*Atik*, (as mentioned above).

However, in the coming future there will be a drawing down from the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, which is the matter of the Unlimited One in the Unknowable Head (*Ein Sof SheB'Reisha d'Lo Ityada [RaDL" A]*), this being the **primary** matter of the Ancient One-*Atik*.

To explain based on what is stated in Zohar (in *Idra Zuta*),⁵⁷³ “This Ancient One-*Atika* is found in three heads.” Rabbi Chayim Vital (in his commentary to *Idra Zuta*)⁵⁷⁴ explains that the primary aspect of the Ancient One-*Atik* is the Unlimited One (*Ein Sof*), but because of His concealment in the three heads, the three heads also are called the Ancient One-*Atik*. Based on this, the primary aspect of the Ancient One-*Atik* is the Unlimited One who is in the Unknowable Head (*Ein Sof SheB'Reisha d'Lo Ityada [RaDL" A]*).

Now, this can be explained based on what it states in the discourse (in the continuation), about the matter of what Rabbi Chayim Vital states (in explanation of the *Idra Zuta* there), that “He is present, and becomes concealed, and becomes revealed in the three heads.” That is, the three terms “He is present-*Nimtza*-נמצא, and becomes concealed-*Mita'lem*-מתעלם, and becomes revealed-*Mitgaleh*-מתגלה,” are like the three matters of [the words], “You-*Atah*-אתה,” “He-*Hoo*-הוא,” and “*HaShem*-יהוה.”

⁵⁷³ Zohar III, Ha'azinu (288b), cited in Likkutei Torah, Drushim L'Yom HaKippurim toward the end (71c).

⁵⁷⁴ Cited in Likkutei Torah *ibid*.

The word “He is present-*Nimtza*-נמצא” is like the word “You-*Atah*-אתה,” which refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He. The words “becomes concealed-*Mita’lem*-מתעלם” and “becomes revealed-*Mitgaleh*-מתגלה,” are like the words “He-*Hoo*-הוא,” and “*HaShem*-יהוה,” which are two levels in His light (*Ohr*). The explanation of the word “He is present-*Nimtza*-נמצא,” is that He is present as He is in His Essential Self, blessed is He.

Based on this, we can explain what it states in the discourse, that the primary matter of the Ancient One-*Atik*, is the Unlimited One who is in the Unknowable Head (*Ein Sof SheB’Reisha d’Lo Ityada* [*RaDL”A*]). To add, based on the explanation in the discourse, that the matter of “He is present-*Nimtza*-נמצא,” (that the Unlimited One (*Ein Sof*) is present (*Nimtza*-נמצא) in the Unknowable Head (*Reisha d’Lo Ityada* [*RaDL”A*]), is that He is present in the Unknowable Head (*RaDL”A*) just as He is in His Essential Self, it can be explained that in the days of the Shlomo there indeed was true wealth, even though there was not [yet] the revelation of the coming future at that time. For, the novelty of the coming future is that there then will be the revelation of His Essential Self, which transcends the aspect of revelations (*Giluyim*), whereas the matter of revelations (*Giluyim*) was indeed complete in the days of Shlomo.

He explains in the discourse that through the drawing down of the inner aspect of the Ancient One-*Atik* (the Unlimited One (*Ein Sof*) that is in the Unknowable Head (*RaDL''A*)) which will take place in the coming future, this being loftier than the drawing down that took place in the days of Shlomo, there thereby will be a drawing down of the revelation even further below. This is as stated in Etz Chayim,⁵⁷⁵ that in the ascent of Kingship-*Malchut* there are seven levels. In the days of Shlomo there was the sixth level, but in the coming future there will be the seventh level.

Amongst the differences between them, is that in the sixth level, the revelation in Kingship-*Malchut* is only of the nine *Sefirot* within it, until the aspect of Foundation-*Yesod* within it, (and the revelation of Kingship of Kingship-*Malchut SheB'Malchut*⁵⁷⁶ is through it being subsumed and included within Foundation-*Yesod* within it [of Kingship-*Malchut*]). In contrast, in the seventh level, the revelation is also of Kingship of Kingship-*Malchut d'Malchut* (as she is in her place).

He continues in the discourse [and explains] that the difference between the two ascents of Kingship-*Malchut*, (the sixth ascent in the days of Shlomo, and the seventh ascent which

⁵⁷⁵ Etz Chayim, Shaar 36 (Shaar Miyut HaYare'ach), Ch. 1-2

⁵⁷⁶ When "the moon is in a state of wholeness," there is a drawing forth of the revelation also in the five lower *Sefirot* of Kingship-*Malchut*, (including Kingship of Kingship-*Malchut SheB'Malchut*). However, in the days of Shlomo, the revelation in Kingship of Kingship-*Malchut SheB'Malchut* was through it being [subsumed] and included within Foundation-*Yesod* of Kingship-*Malchut*. (*Hemshech* 5672 *ibid.* Ch. 374).

will take place in the coming future) is also in relation to the sparks that fell below.

The explanation is that [the aspect of] the Foundation-*Yesod* of the female (*Nukva*) is the bond between the recipient (Kingship-*Malchut*) and the bestower (*Zeir Anpin*), whereas Kingship of Kingship-*Malchut d'Malchut* is (generally) the power of the Actor within the acted upon (*Ko'ach HaPo'el BaNifal*). Therefore, in the days of Shlomo, when the revelation in Kingship-*Malchut* was only the level of Kingship-*Malchut* as she relates to *Zeir Anpin*, the elevation of the sparks that fell below also was only of those sparks that have relation to sensing Godly light.⁵⁷⁷

However, in the coming future when the revelation will also be of the level of Kingship-*Malchut* as she is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), up to and including the power of the Actor within the acted upon (*Ko'ach HaPo'el BaNifal*), even the sparks that became distant from Kingship-*Malchut*, which is why they have no relation (in and of themselves) to sensing Godly light, and even sparks that became distant to the point that they themselves became like evil, they too will ascend and become included within holiness.

Beyond this, even physicality itself (not just the spark within it) will be in a state of ultimate oneness with Godliness. The reason the physical will then be in a state of ultimate oneness with Godliness is not just because there then will be the revelation of the Godly power that is within it, that brings it into being from nothing to something, [this being] the revelation of

⁵⁷⁷ This is like the [analogy of the] torch that draws the sparks to it (see before in Ch. 7), which refers specifically to sparks that have not become extinguished.

the power of the Actor within the acted upon (*Ko'ach HaPoel BaNifal*), but in addition, the acted upon itself will be in a state of the ultimate oneness.

The reason for all this is because (as cited before in the discourse), there then will be a drawing forth of the inner aspect (*Pnimityut*) of the Ancient One-*Atik* (the Unlimited One (*Ein Sof*) who is present in the Unknowable Head (*RaDL" A*). Therefore, the revelation will then also be in Kingship of Kingship-*Malchut SheB' Malchut*, and beyond this, even below within this physical world, in the sparks of holiness in physical things, (even including the sparks that became distant), and even in the physical things themselves.

Now, it can be said that the reason that through the drawing down of the inner aspect (*Pnimityut*) of the Ancient One-*Atik* (the Unlimited One (*Ein Sof*) who is present in the Unknowable Head (*RaDL" A*)), there then will be a revelation of Godliness in every place, is because the inner aspect (*Pnimityut*) of the Ancient One-*Atik* is (generally) the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, and relative to the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, there is no existence outside of Him. On the contrary, it is the true reality of His existence, which is the existence of all beings that exist.⁵⁷⁸ Therefore, it is through the revelation of the inner aspect (*Pnimityut*) of the Ancient One (*Atik*) that it will be sensed in everything that its existence is Godliness.

⁵⁷⁸ Rambam [Mishneh Torah], beginning of Hilchot Yesodei HaTorah.

Based on this, it can be said that the elevation of the world that will take place through the drawing down of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, relative to the state and standing of the world in the time of Shlomo, is also in regard to those things in which there was a revelation of Godliness even in the time of Shlomo.

For, the revelation that was present during the time of Shlomo, (at which time the revelation was from the **externality** (*Chitzoniyut*) of the Ancient One-*Atik*), was like something in addition [and superimposed upon] the things in which the revelation was drawn forth. In contrast, the revelation that will come about in the coming future is that there will be a revelation in everything of its own existence itself.

12.

This then, is [the meaning of], “Your vevout ones will bless You (*Chassidecha Yevarchuchah*-יברכוכה-כה).” That is, the drawing down into Kingship-*Malchut* (“Thus they will bless-*Yevarchu Koh*-כה-כה”) drawn down by “Your devout ones (*Chassidecha*-חסידים),” is in a way of kindness (*Chessed*-חסד), this being excessive goodness. For, in addition to the fact that they draw into Kingship-*Malchut* the lights that were withdrawn from her, through the fact that her lacking is satisfied, they [also] draw down into her the matter of wealth that transcends [merely] satisfying the lacking, [this being the aspect of] the Ancient One-*Atik*. Beyond this, they also draw down a revelation that transcends the aspect of wealth, [this being] the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

He explains in the discourse that the fact that this drawing is (specifically) drawn down by “Your devout ones” (*Chassidecha*-חסידים), is because of two matters. [The first is] because of their nullification of self (*Bittul*). This is as in the teaching of the Zohar (cited in chapter five),⁵⁷⁹ “Who is a devout one (a *Chassid*-חסיד)? One who is benevolent (*Mitchassed*-מתחסד) with his Owner (*Kono*-קונו).” That is, his service is not for his own sake, that he should be in a state of adhesion to Godliness, but is rather for the sake of [He who is] On High, as explained in Tanya.⁵⁸⁰

It is because their service of *HaShem*-יהו"ה, blessed is He, is in a state of nullification of self (*Bittul*) (transcending [their own] existence), that through their service they therefore affect a drawing down from the aspect of the Essential Self of *HaShem*-יהו"ה, blessed is He, who transcends the spreading forth (of existence), [this being the aspect of] the Ancient One-*Atik*, and beyond this, the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*.

[This then, is the meaning of [the teaching] “Who is a devout one (a *Chassid*-חסיד)? One who is benevolent (*Mitchassed*-מתחסד) with his Owner (*Kono*-קונו),” about which it explains in Tikkunei Zohar, “[The words ‘with his Owner-*Eem Kono*-קונו ע"מ mean], ‘with His nest-*Kan*-קן.”

Amongst the explanations of the relationship between the two matters, is that through him acting benevolently with His Owner, in that his service is not for his own sake, but is for

⁵⁷⁹ [Zohar II 114b; Zohar III 222b (Ra'aya Mehemna), 281a (Ra'aya Mehemna); Introduction to Tikkunei Zohar (1b).]

⁵⁸⁰ Tanya, Likkutei Amarim, Ch. 10 (15b)

the sake of [He who is] On High, it therefore is in his power to do kindness (*LeHitChassed*-להתחסד) “with His nest (*Kan*-קן),” meaning that the drawing down into Kingship-*Malchut*, (“His nest-*Kan*-קן”) will be (not only in a way of charity (*Tzedakah*), which only satisfies the lacking, but) in a way of kindness (*Chessed*) – this being wealth, and that which transcends wealth.]

Another matter in the relationship between drawing down the inner aspect (*Pnimityut*) of the Ancient One-*Atik* and “Your devout ones-*Chassidecha*-חסידים,” is that the matter of “devotion-*Chassidut*-חסידות” is that the natural powers [of one’s soul] become Godly powers.⁵⁸¹ The novelty that will take place in the world in the coming future through the drawing down of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, is that “then **I will transform** the nations.”⁵⁸² [That is, the refinement that took place in the days of Shlomo was that through **the light from Above** he drew all the sparks in the nations [to him] (as explained above) whereas in the coming future they themselves will be transformed to holiness.] This is like the transformation of the natural powers [of the soul] to become Godly powers.

Now, at first glance, it seems that **the drawing down** of the inner aspect (*Pnimityut*) of the Ancient One-*Atik* is brought about through the nullification of self (*Bittul*) of “Your devout ones (*Chassidecha*-חסידים),” and the fact that through the drawing down of the inner aspect (*Pnimityut*) of the Ancient One-*Atik* there will be [the fulfillment of] “**I will transform the**

⁵⁸¹ See at length in the Sichah talk of Motza’ei Shabbat Kodesh, 21st of Kislev 5673 (Sefer HaSichot, Torat Shalom p. 185).

⁵⁸² Zephaniah 3:9

nations,” is brought about through the natural powers of “Your devout ones” becoming Godly powers.

However, we must better understand this. For, at first glance, the fact that through the drawing down of the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, there will be [the fulfillment of] “I will transform the nations,” is not something in addition to the revelation, but is rather included in the revelation itself.

For, since the true reality of His existence is the existence of all beings that exist, therefore, through the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, there is the sense in everything [that exists] that its existence is Godliness (as explained above in chapter eleven). Thus, since it is through the nullification of self (*Bittul*) of “Your devout ones” that the revelation is drawn down, why is it necessary that there also be the transformation of their powers?

It can therefore be said that the transformation of their natural powers is also for the sake of **drawing down** the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

The explanation is that since the true reality of His existence is itself the true reality of the existence of all beings in existence, therefore, when there is an existence (in man) that is not Godliness, it is a contradiction to the revelation and drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, (the inner aspect (*Pnimityut*) of the Ancient One-*Atik*).

However, through one’s natural powers becoming Godly powers, (about which it can be said, that the fact that

through it being sensed in him (at least in a concealed way) that the true reality of **His** existence, blessed is He, is itself the true reality of his own existence), this is the drawing down of the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

Based on this, we can explain the emphasis of the verse, “and Your devout ones will bless You,” that the drawing down brought about through “Your devout ones” is not by way of prayer (*Tefillah*) but by way of blessing (*Brachah*). This is because prayer (*Tefillah*) is the supplication of **the person**, that they should bestow to him **from Above**, in which there is the sense that the person who prays is not Godliness. In contrast, in the blessing (*Brachah*), which is by way of command, it is in his power to command the Godliness in himself.

Now, it can be said that the fact that Rabbi Shimon Bar Yochai caused the descent of the rains not by way of command, but by speaking [words of] Torah, is because the matter of a command is specifically relevant when the one who commands is a separate existence from the one who is commanded.

From this it is understood that the effect of the revelation brought about through the command of the righteous *Tzaddikim* (such as Rabbi Pinchas Ben Ya’ir who commanded the river to split its waters) is that even though the desire of the righteous *Tzaddikim* is the desire of the Holy One, blessed is He, and yet they nevertheless needed **to command** for matters to be according to their will, is because (they sense) the world as being a separate existence unto itself.

Based on this, it can be said that through Rabbi Shimon Bar Yochai speaking a teaching from the inner aspect

(*Pnimiyut*) of the Torah, he drew down a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited, One, *HaShem*-יהו"ה, blessed is He, that the true reality of His existence is [itself] the existence of all beings in existence. It therefore was through him speaking the teaching that the rains descended in and of themselves, without a command.

The same is so of the drawing down brought about through the blessing (*Brachah*) of “Your devout ones will bless You.” That is, they do not need to command that there be a drawing down (as discussed above in chapter four). This is because the blessing (*Brachah*) of “Your devout ones will bless You (*Yevarchuchah*-יברכוכה-),” (“Thus they will bless-*Yevarchu Koh*-כה-”), is [itself] the drawing down of **the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*** into Kingship-*Malchut*, and on this level a command does not apply.

13.

This then, is the meaning of “He redeemed my soul in peace,” in which [the verse] specifies “in peace-*B'Shalom*-בשלוֹם.” In other words, the redemption is in a way of ultimate peace (*Shalom*) and wholeness, such that no opposition remains at all. This is unlike what took place with the traveling of the Ark with Moshe, about which the verse states, “Arise *HaShem*-יהו"ה and let Your enemies be scattered, let those who hate You flee from before You,” in which the refinement (*Birur*) is by way of battle, and the existence of enemies and haters remains, except that they scatter and flee.

Moreover, it also is not as it was during in days of Shlomo, in which even though the refinement was automatic, nevertheless, there only was the refinement of those sparks that had some element of light in them. Rather, even those sparks that became darkened will become included in holiness, and beyond this, even the created [being], the “acted upon” himself, (and not just the power of the Actor within him) will be in a state of ultimate oneness, just as it will be in the coming future.⁵⁸³

This then, is the meaning of the continuation of the verse, “for the many were with me.” That is, even the aspect of the “many-*Rabim*-רבים,” referring to those who are found in the “public domain [of multiplicity]-*Reshut HaRabim*-רשות הרבים,” as in the teaching of our sages, of blessed memory,⁵⁸⁴ on the verse,⁵⁸⁵ “Let us make-*Na’aseh*-נעשה [man],” in the plural, in which “[the Holy One, blessed is He, told Moshe], ‘Write it, and let whoever wishes to err, err,’” “were with me,” and united in the ultimate oneness.

This is why “the many were with me” provides the reason for the redemption in peace. For, redemption in peace is specifically through the fact that even the aspect of “the many-*Rabim*-רבים,” not just the sparks of holiness, but also those who are in the state of “multiplicity-*Rabim*-רבים,” “were with me.” This is like what our sages, of blessed memory, taught,⁵⁸⁶ “Even the people of Avshalom prayed for Dovid.”

⁵⁸³ Regarding all this, see the preceding chapters 8, 9 and 11.

⁵⁸⁴ Midrash Bereishit Rabba 8:8

⁵⁸⁵ Genesis 1:26

⁵⁸⁶ Talmud Yerushalmi, Sotah 1:8

Now,⁵⁸⁷ this redemption is brought about through serving *HaShem*-יהו"ה, blessed is He, through the study of Torah, acts of lovingkindness (*Gemilut Chassadim*) and praying with the congregation. The matter of engaging in Torah study refers to the inner aspects (*Pnimiyut*) of the Torah, which is the aspect of the Tree of Life (unlike the revealed parts of Torah, which were manifest in the tree of the knowledge of good and evil).⁵⁸⁸

In other words, the refinement (*Birur*) brought about through the inner aspects (*Pnimiyut*) of Torah is not at all by way of battle (not even like the king leaving his place to go to the place of the enemy).⁵⁸⁹ Therefore, redemption in peace is caused through this, in that the existence of the enemy is caused to be nullified.

The same is so of acts of lovingkindness, in that acts of lovingkindness (*Gemilut Chassadim*) cause a drawing down of the inner aspect (*Pnimiyut*) of the Crown-*Keter*, all the way to the aspect of Kingship of Kingship-*Malchut d'Malchut*, as explained above.

The same is so of praying with the congregation. This is because the prayers of the congregation are like the prayers of the ten days of repentance. This is as our sages, of blessed memory, taught⁵⁹⁰ about the verse,⁵⁹¹ "Seek *HaShem*-יהו"ה

⁵⁸⁷ Also see the discourse entitled "*Padah b'Shalom*" 5675 (*Hemshech* 5672 Vol. 2 p. 775).

⁵⁸⁸ See at length in Tanya, Iggeret HaKodesh, Epistle 26.

⁵⁸⁹ As discussed before in chapter eight. Beyond this, also see before in chapter twelve regarding the matter of the descent of the rains through speaking a teaching of the inner aspects (*Pnimiyut*) of the Torah, in which it is not necessary to [even] issue a command.

⁵⁹⁰ Talmud Bavli, Rosh HaShanah 18a

⁵⁹¹ Isaiah 55:6

when He is to be found,” that, “Here it is referring to a solitary individual, and there it is referring to the congregation,” and the prayers of the congregation affect a drawing down of the inner aspect (*Pnimityut*) of the Crown-*Keter*.

With the above in mind, we can understand the relationship between [the verse] “He redeemed my soul in peace etc.,” and the redemption of the Alter Rebbe, the substance of which is spreading the wellsprings [of the teachings of Chassidus] to the outside. For, the matter of spreading the wellsprings to the outside is that even in the aspect of Kingship of Kingship-*Malchut d’Malchut*, as it is in the aspect of “the outside,” there will be a drawing down of the wellsprings, not just the living waters that are drawn from the wellsprings, but the wellsprings themselves, that is, the drawing down of the inner aspect (*Pnimityut*) of the Crown-*Keter* (“the wellsprings”) to the aspect of Kingship of Kingship-*Malchut SheB’Malchut* etc., (“the outside”).

This then, is why through spreading of the wellsprings [of the teachings of Chassidus] to the outside “the Master, King Moshiach, comes,” (as in the well-known letter of the Baal Shem Tov, whose soul is in Eden).⁵⁹² For, the spreading of the wellsprings is the matter of drawing down the inner aspect (*Pnimityut*) of the Crown-*Keter* to the aspect of Kingship of Kingship-*Malchut SheB’Malchut*, as explained above.

This is like one who engages in Torah study, acts of lovingkindness (*Gemilut Chassadim*) and prays with the congregation, by which “He redeems Me and My children from

⁵⁹² Also printed at the beginning of *Keter Shem Tov*, [and translated at the beginning of *The Way of The Baal Shem Tov*, a translation of Tzava’at HaRivash].

amongst the nations.” Through this there then will be [the fulfillment of the prophecy],⁵⁹³ “I shall remove the spirit of impurity from the earth,” and, “*HaShem*-יהו"ה will be King over all the earth; on that day *HaShem*-יהו"ה will be One and His Name One.”

⁵⁹³ Zachariah 13:2

Discourse 11

“*Lehavin Inyan Neirot Chanukah - To understand the matter of the Chanukah lights*”

Delivered on Shabbat Parshat Vayeishev,
Erev Chanukah, 5726⁵⁹⁴
By the grace of *HaShem*, blessed is He,

1.

To understand the matter of the Chanukah lights, in that although the Chanukah lights were established because of the miracle that happened with the lights [of the Candelabrum] in the Holy Temple, and “everything that the sages instituted, they instituted to be similar to the laws of the Torah,”⁵⁹⁵ nonetheless, in several ways [the laws of the Chanukah lights] differ⁵⁹⁶ – that is, the Candelabrum (*Menorah*) in the Holy Temple had seven lamps, whereas the Chanukah lights have eight [lamps].

[They also differ] in where they are placed⁵⁹⁷ – in that the Candelabrum (*Menorah*) was placed within (the sanctuary

⁵⁹⁴ The original discourse was edited by the Rebbe and published as a pamphlet for Chanukah, 5752. This discourse includes a portion of the discourse of Shabbat Parshat Mikeitz which was said in continuation to this discourse.

⁵⁹⁵ Talmud Bavli, Pesachim 30b

⁵⁹⁶ This is as pointed out in the discourse entitled “*Ner Chanukah*” 5679 (Sefer HaMaamarim 5679 p. 148); Discourse entitled “*v’Atah b’Rachamecha HaRabim*” 5698 (Sefer HaMaamarim 5698 p. 171); Also see the discourse entitled “*Tanu Rabbanan Mitzvat Ner Chanukah*” 5738 (Torat Menachem, Kislev p. 162), and the citations there.

⁵⁹⁷ As is pointed out in the aforementioned discourse of the year 5679 (Sefer HaMaamarim [5679] *ibid.* p. 143), and 5698 *ibid.*

(*Kodesh*)⁵⁹⁸ to the south (the right), whereas with the Chanukah lights it is a *mitzvah* to place them outside,⁵⁹⁹ to the left.⁶⁰⁰

[They also differ] in the time of their kindling⁶⁰¹ – in that the lamps of the Holy Temple were kindled at *Plag HaMinchah* [the midpoint of the afternoon], which is (an hour and a quarter)⁶⁰² before the setting of the sun, whereas the *mitzvah* is to kindle the Chanukah lights at sunset.⁶⁰³

His honorable holiness, my father-in-law, the Rebbe, (in *Hemshech* “*Padah b’Shalom*” 5704)⁶⁰⁴ adds another matter that is unique to the *mitzvah* of placing the Chanukah lights outside. That is, we find no other *mitzvah* (except for the Red Heifer – *Parah Adumah*)⁶⁰⁵ that must specifically be done outside (in the public domain – *Reshut HaRabim*).⁶⁰⁶ In the continuum discourse [*Hemshech*] he explains that the simple reason for

⁵⁹⁸ Mishneh Torah of the Rambam, Hilchot Beit HaBechirah 1:6. That is, in addition to the fact that it was inside the Holy Temple, (and not on the outside) – within the Holy Temple itself it was “within the Sanctuary (*Kodesh*).”

⁵⁹⁹ Talmud Bavli, Shabbat 21b; Mishneh Torah of the Rambam, Hilchot Chanukah 4:7; Tur and Shulchan Aruch, Orach Chayim, Hilchot Chanukah 671:5.

⁶⁰⁰ Talmud Bavli, Shabbat 21a; Mishneh Torah of the Rambam *ibid.*; Tur and Shulchan Aruch *ibid.* 671:7.

⁶⁰¹ As pointed out in various discourses – cited in the discourse “*Mitzvatah MisheTishka HaChamah*” 5738 (Torat Menachem, Kislev, p. 169 note 2).

⁶⁰² See Torat Menchem, Sefer HaMaamarim Kislev p. 162, note 11.

⁶⁰³ Talmud Bavli, Shabbat 21b; Mishneh Torah of the Rambaam *ibid.* [Hilchot Chanukah], 4:5; Tur and Shulchan Aruch *ibid.* 671:1.

⁶⁰⁴ In the discourse entitled “*Tanu Rabbanan Mitzvat Ner Chanukah*” 5704, (Sefer HaMaamarim 5704 p. 82).

⁶⁰⁵ Numbers 19:3 and Rashi there; Talmud Bavli, Yoma 68a

⁶⁰⁶ As stated in Sefer HaMaamarim 5704 *ibid.*, (and as also stated in various other discourses, as will be cited in Ch. 2). This is as per the view of Tosefot entitled “*Mitzvah l’Hanichah*” (Shabbat 21b), and is also the Halachic ruling – See Tur and Shulchan Aruch *ibid.* [Orach Chayim, Hilchot Chanukah 671:5].

placing the Chanukah lamp outside is for the sake of publicizing the miracle (*Pirsumei Nissa*).⁶⁰⁷

However, at first glance this explanation is not sufficient. This is because the miracle of Purim also is publicized. This is done through having a feast of gladness and by sending delicacies [to each other] and giving gifts to the poor.⁶⁰⁸ However, this is not done in the public domain (*Reshut HaRabim*).

2.

The essential point of the explanation (as explained in the teachings of Chassidus)⁶⁰⁹ is that the Chanukah lights is the matter of illuminating the darkness. For, through the battle of the Greeks “to cause them to forget Your Torah, and violate the decrees of Your will,”⁶¹⁰ [especially once they entered the Sanctuary and defiled all the oils in the Sanctuary],⁶¹¹ a dominance of the darkness of the side opposite holiness was caused. Thus, when the Kingdom of the House of the Hasmonaeans overpowered and defeated the Greeks, they established that the Chanukah lights should be kindled in order to illuminate the darkness.

This is why the time of their kindling is at sunset, being that the Chanukah lights are the matter of illuminating the

⁶⁰⁷ Rashi entitled “*MiBachutz*” to Talmud Bavli, Shabbat [21b] *ibid*.

⁶⁰⁸ [Esther 9:22]

⁶⁰⁹ See at length in Sefer HaMaamarim 5679 *ibid*. p. 148; 5698 p. 172; Also see Torat Menachem, Sefer HaMaamarim Kislev p. 163 and on; p. 169 and on.

⁶¹⁰ The liturgy of the thanksgiving prayer “*Al HaNissim*” of Chanukah.

⁶¹¹ Talmud Bavli, Shabbat 21b

darkness. Moreover, they are set outside (in the public domain – *Reshut HaRabim*),⁶¹² and on the left, which also is to illuminate the darkness of the public domain (*Reshut HaRabim*), “the mountains of divisiveness” (*Turei d’Pruda*), the vitality of which is derived from the left line and mode.

This is also why there are eight Chanukah lights. This is because the fact that the Chanukah lights illuminate the darkness (including the darkness of the public domain – *Reshut HaRabim*) is because the light of the Chanukah lamps transcends the chaining down of the worlds (*Hishtalshelut*). This is why there are eight lights, in that the number eight indicates that which transcends the chaining down of the worlds (*Hishtalshelut*).⁶¹³

The same is so of the holiday of Chanukah, in that the reason the holiday of Chanukah numbers eight (“the days of Chanukah are eight”),⁶¹⁴ is because the revelation of the days of Chanukah is a revelation that transcends the chaining down of the worlds (*Hishtalshelut*).

Now, this light (that transcends the chaining down of the worlds (*Hishtalshelut*) and illuminates on the days of Chanukah, especially in the lights of Chanukah), was drawn through the self-sacrifice of Matityahu and his sons.⁶¹⁵ In other words,⁶¹⁶ the relationship between this light and the darkness that was present then, is that because of the great darkness at

⁶¹² See the preceding note [13 in the original discourse, citing the view of Tosefot and Tur and Shulchan ibid.]

⁶¹³ See Shaalot u’Teshuvot of the Rashba Vol. 1, Section 9.

⁶¹⁴ Talmud Bavli, Shabbat 21b ibid.

⁶¹⁵ Sefer HaMaamarim 5698 ibid.

⁶¹⁶ Also see the discourse entitled “v’Atah b’Rachamecha HaRabim” 5648 Ch. 4 (Torat Menachem, Sefer HaMaamarim Kislev p. 188).

that time, they were awakened with the power of self-sacrifice (*Mesirat Nefesh*) which transcends the chaining down (*Hishtalshelut*) as it is in man, and through this they drew the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*) from Above to below, and through this light they also illuminated the darkness.

This then, is the reason for all the above-mentioned differences between the lights of Chanukah and the lights of the Holy Temple. This is because (since it was not drawn through self-sacrifice-*Mesirat Nefesh*) the light that illuminated in the Holy Temple was a revelation within [the order] of the chaining down of the worlds (*Hishtalshelut*) [and therefore consisted of] seven lamps.

However, since the revelation of the chaining down of the worlds (*Hishtalshelut*) cannot illuminate the darkness, in that the darkness opposes it, therefore the place of the Candelabrum (*Menorah*) was within (the Sanctuary – *Kodesh*) and to the right (the south). It likewise was kindled [at *Plag HaMinchah*, one and a quarter hours] before sunset.

In contrast, the Chanukah lights (which followed after the self-sacrifice – *Mesirat Nefesh*) are eight lamps, [indicating] the light that transcends the chaining down of the worlds (*Hishtalshelut*) and illuminates the darkness.

In the above-mentioned *Hemshech*,⁶¹⁷ his honorable holiness, my father-in-law, the Rebbe, explains that this is why they established that the Chanukah lamps be placed at the

⁶¹⁷ Sefer HaMaamarim 5704 *ibid.* p. 109.

entrance of one's house, on the outside, in the public domain (*Reshut HaRabim*), even though we find no other *mitzvah* (except for the Red Heifer – *Parah Adumah*) that must be done in the public domain (*Reshut HaRabim*). This is because the Chanukah lights are the matter of illuminating the darkness of the public domain (*Reshut HaRabim*), as mentioned above.

However, at first glance, this requires further explanation. For, since the light that transcends the chaining down of the worlds (*Hishtalshelut*) and illuminates on Chanukah [this being the light that illuminates the darkness of the public domain – *Reshut HaRabim*] was drawn down through the self-sacrifice (*Mesirat Nefesh*) of Matityahu and his sons, shouldn't we say that the self-sacrifice (*Mesirat Nefesh*) of Purim also draws down this light?

[This is especially so considering that the self-sacrifice (*Mesirat Nefesh*) of Chanukah (primarily) only involved Matityahu and his sons, whereas on Purim the entire Jewish people had self-sacrifice.]⁶¹⁸ However, even so, they did not establish any *mitzvah* on Purim that must be done in the public domain (*Reshut HaRabim*), but only on Chanukah.

3.

Now, the fact that the light that illuminated in the Holy Temple was a revelation of the chaining down of the worlds (*Hishtalshelut*) which the darkness opposes (as cited above from the teachings of Chassidus), is only in comparison to the light of Chanukah. However, in general, even the light that

⁶¹⁸ See Torat Menachem, Sefer HaMaamarim Adar, p. 85.

illuminated in the Holy Temple was a revelation that transcends the chaining down of the worlds (*Hishtalshelut*) that darkness cannot oppose.

This is as explained before (in the discourse entitled “*Padah b’Shalom*”),⁶¹⁹ in that the Holy Temple was specifically built by Shlomo, (even though the plans were prepared by Dovid), as the verse states,⁶²⁰ “He (Shlomo) will be a man of rest... I will bestow peace and tranquility upon Israel in his days, (and therefore), he will build a Temple for My Name etc.”

The reason that all the nations were nullified to Shlomo [which is why there was peace and tranquility in his days] is because Shlomo is the aspect of “the King to whom peace is His,”⁶²¹ referring to the limitless light of the Unlimited One, which transcends the chaining down of the worlds (*Hishtalshelut*) and relative to this revelation (which transcends the chaining down of the worlds) all opposition is nullified. [Moreover], this revelation (that illuminated through Shlomo) was present even before the Holy Temple was built, and through the construction of the Holy Temple, it was revealed to an even greater extent.

However, even so, relative to the revelation of Chanukah, even the revelation that illuminated in the Holy Temple is considered to be in the category of the chaining down of the worlds (*Hishtalshelut*). We therefore must explain the difference between the revelation of the Holy Temple, and the revelation of Chanukah.

⁶¹⁹ Of the 19th of Kislev of this year (5726), Ch. 7 (Sefer HaMaamarim 5726, p. 61 *ibid.* [Discourse 10]).

⁶²⁰ Chronicles I 22:9-10

⁶²¹ Midrash Shir HaShirim Rabba 3:11 [1 – toward the beginning].

We also must explain what was cited before from the Chassidic discourses, that the reason that the kindling of the Chanukah lights is at sunset, is in order to illuminate the darkness. For, at first glance, the reason the Chanukah lights illuminate the darkness is because they illuminate **at night**. Why then must they be kindled at **sunset**?

We also must explain what was cited before from the Chassidic discourses, about where they are positioned, namely, that the reason they are placed outside is to illuminate the darkness of the public domain (*Reshut HaRabim*). However, at first glance, since the light of the Chanukah lamps transcends the chaining down of the worlds (*Hishtalshelut*), [meaning that it is] a limitless light, even if they were placed inside, they would be able to illuminate the public domain (*Reshut HaRabim*) (being that their light is limitless).

This is especially so considering the explanation before (in the discourse entitled “*Padah b’Shalom*”)⁶²² about the difference between the refinement brought about through the revelation of the Tabernacle (*Mishkan*), which was (like) refinement by way of war, in that the Tabernacle (*Mishkan*) traveled in the desert in order to refine and elevate the sparks that fell there, in comparison to the refinement brought about through (the revelation that illuminated through Shlomo, and especially through) the revelation that illuminated in the Holy Temple, which was in a way of tranquility. That is, Shlomo remained in his place, and the sparks (including the sparks that were spatially distant) were [automatically] drawn to him, in and of themselves.

⁶²² [Discourse 10 *ibid.*] Ch. 7.

Now, at first glance, from the above we can understand that this is certainly so of the light of the Chanukah lamps, which even transcends the light that illuminated in the Holy Temple, in that its illumination of the darkness of the public domain (*Reshut HaRabim*) is (not by way of descending to the place of the darkness to illuminate it, but is) automatic. Based on this, we must give additional explanation as to why the *mitzvah* of the Chanukah lights is [specifically] to place them outside the entrance to one's house.

4.

This may be understood by prefacing about the verse,⁶²³ “All your works shall thank You *HaShem*-יהוה and Your devout ones will bless You.” His honorable holiness, the Rebbe Rashab, whose soul is in Eden, explains in his discourse entitled “*Padah b'Shalom*” in *Hemshech* 5672,⁶²⁴ (cited in the discourse entitled “*Padah b'Shalom*” that was said on the 19th of Kislev),⁶²⁵ that the reason that “Your devout ones will bless You” is juxtaposed to “All your works shall thank You *HaShem*-יהוה,” is because the drawing down (the blessing) brought about by “Your devout ones (*Chassidecha*-חסידריך),” is from a very lofty place (this being the limitless light of the Unlimited One, that transcends the chaining down of the worlds (*Hishtalshelut*)), in which grasp does not apply, but only thankful submission (*Hoda'ah*-הודאה), [as indicated by the

⁶²³ Psalms 145:10

⁶²⁴ *Hemshech* 5672, Vol. 2, p. 766 and on

⁶²⁵ [Discourse 10 *ibid.*] (*Sefer HaMaamarim* 5726, p. 57 and on).

word], “shall thankfully submit to you-*Yoducha*-יודוך.” It is for this reason that it states, “**Your devout ones** (*Chassidecha*-חסידך) will bless You.” For, the drawing down from this place (which is in a way of blessing (*Brachah*)), is specifically in the power of “Your devout ones” (*Chassidecha*-חסידך).

Now, to explain the greatness of this drawing down (and the reason it specifically is within the power of “Your devout ones-*Chassidecha*-חסידך”), he prefaces in the discourse with an explanation of the difference between blessing (*Brachah*) and prayer (*Tefillah*) and that each one has an element of superiority over the other.

The superiority of a blessing (*Brachah*), over and above prayer (*Tefillah*), is that prayer is from below to Above. In other words, the one who prays is below, and he requests and supplicates that they bestow to him from Above. In contrast, a blessing (*Brachah*) is from Above to below. That is, the one who blesses, [meaning, one who has the power to bless], is above the root from which the blessing is drawn, and he draws it down from Above to below. This is why a blessing (*Brachah*) is by way of command. For, since the one who blesses is above the root from which the blessing is drawn, it therefore is in his ability to command.

The superiority of prayer (*Tefillah*), over and above a blessing (*Brachah*), is that a blessing is the matter of drawing down that which already is present in the source, rather than something novel. In contrast, prayer (*Tefillah*) is the matter of requesting and beseeching of the Holy One, blessed is He, that even if the bestowal is not present in the source, Heaven forbid, and moreover, even if it has been decreed upon him to be sick,

or the like, Heaven forbid, there nonetheless should be a drawing down of new bestowal from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). This is why in many prayers we say, "May it be desirable-*Yehiy Ratzon*- יהי רצון," meaning "May it **be** desirable-*Yehiy Ratzon*-יהי רצון," meaning that there should be (*Yihiyeh*-יהיה) a **new** desire (*Ratzon*-רצון).

This then, is the greatness of the blessing (of "Your devout ones"), in that it affects a drawing down from the place to which there [only] can be thankful submission (*Hoda'ah*-הודאה). That is, such a blessing (*Brachah*) has both elements of superiority. [That is], the drawing down is from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*), meaning that through this blessing (*Brachah*) a new desire is caused, this being the superiority of prayer. Yet, even so, it is (neither a prayer, a supplication, nor a request, but is rather) a **blessing** (*Brachah*) by way of command.

This is as stated in Talmud Yerushalmi⁶²⁶ on the verse,⁶²⁷ "You would utter a decree and it would be done," that, "Even if He (the Holy One, blessed is He) says so, and you say otherwise, yours is enduring and Mine is not enduring." That is, the fact that even after it is decreed that the bestowal will not be ("He says so"), the bestowal is nonetheless drawn down through the drawing down of a new desire, this being the superiority of prayer (*Tefillah*). However, the drawing down is

⁶²⁶ Talmud Yerushalmi, Taanit 3:10

⁶²⁷ Job 22:28

not through a request, but rather, through “you say otherwise,” such that the bestowal is drawn forth automatically.

This is like the statement in Zohar,⁶²⁸ that Rabbi Shimon Bar Yochai caused the rains to fall by saying a Torah teaching. That is, in order for the rains descend after it has **already** been decreed that the rains will be withheld, this comes about through drawing a new desire forth, nevertheless, by Rabbi Shimon Bar Yochai speaking a Torah teaching, the drawing was affected automatically.

This then, is the meaning of [the verse, “All your works] shall thank You [*HaShem*-יהו"ה] and Your devout ones will bless You,” (specifying, “Your devout ones-*Chassidecha*-חסידך”). This is because the drawing down in a way of blessing (“will bless you-*Yevarchuchah*-יברכוכה”) from the place where there [only] can be thankful submission (*Hoda'ah*-הודאה) indicated by the word, “shall thank you-*Yoducha*-יודוך”), is specifically within the power of “Your devout ones-*Chassidecha*-חסידך” (as will be explained in chapter six).

5.

Now, this must be better understood, because the “devout” (a *Chassid*-חסיד) is higher than the “righteous” (*Tzaddik*-צדיק).⁶²⁹ (As explained in the discourse⁶³⁰ about the three levels; “righteous” (*Tzaddik*-צדיק), “upright” (*Yashar*-ישר), and “devout” (*Chassid*-חסיד), the “upright” (*Yashar*-ישר))

⁶²⁸ Zohar III 59b

⁶²⁹ [Also see Shaarei Kedushah of Rabbi Chayim Vital, Part 1, Gate 3, citing Zohar Tikkunim and Ra'aya Mehemna.]

⁶³⁰ *Hemshech* 5672 *ibid.* Ch. 376 (p. 772 and on).

is higher than the “righteous” (*Tzaddik*-צדיק), and the “devout” (*Chassid*-חסיד) is higher than the “upright” (*Yashar*-ישר).

Thus, from the fact that the verse states, “[All your works] shall thank You, [*HaShem*-יהוה], and **Your devout ones** (*Chassidecha*-חסידים) will bless You,” this seems to indicate that to affect the drawing down in a way of blessing (automatically, without beseeching) from the place where [only] thankful submission (*Hoda'ah*) applies, (this being the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*)), this is brought about specifically by “Your devout ones (*Chassidecha*-חסידים),” who are higher than the righteous (*Tzaddikim*).

Now, this must be better understood. For, even about the righteous *Tzaddikim*, our sages, of blessed memory, stated,⁶³¹ “The Holy One, blessed is He, issues a decree, and the righteous *Tzaddik* nullifies it.” Moreover, the way it is nullified is (not through the supplication of the righteous *Tzaddik*, but) by his command. That is, through [the righteous *Tzaddik*] **commanding** that the decree be nullified, it **automatically** is nullified. [This is as stated,⁶³² “The righteous (*Tzaddik*) **rules** (*Moshel*-מושל) (with) the fear of God,” about which our sages, of blessed memory, explained,⁶³³ “The righteous *Tzaddik* **rules**

⁶³¹ Talmud Bavli, Mo'ed Katan 16b; Midrash Tanchuma, Ki Tavo 1

⁶³² Samuel II 23:3

⁶³³ See Talmud Bavli, Mo'ed Katan 16b *ibid.*; Midrash Tanchuma, Ki Tavo 1 *ibid.* Rashi to Samuel II 23:3, and elsewhere. [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*) and Gate Eight (*Binah*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 50.]

(*Moshel*-מושל) over the Holy One, blessed is He, to nullify His decrees.”]

Now, at first glance, from this it is understood that even the drawing down affected by the righteous *Tzaddikim* has both superior qualities mentioned above. That is, this is drawn from a place where grasp does not apply, but only thankful submission (*Hoda'ah*) (this being the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*)).

Moreover, the drawing down is not by way of request, but by way of command (the superior element of the blessing (*Brachah*)). However, from the fact that the verse states, “[All your works] shall thank You, [*HaShem*-יהו"ה], and **Your devout ones** (*Chassidecha*-חסידריך) will bless You,” this seems to indicate that the drawing in a way of a blessing (*Brachah*) from the place where [only] thankful submission (*Hoda'ah*-הודאה) applies, is specifically in the power of “Your devout ones” (*Chassidecha*-חסידריך).

6.

Now, this can be explained based on the continuation of the discourse,⁶³⁴ that it states in Zohar,⁶³⁵ “Who is a devout one (a *Chassid*-חסיד)? One who is benevolent (*Mitchessed*-מתחסד) with his Owner (*Kono*-קונו).” In other words, the matter of the

⁶³⁴ *Hemshech* 5672 *ibid.* (p. 772 and on).

⁶³⁵ Zohar II 114b – Also see the citations in the [prior] discourse of this year, [5726], entitled “*Padah b'Shalom*, [note 30 in the original] (*Sefer HaMaamarim* 5726, p. 60). [Zohar III 222b (Ra'aya Mehemna), 281a (Ra'aya Mehemna); Introduction to *Tikkunei Zohar* (1b).]

“devout” (a *Chassid*) is that his service of *HaShem*-יהו"ה, blessed is He, is not for his own sake, such as to adhere to Godliness, but for the sake of [He who is] On High, as explained in Tanya.⁶³⁶

In the discourse he explains that the drawing brought about through the service of *HaShem*-יהו"ה of the devout (*Chassidim*) is from the inner aspect (*Pnimityut*) of the Ancient One-*Atik*. This is why the “devout” (a *Chassid*-חסיד) is higher than the “righteous” (a *Tzaddik*-צדיק) and is even higher than the “upright” (*Yashar*-ישר).⁶³⁷

This is because the drawing down brought about by the service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*) is from the externality (*Chitzoniyut*) of the Crown-*Keter*, [the aspect of] the Long Patient One-*Arich*. The drawing down brought about by the service of *HaShem*-יהו"ה of the “upright” (*Yesharim*) (who are higher than the righteous-*Tzaddikim*) is from the inner aspect (*Pnimityut*) of the Crown-*Keter*, [the aspect of] the Ancient One-*Atik*. However, the drawing down brought about by the service of *HaShem*-יהו"ה of the devout (*Chassidim*) (who are even higher than the upright-*Yesharim*) is from the **inner** aspect (*Pnimityut*) of the Ancient One-*Atik*. For, being that their service of Him is in a way of nullification of self (*Bittul*) (that transcends existence) therefore the drawing brought about through their service is from the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-

⁶³⁶ Tanya, Likkutei Amarim, Ch. 10 (15b)

⁶³⁷ Also see the Sichah talk of Motzei Shabbat, the 21st of Kislev 5673 (Sefer HaSichot, Torat Shalom p. 185 and on). There it states that one who is “perfect” (*Tamim*-תמים) is also loftier than one who is “upright” (*Yashar*-ישר), but that one who is “devout” (*Chassid*-חסיד) is loftier than even one who is “perfect” (*Tamim*-תמים).

יהו"ה, blessed is He, who transcends spreading down (existence), [this being] the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

About this our sages, of blessed memory, stated,⁶³⁸ “Charity (*Tzedakah*) is [given] to the poor, whereas acts of lovingkindness (*Gemilut Chassadim*) are [done] both for the poor and the rich.” From this, (that is, from the fact that acts of lovingkindness (*Gemilut Chassadim*) are [done] for the rich as well), it is understood that kindness (*Chessed*-חסד) is even above wealth.

He thus explains⁶³⁹ that these three matters, charity (*Tzedakah*), wealth (*Ashirut*), and kindness (*Chessed*), are the three levels drawn from Above that are drawn into Kingship-*Malchut*. Charity (*Tzedakah*) is the matter of satisfying a deficiency, ([as in the verse],⁶⁴⁰ “Sufficient for his deficiency,” [about which our sages, of blessed memory, stated],⁶⁴¹ “Sufficient for his deficiency – but you are not commanded to make him wealthy”) is the drawing down of revelation that relates to Kingship-*Malchut*, through which her deficiency is satisfied.

This revelation also includes the external aspect (*Chitzoniyut*) of the Crown-*Keter*, [which is] the Long Patient One-*Arich*. For, since the Long Patient One-*Arich* is the root and source of the emanated, except that it encompasses them (and is a surrounding light-*Sovev*), it therefore is included in the

⁶³⁸ Talmud Bavli, Sukkah 49b

⁶³⁹ In *Hemshech* 5672 *ibid.* p. 768 and on.

⁶⁴⁰ Deuteronomy 15:8

⁶⁴¹ Talmud Bavli, Ketubot 67b

light of *HaShem*-יהו"ה, blessed is He, that relates to worlds (Kingship-*Malchut*).

It can be said that the name “righteous-*Tzaddik*-צדיק” is of the same root as “charity-*Tzedakah*-צדקה,” because the service of *HaShem*-יהו"ה of the righteous *Tzaddikim* causes the drawing down of the external aspect (*Chitzoniyut*) of the Crown-*Keter* (as mentioned above) and this drawing down is in the category of satisfying deficiency, [this being the matter of] charity (*Tzedakah*).

Wealth (*Ashirut*), which transcends satisfaction of deficiency, is the drawing down of the revelation of the light that transcends relation to Kingship-*Malchut* (and is drawn into Kingship-*Malchut*), this being the inner aspect (*Pnimityut*) of the Crown-*Keter*, [and is] the Ancient One-*Atik*.

Kindness (*Chessed*), which even transcends wealth (*Ashirut*) is the drawing down of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, (and is drawn into Kingship-*Malchut*).

This then, is the meaning of [the teaching], “Who is a devout one (a *Chassid*-חסיד)? One who is benevolent (*Mitchessed*-מתחסד) with his Owner (*Kono*-קונו).” One of the reasons that one whose service of *HaShem*-יהו"ה, blessed is He, (is not for his own sake, but) for the sake of [He who is] On High, is called devout (a *Chassid*-חסיד) (from the root “kindness-*Chessed*-חסד”), is that since his service is in a state of ultimate nullification of self (*Bittul*) (transcending existence), therefore, the drawing down brought about by his service is of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, (as mentioned above), this being the matter of “kindness-

Chessed-חסד,” which is why he is called “devout-*Chassid*-חסיד.”

7.

Now, it can be said that in regard to the verse stating, “[All your works] shall thank You (*Yoducha*-יודוך) [*HaShem*-יהוה] and Your devout ones (*Chassidecha*-חסידריך) will bless You,” in that the superiority of the drawing down (the blessing-*Brachah*) brought about by “Your devout ones” is because the drawing is from a place in which grasp does not apply, but only thankful submission (*Hoda’ah*-הודאה) applies, is because the true matter of thankful submission (*Hoda’ah*-הודאה) is of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*,⁶⁴² and the drawing from there (in a way of blessing-*Brachah*) is specifically by “Your devout ones” (*Chassidecha*-חסידריך).

We can also say that the novelty of “[All your works] shall thank You (*Yoducha*-יודוך)... will bless You (*Yevarchucha*-יברכוכה),” is that the primary drawing down from the place where there is the matter of thankful submission (*Hoda’ah*-הודאה) (this being the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, that transcends the chaining

⁶⁴² In Sefer HaMaamarim 5670 p. 10 [it states] that in the Long Patient One-*Arich*, knowledge through negation (*Yediyat HaShelilah*) is applicable, but this is not so in the Ancient One-*Atik*. Based on what is explained in the discourse (*Hemshech* 5672 *ibid.* p. 770, and also see the prior discourse of this year (5726) entitled “*Padah b’Shalom*,” [Discourse 10], Ch. 10 (Sefer HaMaamarim 5726, p. 65)), [it is explained that] the primary matter of the Ancient One-*Atik* is the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, (which is the Unlimited One (*Ein Sof*) as He is in the Unknowable Head (*Reisha d’Lo Ityada – RaDL”A*) – it can be said that the matter of knowledge being inapplicable in the Ancient One-*Atik*, (not even knowledge through negation), is **primarily** in the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

down of the worlds (*Hishtalshelut*)), is in a way of a blessing (*Brachah*) (“will bless You-*Yevarchuchah*-יברכוכה”) meaning that the drawing is automatic, is because this kind of drawing is (primarily) through “Your devout ones” (*Chassidecha*-חסידים), specifically.

In other words, the drawing down from the place in which only the matter of thankful submission (*Hoda'ah*) applies is something that also is present in the righteous (*Tzaddikim*) and the upright (*Yesharim*). For, since the Long Patient One-*Arich*, and certainly the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*, are also higher than the chaining down of the worlds (*Hishtalshelut*), it therefore does not apply for there to be any grasp of them, but only thankful submission (*Hoda'ah*).

Nonetheless, the drawing from the Long Patient One-*Arich* and the externality of the Ancient One-*Atik*, (brought about through the righteous-*Tzaddikim* and the upright-*Yesharim*), is (similar to how it is) by way of action. In contrast, the true matter that is automatic, is the drawing down that comes from the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, (through “Your devout ones-*Chassidecha*-חסידים”), as will be explained.

8.

The explanation is that the Long Patient One-*Arich* and the Ancient One-*Atik* are comparable to desire (*Ratzon*) and

pleasure (*Taanug*).⁶⁴³ Among the differences between desire (*Ratzon*) and pleasure (*Taanug*) is⁶⁴⁴ that the way desire (*Ratzon*) affects the powers [of the soul] and the limbs [of the body] is by exerting its dominion [over them]. In other words, in and of themselves, the powers and limbs remain as they are in their natural state, except that the desire rules over them and forces them to accord to it (against their nature).

In contrast, the way pleasure (*Taanug*) affects the powers [of the soul] and the limbs [of the body] is that the pleasure is the innerness and vitality of the powers and limbs themselves.⁶⁴⁵ Therefore, the effect brought about in them through the pleasure (*Taanug*) is (not by way of exerting dominion and force over them, but) they rather come to be so by themselves [in accordance to the pleasure].

The same is so Above in *HaShem*'s יהוה's Godliness,⁶⁴⁶ that the change (so to speak) brought about in the chaining down (*Hishtalshelut*) of the worlds through the drawing down by the righteous (*Tzaddikim*) of the **externality** (*Chitzoniyut*) of the Crown-*Keter*, is that even though from the perspective of the chaining down (*Hishtalshelut*) the decree is that the bestowal will not be drawn down, nonetheless, through the righteous *Tzaddik* drawing down a new desire from the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*) (the externality (*Chitzoniyut*) of the Crown-*Keter*), the decree is nullified.

⁶⁴³ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.]

⁶⁴⁴ Similarly see Sefer HaMitzvot of the Tzemach Tzedek p. 97b.

⁶⁴⁵ Also see Likkutei Torah, Vayikra, Hosafot 52a

⁶⁴⁶ See Sefer HaMitzvot of the Tzemach Tzedek *ibid.* p. 98a in the note.

However, this is by way of force and dominion, (in that, “The righteous (*Tzaddik*) **rules** (*Moshel*-מושל) (with) the fear of God”), such that the desire (*Ratzon*), which transcends the chaining down of the worlds (*Hishtalshelut*), rules and has dominion over the chaining down (*Hishtalshelut*).

However, the nullification of the decree stemming from the aspect of the chaining down of the worlds (*Hishtalshelut*) through drawing the **inner** aspect (*Pnimityut*) of the Crown-*Keter* by the service of *HaShem*-יהו"ה of the upright (*Yesharim*), is (**not** by way of dominion, but) because the pleasure (*Taanug*) of the innerness (*Pnimityut*) of the Crown-*Keter* is [itself] the innerness (*Pnimityut*) of the chaining down (*Hishtalshelut*).

It therefore is through drawing down the innerness (*Pnimityut*) of the desire and pleasure, (the **inner** aspect (*Pnimityut*) of the Crown-*Keter*) in which the desire too is for the bestowal, that the nullification of the decree also stems from the chaining down (*Hishtalshelut*) itself.

About this our sages, of blessed memory, stated,⁶⁴⁷ “Whosoever teaches Torah to the son of an ignoramus, even if the Holy One, blessed is He, has issued a [harsh] decree, He nullifies it for his sake, as it states,⁶⁴⁸ ‘If you bring forth an honorable person from a glutton, then you will be like My own mouth.’” The words “He nullifies it for his sake” indicate that **the Holy One, blessed is He**, nullifies it for him. It can be said that this is higher than [the statement], “The Holy One, blessed is He, issues a decree and **the righteous Tzaddik** nullifies it.”

⁶⁴⁷ Talmud Bavli, Bava Metziya 85a

⁶⁴⁸ Jeremiah 15:19

The explanation is that the pleasure (*Taanug*) Above in *HaShem*'s יהו"ה Godliness primarily comes from the **novelty**⁶⁴⁹ of transforming (*It'hapcha*) darkness into light, in "bringing forth an honorable person from a glutton." Thus, since it is so that from the service of *HaShem*-יהו"ה of a righteous person such as this, who teaches and disseminates Torah to the outside, even to the son of an ignoramus, this brings pleasure (*Taanug*) Above in *HaShem*'s יהו"ה Godliness.

Therefore, the nullification of the decree brought about by him [is not that the Holy One, blessed is He, issues a decree and the righteous *Tzaddik* nullifies it - meaning that from the perspective of the Holy One, blessed is He (the chaining down of the worlds – *Hishtalshelut*) there indeed **is** a decree, except that through that which transcends the chaining down of the worlds (*Hishtalshelut*) (the external aspect (*Chitzoniyut*) of the Crown-*Keter*) being drawn down by the righteous *Tzaddik* who rules over the chaining down (*Hishtalshelut*) ("The righteous (*Tzaddik*) **rules** (*Moshel*-מושל) (with) the fear of God") it is nullified.]

It rather is because of the pleasure (*Taanug*) (the inner aspect (*Pnimityut*) of the Crown-*Keter*) brought about Above because of his service of *HaShem*-יהו"ה, blessed is He, in that the nullification of the decree also stems from the level of the Holy One, blessed is He, (the chaining down of the worlds – *Hishtalshelut*).

⁶⁴⁹ As in the known analogy of the talking bird. (Likkutei Torah, Bamidbar 20a, and elsewhere.)

Now, as known⁶⁵⁰ although the Ancient One-*Atik*-עתיק is of the root “removed-*Ne’etak*-נעתק” [indicating] transcendent separateness,⁶⁵¹ nonetheless, from the fact that He is called “The Ancient of Days-*Atik Yomin*-יומין עתיק,” (in that He is “removed-*Ne’etak*-נעתק” from “days-*Yomin*-יומין”), it is understood that even in relation to the aspect of the Ancient One-*Atik*, there is the matter of “days-*Yomin*-יומין,” except that He is [elevated and] “removed-*Ne’etak*-נעתק” from them.

[Beyond this,⁶⁵² even in the level that (simply) is called “The Ancient One-*Atik*-עתיק,” which transcends “The Ancient of Days-*Atik Yomin*-יומין עתיק,” nonetheless, since it is called “The Ancient One-*Atik*-עתיק” in which “Ancient-*Atik*-עתיק” means “removed-*Ne’etak*-נעתק,” it must be said that there is that from which He is “removed-*Ne’etak*-נעתק.”]

Therefore, the nullification of the decree stemming from the level of the chaining down of the worlds (*Hishtalshelut*) through drawing forth the Ancient One-*Atik*, is in a way of an **action**. That is, from the perspective of the chaining down of the worlds (“days-*Yomin*-יומין”) it was decreed that the bestowal will not be, but through drawing the Ancient One-*Atik* forth, **it is nullified**. [It only is that the nullification of the decree in the chaining down of the worlds (*Hishtalshelut*) brought about through drawing the Ancient One-*Atik* forth is such that the chaining down (*Hishtalshelut*) itself comes to be so.]

However, the change in the chaining down of the worlds (*Hishtalshelut*) brought about through drawing down the **inner**

⁶⁵⁰ See at length in Torat Menachem, Sefer HaMaamarim Shvat p. 407.

⁶⁵¹ Torah Ohr, Megillat Esther 98c **and elsewhere**.

⁶⁵² See at length in Torat Menachem, Sefer HaMaamarim Shvat ibid. p. 407.

aspect (*Pnimityut*) of the Ancient One-*Atik*, is not by way of an action, but is the automatic result.

The explanation is that the inner aspect (*Pnimityut*) of the Ancient One-*Atik* is the Unlimited One (*Ein Sof*) in the Unknowable Head (*Reisha d'Lo Ityada – RaDL"A*) (as explained in the discourse).⁶⁵³ Thus, since the meaning of “the Unlimited One-*Ein Sof*-אין סוף” is that He has no limitations whatsoever, it is understood that relative to the Unlimited One (*Ein Sof*) it does not apply to say that He is “removed-*Ne'etak-קתק*” and separately transcendent from any matter of the chaining down of the worlds (*Hishtalshelut*).

This is because in relation to Him, the entire matter of the chaining down of the worlds (*Hishtalshelut*) is utterly inapplicable. [Even though He is present in the Unknowable Head (*Reisha d'Lo Ityada – RaDL"A*), nevertheless, as explained in the discourse, He is present in the Unknowable Head (*RaDL"A*) as He is in His Essential Self, blessed is He.]

From this it is understood that the nullification of the decree as it stems from the chaining down of the worlds (*Hishtalshelut*) as it is brought about through the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, is (not that through the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik* there is **caused to be** the nullification of the decree, but rather) that due to the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, this being **the Unlimited**

⁶⁵³ *Hemshech* 5672 *ibid.* p. 770; Also see the [prior] discourse of this year, (5726), entitled “*Padah b'Shalom*,” [Discourse 10], Ch. 10, (Sefer HaMaamarim 5726, p. 65).

One (Ein Sof) (within the Unknowable Head – *RaDL*’A), there is no room for a decree in the first place.

With the above in mind, we can explain the statement in the discourse about the matter of “Your devout ones will bless you,” that this is as stated in Talmud Yerushalmi, “Even if He (the Holy One, blessed is He) says so, and you say otherwise, yours is enduring and Mine is not enduring.” The explanation of the words, “Mine is not enduring (*Lo Kayama*-לא קיימא),” is (**not** that through “you saying otherwise” the decree is **caused** to be nullified, but) that through the revelation of the innerness (*Pnimiyut*) of the Ancient One-*Atik*, brought about by “you saying otherwise” there is no room in the first place for a decree, [and it thus] “**has no existence** (*Lo Kayama*-לא קיימא).”

This then, is the meaning of [the verse], “[All your works] shall thank You (*Yoducha*-יודוך)... Your devout ones will bless You (*Chassidecha Yevarchucha*-ברכוכה יברכוך).” That is, the drawing down from the place where there [only] is thankful submission (*Hoda’ah*) in a way of a blessing (*Brachah*) (meaning automatically) is specifically through “Your devout ones (*Chassidecha*-חסידיך),” This is because the drawing down brought about by “Your devout ones (*Chassidecha*-חסידיך),” is from the innerness (*Pnimiyut*) of the Ancient One-*Atik*, and the drawing down from there is (not in a way of an action, but) is automatic.

9.

Now, the difference between the three above-mentioned kinds of drawings (from the Long Patient One-*Arich*, from the

Ancient One-*Atik*, and from the inner aspect (*Pnimityut*) of the Ancient One-*Atik*), also applies to the matter of refinements (*Birurim*). That is, the refinement (*Birur*) brought about through the revelation of the Long Patient One-*Arich* is from Above to below. In other words,⁶⁵⁴ the refinement of the lower one is not because of his own existence, but is because there is an illumination in him of a revelation of light that is not commensurate to his capacities [this being the aspect of the surrounding light (*Sovev*) of *HaShem*-יהו"ה, blessed is He] by which he is **nullified** of his own existence. Therefore, even after the refinement, the fact that the lower one does not stand in opposition is because **he has become nullified** of his own existence through the revelation of the light. However, this did not affect a change **in the existence** of the lower one himself.

However, the refinement brought about through the revelation of the Ancient One-*Atik* also results from the lower one himself.⁶⁵⁵ That is, since the pleasure (the Ancient One-*Atik*) is the inner aspect (*Pnimityut*) and vitality of the entire chaining down of the worlds (*Hishtalshelut*), therefore the refinement of the lower one brought about through this revelation is in a way that a change is caused in the lower one himself.

This is as explained in the discourse⁶⁵⁶ about the refinement brought about through the revelation that

⁶⁵⁴ See at length in the discourse entitled "*Padah b'Shalom*" 5722, Ch. 5 (Torat Menachem, Sefer HaMaamarim Kislev, p. 3 and on) [translated in The Teachings of The Rebbe 5722, Vol. 1, Discourse 11].

⁶⁵⁵ **This is similar** to how the refinement is in a way that is from below to Above.

⁶⁵⁶ *Hemshech* 5672 *ibid.* p. 769.

illuminated through Shlomo [in that the revelation that illuminated in him was the revelation of the Ancient One-*Atik*] in which the revelation of the light caused all the sparks to be drawn to him, similar to a torch which draws all the sparks to itself. Thus, since the refinement was in a way that **the sparks** (of the lower one) are drawn to the revelation **in and of themselves**, it is understood that the refinement was also due to the matter of the lower one.⁶⁵⁷

Nonetheless, since even in relation to the Ancient One-*Atik* there is the existence of the chaining down of the worlds (*Hishtalshlut*), and as a result of the chaining down of the worlds (*Hishtalshelut*), the parameters of the lower one is that he is lower one (which is the opposite of the upper one),⁶⁵⁸ therefore the revelation of the upper light drawn down in him, [and it follows automatically that this also applies to the refinement brought about by the revelation] is like something in addition to himself.

However, in the refinement brought about through the revelation of the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*, since the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*,

⁶⁵⁷ It can be said that the difference between (Numbers 10:35) “Arise *HaShem*-יהוה and let Your foes be scattered,” and (Psalms 132:8), “Arise *HaShem*-יהוה to Your resting place,” (see the discourse of the 19th of Kislev [of this year, 5726, Discourse 10 *ibid.*] Ch. 8 (Sefer HaMaamarim 5726, p. 62 and on)) is that the revelation that illuminated within the Tabernacle (*Mishkan*) was (generally) the revelation of the Long Patient One-*Arich*. Therefore, the primary matter that was brought about through the travel of the Tabernacle (*Mishkan*) in the desert was that it **killed** the snakes, serpents, and scorpions. In contrast, the revelation that illuminated within the Holy Temple was the revelation of the Ancient One-*Atik*, and it therefore **drew** all the sparks to Him.

⁶⁵⁸ See the discourse entitled “*Padah b’Shalom*” 5722 *ibid.*, and note 24 there. (Torat Menachen, Sefer HaMaamarim Kislev, p. 3 and on) [translated in The Teachings of The Rebbe 5722, Vol. 1, Discourse 11].

([which is] the Unlimited One (*Ein Sof*) who is in the Unknowable Head (*Reisha d'Lo Ityada – RaDL''A*), is (generally) the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-* יהוה Himself, blessed is He, and in relation to Him, it is utterly inapplicable for there to be any existence outside of Himself, but on the contrary, the true reality of His being is the being of all beings in existence,⁶⁵⁹ therefore, through the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, it is sensed within everything that its existence itself is Godliness.

10.

This then, is why in the times of Shlomo there only was the refinement of those sparks that had a matter of light in them, whereas in the coming future all the sparks will be refined. This is because the refinement of the sparks brought about through the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*, [being that the revelation in the times of Shlomo was through the revelation of the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*], was not the result of the sparks themselves, but because of the revelation that draws the sparks to itself. Therefore there only was the refinement of those sparks that are related to sensing the revelation of the light.

In contrast, the refinement brought about through the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik* is that through this revelation, it becomes revealed in

⁶⁵⁹ Mishneh Torah of the Rambam, beginning of Hilchot Yesodei HaTorah.

everything that the **true** reality of its own existence is itself Godliness.

Therefore, in the coming future, at which time there will be the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, even the sparks that were darkened will ascend and become included in holiness. Beyond this, even physical things themselves (not just the sparks within them) will come to be in a state of ultimate oneness with Godliness, as we explained in the discourse entitled “*Padah b’Shalom*” which was said on the 19th of Kislev.⁶⁶⁰

Another difference between the refinement that took place in the days of Shlomo and the refinement that will take place in the coming future, is that the refinement of the sparks of the nations, came about through them coming to him. However, before coming to him they were not yet refined. For, even though the revelation that illuminated through Shlomo also illuminated the sparks in distant places and drew them to him, nonetheless, the actual refinement took place specifically once they came to him.

This is also understood from the fact that even after the queen of Sheba heard of Shlomo’s reputation, she still had to come to Yerushalayim,⁶⁶¹ and the refinement was only affected then.⁶⁶² For, since their refinement was not due to themselves, but due to the revelation that illuminated in them, therefore, their refinement took place once they came to the place where the revelation was.

⁶⁶⁰ [Discourse 10 *ibid.*]

⁶⁶¹ Kings I 10:1-2

⁶⁶² But not prior to her arrival, to the point that [she states] (Kings I 10:7), “I had not believed the words until I came.”

In contrast, in regard to the refinement of the coming future, since the refinement will be through the revelation of the true reality of things being refined themselves, therefore, [about the coming future the verse states],⁶⁶³ “I then will transform the nations (as they are **in their existence and in their place**) [to speak a pure language, so that they all will proclaim the Name *HaShem*-יהו"ה],⁶⁶⁴ to serve Him with united resolve.”

11.

The same is so in regard to the matter of spreading the wellsprings [of the teachings of Chassidus] to the outside (which is the preparation and receptacle for the coming of our Master, King Moshiach).⁶⁶⁵ This is because the teachings of Chassidus are [themselves] the inner aspect (*Pnimitiyut*) of the Ancient One-*Atik*. Thus, this is why through studying the teachings of Chassidus and going in the ways of Chassidus, the natural powers (of one who engages in Chassidus) become Godly powers.⁶⁶⁶ For, through drawing forth the revelation of the inner aspect (*Pnimitiyut*) of the Ancient One-*Atik*, it is sensed in him (at the very least in a concealed way) that the true reality of *HaShem* 's-יהו"ה Being is his very existence.

⁶⁶³ Zephaniah 3:9

⁶⁶⁴ [Also see Rashi to the first verse of the *Shema* (Deuteronomy 6:4); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

⁶⁶⁵ As stated in the well-known letter of the Baal Shem Tov – which is [translated at the beginning of *The Way of The Baal Shem Tov*, a translation of *Tzava'at HaRivash*, and] also printed at the beginning of *Keter Shem Tov*.

⁶⁶⁶ *Hemshech* 5672 *ibid.* p. 773; See at length in the Sichah talk of Motzei Shabbat Kodesh, 21st of Kislev, 5673 (Sefer HaSichot, Torat Shalom, p. 185).

The matter of spreading the wellsprings to the outside is that even in the aspect of the “outside” there should be (a spreading forth) not only of the living waters drawn from the wellsprings (similar to the revelation of the external aspect (*Chitzoniyut*) of the Ancient One-*Atik* that took place in the days of Shlomo, in that the revelation was primarily in Yerushalayim and only a **radiance** of it was also drawn to distant places), but is rather [the spreading forth of] the wellsprings (*Ma’ayanot*) themselves. Through doing so, there will be a revelation of the true reality of the existence of the “outside” itself, that the true reality of its being is the wellsprings.

Based on the above, we can explain the statement of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,⁶⁶⁷ about the revelation of the teachings of Chassidus that were drawn forth by the Alter Rebbe after [his imprisonment] in Petersburg, that it is similar to an olive, which [specifically] puts out its oil when pressed.⁶⁶⁸

One of the reasons that the revelation [of the teachings of Chassidus] after [his incarceration] in Petersburg is compared to oil, is because in regard to oil,⁶⁶⁹ even though it is separate from everything (which is why it does not mix with other liquids) it nonetheless permeates all things.⁶⁷⁰ (That is, the oil itself permeates into everything, and does not merely affect it externally.)

⁶⁶⁷ Sichah talk of the 19th of Kislev 5663 (Sefer HaSichot, Torat Shalom p. 26).

⁶⁶⁸ See Talmud Bavli, Menachot 53b; Midrash Shemot Rabba 36:1

⁶⁶⁹ See at length in Kuntres Inyana Shel Torat HaChassidut, Ch. 7 [Torat Menachem, Vol. 45 p. 263 and on].

⁶⁷⁰ See Talmud Bavli, Chullin 97a; Shulchan Aruch, Yoreh De’ah 105:5

The same is so of the revelation of the 19th of Kislev. That is, the reason that the primary matter of the spreading the wellsprings to the outside began then,⁶⁷¹ is because there then was a drawing forth of the revelation of the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*. This is because the inner aspect (*Pnimiyut*) of the Ancient One-*Atik* is separately transcendent from the entire chaining down of the worlds (*Hishtalshelut*) (and how much more so from the “outside”), to a much greater degree than the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*, (similar to oil, that **does not** mix with other liquids).

However, even so, and for this very reason itself, it specifically was after the 19th of Kislev that the matter of spreading the wellsprings to the outside began, so that in the outside there would be the presence of the wellsprings themselves (similar to oil that permeates into all things).

12.

The same is so of the revelation of Chanukah, especially the revelation of the lights of Chanukah, which were established because of the miracle that took place with the oil, this being the revelation of the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*.

Now, in regard to the explanation in the Chassidic discourses (cited in chapter two) that the superiority of the Chanukah lights (relative to the lights of the Holy Temple) is that the revelation of the Chanukah lights transcends the

⁶⁷¹ Sefer HaSichot, Torat Shalom, p. 112 and on.

chaining down of the worlds (*Hishtalshelut*), even though the whole of the Crown-*Keter* (including the Long Patient One-*Arich*, and certainly the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*) is higher than the chaining down of the worlds (*Hishtalshelut*), it can be said that the [true] matter of transcending the chaining down of the worlds (*Hishtalshelut*) is that it is in every place (above and below) equally.

This matter is primarily in the inner aspect (*Pnimityut*) of the Ancient One-*Atik*. For, the revelation of the external aspect (*Chitzoniyut*) of the Ancient One-*Atik* is (primarily) above, except that it also is drawn to have an effect below. This is as explained before (in chapter 10) regarding the matter of the revelation that illuminated through Shlomo, (this being the revelation of the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*), that the revelation was primarily in Yerushalayim, except that it was drawn forth and also had an effect in Sheba.

However, the primary matter of transcending the chaining down of the worlds (*Hishtalshelut*) (which is equal in every place), is in the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, in that He Himself is also found below. Beyond this, in relation to the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, there is no difference between above and below.⁶⁷² For, through the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, it is sensed that everything that exists, its very existence is itself Godliness.

⁶⁷² Also see Torat Menachem, Sefer HaMaamarim Av, p. 172, that the true matter of transcending the chaining down of the worlds (*Hishtalshelut*) is that there is no limitation or difference between above and below.

13.

This then, is why in regard to the Chanukah lights, the *mitzvah* is to place them at the entrance of one's house, outside in the public domain (*Reshut HaRabim*). [That is, this is unlike the lights of the Holy Temple which were in the interior, and from there they illuminated to the outside.] This is because the Chanukah lights illuminate the darkness of the public domain (*Reshut HaRabim*) in a way that they themselves are (also) present in the public domain (*Reshut HaRabim*).

This is also why the time of their kindling is at sunset. For, the way the Chanukah lights illuminate the darkness of night is (not in a way that the illumination of the light is primarily during the day except that it also is drawn to illuminate the night. Rather, even at night, the light itself is present. Beyond this, through the Chanukah lights being present in the place and time of darkness (in the public domain (*Reshut HaRabim*) and at night), the darkness itself is transformed into light.

14.

Based on this, we can explain why the drawing forth of this revelation was specifically through the self-sacrifice (*Mesirat Nefesh*) of Matityahu and his sons, [and not through the self-sacrifice of Purim]. This is because the self-sacrifice (*Mesirat Nefesh*) of Matityahu and his sons was such that even though they were weaker and fewer in number, they nevertheless fought against the mightier and the many.

The reason they took action in the way of the natural order (and fought a war) to be victorious over the Greeks – even though according to the natural order there is no possibility for the weaker and the fewer to be victorious over the mightier and the many – was because it was an established axiom in them that even the natural order (of this lowly world in which the external husks (*Kelipot*) are dominant,⁶⁷³ and even when the world is in a state that the opposition is the mightier and is the many) [it nonetheless] is Godliness.

This axiom⁶⁷⁴ comes from the sense that *HaShem's*-יהו"ה existence, blessed is He, is the **true** reality of the existence of all beings that exist.⁶⁷⁵ Therefore, it is through this that they drew forth the revelation of the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*.

15.

This then, is also why the time for [kindling] the Chanukah lights is “until the foot-traffic of the [people] of Tarmod ceases.”⁶⁷⁶ “The [people] of Tarmod-תַּרְמוֹד” refers to “those who are rebellious-*Modrim*-מורדים” against the Kingdom of Heaven. (The name “Tarmod-תַּרְמוֹד” shares the same letters as “rebellious-*Moredet*-מורדת.”)⁶⁷⁷ However, the [kindling] of

⁶⁷³ Tanya, Likkutei Amarim, Ch. 6 (10b)

⁶⁷⁴ Similarly see chapter 11 before.

⁶⁷⁵ Rambam [Mishneh Torah], beginning of Hilchot Yesodei HaTorah ibid.

⁶⁷⁶ Talmud Bavli, Shabbat 21b

⁶⁷⁷ Emek HaMelech, Shaar Kiryat Arba, Ch. 111 (108a); Kehilat Yaakov, section on “Tarmod-תַּרְמוֹד”; This is also hinted (as with all matters in the inner aspects (*Pnimiyut*) of the Torah) in the revealed parts of Torah. For, the people referred to were servants of Shlomo who rebelled against him and intermingled with the Tarmodites (as indicated in Tractate Yevamot 16b). A rebellion against Shlomo

the Chanukah lights causes the “cessation (*Kalaya*-כלי־א) of the foot-traffic of the [people] of Tarmod.”

Now, there are two explanations of this.⁶⁷⁸ [The first] is that the lights of the Chanukah lamps cause the cessation (*Kalaya*-כלי־א) and nullification of the “feet of the [people of] Tarmod-תִּרְמוֹד.” [The second] is that the Chanukah lights cause the expiry (*Kilayon*-כלי־יוֹן) (as a term of “expiry-*Kilayon*-כְּלִיּוֹן-” such as “the expiry of the soul (*Klot HaNefesh*-כְּלוֹת הַנֶּפֶשׁ)”) of even “the feet of the [people of] Tarmod-תִּרְמוֹד,” in that even those who are rebellious (*Mordim*-מִוֹרְדִים) come to a state of [Godly]⁶⁷⁹ expiry of the soul (*Klot HaNefesh*-כְּלוֹת הַנֶּפֶשׁ).

This then, is the superiority of the refinement brought about through the revelation of the Chanukah lights, over and above the refinement brought about through the revelation that illuminated in the times of Shlomo. For, in the days of Shlomo there only was the refinement of those sparks within which there was a matter of light, and not those sparks that had become darkened, [and it certainly⁶⁸⁰ did not affect the refinement of the sparks of “Tarmod-תִּרְמוֹד”⁶⁸¹ which shares the same letters as

who “sat upon the throne of *HaShem*-יְהוָה” (Chronicles I 29:23) is a matter of rebellion and casting off the yoke of Heaven. [Also see the discourse entitled “*Hodu LaHaShem Ki Tov* – Give thanks to *HaShem* for He is good” 5722, translated in The Teachings of The Rebbe 5722, Vol. 1, Discourse 16, Ch. 3.]

⁶⁷⁸ See *Torat Menachem*, *Sefer HaMaamarim Kislev* p. 170.

⁶⁷⁹ [As in the verse (Psalms 73:26), “My flesh and heart expire with yearning (*Kaleh*-כָּלָה) etc.”]

⁶⁸⁰ In *Hemshech* 5672 *ibid.* p. 770 [it states] that in the days of Shlomo there was not a refinement of the sparks in the three completely impure husks (*Shalosh Kelipot HaTmei'ot*). Yet, in the three completely impure husks (*Shalosh Kelipot HaTmei'ot*) there are also those who are not rebellious. (See Tanya, *Likkutei Amarim*, Ch. 24 (30a); *Ohr HaTorah*, Na”Ch, p. 768 and on.)

⁶⁸¹ Not only were they not refined through the revelation that was present in the Holy Temple, but they **rebelled** (as mentioned in the preceding note [78 in the

“rebellious-*Moredet*-מורדת”]. However, the revelation of the Chanukah lights causes the cessation-*Kilayon*-כליין (the expiry of the soul-*Klot HaNefesh*-כלות הנפש) of even the “feet of the [people of] Tarmod-תרמוד.”

From the above we can also understand this matter as it relates to spreading the wellsprings [of the teachings of Chassidus] to the outside. That is, even those who are in the lowest state of being “outside,” including the matter of rebelliousness, may the Merciful One save us, nonetheless through spreading the wellsprings to the outside the existence of the rebellion in them is utterly nullified (including even “the feet of Tarmod-תרמוד,” in that feet are the lowest aspect).

Beyond this, they are caused to have the matter of cessation (*Kilayon*-כליין) in them, meaning, the [Godly] expiry of the soul (*Klot HaNefesh*-כלות הנפש). This is similar to what will take place in the coming future, at which time “I will remove the spirit of impurity from the earth,”⁶⁸² and beyond that – “I will then transform the nations [to speak a pure language, so that they all will proclaim the Name *HaShem*-יהו"ה],⁶⁸³ to serve Him with united resolve.”

original, in regard the servants of Shlomo who rebelled]. Moreover, Tarmod was a partner in the destruction of the Temple (Talmud Yerushalmi, Taanit 4:5).

⁶⁸² Zachariah 13:2

⁶⁸³ [Also see Rashi to the first verse of the *Shema* (Deuteronomy 6:4); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

Discourse 12

“ - ”

Delivered on Shabbat Parshat Mikeitz,
Shabbat Chanukah, 5726
By the grace of *HaShem*, blessed is He,

This discourse has not been located or published as of
the date of this publication.⁶⁸⁴

⁶⁸⁴ A portion of this discourse is included in the discourse of Shabbat Parshat Vayeishev.

Discourse 13

“v'Eileh Shemot Bnei Yisroel -
And these are the names of the children of Israel”

Delivered on Shabbat Parshat Shemot,
Shabbat Mevarchim Shvat, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁸⁵ “And these are the names of the children of Israel who came to Egypt with Yaakov, each man came with his household.” Now, the Alter Rabbe asks a question on this in Torah Ohr,⁶⁸⁶ (with additions, glosses, and explanations in Ohr HaTorah of the Tzemach Tzeddek).⁶⁸⁷ That is, the Torah portion of Vayigash already stated,⁶⁸⁸ “These are the names of the children of Israel who came to Egypt, Yaakov and his children.” We therefore must understand why the Torah repeats the matter of their coming to Egypt. We also must understand the variations between [what is stated] there and [what is stated] here etc., as in the particulars explained there [in the above-mentioned discourse].

He [continues and] explains that the verse states,⁶⁸⁹ “Descend, we have descended-*Yarod Yaradnu* ירד ירדנו,”

⁶⁸⁵ Exodus 1:1

⁶⁸⁶ Torah Ohr, Shemot 49a

⁶⁸⁷ Ohr HaTorah, Shemot p. 7

⁶⁸⁸ Genesis 46:8

⁶⁸⁹ Genesis 43:20

indicating a descent followed by a descent. Similarly, about the exodus and redemption from Egypt the verse states,⁶⁹⁰ “I will bring you up and also go up-*A'alcha Gam Aloh*-גַּם עֲלֶה-” indicating two ascents. However, in reality, there was only one ascent in the exodus from Egypt, whereas the second ascent hints at the coming redemption, may it happen speedily in our days, Amen!

To explain, even though this verse was said about the exodus from Egypt, nonetheless, the coming redemption is connected to the exodus from Egypt, in that, “the first redeemer is the last redeemer,”⁶⁹¹ meaning that in the coming redemption it is Moshe who will redeem us, (since that will be the ultimate completion and conclusion of the exodus from Egypt).

2.

Now, in Torah Ohr⁶⁹² he explains the matter of the two descents by way of analogy from the soul of man below. (This is as in the verse,⁶⁹³ “He has placed the world in their hearts,” and as our sages, of blessed memory, stated,⁶⁹⁴ man is called a “small world” (*Olam Katan*.) Namely, the light of the intellect descends and manifests in the letters of thought (*Machshavah*), and then in the letters of speech (*Dibur*), this being a much

⁶⁹⁰ Genesis 46:4

⁶⁹¹ See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal to Genesis (Vayechi) 49:10; Torah Ohr, beginning of the Torah portion of Mishpatim (75b).

⁶⁹² Torah Ohr, Shemot 50a

⁶⁹³ Ecclesiastes 3:11; See Likkutei Torah, Bamidbar 5b and on.

⁶⁹⁴ Midrash Tanchuma Pekudei 3; Zohar III 257b; Tikkunei Zohar, Tikkun 69 (100b; 101a).

greater descent. This is because one's thoughts (*Machshavah*) are to himself, whereas speech (*Dibur*) primarily is for the sake of revealing [his thoughts] to his fellow (and in this, action (*Ma'aseh*) is also included) in that it is outside of himself.

The likeness to this Above in *HaShem*'s יהו"ה Godliness is the matter of the descent of His wisdom, blessed is He, into the aspect of thought (*Machshavah*) in order for "all the concealed worlds that are not revealed,"⁶⁹⁵ to come into being, and [then] into the aspect of speech (*Dibur*) in order for "the revealed worlds" to come into being.

He continues there⁶⁹⁶ that at first glance, this is not understood. For, if the descent to Egypt is the matter of drawing down the radiance of the aspect of Wisdom-*Chochmah* into the concealed and revealed worlds (as mentioned above), this being so, it is astonishing that this is called "exile" in Egypt. Is it not so that the order of the chaining down (*Hishtalshelut*) and the coming into being of the worlds etc., is meant to be? This being so, this is the order of creation, and therefore, how is it a matter of exile and enslavement?

He explains that about the time of exile the verse states,⁶⁹⁷ "We have not seen our signs (*Ototeinu*-אותותינו)," in which "our signs-*Ototeinu*-אותותינו" refers to the matter of "letters-*Otiyot*-אותיות," referring to the letters of thought (*Machshavah*) and the letters of speech (*Dibur*). That is, the word "letters-*Otiyot*-אותיות" is of the root "morning is coming-

⁶⁹⁵ Introduction to Tikkunei Zohar (Maamar Patach Eliyahu) 17a-b

⁶⁹⁶ Torah Ohr, Shemot ibid. 50c

⁶⁹⁷ Psalms 74:9

Ata-אתא,”⁶⁹⁸ this being the matter of revelation (*Gilyu*). That is, the letters (*Otiyot-אותיות*) reveal the light. However, during the time of exile “we have not seen our signs (*Ototeinu-אותותינו*),” meaning that there is a concealment of the revelation that must come through the letters (*Otiyot-אותיות*). Therefore, the worlds are in a state that they cause concealment and hiddenness etc.

The explanation is that the general totality of the chaining down of the worlds (*Seder Hishtalshelut*), as it is according to the order of the creation, is in a way that is meant to bring revelation (*Gilyu*). However, because of the sin of the tree of the knowledge of good and evil, a state of concealment was caused. This is to such an extent that it is possible for there to be [the matter indicated by the verse],⁶⁹⁹ “They heard the voice of *HaShem* God-*Adona*”*y Elohi*”*m-אלהי"ם* going in the Garden... and the man and his wife hid from *HaShem* God-*Adona*”*y Elohi*”*m-אלהי"ם* etc.”

However, at first glance, this is not understood, being that “there is no place devoid of Him.”⁷⁰⁰ This is as stated in Midrash⁷⁰¹ on the verse in our Torah portion,⁷⁰² “An angel of *HaShem*-יהו"ה appeared to him in a blaze of fire from within the thornbush,” – “Why ‘from within the thornbush’? To teach that there is no place devoid of His Indwelling Presence (the

⁶⁹⁸ Isaiah 21:12; Torah Ohr, Mikeitz 42b; Shir HaShirim 33c and elsewhere; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the difference between the various names of general classifications, section on The Particular Noun (*Etzem Prati-עצם פרטי*).

⁶⁹⁹ Genesis 3:8

⁷⁰⁰ Tikkunei Zohar, Tikkun 57 (91b); Tanya, Shaar HaYichud VeHaEmunah translated as *The Gate of Unity and Faith*, Ch. 7 (83b).

⁷⁰¹ Midrash Shemot Rabba 2:5

⁷⁰² Exodus 3:2

Shechinah), even a thornbush.” This being so, how much more is it so when “they heard the voice of *HaShem*-יהו"ה etc.” Therefore, how did it apply that Adam, the first man, who was formed by the handiwork of the Holy One, blessed is He, Himself, could hide from the presence of *HaShem*-יהו"ה?

However, the explanation is that this was after the sin of the tree of the knowledge of good and evil, at which time an admixture of good and evil was caused.⁷⁰³ It therefore could enter Adam’s mind that at the place where he hides there would not be the revelation as in a place where he does not hide. This likewise is the matter of concealment and hiddenness brought about through sins in the time of exile, in a way of descent after descent etc. The intention in this is that there subsequently will be the [fulfillment of the verse], “I will bring you up and also go up (*A'alcha Gam Aloh*-עלה גם אעלך),” indicating two ascents, the redemption from Egypt, as well as the destined redemption of the coming future.

3.

Now, to explain why the verse states, “These are the names of the children of Israel who came to Egypt,” and why it specifies “names-*Shemot*-שמות,” he begins by explaining⁷⁰⁴ the matter of [the words],⁷⁰⁵ “O’ King, praised and glorified is His

⁷⁰³ See Torah Ohr, Bereishit 5c and on; Torat Chayim, Bereishit 30b and on; Sefer HaMaamarim 5677 p. 89 and on; 5692 p. 176.

⁷⁰⁴ Torah Ohr, Shemot ibid. 49a and on.

⁷⁰⁵ In the liturgy of the “*Baruch SheAmar*” blessing.

Great Name forever and ever.” The explanation⁷⁰⁶ is that the words “forever and ever-*Adei Ad*-עדי עד” are terms of eternity.

Now, it is understood that specifically when there is a matter of time it then applies to state the matter of the eternity of time. In contrast, in regard to the level that transcends time, it does not apply to use words that indicate the eternity of time. This then, is the meaning of [the words], “Praised and glorified is His Great Name forever and ever.” That is, the matter of eternity – “forever and ever-*Adei Ad*-עדי עד” – only applies to the aspect of the “name-*Shem*,” (“His Great Name-*Shmo HaGadol* הגדול-שמו”) this being the *Sefirah* of Kingship-*Malchut*, which is the source and root of the matter of time (*Zman*).⁷⁰⁷

This is similar to the verse,⁷⁰⁸ “Trust in *HaShem*-יהוה forever and ever (*Adei Ad*-עדי עד) for with *Ya”H*-יהי did *HaShem*-יהוה form the worlds.”⁷⁰⁹ That is, the matter of “forever and ever-*Adei Ad*-עדי עד” only applies on the level that is the source for the coming into being of the worlds, this being the matter of “form the worlds-*Tzur Olamim*-צור עולמים.”⁷¹⁰

More specifically, there are various levels in “His Great Name” (*Shmo HaGadol*). The first is that the Name *HaShem*-יהוה (which is the highest of the seven names that are not to be erased),⁷¹¹ is called “His Great Name” (*Shmo HaGadol*). It is the matter of Wisdom-*Chochmah*, for as known, the Name

⁷⁰⁶ Also see Sefer HaMaamarim 5627 p. 85; 5658 p. 78; 5692 p. 143 and on.

⁷⁰⁷ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a).

⁷⁰⁸ Isaiah 26:4

⁷⁰⁹ Talmud Bavli, Menachot 29b

⁷¹⁰ See Sefer HaMaamarim 5627 p. 86.

⁷¹¹ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

HaShem-יהו"ה is in *Wisdom-Chochmah*,⁷¹² this being the matter of the Torah, and as known "the Torah came out of *Wisdom-Chochmah*."⁷¹³ This is also the meaning of [the teaching] that "all of Torah is the names of the Holy One, blessed is He."⁷¹⁴

The second is that His Great Name (*Shmo HaGadol*) is the aspect of the Crown-*Keter*, which transcends the aspect of *Wisdom-Chochmah* - the Name *HaShem*-יהו"ה. This likewise is the [meaning of the] two explanations of the words "the pleasantness of *HaShem-No'am HaShem*-יהו"ה."⁷¹⁵

The first explanation is that [this refers to] the pleasantness and delight that is drawn from the Name *HaShem*-יהו"ה, this being the matter of the lower Garden of Eden (*Gan Eden HaTachton*). For, as known, the *Sefirah* of *Wisdom-Chochmah* (the Name *HaShem*-יהו"ה) is the source of all the delights of the lower Garden of Eden (*Gan Eden HaTachton*).

The second explanation is as in the verse,⁷¹⁶ "Then you will delight over (*Al*-על) *HaShem*-יהו"ה," (and it similarly is written about Chanah,⁷¹⁷ "She prayed over (*Al*-על) *HaShem*-יהו"ה"), specifying "over *HaShem-Al HaShem*-יהו"ה,"

⁷¹² See Proverbs 3:19 – [*HaShem* in *Wisdom-HaShem b'Chochmah*-יהו"ה בהכמה.]

⁷¹³ Zohar II 62a; 85a; 121a; Zohar III 81a; 182a; 261a

⁷¹⁴ See Zohar II 87a; Introduction to Ramban's commentary to Torah; Introduction to Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light; Yonat Eilem of Rabbi Menachem Azariah de Fano, Ch. 29.

⁷¹⁵ Psalms 27:4; Ohr HaTorah *ibid.* p. 10; Also see Ohr HaTorah, Vol. 7 *ibid.*; Also see the discourse entitled "*Eileh Shemot*" in Pelach HaRimon (of Rabbi Hillel Halevi Paritcher), *Shemot* p. 3.

⁷¹⁶ Isaiah 58:14

⁷¹⁷ Samuel I 1:10

meaning higher than the Name *HaShem*-יהו"ה,⁷¹⁸ which is the aspect of the Crown-*Keter*, this being the matter of the Upper Garden of Eden (*Gan Eden HaElyon*).

There also is an even higher level of “the pleasantness of *HaShem-No'am HaShem*-יהו"ה נועם,” referring to the aspect of “Brilliance” (*Tzachtzechoot*) which transcends the level of the Crown-*Keter*.⁷¹⁹ It can be said that this refers to the aspect of the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*). (For, as explained before,⁷²⁰ even before the restraint of the *Tzimtzum* there is the matter of ten *Sefirot*, such that “it arose in His desire, blessed is He, to bestow goodness”⁷²¹ “because He desires kindness,”⁷²² until the desire of “I will be king (*Ana Emloch*) etc.”)⁷²³ About this that our sages, of blessed memory, stated,⁷²⁴ “Before the world was created, there was Him and His Name alone.”

⁷¹⁸ Zohar I 219a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*) section on the title “The Essence of the Heavens-*Etzem HaShamayim*-עצם השמיים.”

⁷¹⁹ Tanya, Iggeret HaKodesh, Epistle 29

⁷²⁰ [Citation is given here to the prior discourse of the 19th of Kislev of this year, 5726, entitled “*Padah b'Shalom*.” Though it is mentioned in the original transcript of the discourse, it was removed from the edited discourse that was later given out in 5752. See however the continuum of the Shavuot discourses of last year, 5725, entitled “*b'Sha'ah SheAlah Moshe LaMarom*” (Discourse 48) and “*v'Aseeta Chag Shavu'ot*” (Discourse 49) which also discuss the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*).] Maamarei Admor HaZaken, 5569 p. 211; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11 (p. 117b); Ohr HaTorah, Shlach p. 601; *Hemshech* 5672 Vol. 2, p. 768, (and Ch. 15).

⁷²¹ Etz Chayim, Shaar HaKlallim, Ch. 1

⁷²² Micah 7:18; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11 *ibid.*; Maamarei Admor HaEmtz'ee, Devarim Vol. 3, p. 843.

⁷²³ See Likkutei Torah, Nitzavim 47c, 51b, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe *ibid.*, translated as The Gate of Unity, Ch. 10-11 *ibid.*

⁷²⁴ Pirkei d'Rabbi Eliezer Ch. 3

Ultimately, there is the matter of the Name *HaShem*-יהו"ה as it is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, literally.⁷²⁵

This then, is the meaning of [the words], “Praised and glorified is His Great Name forever and ever.” That is, in the aspect of His Great Name (*Shmo HaGadol*) there are many levels to no end (“forever and ever”) in which the souls delight in the Garden of Eden (*Gan Eden*) [this being the meaning of the words],⁷²⁶ “To gaze at the pleasantness of *HaShem*-יהו"ה.”

However, since the soul is a limited created being, how can it possibly receive a radiance of *HaShem*'s-יהו"ה Supernal pleasure (*Taanug*), which is limitless (*Bli Gvul*), “forever and ever-*Adei Ad*-עדי עדי”? The explanation is that Torah and *mitzvot* are like garments within which is the manifestation of the light of pleasure (*Taanug*) from the aspect of His Great Name. Through this, the soul can grasp the aspect of His Great Name, being that “all of Torah is the names of the Holy One, blessed is He,” (as mentioned above).

⁷²⁵ See *Hemshech* 5666 p. 186; See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; *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; 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* 5720 p. 160 and on); Also see the continuum of the discourses of the 12th 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.

⁷²⁶ *Psalms* 27:4 *ibid*.

This is also the meaning of the statement in Zohar,⁷²⁷ that the matter of all Torah and *mitzvot* is “to repair the mystery of His Name.” The primary explanation is that this means to cause a drawing down from the aspect of His Great Name (*Shmo HaGadol*) into revelation in all His other names. This comes about through Torah and *mitzvot*, since they were taken from there, being that “all of Torah is the names of the Holy One, blessed is He.”

This also is the matter of “the names (*Shemot*-שמות) of the children of Israel.”⁷²⁸ For, since this drawing down is from the aspect of His Great Name (*Shmo HaGadol*-שמו הגדול), it is brought about specifically by the souls of the Jewish people, in that they are the ones who draw down and actualize the aspect of the revelation of His Supernal names below.

More specifically, Yaakov and his sons are rooted in the ten *Sefirot* of the world of Emanation (*Atzilut*) which themselves are the Supernal names (*Shemot*). For, as known,⁷²⁹ the union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*) is called the union (*Yichud*) of Yaakov and Rachel or the union (*Yichud*) of Yisroel and Rachel, meaning, the union of the Name *HaShem*-יהו"ה in His name Lord-*Adona*"אדני"-י. This is because the root of Yaakov's soul is drawn from the aspect of the Name *HaShem*-

⁷²⁷ This is as stated in various places citing Zohar (Torah Ohr, Shemot 49d, Yitro 67d; Ohr HaTorah, Shemot p. 105, and elsewhere).

⁷²⁸ Torah Ohr, Shemot *ibid*.

⁷²⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37.

יהו"ה,⁷³⁰ whereas the root of Rachel's soul is drawn from the aspect of the name Lord-*Adona*'y-י'י.⁷³¹

Likewise, the twelve tribes correspond to the twelve permutations of the Name *HaShem*-יהו"ה.⁷³² This is why about the tribes, the Torah states,⁷³³ "The Reuvenite-*HaRe'uveni*-הראובני," "The Shimonite-*HaShimoni*-השמעוני," in that the name *Ya*'H-יה"י is present in each tribe etc.⁷³⁴

Now, in regard to the verse, "And these are-*v'Eileh*-ואלה (the names etc.)," this is because the drawing down of the names (*Shemot*-שמות) is through the Torah, and there are six orders of Mishnah, each of which includes six, the total of which is the numerical value of "These-*Eileh*-אלה-36," this being the aspect of drawing down (*Hamshachah*). However, there first must be the ascent (*Ha'ala'ah*) through the Name of Forty-Two (*Shem Ma''V*-שם מ"ב), this being the numerical value of "And these-*v'Eileh*-ואלה-42."

This then, is the meaning of the verse, "And these are the names of the children of Israel who came to Egypt." As explained before, about the time of exile it is written, "We have not seen our signs (*Ototeinu*-אותותינו)," meaning that the letters (*Otiyot*-אותיות) and Supernal names that we draw down through Torah and prayer "we have not seen," in that they are not revealed for us. This is because they are concealed in the aspect

⁷³⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and elsewhere.

⁷³¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and elsewhere.

⁷³² See Recanti to Exodus 28:2; Shaarei Oraah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid.*, and Gate Seven (*Chessed*).

⁷³³ Numbers 26:7, 26:14 etc.

⁷³⁴ Zohar III 118b

of Egypt-*Mitzrayim*-מצרים, which is of the same root as “constraint-*Meitzar*-מיצר,” this being the aspect of concealment and hiddenness.

4.

Now, the explanation of the matter of exile, as it is in our service of *HaShem*-יהו"ה, blessed is He, in the three lines and modes of Torah [study], sacrificial service [or prayer], and acts of loving-kindness, which are the three things upon which the world stands,⁷³⁵ (as explained in Torah Ohr, in the discourse that follows this one),⁷³⁶ is as follows:

There is a way of serving *HaShem*-יהו"ה, blessed is He, in which every morning, upon waking from sleep, a person engages in serving Him in prayer and contemplation, and in rousing love and fear of Him etc., without any matter of constraint, neither constraint in holiness, and how much more so, without any constraint from the opposite holiness, these being matters that muddle the mind (*Timtum HaMo'ach*) and muddle the heart (*Timtum HaLev*).⁷³⁷

In other words, since the Wisdom-*Chochmah* and Understanding-*Binah* of the greatness of *HaShem*-יהו"ה, blessed is He, [fill] his mind and thought with great contemplation (*Hitbonenut*), he thereby is able to arouse the emotions of love and fear of *HaShem*-יהו"ה to be revealed in his heart etc., as the

⁷³⁵ Mishnah Avot 1:2

⁷³⁶ Torah Ohr *ibid.* 50d *ibid.* & 51c.

⁷³⁷ See Tanya, Likkutei Amarim, Ch. 29; Maamarei Admor HaZaken, HaKetzarim, p. 482 and on, and elsewhere.

verse states,⁷³⁸ “Pour your heart out like water before *HaShem*-יהו"ה.” From this he comes to thirst for *HaShem*-יהו"ה etc., and then comes to love sickness,⁷³⁹ after which he comes to actual expiry of the soul (*Klot HaNefesh*), as explained by the Alter Rebbe in the final chapters of the first part of Tanya.⁷⁴⁰

However, there can also be a state and standing of Egypt-*Mitrayim*-מצרים, referring to “the narrow of the neck-*Meitzar HaGaron*-הגרון-מיצר,”⁷⁴¹ wherein there are the trachea (*Kaneh*), esophagus (*Veshet*), and carotid arteries (*Vreedeen*), these being the three ministers of Pharaoh.⁷⁴² Because of them the contemplation (*Hitbonenut*) in one’s mind does not cause any feeling in his heart, this being the matter of the muddling of the heart (*Timtum HaLev*), so much so that even the muddling of the mind (*Timtum HaMo’ach*) is possible, may the Merciful One save us.

It is in this regard that there must be the matter of departing from Egypt (*Yetziyat Mitrayim*-יציאת מצרים), as the verse states,⁷⁴³ “To rescue him from the hand of Egypt and to bring him up from that land to a good and spacious land etc.,” so that there will be the matter of spaciousness and expansiveness (this being the opposite of the constraint-*Meitzar*-מיצר), with contemplation and arousal of love while

⁷³⁸ Lamentations 2:19

⁷³⁹ Song of Songs 2:5

⁷⁴⁰ Tanya, Likkutei Amarim, Ch. 50 (70b)

⁷⁴¹ Torah Ohr ibid. 49d

⁷⁴² See Likkutei Torah of the Arizal, Genesis (*Vayeishev*) 39:40, (section beginning, “*Vayehi... Atah Neva’er Sod Yosef*”); Torah Ohr, Va’era 58b and on; Yitro 71d; Hosafot to Vayechi 102c, and elsewhere; Also see the discourse entitled “*Kara Shachav K’Ari* – He crouched and lay down like a lion,” 5716, Discourse 24, Ch. 4, and elsewhere.

⁷⁴³ Exodus 3:8

serving *HaShem*-יהו"ה, blessed is He, in prayer. This is as explained in Kuntres HaAvodah,⁷⁴⁴ that the primary service of *HaShem*-יהו"ה, blessed is He, in prayer, is the matter of love (*Ahavah*) of Him, as in the teaching,⁷⁴⁵ “There is no labor like the labor of love.”

It likewise is possible for there to be a matter of exile in the study of the Torah. This is as our sages, of blessed memory, taught⁷⁴⁶ on the verse,⁷⁴⁷ “They embittered their lives with hard labor-*Avodah Kashah* קשה עבודה,” - “this refers to ‘questions-*Kushiya*-קושיא,’ “and with mortar-*Chomer*-חומר” - “this refers to [the method of exegesis called] ‘*Kal VaChomer*-קל וחומר,”⁷⁴⁸ “and with bricks-*Leveinim*-לבנים” - “this refers to ‘the refinement of the law-*Libun Hilcheta*-הלכתא etc.”

To explain, because the Torah descended below and manifested in physical matters, especially in the Oral Torah, [about which the verse states,⁷⁴⁹ “‘Sixty queens’ – referring to the sixty Tractates, ‘Eighty concubines’ – referring to the Baraitot; ‘Young maidens beyond number’ – referring to the Halachot”], and even including manifesting in false arguments etc.,⁷⁵⁰ it thus is possible for there to be a state in which a person

⁷⁴⁴ Kuntres HaAvodah, Ch. 1 & Ch. 3 and on.

⁷⁴⁵ See Zohar II 58b; Zohar III 267a; Likkutei Torah, Shlach 42c

⁷⁴⁶ Zohar I 27a; Zohar III 153a

⁷⁴⁷ Exodus 1:14

⁷⁴⁸ See the thirteen principles of exegesis of Rabbi Yishmael in the introduction to Sifra (recited at the beginning of the morning prayers). The first method is “*Kal VaChomer*-קל וחומר” which refers to the Torah study method of deriving a conclusion from a minor premise or more lenient condition as compared to a major premise or stricter condition, and vice versa. Also see the Introduction to Talmud Study by Rabbi Shmuel HaNagid (printed at the back of Tractate Brachot).

⁷⁴⁹ Song of Songs 6:8; Shir HaShirim Rabba to Song of Songs 6:8; Bamidbar Rabba 18:21; Zohar III 216a; Also see Torah Ohr *ibid.* p. 49b and on, 51b and on.

⁷⁵⁰ See Tanya, Likkutei Amarim, Ch. 5; Sefer HaMaamarim 5692 p. 148.

studies Torah but forgets about the Giver of the Torah, Heaven forbid.⁷⁵¹ This is because the Godliness in Torah is not revealed, in that no illumination of light is seen in it at all etc.⁷⁵²

This is also understood from the explanation in Tanya⁷⁵³ about the service of intermediates (*Beinonim*), that the primary preparation [to study Torah] for the sake of the Name (*Lishmah*-לשמה) [of Torah, in that “all of Torah is the names of the Holy One, blessed is He”],⁷⁵⁴ is **at the beginning** of the study. This is because in the middle of one’s studies his [mind] is entrenched and preoccupied with understanding the matter being studied,⁷⁵⁵ (which is what he actually should be doing). Thus, it only is at the beginning of study that there is the contemplation and preparation that the study should be for the sake of the Name (*Lishmah*) [of the Torah], and through doing so, this affects him to remember this through the duration of the study etc.

This then, is why it also is necessary to negate the matter of exile as it is in the study of Torah, this being the exodus from Egypt-*Mitzrayim*-מצרים. This is also the general matter of [the requirement to] “first make the blessing over the Torah,”⁷⁵⁶ so that one recalls the Giver of the Torah. This matter comes about

⁷⁵¹ See Bayit Chadash to Tur, Orach Chayim 47 (section beginning “*U’Mah SheKatav d’Amar*”); Also see Sefer HaMaamarim 5692 p. 186.

⁷⁵² Torah Ohr *ibid.* 51b

⁷⁵³ Tanya, Likkutei Amarim, end of Ch. 41 (58b)

⁷⁵⁴ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, end of Gate 3.

⁷⁵⁵ See Sefer HaSichot, Torat Shalom p. 217; Discourse entitled “*Bereishit Bara*” 5713 (Sefer HaMaamarim 5713, p. 25, translated in The Teachings of The Rebbe 5713, Discourse 3).

⁷⁵⁶ See Ba”Ch to Tur, Orach Chayim 47 *ibid.*; Sefer HaMaamarim 5692 *ibid.*

through serving *HaShem*-יהו"ה in prayer, and also through studying of the inner aspects (*Pnimityut*) of Torah.

This is as is hinted in the matter of [the teaching],⁷⁵⁷ “and with bricks-*Leveinim*-לבנים – which refers to the refinement of the law-*Libun Hilcheta*-הלכתא-ליבון.” For, the verse states,⁷⁵⁸ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.”

About this it is explained in Sifri that “not by bread alone does man live” refers to Torah laws (*Halachah*), which are called “bread” (*Lechem*-להם), as the verse states,⁷⁵⁹ “Come and partake of My bread.” Rather, “by everything that emanates from the mouth of *HaShem*-יהו"ה does man live,” which refers to the *Aggadot*, this being the inner aspect (*Pnimityut*) of Torah (as stated in Tanya,⁷⁶⁰ that “most of the secrets of the Torah are concealed in it [the *Aggadot*]”), this being the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that is in Wisdom-*Chochmah*.

This then, is the matter of “the refinement of the law-*Libun Hilcheta*-הלכתא-ליבון,” which refers to affecting a drawing down from the aspect of the Upper Whiteness (*Loven HaElyon*-לובן העליון)⁷⁶¹ due to the revelation of the Crown-*Keter* within Wisdom-*Chochmah*, this being the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within

⁷⁵⁷ Zohar I 27a; Zohar III 153a

⁷⁵⁸ Deuteronomy 8:3

⁷⁵⁹ Proverbs 9:5

⁷⁶⁰ Iggeret HaKodesh, Epistle 23 (137a)

⁷⁶¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*); Also see Zohar III 129b, and elsewhere.

Wisdom-*Chochmah*. This is like what we find about Dovid, that “he would bond the upper Torah with the Holy One, blessed is He,”⁷⁶² this being the matter of the bond between Wisdom-*Chochmah* and the Crown-*Keter*.⁷⁶³

There likewise a matter of exile and exodus from Egypt-*Mitzrayim*-מצרים in regard to the matter of acts of lovingkindness (*Gemilut Chassadim*). In other words, the giving of charity must specifically be by way of compulsion, as in [the teaching],⁷⁶⁴ “Charity may be collected by force.”

The same is so in regard to the conduct between a person and his fellow in general (this being the inner substance of acts of lovingkindness), that one must correct his emotional qualities. (This is as explained in the discourse of the 19th of Kislev,⁷⁶⁵ that the matter of Chassidus is entirely to bring about change in the nature of one’s emotions.)⁷⁶⁶

As delineated in Torah Ohr,⁷⁶⁷ [This refers to correcting one’s emotional qualities] such as anger, pride, haughtiness, and exalting oneself over his fellow, meaning all the evil emotional qualities between man and his fellow, the foundations of which are the aspect of judgments-*Gevurot*, and

⁷⁶² See Zohar III 222b (Ra’aya Mehemna); Sefer HaBahir (Section 58), Section 196 and Ohr HaBahir; Likkutei Torah, Shlach 47c; 51a

⁷⁶³ See Ohr HaTorah, Shavuot p. 194.

⁷⁶⁴ Beit Yosef to Tur, Yoreh De’ah 248 (section beginning “*Kol HaAdam*”); Also see Sefer HaMaamarim 5678 p. 121, p. 124 and on, p. 192; 5699 p. 191.

⁷⁶⁵ Of this year, 5726, Discourse 10, Ch. 12 (Sefer HaMaamarim 5726, p. 67).

⁷⁶⁶ See Sefer HaSichot, Torat Shalom p. 48; Sichah talk of Simchat Torah 5694 (Likkutei Dibburim Vol. 1, p. 56a and on; Kuntres Inyana Shel Torat HaChassidut, Ch. 1 (from the Sichah talk of the 19th of Kislev 5726 – Torat Menachem Vol. 45 p. 257).

⁷⁶⁷ Torah Ohr *ibid.* 51d

he concludes: “One who contemplates this will understand (*v’HaMevin Yavin*).

It may be suggested that the intention here is to repair the aspect of judgments-*Gevurot* through a drawing down from their root Above, in the aspect about which it states,⁷⁶⁸ “There is no left side in this holy Ancient One-*Atik*.”

5.

Now, we should explain the matter of “the names (*Shemot*-שמות) of the children of Israel who came to Egypt,” in which the word “names-*Shemot*-שמות” is specified, based on the teaching of our sages, of blessed memory,⁷⁶⁹ “They merited being redeemed from Egypt because they did not change their names (*Shemot*-שמות). Reuven and Shimon descended [to Egypt] and Reuven and Shimon ascended [from Egypt].”

Now, we first must preface with an explanation of the general matter of a name (*Shem*-שם).⁷⁷⁰ As explained in the teachings of Chassidus about the matter of a name (*Shem*-שם) and the matter of light (*Ohr*-אור), even though they generally are one matter, in that they only are a radiance from the essential self, however more specifically, they differ from each other.

To explain, light (*Ohr*) is similar to its Luminary (*Ma’or*), and therefore, through the light (*Ohr*) we know and recognize the existence of the Luminary (*Ma’or*). In contrast,

⁷⁶⁸ Zohar III 129a (Idra Rabba), and similarly see 289a there.

⁷⁶⁹ Midrash Vayikra Rabba 32:5

⁷⁷⁰ In regard to the coming section, see Likkutei Sichot Vol. 16 p. 37 (from this discourse); Also see Ohr HaTorah Shemot p. 103; Discourse entitled “*v’Eileh Shemot*” 5680 (Sefer HaMaamarim 5680 p. 223 and on).

this is not so of a name (*Shem*), in that through it we do not know the thing by which it is called.

Furthermore, even when we do know the meaning of a name in the Holy Language, such as the name “Reuven-רְאוּבֵן” [“See, as son”] indicating the matter of “sight-*Re'iyah*-רְאִיָּה,” by which we know that the matter of the name “Reuven-רְאוּבֵן” is “sight-*Re'iyah*-רְאִיָּה,” nonetheless, the name itself does not indicate anything [about the person called by it] at all. Proof for this is from the fact that many people are called by the name “Reuven-רְאוּבֵן,” but even so, in the revealed powers of their soul they are different from each other. In this there is a superiority to light (*Ohr*) over a name (*Shem*).

However, there also is an element of superiority in a name (*Shem*) over light (*Ohr*). For, even though through the light (*Ohr*) we can know the essence of its Luminary (*Ma'or*), nonetheless, the light (*Ohr*) does not draw the essence of the Luminary (*Ma'or*) forth. In contrast, this is not so of a name (*Shem*) in that although we do not know the essential self through it, nonetheless, [one's name] draws his essential self. Proof of this is that by calling him by his name, the totality of his essential self turns to the one who called him.

Beyond this, when a person faints, Heaven forbid, meaning that the vitality of his soul is in a state of concealment and is in a motion of withdrawal from being revealed in the body, we rouse him by whispering his name in his ear. This proves that his name (*Shem*) is connected and touches the essential vitality of his soul, (even higher than the general vitality). It thus has the power to draw the vitality into the powers of the body.

With the above in mind, we can understand the matter of “these are the names (*Shemot*) of the children of Israel who came to Egypt (*Mitzraymah*-מצרימה) etc.” That is, even though from the perspective of the revealed powers, they had a matter of descending into Egypt-*Mitzrayim*-מצרים, to the point of coming “to Egypt-*Mitzraymah*-מצרימה” (with the addition of the suffix letter *Hey*-ה) which is even lower than the normal spelling “Egypt-*Mitzrayim*-מצרים,” – [similar to what his honorable holiness, my father-in-law, the Rebbe,⁷⁷¹ explained about the matter of prayer (*Tefillah*), that it is “a ladder set earthward (*Artzah*-ארצה) the head of which reaches heavenward (*HaShamaymah*-השמימה),”⁷⁷² in that [the word] “heavenward-*HaShamaymah*-השמימה” is higher than “Heaven-*Shamayim*-שמים” as it usually is spelled, and “earthward-*Artzah*-ארצה” is lower than “earth-*Aretz*-ארץ” as it usually is spelled, meaning that even in regard to someone who is in the state indicted by the word “earthward-*Artzah*-ארצה,” which is lower than the usual spelling “earth-*Aretz*-ארץ,” nonetheless, through the ladder of prayer he is capable of ascending “heavenward-*HaShamayma*-השמימה,” meaning, higher than what is indicated by the normal spelling of “heaven-*Shamayim*-שמים,”] – that the descent is so great that it is possible for the prosecution to argue “these are idolators and those are idolators,⁷⁷³ and this being so why is there ‘affliction to Egypt and healing to Israel,?’⁷⁷⁴

⁷⁷¹ Discourse entitled “*Zeh HaYom*” 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 319a)

⁷⁷² Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

⁷⁷³ See Zohar II 170b; Mechilta to Exodus (Beshalach) 14:28; Yalkut Reuveni Beshalach 14:27.

⁷⁷⁴ See Isaiah 19:22; Zohar II 36a

Nevertheless, even upon their descent to Egypt, they had the matter of “the names (*Shemot*) of the children of Israel,” in that the matter of a name (*Shem*-שם) is connected to the essential self, which is in a state of constant wholeness and perfection. This, then, is the meaning of [the teaching], “[They merited to be redeemed from Egypt] because they did not change their names (*Shemot*-שמות). Reuven and Shimon descended [to Egypt], and Reuven and Shimon ascended [from Egypt].”

This is as the Alter Rebbe explained,⁷⁷⁵ that “even the most degenerate Jews (meaning that Torah [itself] calls them “degenerate” (*Kal SheB’Kalim*-קל שבקלים)) will give up their life for the sanctification of the Name *HaShem*-יהוה,” and not only does he have self-sacrifice in potential, but he gives up his life in actuality, this being due to his essential self, as in the well-known saying,⁷⁷⁶ “A Jew neither desires nor is capable of separating from Godliness.”

Due to this, the ascent from Egypt was brought about (“Reuven and Shimon ascended”), even regarding the revealed powers etc. [This is like what we explained before,⁷⁷⁷ that in the coming future the revelation will also be in the aspect of Kingship of Kingship-*Malchut SheB’Malchut*, which is the matter of the power of the Actor within the acted upon (*Ko’ach HaPo’el BaNifal*).

⁷⁷⁵ Tanya, Likkutei Amarim, Ch. 18-19

⁷⁷⁶ Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 384, (copied in HaYom Yom for the 25th of Tammuz), and p. 547 (copied in HaYom Yom for the 21st of Sivan), and elsewhere.

⁷⁷⁷ In the discourse entitled “*Padah b’Shalom*” of the 19th of Kislev [of this year, 5726, Discourse 10], Ch. 11 (Sefer HaMaamarim 5726 p. 65 and on).

Beyond this, it even will permeate even in the acted upon himself, so much so, that even the created “something” (*Yesh*) will proclaim “there is nothing besides Him.”⁷⁷⁸ In other words, there even will be a drawing down and revelation of the matters of the “sight-*Re'iyah*-ראיה” and “hearing-*Shemiyah*-שמיעה” of Reuven-ראובן and Shimon-שמעון.⁷⁷⁹

This is as the verse states,⁷⁸⁰ “She called his name Reuven-ראובן... because [*HaShem*-יהו"ה] has seen-*Ra'ah*-ראה... She called his name Shimon-שמעון... because *HaShem*-יהו"ה has heard-*Shama*-שמע.” This is as explained at length in Torah Ohr on the Torah portion of Vayechi,⁷⁸¹ that the aspect of “sight-*Re'iyah*-ראיה” (which is the matter of Reuven-ראובן) is what causes the drawing forth of the aspect of love of *HaShem*-יהו"ה, blessed is He, and the aspect of “hearing-*Shemiyah*-שמיעה” (which is the matter of Shimon-שמעון) is what causes the aspect of fear of Him. The same is so of Levi-לוי, which is the matter of bonding and connecting, and Yehudah-יהודה which is the matter of thankful submission-*Hoda'ah*-הודאה etc.

6.

This then, is the meaning of the verse, “And these are the names of the children of Israel who came to Egypt etc.” That is, this story in Torah is instructive (*Hora'ah*-הוראה)⁷⁸² to

⁷⁷⁸ Deuteronomy 4:35

⁷⁷⁹ Torah Ohr ibid. 50a

⁷⁸⁰ Genesis 29:32 and on.

⁷⁸¹ Torah Ohr, Vayechi 45a and on.

⁷⁸² See Radak to Psalms 19:8; Sefer HaShoroshim of the Radak, section on the root “ירה.”

all Jews about all the exiles, including the final exile. That is, even though there is the matter of crushing labor, and “hard toil with mortar and bricks etc.,” not only as this matter is in Torah, in which “with mortar-*Chomer*-חומר” refers to [the method of exegesis called] “*Kal VaChomer*-קל והומר,” “and with bricks-*Leveinim*-לבנים” refers to “the refinement of the law-*Libun Hilcheta*-הלכתא-ליבון” etc., but even with actual mortar and bricks in the literal sense, like our Jewish brethren who are in a state and standing of Egypt-*Mitzrayim*-מצרים,⁷⁸³ meaning constraint (*Meitzar*-מיצר) and pressure in all matters, especially in regard to educating their children, this being the inner content of [Pharaoh’s] decree,⁷⁸⁴ “Every son that will be born – you shall throw him into the river.”

However, even so, they have the fortitude to stand steadfastly, and they actually do stand steadfastly against all tests etc., which especially is due to the empowerment granted by the inner aspects (*Pnimitiyut*) of the Torah, which is the matter of “everything that emanates from the mouth of *HaShem*-יהוה,” through which there is caused to be the negation of the matter of exile in relation to Torah (as mentioned in chapter four).

In other words, due to the fact that his father or grandfather “steadfastly held on to the doorknob etc.,”⁷⁸⁵ therefore, through this “Reuven and Shimon descended [to Egypt], and Reuven and Shimon ascended [from Egypt],” as in

⁷⁸³ At this juncture of the discourse the Rebbe began to speak in a voice choked with tears. [Also see the Sichah talk that preceded the discourse of Rosh HaShanah of this year, entitled “*Min HaMeitzar* – From the constraint” (Torat Menachem, Vol. 45 p. 14). [“Those who are in a state of travail and imprisonment etc.”]]

⁷⁸⁴ Exodus 1:22

⁷⁸⁵ See Sefer HaSichot 5686 p. 99

the promise,⁷⁸⁶ “I will bring you up and also go up (*A'alcha Gam Aloh*-גם עלה-אעלך),” and,⁷⁸⁷ “With our youngsters and with our elders we shall go,” and,⁷⁸⁸ “not a hoof will be left,” “with an upraised arm,”⁷⁸⁹ and “with great wealth.”⁷⁹⁰ So will it be in the coming redemption, about which the verse states,⁷⁹¹ “As in the days that you went out of the land of Egypt I will show you wonders,” with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

⁷⁸⁶ Genesis 46:4

⁷⁸⁷ Exodus 10:9

⁷⁸⁸ Exodus 10:26

⁷⁸⁹ Exodus 14:8

⁷⁹⁰ Genesis 15:14

⁷⁹¹ Micah 7:15

Discourse 14

“*Va’era El Avraham... -
I appeared to Avraham...*”

Delivered on Shabbat Parshat Va’era,
Rosh Chodesh Shvat, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷⁹² “I appeared to Avraham... as *E”l Shaddai*—אֱלֹהֵי שַׁדַּי, but with My Name *HaShem*—יְהוָה I did not make Myself known through them... and I shall take you out from under the burdens of Egypt... and you shall know that I am *HaShem*—יְהוָה.”

In his famous discourse, known as “the pious *Va’era*” (“*Der Frummer Va’era*”)⁷⁹³ (and with the additions, glosses, explanations, and summaries of the Tzemach Tzedek, as printed in Ohr HaTorah),⁷⁹⁴ the Alter Rebbe asks about this. Namely, is it not so that about our forefathers the Torah also states, “*HaShem*—יְהוָה appeared to him”?⁷⁹⁵

⁷⁹² Exodus 6:3-7

⁷⁹³ Printed in Torah Ohr, Lemberg 5611 edition (7b and on), and subsequently printed in Maamarei Admor HaZaken Al Parshiyot HaTorah Vol. 1, p. 238 and on; Hosafot p. 26 (5749 edition); In regard to this discourse see the notes of his honorable holiness, the Rebbe Rayatz, in Sefer HaSichot, Torat Shalom p. 86; “HaTamim” Book 8, p. 7 [380a, copied in HaYom Yom, 2nd of Shvat]; Also see the Sichah talk of Shabbat Parshat Va’era 5712 (Torat Menachem Vol. 4, p. 274).

⁷⁹⁴ Ohr HaTorah, Va’era (p. 119 and on).

⁷⁹⁵ [For example, see Genesis 17:1, 18:1 etc.]

2.

He begins by explaining the verse,⁷⁹⁶ “No one banished from Him shall remain banished,” and that in holy Books⁷⁹⁷ it is explained that this is why the exile in Egypt was with mortar and bricks. That is, they were reincarnations of the generation of dispersion (*Dor Haflagah*), who were very lofty souls but sinned when they said,⁷⁹⁸ “Come, let us make bricks and burn them in fire... let us build us a city and a tower etc.” [He thus] “devised plans that they will not remain banished,” and they therefore were reincarnated in the exile in Egypt, by which they rectified this through hard labor with mortar and bricks etc. In regard to the verse stating, “No one banished from Him shall remain banished,” specifying “from Him-*Mimenu*-ממנו,” this means that all the sparks of the souls of all the Jewish people will ultimately “be subsumed in the body of the King etc.”⁷⁹⁹

However, how is it possible for a soul, which is in a state of limitation and is a creation, to “be subsumed in the body of the King,” the Unlimited One, *HaShem*-יהוה, blessed is He, and literally become totally one [with Him]? This comes about through Torah and *mitzvot*, which are the garments for the soul of man, in that through them he can unite with Godliness with total union (*Yichud Gamur*).

⁷⁹⁶ Samuel II 14:14; See Tanya Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3.

⁷⁹⁷ Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 1; Shnei Luchot HaBrit, Mesechet Pesachim 164a

⁷⁹⁸ Genesis 11:3-4

⁷⁹⁹ Zohar I 217b

This is as Zohar explains⁸⁰⁰ on the verse,⁸⁰¹ “Now Avraham was old, coming on in days (*Ba BaYamim*-בא בימים-),” that “this refers to those Supernal days (*Yomin Ila'in*) etc.,” which are the garments of Torah and *mitzvot*, about which the verse states,⁸⁰² “They will be fashioned in many days etc.,” this being the number of days allotted to each person from Heaven, according to the measure of garments necessary for the root of his soul etc.

However, not everyone merits that all his days will be complete and not be lacking even for an hour or a moment. The solution for this is as our sages, of blessed memory, stated,⁸⁰³ “He should spend all his days in repentance (*Teshuvah*).” The matter of “repentance-*Teshuvah*” is that it shares the same letters as “shame-*Boshet*.”

That is, when a person contemplates and delves his mind into the greatness of *HaShem*-יהו"ה, blessed is He, that He fills all worlds (*Memaleh Kol Almin*) and surrounds and transcends all worlds (*Sovev Kol Almin*), and that before Him everything is as nothing, and that He stands over him and sees his deeds etc., he then will be overcome with shame before Him, blessed is He.⁸⁰⁴

Now, in this, there are many levels all the way to the highest heights etc. To the degree that a person ascends in his grasp of the greatness of the Unlimited One, *HaShem*-יהו"ה,

⁸⁰⁰ Zohar I 224a, 129a; See Torah Ohr, Chayei Sarah 16a; Mishpatim 76c, 79b; Discourse entitled “*v'Avraham Zaken*” 5738 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 307 and on).

⁸⁰¹ Genesis 24:1

⁸⁰² Psalms 139:16

⁸⁰³ Talmud Bavli, Shabbat 153a

⁸⁰⁴ See Shulchan Aruch, Orach Chayim 1:1 (Rama)

blessed is He, to that degree the greatness of his own service will be diminished in his own eyes etc., and he will sense himself as being utterly distant from *HaShem*-יהו"ה, blessed is He, and thus will be even more ashamed before Him, blessed is He.

This is the meaning of the verse,⁸⁰⁵ “[To You, Lord-*Adona*”ג-יגד, is the righteousness] and to us is the shamefacedness.” This refers to each and every Jew, including the righteous *Tzaddikim*, in that the state of “banishment” applies to them too, as a result of the descent of the soul to “the deep pit” below,⁸⁰⁶ instead of [being] in the place from where it was hewn under the Throne of Glory,⁸⁰⁷ when “they resided there in the service of the King.”⁸⁰⁸

Thus, even if he is in a state of ultimate nullification of self (*Bittul*) below, as in the verse,⁸⁰⁹ “And what are we,” he nonetheless has some [sense of independent] existence about which it is said, “And what are we.” Thus, since in truth *HaShem*’s-יהו"ה Godliness is the true reality, his existence is therefore false, which is the opposite of the truth, and from this [itself] he is caused to have the matter of shame before *HaShem*-יהו"ה, blessed is He, such that he senses himself as literally being an impoverished pauper, who has the greatest degree of shame, such that immediately upon recalling his state and standing, he weeps from the bitterness of his soul etc.,⁸¹⁰ as

⁸⁰⁵ Daniel 9:7; See Likkutei Torah, Nitzavim 51d

⁸⁰⁶ See Talmud Bavli, Chagigaah 5b

⁸⁰⁷ Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 7

⁸⁰⁸ Chronicles I 4:23; See Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

⁸⁰⁹ Exodus 16:7-8

⁸¹⁰ Derech Chayim 5d, translated as The Way of Life, Ch. 2.

happens to every Jew during the [closing] Ne'ilah prayer of Yom HaKippurim. This is the matter of fear [that stems from] shame (*Yirat Boshet*), which is the highest level of fear (*Yirah*), (even higher than fear of His exaltedness – *Yirat HaRomemut*).⁸¹¹ This then, is the matter of the repentance (*Teshuvah*) by which we rectify and fill the lacking [caused] in the days etc.

3.

This then, is the matter of the exile in Egypt. For, in holiness there also is a matter of “Egypt-*Mitzrayim*-מִצְרַיִם,” and from the aspect of Egypt of the side of holiness, there is a drawing forth and chaining down until there is caused to be the matter of the external husk of “the nakedness of the land” below,⁸¹² this being the aspect of blemish in the covenant of the circumcision (*Pegam HaBrit*), in that they cause him to become impure etc., as the verse states,⁸¹³ “who the Egyptians are enslaving.”

This is further explained by what was mentioned before (in chapter two), that the children of Israel who were exiled in Egypt were reincarnations of the generation of dispersion (*Dor Haflagah*) and the generation of dispersion were themselves reincarnations of the sparks in the [nocturnal] seminal

⁸¹¹ See Tanya, Likkutei Amarim, Ch. 43; Siddur of the Alter Rebbe, note to Tikkun Chatzot in the name of the Rav, the Maggid of Mezhrich.

⁸¹² Genesis 42:9

⁸¹³ Exodus 6:5

emissions of Adam, the first man, during the 130 years [that he separated from his wife Chava].⁸¹⁴

The matter of the exodus from Egypt is the matter of repentance (*Teshuvah*), this being the matter of the shame caused by one's sense of utter distance from *HaShem*-יהו"ה, blessed is He, as mentioned above. Through this he will be roused to cry out to *HaShem*-יהו"ה, blessed is He, etc., becoming nullified and subsumed in His light, blessed is He. About this the verse states, "And you shall know that I am *HaShem*-יהו"ה," this being the matter of the bond with the Name *HaShem*-יהו"ה brought about through repentance (*Teshuvah*), which is utterly beyond comparison to his previous service of Him etc.⁸¹⁵

4.

However, we must understand why the Alter Rebbe said this discourse on the Torah portion of Va'era. We first should preface with what his honorable holiness, the Rebbe Rashab, whose soul is in Eden, related⁸¹⁶ about the Alter Rebbe, that in whatever matters and levels [in Torah] he was dealing with, in his own holy soul he himself was in such a state and standing.⁸¹⁷

From this it is understood what his state and standing was when the Alter Rebbe said the discourse "I appeared... My Name *HaShem*-יהו"ה etc.," on the subject of "No one banished from Him shall remain banished," such that there must have

⁸¹⁴ See Pri Etz Chayim and Shnei Luchot HaBrit ibid.

⁸¹⁵ This concludes the content of above-mentioned discourse.

⁸¹⁶ Sefer HaSichot, Torat Shalom ibid.

⁸¹⁷ And this likewise impacted his Chassidim, so that they too were in such a state and standing, as is related there.

been great dread when this discourse was said, [in that it is] “very powerful Chassidus and is utterly awe inspiring.”

Now, at first glance, it would have been more appropriate for such a discourse to have been said in the Torah portion of Shemot, which discusses the state and standing of the children of Israel during the exile and enslavement in Egypt, in servitude with mortar and bricks etc. This being so, why was this discourse said in the Torah portion of Va’era, which already begins discussing the matter of the redemption, beginning with the plagues by which *HaShem*-יהו"ה, blessed is He, struck Egypt, at which time the servitude of our forefathers was already nullified.⁸¹⁸

5.

This may be understood by prefacing with what was explained before (in the discourse of the 19th of Kislev).⁸¹⁹ That is, it was explained that the refinement brought about by Shlomo was higher than the refinement brought about by Moshe. This is because⁸²⁰ Moshe said,⁸²¹ “Arise *HaShem*-יהו"ה and let Your enemies be scattered,” [unlike Dovid (who prepared all matters that were subsequently actualized and revealed by Shlomo, as the verse states,⁸²² “Everything is in writing, by the hand of *HaShem*-יהו"ה, which He gave me to

⁸¹⁸ Talmud Bavli, Rosh HaShanah 11a; See Likkutei Sichot, Vol. 16 p. 34, note 18.

⁸¹⁹ See the preceding discourse of this year, 5726, [Discourse 10], entitled “*Padah b’Shalom*,” Ch. 8-9 (Sefer HaMaamarim 5726, p. 62 and on).

⁸²⁰ See *Hemshech* 5672 Vol. 2, p. 774.

⁸²¹ Numbers 10:35

⁸²² Chronicles I 28:19

understand”) and who said,⁸²³ “Arise *HaShem*-יהוה to Your resting place”].

That is, [with Moshe] even though refinement was brought about through the travel of the Holy Ark (and not in a natural way, such as took place with Yehoshua), nonetheless, even after the refinement, the adversaries still remained “enemies” and “those who hate You,” except that they were in a state of being “scattered” and “fleeing.”

This was not so with Shlomo, in whose days “the moon was in a state of wholeness,”⁸²⁴ and about whom the verse states,⁸²⁵ “Shlomo sat upon the throne of *HaShem*-יהוה,” in that he remained in tranquility in his own place, and the existence of the foe and enemy was nullified automatically.

On the contrary etc., it was as the verse states,⁸²⁶ “The queen of Sheba heard of Shlomo’s renown... and she came to Yerushalayim with a very large entourage etc.” [In addition to the simple meaning of the matter, since [the general principle is that] “a verse never departs from its simple meaning,”⁸²⁷ this also included all the sparks in all the things that the queen of Sheba brought with her.]

In other words, even **the renown** of Shlomo (and not only the matter of seeing [him] but even just the matter of hearing of him) had an effect on the sparks, so that they were roused and drawn to holiness, like a torch that draws all the sparks of fire to it.

⁸²³ Psalms 132:8

⁸²⁴ See Zohar I 150a, 225b; Midrash Shemot Rabba 15:26

⁸²⁵ Chronicles I 29:23

⁸²⁶ Kings I 10:1-2

⁸²⁷ Talmud Bavli, Shabbat 63a

Nonetheless,⁸²⁸ even in the days of Shlomo there only was the refinement of those sparks that still were on a level of holiness, meaning that they were the existence of “fire,” and therefore were drawn to the “torch.” However, those sparks that already completely lost the light of holiness remained [unrefined].

This is like the explanation elsewhere,⁸²⁹ that when it states in Tanya⁸³⁰ that the three completely impure husks (*Shalosh Kelipot HaTmei'ot*) have no good in them at all, what is meant is not that they have no spark [of holiness] in them at all, being that it is impossible for anything to exist without [at least] some spark of goodness.

Rather, it only is that the spark became so distant that it became completely darkened, (as in the verse,⁸³¹ “The flame of the wicked shall be extinguished,” meaning that the “flame” (the spark) in the wicked is extinguished, such that it no longer is the existence of “fire,” and thus it is not in the ability of the “torch” to draw it close), such that it becomes like evil.

This is similar to an example we find for this⁸³² in the revealed parts of Torah. That is, there is a way that something permissible is transformed to be forbidden, such a “[when a non-kosher piece of meat (*Neveilah*) imparts flavor to a kosher piece of meat], in that [the kosher] piece itself becomes non-kosher etc.”⁸³³

⁸²⁸ See *Hemshech* 5672 *ibid.* p. 769 and on.

⁸²⁹ See *Sefer HaMaamarim* 5670 p. 103 and on.

⁸³⁰ Tanya, *Likkutei Amarim*, end of Ch. 1

⁸³¹ Proverbs 13:9; 24:20; Job 21:17

⁸³² See *Sefer HaMaamarim* 5665 p. 104

⁸³³ See *Talmud Bavli*, *Chullin* 100a; 108a

Such sparks were not refined in the days of Shlomo. Rather, this matter will specifically be newly introduced in the coming future, as the verse states,⁸³⁴ I will remove the spirit of impurity from the earth,” and it is written,⁸³⁵ “I will then transform the nations etc.,” meaning that the evil will be transformed to good, such that even those sparks within which the light of holiness was utterly lost, such that they became like evil, will be refined and ascend and become included and subsumed in holiness.

6.

However, even though it was explained before that the ultimate completion of the refinement of the sparks will specifically take place in the coming future, as the verse states,⁸³⁶ “Those who are lost (*HaOvdim*-האובדים) in the land of Assyria and those who are cast away (*Nidachim*-נדחים) in the land of Egypt will come,” meaning, not only “those who are cast away (*Nidachim*-נדחים),” in which the word “cast away-*Nidach*-נדח” means that his existence is intact except that he is distant, but even “those who are lost (*HaOvdim*-אובדים),” meaning that they already have become completely lost,⁸³⁷ nevertheless, “they will prostrate to *HaShem*-יהוה on the holy mountain in Yerushalayim-ירושלם,” which means “the completeness of the fear (*Shleimut HaYirah*-שלימות היראה).”⁸³⁸

⁸³⁴ Zachariah 13:2

⁸³⁵ Zephaniah 3:9

⁸³⁶ Isaiah 27:13

⁸³⁷ See Likkutei Torah, Drushim L'Rosh HaShanah 60a

⁸³⁸ See Likkutei Torah, Pekudei 4a

Nonetheless, as known, all the revelations of the coming future depend on our deeds and work throughout the time of exile.⁸³⁹ That is, they come about through them.

To further explain, this matter is itself hinted in the term “the coming future” (*Le’Atid Lavo*-לעתיד לבא). This is because the existence of a future is related to a past, and without a past a future does not apply. This likewise is the meaning of what we see in Tanya,⁸⁴⁰ that when the Alter Rebbe explains the greatness of the revelations of the coming future, he adds, “A glimmer of this [revelation which will take place in the coming future] has already been experienced in the past, at the time of the giving of the Torah, as it is written,⁸⁴¹ ‘You have been shown to know [that *HaShem*-יהו"ה, He is the God, there is nothing else besides Him],’ literally ‘shown’ with actual [physical] sight etc.” That is, specifically because there already was a foretaste of this in the past, it thus is possible for it be so in the future.

This is also the meaning of [the verse],⁸⁴² “As in the days that you went out of the land of Egypt, I will show you wonders.” In other words, even though the wonders of the coming future will be wondrous, even in comparison to the exodus from Egypt,⁸⁴³ nonetheless, the superiority of the wonders of the coming future can only be after being preceded by “the days that you went out of the land of Egypt.”

⁸³⁹ Tanya, Likkutei Amarim, beginning of Ch. 37.

⁸⁴⁰ Tanya, Likkutei Amarim, Ch. 36.

⁸⁴¹ Deuteronomy 4:35

⁸⁴² Micah 7:15

⁸⁴³ See Ohr HaTorah, Na”Ch Vol. 1 to Micah 7:15 (p. 487).

It is also why all matters of the coming future are a continuation of the past, in that they come about through the toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, such that no matter is drawn from Above that does not have the hand of a Jew involved in it. From this it is understood that even the completion of the refinement that will happen in the coming future in regard to the sparks that were lost etc., must be similar and have a likeness to our deeds and service of *HaShem*-יהו"ה, blessed is He, right now.

It can be said that this is also why in Tanya,⁸⁴⁴ we find that when the Alter Rebbe explains undesirable matters from the completely impure husks (*Shalosh Kelipot HaTmei'ot*), which are completely forbidden and imprisoned in the hands of the external forces forever, such that they do not ascend from there until their day arrives, when “death will be swallowed up forever,” as the verse states,⁸⁴⁵ “I will remove the spirit of impurity from the earth,” he then adds, “or until he does such great repentance that his willful transgressions are made to be like merits for him,” being that there must be a similarity to this in our deeds and service of *HaShem*-יהו"ה, blessed is He, right now.

7.

Now, according to the explanation before (in the discourse of the 19th of Kislev),⁸⁴⁶ that the elevation of the

⁸⁴⁴ Tanya, Likkutei Amarim, Ch. 7.

⁸⁴⁵ Zachariah 13:2

⁸⁴⁶ See the preceding discourse of this year, 5726, [Discourse 10], entitled “*Padah b'Shalom*,” Ch. 11-12 (Sefer HaMaamarim 5726, p. 65 and on).

sparks that became distant and lost etc., is connected to the matter of “Your devout ones will bless You,”⁸⁴⁷ in that it is “Your devout ones” (*Chassidecha*-חסידים) who affect the drawing down of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, all the way to the aspect of Kingship of Kingship-*Malchut d’Malchut*, it can be said that, in general, this matter is brought about in through revealing the teachings of Chassidus.

[This is as explained before (in the discourse of the 19th of Kislev),⁸⁴⁸ that in the Torah itself, by which the refinement (*Birur*) is brought about automatically, in a way of tranquility, there also is a way that is compared to a king who goes out of his own place to the place of the enemy (in which case there only is caused to be [the fulfillment of the verse], “let Your enemies be scattered and those who hate You flee from before You,” meaning that they are not completely nullified), this generally being the matter of the revealed parts of the Torah.

That is, even though this too is the word of *HaShem*-יהוה, [about which the verse states],⁸⁴⁹ “Behold, My word is like fire,” nonetheless, it descends and manifests in physical matters, such as [in the Mishnah],⁸⁵⁰ “If one exchanged a cow for a donkey,” and the like, and it deals with matters of good and evil, up to and including false arguments etc.

In contrast, this is not so of the inner aspects (*Pnimityut*) of Torah, which is the aspect of the Tree of Life, as stated in Ra’aya Mehemna,⁸⁵¹ and as explained at length in Iggeret

⁸⁴⁷ Psalms 145:10

⁸⁴⁸ At the end of Ch. 8 (Sefer HaMaamarim 5726, p. 63).

⁸⁴⁹ Jeremiah 23:29; See Talmud Bavli, Brachot 22a

⁸⁵⁰ Bava Metziya 8:4

⁸⁵¹ Zohar III 124b

HaKodesh⁸⁵² of the one whose redemption we [recently] celebrated. Thus, through it the completion of the refinement in a way of tranquility is caused, ([as in the verse],⁸⁵³ “Arise *HaShem*-ה'ה"ה to Your resting place”), until the fulfillment of the prophecy,⁸⁵⁴ “I then will transform the nations etc.”]

This is especially so considering that the teachings of Chassidus deal with explaining the matter of the refinement and elevation of those sparks that became distant and lost etc., like the Chassidic discourse of “*Va'era*” mentioned above, (“The pious *Va'era* – *Der Frummer Va'era*”) that discusses the matter of the verse,⁸⁵⁵ “No one banished from Him shall remain banished,” such that he even mentions that known sin etc. Thus, this is a labor in our times that bears a similarity and likeness such that it brings about the completion of the refinement in the coming future, so that even the sparks that became distant and lost etc., become elevated and included in the side of holiness.

8.

Based on this, we can explain why the above-mentioned teaching was said specifically in the Torah portion of *Va'era*, in which the redemption is discussed, rather than in the Torah portion of *Shemot*, which discusses the exile and the difficult servitude. For, to be able to say a teaching such as this, the matter of which to is to bring about that which bears a similarity

⁸⁵² Tanya, Iggeret HaKodesh, Epistle 26

⁸⁵³ Psalms 132:8

⁸⁵⁴ Zephaniah 3:9

⁸⁵⁵ Samuel II 14:14; See Tanya Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3.

and likeness to the complete refinement of the coming future, there must be a state and standing of redemption (*Ge'ulah*).

To preface, though the general matter of the exile in Egypt discussed in the Torah portion of Shemot, stemmed from Pharaoh, it nonetheless caused a descent etc., in the children of Israel. This is as in the known explanation of the verse,⁸⁵⁶ “The Egyptians **made** us evil-*Vayarei'u Otanu-ארתנו-וירעו*.” At first glance, the verse should have said, “The Egyptians were evil **to us**-*Vayarei'u Lanu-לנו-וירעו*.”⁸⁵⁷ However, the explanation is that they made us become evil and sinful by learning from their deeds.⁸⁵⁸ In other words, the Egyptians caused evil in the Jewish people, that in and of themselves, they had no relation to.⁸⁵⁹

(This is like the decree of Pharaoh,⁸⁶⁰ “Every daughter you shall enliven.” That is, the very same Egyptians about whom it states,⁸⁶¹ “Every son that will be born, you shall throw him into the river,” they themselves will “**enliven**” (and raise) the daughters of Israel in the way of life of the Egyptians etc.)⁸⁶²

This was to such an extent that the exile even affected our teacher Moshe. This is as related at the end of the Torah portion of Shemot,⁸⁶³ that our teacher Moshe argued with the

⁸⁵⁶ Deuteronomy 26:6

⁸⁵⁷ See Zevach Pesach of Rabbi Yitzchak Abarvanel in the Pesach Haggadah, (section on “*Vayarei'u*”).

⁸⁵⁸ Shnei Luchot HaBrit 162a; Also see Sefer HaSichot 5699 p. 324.

⁸⁵⁹ See the Sichah talk of the 2nd day of the holiday of Pesach of this year 5726 (Likkutei Sichot, Vol. 17, p. 89; Torat Menachem, Vol. 46 p. 308).

⁸⁶⁰ Exodus 5:22

⁸⁶¹ Exodus 5:22 *ibid*.

⁸⁶² See Likkutei Sichot Vol. 1, p. 111.

⁸⁶³ Exodus 5:22

Holy One, blessed is He, saying, “Why have You done evil to this people?”

The explanation is that from the perspective of Moshe himself, it does not apply for the matter of exile to have any effect on him etc.⁸⁶⁴ However, even so, he too had some element of relation [to it] etc., because of his bond with the children of Israel, being that he is the shepherd of Israel. Thus, he is like a shepherd who desires is to be with his flock in his pasture. This is as the Rav, the Tzaddik of Berditchev said,⁸⁶⁵ that it is impossible for him to be alone in the Garden of Eden without the rest of the Jewish people, Heaven forbid.

We likewise find this with Yaakov, the first shepherd (whose likeness bore a similarity to the likeness of Adam, the first man,⁸⁶⁶ in that he repaired the sin of Adam, the first man).⁸⁶⁷ That is, in and of himself, he was ready for the redemption. However, even so, being that “the children are tender, and the nursing flocks and cattle burden me,”⁸⁶⁸ therefore he too had to conduct himself in the way [stated in the verse],⁸⁶⁹ “I will make my way at a slow pace... until I come etc.”

We likewise find this about our teacher Moshe, that he had to remain behind in the desert together with his generation,⁸⁷⁰ [the] “six-hundred-thousand-foot soldiers in

⁸⁶⁴ Also see Ohr HaTorah, Va’etchanan p. 65.

⁸⁶⁵ Also see the Sichah talk of Shabbat Parshat Yitro 5710 (Torat Menachem, Vol. 1, p. 11).

⁸⁶⁶ Talmud Bavli, Bava Metziya 84a

⁸⁶⁷ Tanya, Iggeret HaKodesh, Epistle 7

⁸⁶⁸ Genesis 33:13

⁸⁶⁹ Genesis 33:14

⁸⁷⁰ See Midrash Tanchuma, Chukat 10

whose midst I am.” Likewise, Yirmiyahu had to go into exile to be together with the people of his generation.⁸⁷¹ This is because a faithful shepherd must accompany the flock of his pasture, wherever it may be etc.

Thus, because of the bond of Moshe with the children of Israel, the effect of the exile upon the children of Israel also had an effect on our teacher Moshe, so that he argued with the Holy One, blessed is He, [saying], “Why have You done evil to this people?” About this at the beginning of the Torah portion of Va’era it states,⁸⁷² “God-*Elohi*”מֵ-אֱלֹהִים spoke to Moshe,” meaning,⁸⁷³ “He called him to account, since he (Moshe) had spoken harshly when he said, ‘Why have You done evil to this people,’” and He said to him,⁸⁷⁴ “Alas for those who are gone and [for whom a replacement] cannot be found... the forefathers never questioned My actions, but you said, ‘Why have You done evil.’”

Thus, it is in regard to this that there must be a matter of striking from Above, (specifically from Above, for “if not for the Holy One, blessed is He, who assists him, he could not overcome it”).⁸⁷⁵ This is similar to the teaching of our sages, of blessed memory,⁸⁷⁶ “A wooden beam that does not catch fire must be splintered etc.” Then, after this, there can begin to be the matter of redemption etc.

⁸⁷¹ See Pesikta Rabbati, Ch. 27

⁸⁷² Exodus 6:2

⁸⁷³ Rashi to Exodus 6:2

⁸⁷⁴ Rashi to Exodus 6:9

⁸⁷⁵ Talmud Bavli, Sukkah 52b; Kiddushin 30b; See Tanya, Likkutei Amarim Ch. 13.

⁸⁷⁶ Zohar III 168a, cited and explained in Tanya, Likkutei Amarim, Ch. 29.

The same is likewise understood about the above-mentioned teaching, that specifically was said in the Torah portion of Va'era. This is because the inner substance of the teaching about matters of piety, (as in its name, “The pious *Va'era* – *Der Frummer Va'era*”) this being the matter of spiritual striking. This is similar to the matter of the exile and servitude with mortar and bricks as it is spiritually, in that “with mortar-*Chomer*-חומר” refers to [the method of exegesis called] “*Kal VaChomer*-קל וחומר,”⁸⁷⁷ “and with bricks-*Leveinim*-לבנים” refers to “the refinement of the law-*Libun Hilcheta*-ליבון הלכתא etc.”⁸⁷⁸

Through this a state and standing of redemption is possible, at which time it is possible to actualize a matter that has a similarity and likeness to the complete refinement of the coming future by saying a [Chassidic] teaching, so that even the sparks that became distant and lost, ascend and become included in holiness.

9.

Now, all this is even more emphasized right now, when there only remain a few days until the coming of Moshiach. This is why we spread [the teachings of] Chassidus in great abundance, beginning with the manuscripts of the Alter Rebbe,

⁸⁷⁷ See the thirteen principles of exegesis of Rabbi Yishmael in the introduction to Sifra (recited at the beginning of the morning prayers). The first method is “*Kal VaChomer*-קל וחומר” which refers to the Torah study method of deriving a conclusion from a minor premise or more lenient condition as compared to a major premise or stricter condition, and vice versa. Also see the Introduction to Talmud Study by Rabbi Shmuel HaNagid (printed at the back of Tractate Brachot).

⁸⁷⁸ Zohar I 27a; Zohar III 156a; See Torah Ohr, beginning of Shemot.

as well as the manuscripts of the Tzemach Tzeddek, this year being the hundredth year from his passing and Hilulah, which have recently been published, as well as the Chassidic discourses of our Rebbe and leader [his honorable holiness, my father-in-law, the Rebbe] by which we illuminate the darkness etc.,⁸⁷⁹ until we merit the coming of our righteous Moshiach, speedily and in the most literal sense!

⁸⁷⁹ There is a small portion of the conclusion missing here.

Discourse 15

“*Bati LeGani... -
I have come to My garden...*”

Delivered on the 10th of Shvat, 5726⁸⁸⁰
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸⁸¹ “I have come to My garden, My sister My bride.” In the continuum (*Hemshech*) of discourses of the day of his Hilulah, the Rebbe, whose Hilulah we are celebrating, brings the teaching in Midrash [that states],⁸⁸² “I have come to My garden-*Gani*-גני,” meaning, “to My wedding canopy-*Genuni*-גנוני” – to the place where I primarily was at first,⁸⁸³ in that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lower worlds. However, subsequently, due to the sin of the tree of the knowledge of good and evil and the sins [of the generations] that followed, they caused His Indwelling Presence (*Shechinah*) to withdraw from the earth to the first firmament, and then to the second firmament, up to the seventh firmament.

⁸⁸⁰ This discourse is **primarily** based upon the sixteenth chapter* of the discourse entitled “*Bati LeGani*” 5710 [* This being the chapter corresponding to this year – see *Torat Menachem*, *Sefer HaMaamarim Bati LeGani*, Vol. 1, p. VI.]

⁸⁸¹ Song of Songs 5:1

⁸⁸² Midrash Shir HaShirim Rabba to Song of Songs 5:1

⁸⁸³ See Midrash Bereishit Rabba 19:7

After this, began the service of *HaShem*-יהו"ה, blessed is He, of Avraham, who drew His Indwelling Presence (*Shechinah*) down from the seventh firmament to the sixth firmament, until Moshe came, who is the seventh [generation from Avraham], and “all sevens are beloved,”⁸⁸⁴ and drew His Indwelling Presence (*Shechinah*) down, returning it to the earth, “to My wedding canopy (*Genuni*-גנוני) – the place where I primarily was at first.”

This likewise is the toil of all Jews [about whom the verse states],⁸⁸⁵ “Your people are all righteous (*Tzaddikim*),” and as it states,⁸⁸⁶ “The righteous shall inherit the earth and dwell (ו'ישכנו-*Yishkenu*) upon it forever.”

That is, “the righteous (*Tzaddikim*) shall inherit the earth” because it is they who cause the dwelling (*Mashkchinim*-משכינים) and draw down⁸⁸⁷ the aspect of “[He who dwells] forever-[*Shochen*] *Ad*-עד [שוכן],⁸⁸⁸ who is exalted and holy,”⁸⁸⁹ to be revealed below, meaning, that there be a dwelling place for the Holy One, blessed is He, in the lower worlds.⁸⁹⁰

⁸⁸⁴ Midrash Vayikra Rabba 29:11

⁸⁸⁵ Isaiah 60:21; See Talmud Bavli, Sanhedrin, beginning of Perek Chelek (Ch. 10).

⁸⁸⁶ Psalms 37:29; Midrash Shir HaShirim Rabba *ibid.*; Bereishit Rabba 19:7; Bamidbar Rabba 13:2

⁸⁸⁷ See Maharzu commentary to Bereishit Rabba *ibid.*; and Matnot Kehunah and Maharzu to Bamidbar Rabba *ibid.*

⁸⁸⁸ See the discourse entitled “*Bati LeGani*” 5711, Ch. 4 (Torat Menachem, Sefer HaMaamarim Bati LeGani, Vol. 1, p. 9) [translated in The Teachings of The Rebbe 5711, Discourse 1].

⁸⁸⁹ See the liturgy of the morning prayers (*Shacharit*) of Shabbat and Yom Tov; Also see Midrash Shir HaShirim Rabba *ibid.*, and Isaiah 57:15.

⁸⁹⁰ Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

This is also why immediately after the giving of the Torah, Moshe said *HaShem's* יהו"ה command,⁸⁹¹ “They shall build a Sanctuary for Me, and I will dwell within them (*v'Shachanti b'Tocham*-בתוכם),” meaning that His Indwelling Presence would dwell “within **them-b'Tocham-בתוכם**,” that is, within each and every Jew,⁸⁹² through His Indwelling Presence resting in the Tabernacle (*Mishkan*), which is [the same] as the Holy Temple (*Mikdash*). (For, “we find that the Holy Temple (*Mikdash*) is called the Tabernacle (*Mishkan*) and we find that the Tabernacle (*Mishkan*) is called the Holy Temple (*Mikdash*).”)⁸⁹³

As he explains in the continuation of the discourse,⁸⁹⁴ this is why one of the most primary services performed in the Tabernacle (*Mishkan*) was the sacrificial offerings (*Korbanot*). The matter of the sacrificial offerings – *Korbanot*-קרבנות, which is of the same root as the word “coming close-*Kiruv*-קירוב” – is the bringing close of all the powers [of one’s soul],⁸⁹⁵ just as “the sacrificial offering (*Korban*) ascends above to the mystery of the Unlimited One (*Ein Sof*).”⁸⁹⁶

⁸⁹¹ Exodus 25:8

⁸⁹² 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.

⁸⁹³ Talmud Bavli, Eruvin 2a

⁸⁹⁴ In chapter two.

⁸⁹⁵ See Sefer HaBahir, Section 46 (109), cited in Rekanti to Genesis 4:3; Exodus 29:18; Rabbeinu Bachaye to Leviticus 1:9, and elsewhere.

⁸⁹⁶ See Zohar II 239a; Zohar III 26b – cited in the above-mentioned *Hemshech*, in chapter 18.

Additionally,⁸⁹⁷ the Tabernacle (*Mishkan*) was made of acacia wood (*Atzei Sheeteem*-עצי שטים), from which the boards (*Kerashim*-קרשים) were made. This is as stated,⁸⁹⁸ “And you shall make the boards (*Kerashim*-קרשים) for the Tabernacle of acacia-wood (*Sheeteem*-שטים) standing erect.”

The substance of this, as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that “acacia wood-*Sheeteem*-שטים” is the matter of the “folly-*Shtut*-שטות” of the side opposite holiness. This refers to all worldly matters, in that they are not of the world of truth (*Olam HaEmet*) but are of the world of falseness (*Alma d'Shikra*).

However, our work is to transform the folly (*Shtut*-שטות) of the side opposite holiness, the falseness (*Sheker*-שקר) of the world, into the board (*Keresh*-קרש) of “acacia-wood (*Sheeteem*-שטים) standing erect (*Omdeem*-עומדים).” This is comparable to a pillar (*Amud*-עמוד) which connects the base of the floor with the height of the ceiling, so that they literally are one.⁸⁹⁹

Now, since this toil and service is actualized by the Jewish people, [about whom the verse states] “Your people are all righteous (*Tzaddikim*)” (as mentioned above), the Jewish people are therefore⁹⁰⁰ called “the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות.”⁹⁰¹

The word “*Tzava*-צבא” has three meanings. [The first is that “*Tzava*-צבא”] means an “army-*Chail*-חיל,” meaning soldiers (in the literal sense). [The second is that “*Tzava*-צבא”]

⁸⁹⁷ See the aforementioned *Hemshech*, ch. 3 and on.

⁸⁹⁸ Exodus 26:15

⁸⁹⁹ See the aforementioned *Hemshech*, ch. 9.

⁹⁰⁰ See the aforementioned *Hemshech*, ch. 10.

⁹⁰¹ Exodus 12:41

means “a limited allotment of time,” as in the verse,⁹⁰² “Behold, man has an allotted time-*Tzava*-צבא upon the earth.” [The third is that “*Tzava*-צבא”] means “colorful-*Tzivyon*-צביון,” as in the statement,⁹⁰³ “They were created in all their colors-*b’Tzivyonam*-בצביונם.” This refers to the matter of beauty, which comes about through the inter-inclusion of many colors.

That is, the way the Jewish people actualize the mission of serving in “the Legions of *HaShem*-יהויה,” this being the battle of transforming the falsehood (*Sheker*-שקר) of the world into the board (*Keresh*-שקר) of the Tabernacle (*Mishkan*), thus making the world into a dwelling place for the Holy One, blessed is He, [in actualizing the matter of] “I will dwell within them,” comes about through their toil within time and space, and in a way of inter-inclusion etc.

In the chapters that follow, he continues [and explains] that for the Jewish people to conduct the war in a way of victory, they are granted the treasuries of the King. He begins by explaining that the primary matter of victory (*Nitzachon*) is specifically in a person who is great. For, whoever is greater has a greater degree of the quality of victory (*Nitzachon*) in him. This is to such an extent that the king, who is the greatest of the people, [as the verse states],⁹⁰⁴ “From his shoulders and up, he was higher than all the people,” has the quality of victory (*Nitzachon*) to the greatest degree.

Now, he explains that there are two ways of going to war. There is a war [of aggression] the purpose of which is to

⁹⁰² Job 7:1

⁹⁰³ Talmud Bavli, Rosh HaShanah 11a.

⁹⁰⁴ Samuel I 9:2, explained in Ohr HaTorah, Vayera Vol. 4, p. 764b; Shir HaShirim, Vol. 2, p. 414 and on.

take spoils and seize plunder. However, the primary matter of war is [an existential war] to be victorious over the enemy.

Among the differences between them is that in a war of taking spoils and seizing plunder, it applies to calculate how much must be invested into the war effort for it be worthwhile, commensurate to the plunder and spoils that will be gained. However, in war of victory over the opposition, the king will expend all his treasuries, both the treasures that he himself has amassed, as well as the treasures amassed by his ancestors over the course of many years, from generation to generation.

If not for the matter of victory (*Nitzachon*), not only would he not use of them, but he would not even display them to others. However, even so, for the sake of victory, the king will open his treasuries, and moreover, he will squander the treasuries, so that the men of the army will be capable of being victorious in the war.

As he explains, even though the treasuries are granted through the officers, these being the ministers who oversee the troops, nonetheless, the intention is for the treasuries to reach the soldiers, the men of the army, since they are the ones who bring victory in the battle of the king.

Now, to understand the matter of the treasury, as it is Above, he begins by explaining⁹⁰⁵ the teaching of the Zohar,⁹⁰⁶ “The limitless light of the Unlimited One is high above to no end, and down below to no conclusion.” He first explains⁹⁰⁷ the matter of “down below to no conclusion,” that this refers to the

⁹⁰⁵ In chapter 12.

⁹⁰⁶ Toward the end of Tikkun 57; Zohar Chadash, Yitro 34c; Also see Tikkun 19 (40b).

⁹⁰⁷ In chapter 13 and on.

revelation and spreading down below, to the lowest and most final of levels. He then explains⁹⁰⁸ the matter of “high above to no end,” that this refers to the concealment of His light, with concealment after concealment and with elevation after elevation etc.

That is, being that the treasury is that which is concealed (closed and sealed from the eyes of all who wish to see it) therefore, to know and appreciate the great depth of that which is hidden, the preciousness of that which is revealed must first be explained. This is why he first explains the matter of “down below to no conclusion,” this being the spreading down and revelation, and then explains the matter of “high above to no end,” this being the concealment of His light and that it is subsumed in His Essential Self, blessed is He.

2.

He then continues the discourse [stating]:⁹⁰⁹ “Now, these two matters of, “The limitless light of the Unlimited One is high above to no end, and down below to no conclusion,” are two levels in the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, and there is a very great difference between them.”

The explanation is that, until this point he explained “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion” as understood in the literal sense,

⁹⁰⁸ In chapter 15.

⁹⁰⁹ In the chapter that corresponds to this year, chapter 16.

(meaning, according to the literal meaning (*Pshat*) as it is in the concealed part (*Nistar*) of Torah).

That is, the limitless light of the Unlimited One ascends high above and is drawn down far below, in that the ascent above and the drawing down to below are in two different places. However, he now adds and introduces that the two matters of “high above to no end, and down below to no conclusion” are actually present in one and the same place – within the limitless light of the Unlimited One as it is in Himself, and that within the limitless light of the Unlimited One itself, there are two levels and moreover, there is a great difference between them.

From this it is understood that what is meant here is not the matter of His ability (*Yecholet*), that it is in His ability to descend and reveal Himself and it is in His ability not to descend and reveal Himself. This is because His ability (*Yecholet*) is a single matter with two possible motions. However, it cannot be said that these are two [different] levels.

Even if we force the issue and say that the two levels refer to the two motions, nonetheless, it cannot be said that there is a **great** difference between them. For, the true matter of ability (*Yecholet*) is that the ability to do such and such, and the ability do the opposite are equal, with no difference at all between them. It thus must be said that what is being discussed here is a level that is below the matter of His ability (*Yecholet*).⁹¹⁰

⁹¹⁰ For a more complete discussion of this see the subsequent discourse of Shabbat Parshat Beshalach of this year, 5726, entitled “*Vayolech*,” Discourse 16, Ch. 1-2 (Sefer HaMaamarim 5726, p. 118 and on).

However, at first glance, this is not understood. For, how does it apply to speak in terms of “high above” and “down below” in the limitless light of the Unlimited One? For, about the meaning of the term “*Ohr Ein Sof*-אור אין סוף,” the Alter Rebbe explains in various places⁹¹¹ that what is meant is not the “light that is drawn from the Unlimited One,” but that the light (*Ohr*-אור) itself is limitless (*Ein Sof*-אין סוף), meaning that it truly is limitless (*Ein Sof*-אין סוף), having neither a beginning nor an end etc.⁹¹² This being so, it does not apply for there to be different levels of “above” and “below” in it.

This may be understood through the explanation of the Alter Rebbe in the discourse entitled “*Lehavin Inyan Ohr Ein Sof*,”^A and the discourse following it.⁹¹³ That is, the limitless light of the Unlimited One (*Ohr Ein Sof*) is called the bestowal of power and life from *HaShem*-יהו"ה, blessed is He, and this power is capable of enlivening worlds to no end. This is why it is called “limitless-*Ein Sof*-אין סוף.”

The reason it is called “light-*Ohr*-אור” rather than the “bestowal of influence-*Shefa*-שפע” is because utterly no change or effect is caused upon His Essential Self and Being by the drawing down of its radiance to enliven all the worlds. This is

⁹¹¹ See Likkutei Torah, Pekudei 7b; Maamarei Admor HaZaken 5567 p. 22 and on; Inyanim p. 52 and on.

⁹¹² See *Hemshech* 5666 p. 167-169.

^A At the end of 5627 p. 421 (In the new edition [of Sefer HaMaamarim 5627] p. 452) [which includes glosses etc., to the discourse entitled “*Lehavin Inyan Mahut Ohr Ein Sof*” in Maamarei Admor HaZaken 5563 Vol. 1, p. 333 and on].

⁹¹³ In the discourse entitled “*Lehavin Inyan SheOhr Ein Sof Baruch Hoo LeMaala Ad Ein Keitz*” (5627 ibid. p. 424 (p. 456 in the new edition)), which includes glosses etc., to the discourse entitled “*Lehavin Inyan Ohr Ein Sof*” in Maamarei Admor HaZaken 5562 Vol. 2, p. 370 and on.

analogous to the light of the sun [which causes no change in the sun itself].

It also is like the manifestation of the soul in the body, in that the body is automatically caused to be alive and the soul does not need to be actively engaged in enlivening the body, as it is with the “bestowal of influence-*Shefa*-שפע.” Therefore, this too is analogous to light (*Ohr*-אור) and radiance (*Ha'arah*-הארה).

He continues [and states] that from the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף), it was possible for there to be the coming into being of worlds to no end, and it also was possible for there to be the emanation and drawing forth of millions of *Sefirot* to no end. (This concludes the quote).

The explanation is that, in regard to the fact that it is called “light-*Ohr*,” this is to indicate that it is not the “Luminary-*Ma'or*” itself, but only its “light-*Ohr*,” the matter of which is – as its name implies – only a radiance (*Ha'arah*-הארה). Therefore, in regard to the matter of the “Luminary-*Ma'or*” (which is where the **true** matter of His ability (*Yecholet*) applies) it does not apply to speak of “high above” and “down below.”

In other words, [the Luminary] only bears these matters, but it does not apply to say that there are two levels [within it], and it certainly does not apply to say that there is a great difference between them. However, when it comes to the matter of the “light-*Ohr*,” even though it is a limitless light (*Ohr Ein Sof*), and as mentioned before, from the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*) it is possible

for there to be the coming into being of worlds to no end, and higher still, *Sefirot* to no end, nonetheless, since it only is a radiance (*Ha'arah*-הארה) and revelation, (or at the very least, the root and source for radiance and revelation) it therefore does not apply to use the terms “high above” and “down below” in reference to it, and in a way that they are two levels, such that (not only is there a regular difference between them, but) a great difference.

3.

Now, in the discourse he explains: In regard to the fact that the limitless light of the Unlimited One is “high above to no end,” this refers to the light that is concealed and hidden and is not in the category of being revealed below, nor will it ever be in the category of being revealed to the worlds. This is as in the teaching,⁹¹⁴ “You are He who is exalted above all the exalted, hidden from all the hidden,” in that He is hidden in essence.

In contrast, in regard to the fact that the limitless light of the Unlimited One is “down below to no conclusion,” at the very least, this is within the category of revelation, has relation to the worlds, and generally is in a state of revelation within His Essential Self. In other words, within His Essential Self itself, there is the aspect of revelation within Himself, so to speak.

[This is because here, we are not discussing the revelation and spreading down into the worlds, down to and including this world, which is the lowest, and in this itself, as it

⁹¹⁴ Introduction to Tikkunei Zohar (17a)

is drawn down to [even] enliven the wicked etc., as explained in the previous chapters. Rather, [here we are dealing with] how it is in the limitless light of the Unlimited One itself.] In contrast, in regard to that which is “high above to no end,” this means that even in His Essential Self it is not in a state of revelation, but is hidden and concealed.”

This may be understood according to what the Mittler Rebbe explains in *Torat Chayim*,^B on the teaching, “You are He who is exalted above all the exalted, hidden from all the hidden,” in which there are two explanations. The first is that “You are He who is exalted etc.,” refers to the statement immediately before this, “You are He who is One, but not in numeration.”

That is, this level has an additional matter [in that] “You are He who is exalted above all the exalted, hidden from all the hidden.” It is understood that according to this explanation it is certain that “You are He who is hidden from all the hidden” because He is hidden in essence (and thus is higher than all the hidden, being that their hiddenness is only in relation to levels below them, but not that they are hidden in essence).

For, about this level it states, “You are He who is One, but not in numeration,” in that He is not counted, even amongst the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*).^C (This is as enumerated there in the continuation of the teaching, “You are He who is wise, but not with a knowable wisdom; You are He who is understanding, but not with a knowable understanding,” referring to the Ten Hidden *Sefirot* (*Eser Sefirot*

^B [Torat Chayim] Noach p. 69c

^C Torat Chayim [Noach] *ibid.* p. 66a

HaGenuzot).⁹¹⁵ That is, they specifically are ten in number, [as it states],⁹¹⁶ “Ten and not nine, ten and not eleven.”

The second explanation is that after the level of “You are He who is One, but not in numeration,” (which literally refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which is the aspect of the Luminary (*Ma'or*-מאור)), [the teaching] then enumerates an *additional* level below this, this being, “You are He who is exalted above all the exalted, hidden from all the hidden.”

Now, even according to this explanation, when it states, “all the hidden,” this includes all matters that are in a state of hiddenness, meaning, even the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*). (It then states, “No thought grasps You at all,” referring to the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*).)⁹¹⁷ This being so, even according to this explanation, [the words], “You are He who is hidden from all the hidden,” means that He is hidden in essence.

This then, is the meaning of the explanation in the *Hemshech* of the Hilulah, that the matter of “high above to no end,” (this being the matter of, “You are He who is exalted above all the exalted, hidden from all the hidden”) is “the hidden and concealed light that is not in the category of being revealed, and will never be in the category of being revealed to the worlds,” (meaning that its concealment is not only in

⁹¹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁹¹⁶ Sefer Yetzirah 1:4

⁹¹⁷ See Torat Chayim, Toldot 142b; Sefer HaMaamarim 5709 p. 82 and on; p. 109, and elsewhere.

relation to the recipient, but it is concealed in essence), meaning that even in His Essential Self it is not in a state of revelation, but is hidden and concealed.

4.

Now, he continues explaining that these two matters, that the limitless light of the Unlimited One (*Ohr Ein Sof*) is “high above to no end, and down below to no conclusion,” refer to two aspects of the encompassing [light] (*Ohr Makif*), these being the encompassing aspect of the direct light (*Makif d’Ohr Yashar*) and the encompassing aspect of the rebounding light (*Makif d’Ohr Chozer*).

The encompassing aspect of the direct light (*Makif d’Ohr Yashar*) is the close encompassing light (*Makif HaKarov*) and at the very least, is in the category of revelation. In contrast, the encompassing aspect of the rebounding light (*Makif d’Ohr Chozer*) is the distant encompassing light (*Makf HaRachok*), which altogether is not in the category of revelation.

He explains this with the analogy of a teacher who bestows intellect to his student. That is, the intellect of the teacher is beyond comparison to the intellect of the student. Nonetheless, the teacher constricts his own intellect such that the student will be capable of receiving the intellect. Now, when the teacher teaches him the intellect, part of the intellect and reasoning becomes very settled in the vessel of the recipient.

That is, the student grasps the concept in a way that there comes to be a union with it, (as explained in detail in chapter five of Tanya). Nonetheless, being that he only is a student who is studying from his teacher, part of the intellect remains transcendent and encompassing (*Makif*) above his intellect.

However, even so, this is a close encompassing light (*Makif HaKarov*), meaning that the matter relates and is close to him. This is evident from the teaching of our sages, of blessed memory,⁹¹⁸ “It takes forty years for a person to grasp the [ultimate] depth of his teacher’s intent.” Thus, since from fact that after forty years the student will come to the depth of the wisdom, not that he learns it over again from his teacher, but that through what he learned forty years earlier, he now understands its depth, which until now he did not fully grasp, it therefore is understood that even at first, this matter related to his stature, except that it was in an encompassing and transcendent state (*Makif*).

However, since the teacher is beyond all comparison to the student, matters remain in the teacher that even after forty years the student does not grasp the ultimate depth of his teacher’s intent. Such matters are the aspect of the distant encompassing light (*Makif HaRachok*).

To clarify, what is meant here is not matters that *altogether* have no relation to the student, since if that was so, it could not be said that they encompass (*Makif*) above the student, not even as a distant encompassing light (*Makif HaRachok*). Rather, what is meant here are matters of the

⁹¹⁸ Talmud Bavli, Avodah Zarah 5b; See Likkutei Torah, Acharei 28d

teacher that **do** relate to the student, except that the relationship is in the way of a distant encompassing light (*Makif HaRachok*).

The matter of the distant encompassing light (*Makif HaRachok*), which although it is distant (*Rachok*) is nonetheless called “encompassing” (*Makif*), may be understood by prefacing with what the Tzemach Tzedek wrote in Sefer HaMitzvot, Derech Mitzvotcha,^D in explaining the general matter of the encompassing light (*Makif*), in that it too has its effect. The example for this is from what we observe in the power of desire (*Ratzon*) of man below (as in the verse,⁹¹⁹ “From my flesh I shall behold God”).

There is a vitality in the body that is an inner vitality that manifests in each limb and organ according to what it is, such as the power of sight in the eye, and the power to walk in the feet etc. In this, there is no comparison between the vitality that manifests in the brain and the vitality that manifests in the heart, the hand, or the foot etc.

However, there is also the matter of desire (*Ratzon*), such as the desire to conceptualize, the desire to see, or the desire to walk. Even though this becomes actualized in the matters of conceptualizing, seeing, or walking, it nevertheless is not invested in the vessel.

For if this was so, there would have to be a difference between the desire to conceptualize, the desire to see or the desire to walk. However, desire (*Ratzon*) is something that is equal in all matters, being that it [only] is the attraction of the

^D [Derech Mitzvotcha] 85b

⁹¹⁹ Job 19:26

soul to lean toward something. Nonetheless, [we find that] the desire (*Ratzon*) affects all the limbs.

That is, even though the limbs act by virtue of the inner vitality that manifests in them by way of being invested within them, nevertheless, that which affects the inner power, such that it comes to be actualized in conceptualizing, seeing, or walking etc., comes from the desire (*Ratzon*). That is, it has its effect, even though [it itself] is not invested within the vessel, but only is an encompassing transcendent aspect (*Makif*).

Now, even in the desire (*Ratzon*), which is an encompassing light (*Makif*), there are two levels, these being the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*). This is as explained in *Likkutei Torah*,⁹²⁰ with a more physical analogy of the difference between a garment and a house. That is, even though both are called encompassing (*Makifim*) there nevertheless is a difference between them. That is, one's garment encompasses (*Makif*) him, whereas one's house encompasses that which encompasses him (*Makif d'Makif*).

This is as explained by the Rebbe Maharash in *Hemshech* “*Mayim Rabim.*”^E That is, one's garment is in very close proximity to the one encloded in it, and moreover, it is specifically tailored to his measurements. [This is as explained elsewhere,⁹²¹ that if the garment is not tailored to the measurements of his body and his limbs, not only does it not benefit or better him, but on the contrary, it is detrimental etc.]

⁹²⁰ *Likkutei Torah*, *Zot HaBrachah* 99a and on.

^E [5636] – Ch. 4.

⁹²¹ *Likkutei Torah*, *Teitzei* 37c; *Sefer HaMitzvot* of the *Tzemach Tzedek* 107b.

In contrast, his house is much further from him, and is not built specifically according to the measurements of the person residing in it (such that one house can equally encompass (*Makif*) many people who differ from each other from one extreme to the other.)

From the above we can also understand this matter as it relates to desire (*Ratzon*), as explained by the Tzemach Tzedek in the note in Likkutei Torah,^F about the matter of [the verse],⁹²² “We will do, and we will listen (*Na’aseh v’Nishma-נעשה ונשמע*).”

That is, even though the inner substance of both is to fulfill the will of the Creator, *HaShem-יהוה*, blessed is He, there nevertheless is a superiority to the matter of “We will do” (*Na’aseh*), in that it is the nullification of the desire (*Bittul HaRatzon*), in that one entirely nullifies his own opinion and desire. [That is, not only does he cause his desire (*Ratzon*) to be as it should be, which is the matter of “we will listen” (*Nishma*), but beyond this, he nullifies his own desire (*Bittul HaRatzon*) completely, which is why it is called “We will do” (*Na’aseh*), meaning that he only has the matter of doing and has no desire of his own altogether.] He explains that this is drawn from the aspect of the desire of all desires (*Ra’ava d’Khol Ra’avin*), meaning, the desire for the desire (*Ratzon L’Ratzon*).

Now, as this relates to our service of *HaShem-יהוה*, blessed is He, in fulfilling the *mitzvot*, it is as explained in Likkutei Torah,⁹²³ that there are two kinds of *mitzvot*. The first

^F [Likkutei Torah], Zot HaBrachah 99c

⁹²² Exodus 24:7; Talmud Bavli, Shabbat 88a

⁹²³ Likkutei Torah, Zot HaBrachah 99b and on.

kind is all *mitzvot* that a person desires to do, which are rooted in the aspect of *HaShem's*-יהו"ה Supernal desire (*Ratzon HaElyon*), and is why they also depend on man's desire (*Ratzon*) below. Through doing them he affects a drawing down from the aspect of *HaShem's*-יהו"ה Supernal desire (*Ratzon HaElyon*). About this we recite, "Who has sanctified us with His commandments etc."

There then are *mitzvot* that do not depend on desire (*Ratzon*) at all, but specifically are contrary one's desire (*Ratzon*). An example is the *mitzvah* of "forgotten produce" (*Shichechah*), the whole existence of which specifically comes by way of the absence of desire (*Ratzon*).

The same is so of the matter of leadership, which must be in a way that one flees from honor, being that, "whosoever pursues honor, honor flees from him,"⁹²⁴ the automatic result of which is that he cannot have the matter of leadership. These *mitzvot* are rooted in that which transcends desire (*Ratzon*), which is called the encompassing light of the encompassing light (*Makif L'Makif*).

This also is the general difference between *mitzvot* and Torah, such that in this relational comparison, the *mitzvot* are called garments (*Levushim*). [This is as known from the explanation of [the verse],⁹²⁵ "Now Avraham was old, coming on in days," that this refers to the garments of the *mitzvot* which were in such a manner that he was not lacking any garment,

⁹²⁴ See Talmud Bavli, Eruvin 13b; Midrash Tanchuma, Vayikra 3; Shnei Luchot HaBrit 357a; HaBoneh commentary to Ein Yaakov, Yoma 8b.

⁹²⁵ Genesis 24:1

Heaven forbid.]⁹²⁶ In contrast, the Torah is called a “house” (*Bayit*). This is as explained at length in *Hemshech “Mayim Rabim,”*^G that just as a house protects a person and saves him from the cold and the rain, and likewise, even one’s garments are specifically protected in the house (*Bayit*), the same is so in regard to Torah and *mitzvot*.

From all the above we can understand the matter of the distant encompassing light (*Makif HaRachok*), that though it is distant from him, it nevertheless encompasses and surrounds (*Makif*) him, and has an effect on him, except that the effect is not in a revealed way, as it is when it comes to the matter of the intellect. In other words, this is unlike matters in which “a person grasps the ultimate depth of the intent of his teacher,” in which even before this, he sensed that there is a matter that is above him. Rather, it is in a way that he neither sees nor even senses that there is a matter that remains above him which he does not grasp, being that it is a distant encompassing light (*Makif HaRachok*).

5.

He continues in the discourse [and explains] that these intellectual matters (that are in the aspect of a distant encompassing light (*Makif HaRachok*) and are not in the category of revelation at all) come forth by way of garments

⁹²⁶ See Zohar I 224a; Also see the discourse entitled “v’Avraham Zaken” 5738 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 307). [This was also mentioned briefly in the prior discourse of Shabbat Parshat Va’era of this year, entitled “Va’era el Avraham,” Discourse 14 Ch. 2.]

^G 5636 – Ch. 201 and on.

that hide and conceal, such as allegories and riddles. For, it is not seen or recognized that there is wisdom and intellect in them.

An example of this are the proverbs of Shlomo, in that in the analogies themselves, the light, intellect, and wisdom, is not readily apparent. This is why in the stories of the Torah there are secrets and mysteries that are even deeper and loftier than the laws of the Torah, except that it is not readily recognized. This is because the essence of the light is a concealed mystery that does not come into revelation except by way of concealment and hiddenness.

In other words, in its essence the light is separately transcendent, and therefore, also its revelation is in a state of separation and essential concealment - a closed matter - such that its matter is entirely that of separateness and concealment etc.

The explanation is that there is intellect that is possible for a person to explain to his fellow. However, when his fellow is on a lower level than himself in understanding and comprehension, he will need to explain it at length, with many [words and] letters. This is like the difference between the words of the Mishnah and the words of the Talmud, in that all matters in Talmud are hinted at in Mishnah, except that in Mishnah they are stated in short form,⁹²⁷ being that the Knowledge-*Da'at* [of the sages of the Mishnah] was broad. However later, in the time of the Talmud, these matters had to be explained through lengthy explanations.

⁹²⁷ See the introduction to Pirush HaMishnayot of the Rambam, (section beginning “*Acharei Chein Ra’ah Lehistapek*”).

However, there also is a kind of intellectual matter that is extremely concealed in and of itself, such that even its revelation must be in a concealed way (like “the hidden of all the hidden”). That is, it does not come to be revealed through lengthy or abundant explanations, but only by way of analogies and riddles.

In actuality, these [analogies and riddles] are not an explanation of the matter itself, but with greater expansion and on a lower level. Rather, the explanation comes by way of a completely external matter, such as an allegory that bears a [certain] similarity to the matter etc., in that only through this does it become possible to come to an understanding of the matter.

Moreover, to the degree of the loftiness of the concept, a single analogy will not be sufficient, nor even two or three analogies. Rather, many analogies will be needed. This itself was the praise of King Shlomo, about whom the verse states,⁹²⁸ “He spoke three thousand analogies.” In other words, because of the depth of his intellect, three thousand analogies were necessary, in that specifically through them, another person would be able to receive the matter.⁹²⁹ [In contrast, this is not so if the intellectual matter is not as deep. This is as stated in Talmud,⁹³⁰ “Rabbi Meir had three-hundred allegories about foxes, but we only have three.”]

This is likewise the matter of the stories in the Torah. That is, externally they are stories, like an allegory, [which is

⁹²⁸ Kings I 5:12

⁹²⁹ See Torah Ohr, Megilat Esther 91c and elsewhere. [Also see Shaaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. Forty-Five.]

⁹³⁰ Talmud Bavli, Sanhedrin 38b

further elucidated by the fact that the Torah itself is called⁹³¹ an allegory (*Mashal*-משל.)] Nevertheless, it is specifically through them that there is a drawing forth of matters that cannot be revealed in understanding and comprehension in the rulings and laws of the Torah.

6.

This may be understood from the teaching of the Baal Shem Tov (brought in Keter Shem Tov)^H about the stories of the Torah:

This is analogous to a king who sent his only son to distant places, so that he would subsequently have greater delight. Over the passage of time, the prince forgot all the royal delights, and when the king sent for him, he did not want to return to his father. Though the king sent greater and more important ministers [to summon him] this did not help at all. However, there was one minister who was very wise. He changed his garments and [manner of] speech to be like that of the prince and came down to his level, and thus succeeded in returning him to his father. This likewise is the matter of the Torah being garbed in physical stories.

The explanation is that the king delights in his only son, even when he is close to him, only that king wants to have **greater delight**. This is brought about by the king sending him to distant places etc., such that he then returns to him through

⁹³¹ Samuel I 24:13 and Rashi there, Rashi to Exodus 21:13; Talmud Bavli, Makkot 10b, section nentitled “*v’HaElokim*.”

^H [Keter Shem Tov] 10d (section 144)

the change in the clothing and language, this being the matter of the stories of the Torah. That is, it is specifically through the Torah becoming invested in physical stories that there is the revelation of “greater delight,” this being the level of pleasure (*Taanug*) that transcends all other letters of pleasure (*Taanug*), in that there is no “greater pleasure” than it. In general, this is the matter of simple pleasure (*Taanug Pashut*), (as will soon be explained).

Through this, we can also understand the teaching of the Rav, the Maggid of Mezhritch,¹ on the verse,⁹³² “We will go on a three-day journey into the wilderness.” That is, when the Torah was given at Sinai, it was given in speech (*Dibur*). However, it must be said that there certainly was thought (*Machshavah*) as well, being that speech (*Dibur*) is drawn from thought (*Machshavah*). We thus find that the Torah was given in speech (*Dibur*) and in thought (*Machshavah*).

However, action (*Ma'aseh*) is given over into our hands, being that we are the ones who actualize the *mitzvot* in deed (*Ma'aseh*). Thus, we are the ones who unify the deed (*Ma'aseh*) of the *mitzvah* - this being the world of Action (*Asiyah*) - to the speech (*Dibur*) and thought (*Machshavah*) [of the *mitzvah*], which are the worlds of Formation (*Yetzirah*) and Creation (*Briyah*). This then, is the meaning of [the verse], “We will go on a three-day journey into the wilderness,” meaning that we will travel [through] the three worlds, to receive the Torah etc.

¹ Ohr Torah 41b (section 71 & section 80).

⁹³² Exodus 8:23

He then begins explaining the matter of the manifestation of the Torah within the worlds, and that the more distant it becomes from its root, the more constricted the Torah becomes, until it comes into this world, in which everything is in a state of complete constriction, such that there virtually is no *mitzvah* that does not have dimensions and measure. One who merits to see the upper worlds at the time that he does the *mitzvot* will have greater pleasure. This is because whatever is higher is more expansive and not as constricted as it is here.

This is the meaning of what our sages, of blessed memory, stated,⁹³³ “Yechezkel came and did not explain it, as written,⁹³⁴ ‘And he spread it [the scroll] before me, and it was written front and back.’” That is, he saw the upper worlds, which are with great pleasure (*Taanug*) without of constriction etc. “Afterwards Zechariyah came and explained it, as written,⁹³⁵ ‘[I see] a flying scroll; its length... and its breadth etc.’” This is as the matter is in the world of speech (*Dibur*). For, as known, speech (*Dibur*) is [more] constricted, and he therefore saw it with measurements.

Now, since in this world Torah and *mitzvot* are constricted, it is therefore necessary for every person to have intention while fulfilling the *mitzvah* in action (*Ma’aseh*), speech (*Dibur*), and thought (*Machshavah*). For, through doing so he elevates the *mitzvot* and strips them of their physicality, bringing them close to their root and unifying them to the upper worlds.

⁹³³ Talmud Bavli, Eruvin 21a

⁹³⁴ Ezekiel 2:10

⁹³⁵ Zachariah 5:2

Now, the primary matter in this is the pleasure (*Taanug*) during their fulfillment. This is because the pleasure (*Taanug*) is what affects the bond between two things (even if, at first glance, they seem to be unrelated to each other and even opposites of each other). Through doing so he bonds all the worlds to the Holy One, blessed is He. (This concludes the content of the words of the Rav, the Maggid of Mezhritch.)

Now, based on this, at first glance, the matter is not understood. That is, what need is there for the matter of action (*Asiyah*)? Is not the pleasure in speech (*Dibur*) a greater pleasure (*Taanug*)? Moreover, in thought (*Machshavah*) (meaning, as Torah was before being given) there is even greater pleasure (*Taanug*). This is as explained in the teaching of the Rav, the Maggid of Mezhritch, that each descent caused a further constriction (*Tzimtzum*), and thus it follows automatically that the pleasure (*Taanug*) also became constricted.

This being so, why must there be the matter [indicated by the verse], “We will go on a three-day journey into the wilderness,” referring to traversing the three worlds, including the world of Action (*Asiyah*) where there only is the [most] diminished pleasure (*Taanug*), in order to receive the Torah?

However, this may be understood from the above-mentioned teaching of the Baal Shem Tov, that specifically through the Torah manifesting in physical stories, there then is the revelation of the “greater pleasure.” This is also understood from the teaching of the Rav, the Maggid of Mezhritch, that pleasure (*Taanug*) is what affects the bond between two things.

From this it is understood that to affect a bond between two complete opposites, even greater pleasure is necessary.

The explanation is that as the pleasure (*Taanug*) is on the higher levels, such as speech (*Dibur*) and thought (*Machshavah*), it has dimensions and measure commensurate to the measure of that which draws forth the pleasure - thought (*Machshavah*) according to its matter, and speech (*Dibur*) according to its matter etc. However, for there to be the “**greater** pleasure,” meaning, pleasure that is beyond comparison to *all* levels of pleasure (*Taanug*), this being essential pleasure (simple pleasure – *Taanug Pashut*), this specifically is in action (*Asiyah*).

7.

Now, this is like the explanation in the discourse of the Hilulah about the two encompassing aspects (*Makifim*), the close encompassing aspect (*Makif HaKarov*) and the distant encompassing aspect (*Makif HaRachok*). (That is, these are the two matters in the limitless light of the Unlimited One (*Ohr Ein Sof*) that is “high above to no end, and down below to no conclusion”).

This is also explained in the discourse entitled “*v’Hoo k’Chatan*”^J of his honorable holiness, the Rebbe Rashab, whose soul is in Eden. That is, there are two levels in the encompassing lights (*Makifim*), these being the encompassing light of the direct light (*Makif d’Ohr Yashar*) and the

^J 5657 – Ch. 12 (printed as an independent pamphlet – Kehot 5713 – p. 18, and subsequently printed in Sefer HaMaamarim 5657 p. 164).

encompassing light of the rebounding light (*Makif d'Ohr Chozer*). The encompassing light of the direct light (*Makif d'Ohr Yashar*) is that which comes into a state of revelation, except that it is above manifesting (*Hitlabshut*) in an inner way (*b'Pnimityut*). It therefore remains transcendent and encompassing (*Makif*) above, but nonetheless relates to the inner manifest light (*Ohr Pnimi*) which does come into revelation.

The analogy for this is a teacher who bestows intellect and reasoning to his student. That which can be received in the intellect of the student is called an inner manifest light (*Ohr Pnimi*), in that it becomes settled in the brain and intellect of the recipient. However, the depth of this intellect, that which cannot be received in the vessel of his brain, remains encompassing (*Makif*) above his brain, but nonetheless is in close proximity to him, literally hovering above him, such that over the course of time he can actually come to grasp it. This is like when a person finally grasps the depth of the his teacher's intent, even as his wisdom [relates only] to this [specific] matter of intellect etc.

However, the encompassing light of the rebounding light (*Makif d'Ohr Chozer*) does not come into revelation at all, not even in a way of encompassing (*Makif*). On the contrary, it entirely is the matter of the opposite of bestowal, to **not** be drawn into revelation at all, but only to conceal and hide the thing itself, to be completely concealed. This is like a very deep intellect that is utterly concealed and hidden, which is called

“Intellect that is hidden **from all** conceptualization” (*Sechel HaNe’elam MiKol Ra’ayon*).⁹³⁶

In the discourse of the *Hilulah* he adds even greater depth, this being that it is more recognized as the bestower (*Mashpia*) conceives the wisdom within himself. For, as known, every conception of wisdom [insight] brings added light and revelation. That is, when the bestower (*Mashpia*) conceives the wisdom, a greater illumination of light and revelation is added in him. However, all this is in the light of the intellect that is being drawn down (*Hamshachah*) and revealed. (In the analogue, this is like the limitless light of the Unlimited One (*Ohr Ein Sof*) that is “down below to no conclusion.”)

However, in the much deeper intellect that is concealed in essence, the light is generally in a motion of concealment. (In the analogue, this is like the limitless light of the Unlimited One (*Ohr Ein Sof*) that is “high above to no end.”) In this, even that which is revealed to a person is in a way that the light is separately transcendent and concealed within his essential self.

In the above-mentioned discourse entitled “*v’Hoo k’Chatan*” (which likewise is explained in several other places),⁹³⁷ he continues [to explain] that the deepest intellect can come to be revealed specifically through analogies and riddles, within which the light is **concealed**. That is, it is not at all grasped in the analogy, except that invested in the analogy is the essence. There is a great advantage and superiority to this

⁹³⁶ See Torah Ohr, beginning of the Torah portion of Lech Lecha, and elsewhere.

⁹³⁷ See (for example) Torat Chayim, Lech Lecha 82d; Vayishlach 189a

over the aspect of revelation, which only is a glimmer of radiance, being that here, he grasps the whole essence [of the intellect] .

He adds there⁹³⁸ that this may be understood better through the matter of pleasure (*Taanug*). That is, there is composite pleasure (*Taanug Murkav*) and there is simple pleasure (*Taanug Pashut*). In simple pleasure (*Taanug Pashut*) itself, there is a way in which one has no grasp of it at all etc. This is because the pleasure (*Taanug*) touches the essential self [of his soul], such that it is not in the category of being revealed or drawn forth altogether. On the contrary, it specifically is a state of ascent and withdrawal above and thus has no motion or movement at all, being that it specifically is the aspect of the rebounding light (*Ohr Chozer*) within his essential self, without being revealed and drawn below whatsoever. The same applies to the deepest intellect [mentioned above], called “The intellect that is hidden from all conceptualization (*Sechel HaNe’elam MiKol Ra’ayon*), in that in and of itself, it is not in the category of being revealed, but is in a state of ascent and withdrawal above, in that it is specifically hidden and concealed within oneself.

8.

Now, after concluding this chapter, he continues by explaining its likeness in the limitless light of the Unlimited One (*Ohr Ein Sof*). That is, there is light (*Ohr*) that is in a state of revelation, and there also is the essence of the light (*Etzem*

⁹³⁸ In chapter 13 (Sefer HaMaamarim 5657 *ibid.* p. 165).

HaOhr), which is not at all in the category of being revealed or drawn down into the worlds. On the contrary, it comes to be concealed and subsumed within *HaShem* 's-יהו"ה Essential Self. This aspect and level is called the “treasury” (*Otzar*-אוצר).

Just as a treasury is hidden and concealed from the eyes of all who wish to see it, so it is of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in that He is hidden and concealed. That is, He not only is concealed in relation to the recipient, but is concealed in and of Himself, “the most Hidden of all the hidden.”

However, this treasury is concealed so long as we have not yet come to the matter of victory (*Nitzachon*). But when there must be victory in the war, all the treasuries that have been locked and hidden from generation to generation are opened and granted [to the army]. Nevertheless, the way they are granted is like what was explained before about the stories of the Torah, like the matter of an allegory (*Mashal*), through which we receive the entire intellect as it is in the teacher, and in a way that they become [directly relevant as] the matter of the recipients, which is why they can use it for the needs of the war, by which victory is achieved.

Now, the greatness of the treasury should also be mentioned here, as explained in preceding chapters of *Hemshech* of the *Hilulah*.⁹³⁹ Namely, that it is “a most precious treasure that was gathered and amassed over the course of many years, from generation to generation.” (That is, [it includes] both the treasures that he himself amassed, as well as the

⁹³⁹ Chapter 11.

treasures that were amassed by his ancestors.) This may be better understood according to the explanation of the Tzemach Tzedek, [this year being the hundred year anniversary of his passing and Hilulah], in Ohr HaTorah Devarim,^K on the verses,⁹⁴⁰ “It shall be that **because** (וְהָיָה עִקְבֵּי-*v’Hayah Eikev*) you will listen,” that continue to discuss the reward. That is, it is “in the end-*baEikev*-בְּעִקְבֵּי (referring to the end of days) that I will give you,”⁹⁴¹ (as in,⁹⁴² “Tomorrow is the time for receiving their reward”).

Now, the meaning is not that in the coming future the Holy One, blessed is He, will only repay the reward commensurate to how it presently is (this being the time of fulfilling the *mitzvah*). It rather will be like what the Midrash⁹⁴³ relates about the incident with Rabbi Pinchas ben Yair.

That is, there were certain people who deposited some barley with him, but forgot it and went on their way. Rabbi Pinchas ben Yair sowed them each year and stored them in a grain silo. Seven years later the same fellows came and demanded that he return it to them. Recognizing them, Rabbi Pinchas ben Yair immediately said, “Come and take your storehouses.”

The same is so in the analogue, that by being withheld until now, during which time we wait in anticipation, (as in the verse,⁹⁴⁴ “He does for those who await Him”) over the course

^K [Ohr HaTorah] Eikev p. 507.

⁹⁴⁰ Deuteronomy 7:12

⁹⁴¹ Midrash Devarim Rabba 3:3

⁹⁴² Rashi to Deuteronomy 7:11

⁹⁴³ Midrash Devarim Rabba 3:3 *ibid.*

⁹⁴⁴ Isaiah 64:3

of many years, from generation to generation, the reward grows in a way of growth after growth etc., until it becomes a treasury etc.

Now, although this treasury is given to the officers of the army, the intention is for it to reach the soldiers so that they thereby will achieve victory in the war, and it specifically is through them that the will of the King, the King of the world, is achieved, that they are victorious in the war, such that they bring about the fulfillment of the prophecy,⁹⁴⁵ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.”

⁹⁴⁵ Isaiah 40:5

Discourse 16

“*VaYolech HaShem et HaYam... -
HaShem moved the sea...*”

Delivered on the Shabbat Parshat Beshalach,
15th of Shvat, 5726⁹⁴⁶
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁴⁷ “*HaShem-יהוה* moved the sea etc.” In the discourse by the same title, which was said sixty years ago, in the year 5666,⁹⁴⁸ [his honorable holiness, the Rebbe Rashab, whose soul is in Eden] also brings the teaching of the Zohar and Tikkunim that “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion,” explained in the discourse of the day of the Hilulah.⁹⁴⁹

Now, at first glance, it seems possible to say that this matter; “the limitless light of the Unlimited One is high above to no end, and far below to no conclusion,” refers to His ability (*Yechelet*). As explained in *Hemshech* 5666,⁹⁵⁰ [His ability] refers to the fact that it is within the ability of the Essential Self

⁹⁴⁶ This discourse is a direct continuation of the preceding discourse entitled “*Bati LeGani*” of the 10th of Shvat, Discourse 15 (Sefer HaMaamarim, 5726, p. 104 and on.

⁹⁴⁷ Exodus 14:21

⁹⁴⁸ *Hemshech* 5666 p. 165

⁹⁴⁹ In the discourse entitled “*Bati LeGani*” 5710, Ch. 12 and on. In the note of the Rebbe there it states: This is cited and explained at length in *Hemshech* 5666 in the discourse entitled “*VaYolech HaShem et HaYam*” and on.

⁹⁵⁰ In the discourse entitled “*Adam Ki Yakreev*” (p. 188 and on).

of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, to illuminate a limitless light, and it is in His ability not to illuminate etc.

However, as explained before⁹⁵¹ it cannot be said that the matter of “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion” refers to His ability (*Yecholet*). For, as explained in the discourse of the Hilulah,⁹⁵² “these two matters; that the limitless light of the Unlimited One is high above to no end, and down below to no conclusion, are two levels within the **limitless light** of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (and moreover, he adds) that there is a great difference between them etc.” However, in regard to His ability (*Yecholet*) it does not apply to speak of two levels, being that His ability to illuminate and His ability not to illuminate are one and the same ability.

Now, we should add that besides the imperative to say this based on the explanation in the discourse of the Hilulah (as explained before), if the matter is examined closely, [we find that] this also is necessitated by the explanation in *Hemshech* 5666.

To explain, in *Hemshech* 5666 there, he prefaces by explaining the meaning of the term “(light) without end-*Ein Sof*-אין סוף.” Now, the question about this is well-known. Why is it called “without end-*Ein Sof*-אין סוף,” rather than “without beginning-*Ein Techilah*-אין תחילה,” which is a greater superiority?

⁹⁵¹ In the discourse entitled “*Bati LeGani*” of this year, 5726, Discourse 15, Ch. 2 (Sefer HaMaamarim 5626 *ibid.* p. 106 and on).

⁹⁵² In chapter 16 – which is the chapter that corresponds to this year. (See Torat Menachem, Sefer HaMaamarim *Bati LeGani*, Vol. 1, p. VI.)

This is as Rabbi Menacham Azaria de Fano stated in his book *Pelach HaRimon*,⁹⁵³ that the Preexistent Being (*Kadmon*) is eternal (*Nitzchi*), but not everything that is eternal (*Nitzchi*) is Preexistent (*Kadmon*). That is, by the will of *HaShem*-יהו"ה, the Creator, blessed is He, who alone is Preexistent (*Kadmon*), there are many creations that can exist eternally (*Nitzchiyut*). This is because His Being alone is intrinsic to Him, having no cause that precedes Him, Heaven forbid to think so. This is not so of any other beings, all of which are novel in their existence and are brought forth from nothing to something.

This being so, that the primary matter is that the Holy One, blessed is He, [is preexistent] and has no beginning, which is exclusive to Him alone and no other, then did the Kabbalists not call him ["Without beginning-*Ein Techilah*-תחילה-אין"]. Why is it that all books of Kabbalah call him "Without end-*Ein Sof*-אין סוף-אין"?

He therefore explains⁹⁵⁴ that the level called "Without end-*Ein Sof*-אין סוף-207" (rather than "He is without beginning-*Ein Lo Techilah*-תחילה לו אין לו") refers to the aspect of His light (*Ohr*-אור-207). In contrast, His ability (*Yecholet*) is not a state of light (*Ohr*-אור) at all, but only is the ability (*Yecholet*) to illuminate, this being the ability of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, and just as He is Preexistent, so is His

⁹⁵³ *Pelach HaRimon*, Shaar 4, Ch. 3, cited in *Likkutei Torah*, *Pekudei 7b*

⁹⁵⁴ *Hemshech* 5666 *ibid.* p. 186

ability Preexistent, literally. Thus, about this it applies to say “He has no beginning-*Ein Lo Techilah*-אין לו תחילה.”⁹⁵⁵

Based on this, it is understood that since the term used in the teachings of the Zohar and in Tikkunim is, “The **light** that is without end (*Ohr Ein Sof*) is high above to no end, and down below to no conclusion,” specifying, “The **light** that is without end-*Ohr Ein Sof*-אור אין סוף,” it must be said that this does not refer to His ability (*Yecholet*).

That is, the description “light without end-*Ohr Ein Sof*-אור אין סוף” cannot refer to His ability (*Yecholet*), which is Preexistent (*Kadmon*) as He is Preexistent, in that “He is without beginning-*Ein Lo Techilah*-אין לו תחילה.” Moreover, this is also because the [word] “light-*Ohr*” (“the light that is without end-*Ohr Ein Sof*-אור אין סוף”) does not apply to His ability (*Yecholet*), which is not at all in a state of light (*Ohr*), but is only the ability of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

However, the imperative [to say this] is based primarily on what it states in the *Hemshech* of the Hilulah, that these two matters, “the light that is without end (*Ohr Ein Sof*) is high above to no end, and far below to no conclusion,” are two levels in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and there is a great difference between them. This compels us to say that it does not refer to His ability

⁹⁵⁵ [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 5720 p. 160 and on).]

(*Yecholet*), since His ability to illuminate and His ability not to illuminate are one and the same ability, as discussed before.

2.

Now, we should explain why in the discourse of the Hilulah, he emphasizes that these two matters, “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion,” are two levels in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He etc., (rather than as it is in the ability (*Yecholet*) of the Essential Self of *HaShem*-יהו"ה, blessed is He, who alone is Preexistent). The reason is because this relates to the general theme of what he explains in the discourse of the Hillulah.

To explain, he brings the matter of “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion” in the discourse of the Hilulah⁹⁵⁶ in order to explain the matter of the treasury as it is Above, which is what is granted to the soldiers through the officers for the purpose of achieving victory in the war against the adversary.

Now, being that the matter of “the limitless light of the Unlimited One is high above etc.,” is the matter of the above-mentioned treasury mentioned, it cannot be said that what is meant here is His ability (*Yecholet*). This because in His ability (*Yecholet*) there is no existence [of anything] whatsoever, not even like a concealed treasure etc., and certainly not like a treasure that is already revealed and has actually been given to the soldiers. That is, in the ability there is no existence of

⁹⁵⁶ In ch. 12.

anything that can possibly be given over etc. It therefore must be said that it refers to the light (*Ohr*), which is in a state of [tangible] being etc.

Beyond this, since the general matter of granting the treasury to the soldiers is in order to achieve victory in the war, it therefore is understood that we are speaking of a level in which it is consequential to the king “to reveal his will and desire and to achieve his victory,” “to achieve victory in the way that accords to his will and desire.”

Moreover, the reason is “because there is an adversary who opposes, impedes, and obstructs, such that the matter of victory (*Nitzachon*) applies. This is because if there is no adversary, victory (*Nitzachon*) is altogether inapplicable, and he can conduct his kingdom according to his will.

It rather is when he has a desire for something and there is an adversary who opposes it, that he then stands steadfastly against him and achieves victory,” in a way that “he squanders all the treasuries,” and “beyond this, the king even jeopardizes his own life,” and “participates in the throes of battle himself” (as explained in the *Hemshech* of the Hilulah). In other words, this matter not only touches his kingship over the people, but [it even touches] the essential self and life of the king himself.

The same is so in the analogue, that when there is an adversary who claims,⁹⁵⁷ “I do not know *HaShem*-יהוה,” and how much more so when he knows his Master and intends to rebel against Him,⁹⁵⁸ this not only touches the aspect of that

⁹⁵⁷ Exodus 5:2

⁹⁵⁸ Torat Kohanim to Leviticus 26:14, cited in Rashi to Leviticus there, and Genesis 10:9, 13:13.

which is revealed (*Gilyim*), but [it even touches] the Essential Self of the One Above.

From this it is understood that all this does not apply on the level of His ability (*Yecholet*), in which His ability to illuminate and His ability not to illuminate are literally equal. This is as our sages, of blessed memory, stated,⁹⁵⁹ “I do not know in which of them He desires, the deeds of the righteous or the deeds of the wicked.” In other words, the ability to illuminate through the deeds of the righteous, and the ability not to illuminate through the deeds of the wicked, is equal.

This is especially so considering the precise wording of the Midrash, “I do not know in which of them He desires (*Chafetz-חפץ*),” [specifically using the word “*Chafetz-חפץ*” for “desire”]. For at first glance, based on the explanation in the teachings of Chassidus⁹⁶⁰ about the difference between a desire called “*Ratzon-רצון*” and a desire called “*Chafetz-חפץ*,” the desire called “*Chafetz-חפץ*” is the innerness (*Pnimityut*) of the desire, which is the matter of pleasure (*Taanug*). Thus, it should have said, “I do not know in which of them He desires (***Rotzeh-רוצה***),” [using a word the root of which is “*Ratzon-רצון*”] rather than “I do not know in which of them He desires (*Chafetz-חפץ*),” [using the word “*Chafetz-חפץ*”]. That is, how could it apply for there to be a matter of “desire-*Chafetz-חפץ*” and pleasure (*Taanug*) in the deeds of the wicked?

The explanation is that from the perspective of the level of His ability (*Yecholet*), both are literally equal, and on that level, I truly do not know in which of them He desires (*Chafetz-*

⁹⁵⁹ Midrash Bereishit Rabba 2:

⁹⁶⁰ See Likkutei Torah, Shir HaShirim 28d and elsewhere.

הפך), whether in the ability to illuminate through the deeds of the righteous, or in the ability not to illuminate etc.

It thus is understood that from the perspective of the level of His ability (*Yecholet*), it is not applicable to say that the matter of victory over an opposition is relevant to the King, and that this is why He grants the treasury etc. This is because all this [only] applies once it has already been fully determined and decided that His desire is specifically in such and such a way. This is in contrast to the level in which it has not yet been determined which of them He desires, in which the ability to illuminate and the ability not to illuminate are literally equal.

Now, since in the discourse he brings the matter of “high above to no end etc.,” in regard to the explanation of the matter of the treasury that is given to the soldiers in order to achieve victory in the war against the adversary, he therefore explains the matter of “high above to no end etc.,” not as it is in the ability (*Yecholet*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, since in that aspect “I do not know in which of them He desires etc.” Rather, [he explains it] as it is in the limitless **light** of the Unlimited One (*Ohr Ein Sof*), in which there are the two matters of “high above to no end, and down below to no conclusion” which are two levels, “and there is a great difference between them.”

3.

Now, even though here we are discussing the matter of the treasury given to the soldiers for the sake of achieving

victory in the war over the adversary, nevertheless, this still is a very lofty level. For, what is being discussed is that which is “high above to no end etc.,” as it is in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, meaning before to the restraint of the *Tzimtzum* etc.

Based on this, we must understand what he continues to explain in the discourse of the Hilulah, that these two matters, that “the limitless light of the Unlimited is high above to no end, and down below to no conclusion,” are two aspects in the encompassing light (*Makif*), these being the encompassing aspect of the direct light (*Makif d'Ohr Yashar*) and the encompassing aspect of the rebounding light (*Makif d'Ohr Chozer*), [which are] the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*).

He continues and explains this with the analogy of a teacher who bestows intellect to his student. That is, there is that part of the intellect and reasoning that the student receives in a way of an inner manifest light (*Ohr Pnimi*) and there is the depth of the intellect, which the student is not capable of receiving, and remains in an encompassing state (*Makif*) above his intellect.

However, even so, it is in a state of proximity and closeness to the recipient and over the course of time he will come to grasp it. This is as in the teaching,⁹⁶¹ “It takes forty years for a person to grasp the [ultimate] depth of his teacher’s intent.” This being so, over the course of forty years he will

⁹⁶¹ Talmud Bavli, Avodah Zarah 5b; See Likkutei Torah, Acharei 28d

come to the depth of the wisdom etc. This is the matter of the close encompassing light (*Makif HaKarov*).

In addition, there is the intellect that is much deeper, so much so, that not even a small part of it comes to be revealed, and moreover it never comes to be revealed, this being the matter of the distant encompassing light (*Makif HaRachok*).

Now, at first glance, the general matter of the bestowal of intellect from teacher to student only applies once there is a student and the teacher constricts his intellect etc., such that he finds that part of the intellect and reasoning that the student will be capable of receiving in a way of an inner manifest light (*Ohr Pnimi*).

This being so, as it is in the analogue, it [only] is in regard to levels that are after the restraint of the *Tzimtzum* and are already drawn in the chaining down of the worlds (*Hishtalshelut*) etc., until they are drawn in the final letter *Hey* ה of the Name *HaShem* יהוה etc. From this it is understood that even the discussion about the distant encompassing light (*Makif HaRachok*) is [only] of levels that are after the restraint of the *Tzimtzum*.

That is, notwithstanding the great elevation of the distant encompassing light (*Makif HaRachok*) over and above the close encompassing light (*Makif HaKarov*), it nonetheless cannot be said that they are of no comparison to each other altogether.

This is also understood from the fact the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*) are analogous to a garment (the close encompassing light – *Makif HaKarov*) and a

house (the distant encompassing light – *Makif HaRachok*),⁹⁶² in that both the person and his garment are in the house.

Thus, since the aspect of the close encompassing light (*Makif HaKarov*) has a relativity to the lowest level in the chaining down of the worlds (*Seder Hishtalshelut*), (meaning after the drawing down of bestowal to the recipient, which is the matter of the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, as mentioned above), it therefore cannot be said that the aspect of the distant encompassing light (*Makif HaRachok*) is a level that precedes the restraint of the *Tzimtzum*, because then the distance would be altogether beyond all relative comparison.

It must therefore be said that even the aspect of the distant encompassing light (*Makif HaRachok*) is a level that is after the restraint of the *Tzimtzum*. This being so, how is all this applicable to the explanation of the matter of “high above to no end, and down below to no conclusion” as it is in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, before the restraint of the *Tzimtzum*?

4.

However, the explanation is that, in the previous chapters he explained the matter of “high above to no, and down below to no conclusion” as it is drawn down and permeates the entire order of the chaining down of the worlds (*Seder Hishtalshelut*). As he explains,⁹⁶³ “When it states ‘down below to no conclusion,’ this refers to the revelation and spreading

⁹⁶² See Likkutei Torah, Zot HaBrachah 99a and on.

⁹⁶³ In chapter 13.

forth in a state of spreading down and in a state of endlessness, without measure and literally limitless, all the way down below, in the most final and lowest of levels,” “with an abundance of concealments and hiddenness in the chaining down of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) etc., especially since this comes about through many constrictions, concealments, and hiddenness, until it is possible for there to be something that is the complete opposite of Godliness etc., this being the [existence of the] external husks (*Kelipah*) and the side opposite holiness etc.”

He also explains⁹⁶⁴ the matter of “high above to no end,” [stating that it is], “in an aspect of the concealment of the light, so that it is [hidden in] concealment after concealment, with elevation upon elevation, in an aspect of the absence of the light and the absence of revelation, which generally is the matter of the *Tzimtzum* that took place in the limitless light of the Unlimited One (*Ohr Ein Sof*) etc.”

As he explains, “That is, the limitless light of the Unlimited One (*Ohr Ein Sof*) is not sensed, and even in the aspect of the inner manifest light (*Ohr Pnimi*), which is the light and vitality that enlivens all beings in existence, there nevertheless are creations such as those who do not sense that [the vitality] is Godly vitality etc.

This is especially so [after] the many concealments and hiddenness, in that the light is concealed and hidden from level to level etc.” That is, all this is as the matter of “high above to no end” is drawn forth in actuality within the order of the chaining down of the worlds (*Seder Hishtalshehut*).

⁹⁶⁴ In chapter 14.

Then, in the same chapter, he continues and explains that even in the limitless light of the Unlimited One as it is within Himself, there are the two matters of “high above to no end, and down below to no conclusion.” That is, that which is the limitless light of the Unlimited One “high above to no end,” is the light that is concealed and hidden and is not in the category of being revealed or being drawn forth etc.

In contrast, that which is the limitless light of the Unlimited One “down below to no conclusion,” is the aspect of revelation as it is in His Essential Self. That is, within His Essential Self itself, it is in a state of revelation to Himself, so to speak. In contrast, that which is “high above to no end” means that even in His Essential Self it is not in a state of revelation, but is hidden and concealed.

In continuation to this, even in the explanation that the two matters of “high above etc., and down below etc.,” are the two encompassing aspects (*Makifim*) - the close encompassing light (*Makif HaKarov*), which at the very least is in the category of revelation, and the distant encompassing light (*Makif HaRachok*) which is not in the category of being revealed altogether - he first explains the matter as it is in the order of the chaining down of the worlds (*Seder Hishtalshelut*) (in continuation to what was explained in the previous chapters) and then explains the matter as it is in the limitless light of the Unlimited One itself (in continuation to what was added in this chapter).

This is why he first explains the analogy of the bestowal from a teacher to his student (after he constricts himself etc.), in that in addition to what is received in the student, there still

is a depth of intellect that remains in an encompassing state (*Makif*), but over the course of forty years he will come to the depth of the wisdom. This is the aspect of the close encompassing light (*Makif HaKarov*) which is in close proximity to the inner manifest light (*Ohr Pnimi*).

Then there is a much deeper intellect that will never come to actual revelation etc. This aspect is the analogy for the matter of “high above... down below etc.,” as it is drawn in the order of the chaining down of the worlds (*Seder Hishtalshelut*).

He then adds the explanation of the analogy for the matter of “high above... down below etc.,” as it is in the limitless light of the Unlimited One itself, before the *Tzimtzum*. This is like how it is in the intellect of the teacher as he conceptualizes and conceives the wisdom within himself to the depth of the matter (before he constricts himself to bestow the intellect to the student).

That is, [at this point] he is not thinking of the existence of the student or how to bestow to him altogether, but is studying the matter in and of himself. At this point he cannot be called a teacher, being that he is not in a state or motion of bestowing (*Mashpia*).

It is in this itself that there also is the element of that which he conceptualizes and conceives novel [insights] (which the bestower conceptualized and conceived within himself) of which a small portion will come to be revealed to the recipient, (and it is self-understood, that this is only according to capacity [of the recipient to receive] etc.). However, there also are the very deep intellects that the teacher conceptualizes and conceives that are inherently concealed and have no relation to

the recipient altogether. In other words, the general existence and being of this light is in a motion of concealment. Therefore, even what he reveals to him is such that the light is transcendently removed and concealed in his essential self.

5.

In the discourse, he continues [explaining] the very deep intellectual matters that altogether have no relation to the recipient, this being the aspect of the distant encompassing light (*Makif HaRachok*). That is, these concepts come forth through garments that hide and conceal, such as allegories and riddles, in which it is not apparent or recognized that there is wisdom and intellect in them. The same is so of the stories in the Torah, that they have secrets and mysteries within them to a greater degree than the laws of the Torah, but this is not at all recognized. This is because the essence of the light (*Etzem HaOhr*) is a concealed mystery, and it does not come into revelation except by way of concealment and hiddenness etc.

To explain, even though the light comes forth through garments that conceal and hide since the matter is inherently concealed, nevertheless, there are different levels in this etc. This is as we find in the matter of analogies, in that sometimes many analogies are brought for a single matter. This is to such an extent that about Shlomo the verse states,⁹⁶⁵ “He spoke three thousand analogies,” even though at first glance, being that the matter is inherently concealed, what benefit is added through the abundance of analogies?

⁹⁶⁵ Kings I 5:12

Now, just as this is so of the stories of the Torah, that even though the mystery within them is concealed, nevertheless, there are many stories in the Torah, and each story comes with an expansion of explanation in abundant details etc., the same is so with the matter of analogies, that through their abundance the matter is drawn further down.⁹⁶⁶

This is as known⁹⁶⁷ about the matter of [the verse], “He spoke three thousand analogies,” that it states about Shlomo,⁹⁶⁸ “*HaShem*-יהוה gave wisdom (*Chochmah*) to Shlomo.” In other words, the actual existence of the Wisdom-*Chochmah* of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), was drawn down and came forth throughout the entire order of the chaining down (*Seder Hishtalshelut*) of the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), so much so that the verse states,⁹⁶⁹ “He spoke about trees, [from the cedar in the Lebanon until the hyssop that comes out of the wall] etc.”⁹⁷⁰ In other words, every consecutive allegory draws the matter further down etc.⁹⁷¹

⁹⁶⁶ There are individual redactors who recall that the Rebbe said that in the story, the matter comes in a way of width (*Rochav*), whereas in the allegory it comes with length (*Orech*) and depth (*Omek*).

⁹⁶⁷ See Torah Ohr, Megillat Esther 91c and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8.

⁹⁶⁸ Kings I 5:26

⁹⁶⁹ Kings I 5:13

⁹⁷⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 & Ch. 36.

⁹⁷¹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 51.

6.

Now, we should add and discuss the precise wording of the discourse. For, at the beginning of the matter he writes, “like analogies (*Mashalim*-משלים) and riddles (*Cheedot*-חידות),” but in the continuation he only mentions the matter of analogies (*Mashalim*-משלים), but not the matter of riddles (*Cheedot*-חידות).

To preface, as known⁹⁷² there is very great precision in the discourses of our Rebbes, our leaders. The Alter Rebbe was particularly exacting in his language, and therefore the expression “[his] golden tongue” is said in various places about his exacting language.⁹⁷³ However, the Mittler Rebbe was not as strict in the precision of his wording. Regarding [the precision of] the Tzemach Tzedek and the Rebbes who followed him, I have not heard, but it appears that there were differences at different periods etc. However, it is known that his honorable holiness, the Rebbe Rashab, whose soul is in Eden, and his honorable holiness, my father-in-law, the Rebbe, were exacting that every word should be precise etc. This was especially so of a discourse that also came into writing and into print.

This being so, even this particular detail, that he first mentioned analogies (*Mashalim*-משלים) and riddles (*Cheedot*-חידות), but then only spoke about analogies (*Mashalim*), is precise and exacting.

⁹⁷² See *Torat Menachem*, *Reshimat HaYoman* p. 241, p. 354, p. 363.

⁹⁷³ See, for example, *Sefer HaMitzvot* of the Tzemach Tzedek 40b, 41b.

This may be understood with a preface of the difference between analogies (*Mashalim*) and riddles (*Cheedot*).⁹⁷⁴ That is, when it comes to an analogy, even though it is something foreign relative to the intellectual matter, nevertheless, its entire matter is to explain and elucidate the intellectual matter.

In contrast, this is not so of a riddle, such as [the riddle],⁹⁷⁵ “From the eater came forth food, from the strong came forth sweetness.” This is something that not only is foreign to the intellect, but also is something that is not understood in the intellect and is the opposite of intellect, in that it is completely concealed.

This is why at the beginning of the matter he mentions both analogies (*Mashalim*) **and** riddles (*Cheedot*), since there also is a descent of the light all the way to the three completely impure husks (*Kelipot*) etc., in which the Godly light is in the ultimate state of concealment, like the matter of a riddle that is the opposite of intellect.

However, in the continuation of the matter he speaks about analogies (*Mashalim*) but not about riddles (*Cheedot*). This is because here he also discusses the stories of the Torah, and in the Torah the matter of riddles is inapplicable, as that is a matter that is the opposite etc.

This is because “**all** of the Torah is the names of the Holy One, blessed is He.”⁹⁷⁶ In other words, even when the

⁹⁷⁴ See *Hemshech* 5672 Vol. 2, p. 859.

⁹⁷⁵ Judges 14:14

⁹⁷⁶ See Zohar II 87a; Introduction to Ramban’s commentary to Torah; Introduction to Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light; Yonat Eilem of Rabbi Menachem Azariah de Fano, Ch. 29; Pelach HaRimon, Shaar 22, Ch. 1; Shnei Luchot HaBrit, Yitro 316a; Likkutei Torah, Va’etchanan 5a.

Torah is discussing undesirable matters, such as in our Torah portion [where it mentions] “Baal Tzefon-בעל צפון,”⁹⁷⁷ or “Pharaoh approached-Pharaoh Heekreev-פרעה הקריב,”⁹⁷⁸ these matters too – as they are in Torah – are the names of the Holy One, blessed is He. Therefore, it is not applicable for there to be the matter of a riddle in Torah, this being a matter that is an opposite, but solely the matter of analogies (*Mashalim*). This is also why the Torah is called “the Primordial Allegory” (*Mashal HaKadmoni*),⁹⁷⁹ that is, it specifically is an allegory (*Mashal*).

7.

In the discourse he concludes [stating]⁹⁸⁰ that the matter of “the limitless light of the Unlimited One is high above to no end” refers to the essence of the light (*Etzem HaOhr*) which is not in the category of being revealed and drawn into worlds altogether, but is concealed and subsumed **within** His Essential Self, blessed is He. It is this aspect and level that is called the “treasury-*Otzar*-אוצר.” For, just as the treasury is concealed and hidden from the eyes of all, so likewise the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, hidden and concealed etc.

⁹⁷⁷ Exodus 14:2; 14:9

⁹⁷⁸ Exodus 14:10

⁹⁷⁹ Samuel I 24:13 and Rashi there; Rashi to Deuteronomy 21:13; Rashi to Talmud Bavli, Makkot 10b, entitled “*v’HaElokim*.”

⁹⁸⁰ In chapter 17.

Now, since the drawing down and revelation of the Supernal treasury is solely for the sake of achieving victory in the war against the adversary, it is understood that the more that this is drawn “down below to no end,” to the place in which the adversary is found, with whom battle must be waged to be victorious over him, we thereby affect that even “down below to no end” there is a drawing and revelation of the aspect that is “high above to no end,” this being the general revelation of the coming future.

“Those who tasted it have merited life,”⁹⁸¹ in that a foretaste of this is drawn down and revealed at the end of the time of the exile as well. This refers to the revelation of the inner aspects (*Pnimityut*) of Torah through the teachings of Chassidus in these later generations.

This is as stated in Zohar,⁹⁸² “In the sixth hundredth year of the sixth millennium, the gates of the upper wisdom will open, and the wellsprings of the lower wisdom etc.” The sign [that hints] to this is [the verse],⁹⁸³ “In the sixth-hundredth year of the life of Noach... the fountains of the great deep burst forth [and the windows of the heavens were opened].”

However, all this is only a foretaste of the revelation of the coming future, whereas the primary revelation of “high above to no end, and down below to no conclusion” will be revealed in the coming future, as the verse states,⁹⁸⁴ “*HaShem-*

⁹⁸¹ Musaf liturgy of Shabbat; Pri Etz Chayim, Shaar HaShabbat Ch. 3; See Likkutei Sichot Vol. 15 p. 282.

⁹⁸² Zohar I 117a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

⁹⁸³ Genesis 7:11

⁹⁸⁴ Zachariah 14:9

יהו"ה will be King over all the earth; On that day *HaShem*-יהו"ה will be One, and His Name (which refers to the revelation and spreading forth of the light (*Ohr*))⁹⁸⁵ One.

⁹⁸⁵ See chapter 17 in the discourse, and elsewhere. Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10.

Discourse 17

*“Ki Tisa et Rosh Bnei Yisroel... -
When you take a head count of the children of
Israel...”*

Delivered on the Shabbat Parshat Mishpatim, Parshat Shekalim,
Shabbat Mevarchim and Erev Rosh Chodesh Adar, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁸⁶ “When you take a head count of the children of Israel etc.” In his discourse by this title, found in a manuscript that was recently released from exile to redemption,⁹⁸⁷ his honorable holiness, the Tzemach Tzedek, (this year being the hundred-year anniversary of his passing and Hilulah), brings the statement of our sages, of blessed memory,⁹⁸⁸ “Just as these wheat kernels, when they go out for sowing they go out in enumeration (*Minyan*) and when they enter in from the grain pile they enter in enumeration (*Minyan*), so too Israel, when they descended down to Egypt they descended in enumeration etc., and when they ascended from there they ascended in enumeration etc.”

In other words, enumeration (“When you take a head count”) indicates the importance given to the matter, that on

⁹⁸⁶ Exodus 30:12

⁹⁸⁷ Subsequently printed in *Ohr HaTorah*, Tisa p. 1,823 and on; Also see *Sefer HaMaamarim* 5638 p. 56 and on.

⁹⁸⁸ *Midrash Shir HaShirim Rabba* 7:3

account of its importance, it is counted. This is why it is specifically wheat that goes out in enumeration (*Minyan*), rather than straw or hay which are not considered to have any importance.⁹⁸⁹

2.

He prefaces by explaining that the root “*Sefar*-ספר” (this being the root of the matter of “number-*Mispar*-מספר”) has four roots [and meanings].⁹⁹⁰ The first is a word that means “number-*Mispar*-מספר” (enumeration-*Minyan*-מנין),⁹⁹¹ as in the verse,⁹⁹² “You shall count (*U’Sefartem*-וּסַפַּרְתֶּם) for yourselves.” The second is a word that means “book-*Sefer*-סֵפֶר,”⁹⁹³ as in the verse,⁹⁹⁴ “This is the book (*Sefer*-סֵפֶר) of the chronicles of Adam.” The third is a word meaning “story-*Sippur*-סִיפּוּר” and telling,⁹⁹⁵ as in the verse,⁹⁹⁶ “So that you may tell (*Tesaper*-תִּסְפֹּר) it in the ears of your son.” The fourth is the name of a

⁹⁸⁹ Midrash Shir HaShirim Rabba *ibid.* Ohr HaTorah *ibid.* p. 1,826; Also see *Hemshech* 5672 Vol. 1, p. 167.

⁹⁹⁰ Also see Sefer HaMaamarim 5638 *ibid.* (p. 65 and on); Discourse entitled “*U’Sefartem Lachem*” 5730.

⁹⁹¹ See Pardes Rimonim, Shaar 8 (Shaar Mehut v’Hanhagah), Ch. 2 – cited and explained in Ohr HaTorah, Chayei Sarah 107a; Biurei HaZohar of the Tzemach Tzedek, Chayei Sarah p. 71; *Hemshech* 5672 *ibid.* p. 159 and on.

⁹⁹² Leviticus 23:15

⁹⁹³ See *Hemshech* 5672 *ibid.* p. 239 and on.

⁹⁹⁴ Genesis 5:1

⁹⁹⁵ See Pardes Rimonim *ibid.* cited and explained in Ohr HaTorah *ibid.* p. 106b and on; Biurei HaZohar *ibid.* p. 70 and on; *Hemshech* 5672 *ibid.* p. 175 and on.

⁹⁹⁶ Exodus 10:2

precious stone,⁹⁹⁷ as in the verse,⁹⁹⁸ “The appearance of a sapphire stone (*Even Sapeer*-אבן ספיר).”

This then, is why the ten *Sefirot*-ספירות are called by this name, in that they possess all four above-mentioned aspects.⁹⁹⁹ For, the *Sefirot*-ספירות are of the root “sapphire stone-*Even Sapeer*-אבן ספיר,” in that [the word “sapeer-*Sapeer*”] indicates “brilliance.” That is, they do not conceal the light that manifests within them, but are receptacles (*Keilim*) through which the light (*Ohr*) is revealed etc. (This is because even the vessels (*Keilim*) [of the *Sefirot*] are in a way [about which it states] “He and His organs are one,”¹⁰⁰⁰ and how much more is this so the lights (*Orot*) [of the *Sefirot*]).

This is also why the *Sefirot*-ספירות are of the root “story-*Seepoor*-סיפור” and telling, as in the verse,¹⁰⁰¹ “The heavens tell (*Mesaprim*-מספרים) [the glory of God].” (That is, in addition to the Zohar’s explanation¹⁰⁰² [of this verse], that “they illuminate and shine etc.,” it also is of the root “telling-*Seepoor*” and relating.) This is as the verse states,¹⁰⁰³ “When I behold Your heavens etc.,” and¹⁰⁰⁴ “Raise your eyes on high and see who created these.”

This is because through the ten *Sefirot* there is a drawing down and revelation of the Unlimited One, *HaShem*-יהו"ה, blessed is He. (In other words, every matter of wisdom that

⁹⁹⁷ See Ohr HaTorah and Biurei HaZohar *ibid.* *Hemshech* 5672 *ibid.* p. 200 and on.

⁹⁹⁸ Ezekiel 1:26

⁹⁹⁹ See Pardes Rimmonim *ibid.*, cited and explained in *Hemshech* 5672 *ibid.* p. 159 and on; Ohr HaTorah *ibid.*

¹⁰⁰⁰ Introduction to Tikkunei Zohar 3b

¹⁰⁰¹ Psalms 19:2

¹⁰⁰² Zohar II 136b, cited and explained in Pirush HaMilot of the Mittler Rebbe, Ch. 9 and on.

¹⁰⁰³ Psalms 8:4

¹⁰⁰⁴ Isaiah 40:26

exists below, in which it is applicable for there to be knowledge of His Godliness below, stems from the *Sefirah* of Wisdom-*Chochmah* (the first of the *Sefirot*). Only that at first this is in a way of “You are He who is wise, but not with a knowable wisdom,”¹⁰⁰⁵ after which there is a drawing down from this, so that “through His self-knowledge He knows all creations etc.,”¹⁰⁰⁶ until from this there also is a drawing down of the matter of the wisdom below.)

Likewise, the matter of the *Sefirot*-ספירות is of the root “number-*Mispar*-מספר,” being that the *Sefirot* are specifically in enumeration of ten, [as it states],¹⁰⁰⁷ “Ten and not nine, ten and not eleven.” The *Sefirot* are also of the root “book-*Sefer*-ספר,” which is referred to in the teaching,¹⁰⁰⁸ “The Holy One, blessed is He, created His world with three books (*Sefarim*-ספרים),” these being Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at* (*ChaBa”D*) etc.¹⁰⁰⁹

3.

He continues to explain¹⁰¹⁰ that this is the meaning of the verse,¹⁰¹¹ “He brings forth their legions by number.” That is, the reason for the great division and multiplicity of creatures brought into being by the Unlimited One, *HaShem*-יהו"ה, blessed is He, who Himself is of the utmost simplicity, is because they are drawn through the ten *Sefirot*. This is because the *Sefirot*-ספירות are of the root “number-*Mispar*-מספר,” (as

¹⁰⁰⁵ Introduction to Tikkunei Zohar 17b.

¹⁰⁰⁶ Mishneh Torah, Hilchot Yesodei HaTorah 2:9-10

¹⁰⁰⁷ Sefer Yetzirah 1:7

¹⁰⁰⁸ Sefer Yetzirah 1:1

¹⁰⁰⁹ Pardes Rimonim, Shaar 12 (Shaar HaNetivot) Ch. 1.

¹⁰¹⁰ Ohr HaTorah *ibid.* p. 1,824; Also see Sefer HaMaamarim 5638 *ibid.* (p. 67 and on).

¹⁰¹¹ Isaiah 40:26

mentioned above), being that they are different aspects to which the word “number” can be applied, Kindness-*Chessed* being one aspect, Might-*Gevurah* being a second aspect etc.

Thus, a great multiplicity and division of creations is brought forth from this. This likewise is the meaning of the verse,¹⁰¹² “When I behold Your heavens, the work of Your fingers.” This is like a person who separates things or writes letters that differ from each other, which is done through the fingers, these being the ten *Sefirot*, which are equal in number to the ten fingers etc.

Now, the reason this matter is specifically mentioned in a verse that relates to the stars, can be explained according to the teaching of the Midrash,¹⁰¹³ “Why are they [the Jewish people] likened to the stars? Why were they not likened to the sun or the moon? Because in the future, the sun and moon will be ashamed etc., but the stars will not be ashamed etc.”

This is because the stars appear to be very tiny, this being the matter indicated by the verse,¹⁰¹⁴ “I have been diminished by all the kindnesses etc.” This is because whosoever is closer before Him is esteemed as nothing to a greater degree.¹⁰¹⁵ This is why the stars are in the eighth firmament, which is Understanding-*Binah* - the concealed world, in which Above is something (*Yesh*) and below is nothing (*Ayin*), and they therefore [have the appearance of being] tiny.

¹⁰¹² Psalms 8:4

¹⁰¹³ Midrash Bamidbar Rabba 2:13

¹⁰¹⁴ Genesis 32:11

¹⁰¹⁵ See Tanya, Iggeret HaKodesh, Epistle 2

In contrast, the sun and moon appear to be large, which causes it to appear that below is something (*Yesh*) and Above is nothing (*Ayin*) etc. Therefore, in the coming future, when “the glory of *HaShem*-יהו"ה will be revealed etc.,”¹⁰¹⁶ the sun and moon will be ashamed, since from them there was the chaining down of that which [senses itself] as being separate. In contrast, this is not so of the stars etc.

This is also why the conclusion of the verse states,¹⁰¹⁷ “By the abundance of His power and by vigor of His strength, not one is missing.” This is because in regard to the stars there is the matter of number (*Mispar*-מספר), ([as the verse states],¹⁰¹⁸ “He brings forth their legions by number (*Mispar*-מספר)”), and as it states,¹⁰¹⁹ “He counts the number (*Mispar*-מספר) of the stars,” this being because of the importance of the matter (as mentioned in chapter one). Therefore, “not one is missing,” meaning that not a single star is missing, but since the six days of creation etc., they all are steadfastly positioned in the heights of the world.¹⁰²⁰

In other words,¹⁰²¹ because of their importance, they are given the strength to be sustained continuously (not only in their species, but also) individually. This is like the teaching of our sages, of blessed memory,¹⁰²² “All whose way is to be counted is considered as being significant and is not nullified etc.”

¹⁰¹⁶ Isaiah 40:5

¹⁰¹⁷ Isaiah 40:26

¹⁰¹⁸ Isaiah 40:26

¹⁰¹⁹ Psalms 147:4

¹⁰²⁰ See Rabbi Avraham Ibn Ezra and Radak to Isaiah *ibid.*

¹⁰²¹ Also see *Hemshech* 5672 *ibid.* (Vol. 1, p. 167).

¹⁰²² Talmud Bavli, Beitzah 3b

4.

He continues in the discourse¹⁰²³ and states that we must better understand what was previously explained, that the matter of enumeration (*Mispar*-מספר) indicates a matter of elevation and importance etc., based on the question of the ShaLa”H.¹⁰²⁴ That is, our sages, of blessed memory, stated,¹⁰²⁵ “Blessing is not found in something that is counted, but only in something that is hidden from the eye.”

The ShaLa”H explains that there are two matters in enumeration (*Mispar*-מספר). That is, there is enumeration of matters of this world etc., and there is the matter of the enumeration of the grasp of the coming world etc. He explains¹⁰²⁶ that this is the difference between the words, “That which (*Et*-את) its way is to be counted,” and, “All (*Kol*-כל) whose way is to be counted,”¹⁰²⁷ as will be explained.

However, we should preface with the explanation of the teaching our sages, of blessed memory, that, “Blessing is not found in something that is counted, but only in something that is hidden from the eye.” To explain, “something that is hidden from the eye” refers to the concealed world (*Alma d’Itkasiya*), whereas “something that is counted” refers to the revealed world (*Alma d’Itgaliya*).

¹⁰²³ Ohr HaTorah *ibid.* p. 1,828; Also see Sefer HaMaamarim 5638 *ibid.* (p. 78 and on); *Hemshech* 5672 *ibid.* p. 171 and on.

¹⁰²⁴ Shnei Luchot HaBrit, Bamidbar 347a

¹⁰²⁵ Talmud Bavli, Taanit 8b; Bava Metziya 42a

¹⁰²⁶ Shnei Luchot HaBrit, Bamidbar *ibid.* p. 348b

¹⁰²⁷ See Talmud Bavli, Beitzah 3b *ibid.*

The difference between them is that in the revealed world (*Alma d'Itgaliya*) everything has already been separated and set in its place, with the division of each aspect unto itself, which is why it cannot be changed and drawn down etc. In contrast, in the concealed world (*Alma d'Itkasiya*), wherein the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) dwells, additional blessing and abundance is possible.

This is like the explanation elsewhere,¹⁰²⁸ that the matter of repentance (*Teshuvah*) can specifically take place in this world, rather than in the Garden of Eden (*Gan Eden*). This is because the revelation of the Garden of Eden (*Gan Eden*) is from the aspect of *HaShem*'s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), and from the aspect of His light that fills all worlds (*Memaleh Kol Almin*), it is not possible for anything to change, but rather just as it is not possible to make a foot into a hand or a hand into a foot etc., it remains as it is.

It only is in this world, wherein the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) dwells, that is it possible for something to change from one extreme to the other extreme, in the aspect of “an upside-down world.”¹⁰²⁹

However, the primary novelty is that even in the revealed world (*Alma d'Itgaliya*) there will be an illumination of the aspect of the concealed world (*Alma d'Itkasiya*), and the blessing will then be found there too.

¹⁰²⁸ Likkutei Torah, Pinchas 75c

¹⁰²⁹ See Talmud Bavli, Pesachim 50a

The explanation is that our sages, of blessed memory, stated,¹⁰³⁰ “All that exists on dry land exists in the sea,” except that in the sea they are in the aspect of the concealed world (*Alma d’Itkasiya*).¹⁰³¹ However, about the children of Yosef, our sages, of blessed memory, stated,¹⁰³² “The evil eye has no dominion [over them], as it states [about the children of Yosef],¹⁰³³ ‘They multiply in the midst of the sea.’”

Just as with the fish of the sea, the water covers them and the evil eye has no dominion over them, so too with the seed of Yosef, the evil eye has no dominion over them.” (The aspect of the evil eye refers to Sama’el,¹⁰³⁴ and is like the matter of¹⁰³⁵ “the sight of the eyes of the wicked [takes them down to Gehinnom] etc.”) In other words, the novelty is that because of the greatness and elevated level of Yosef, even as they are in the earth - the revealed world (*Alma d’Itgaliya*), they nevertheless are “like the fish of the sea” - the concealed world (*Alma d’Itkasiya*). (In contrast, about the fish in the sea - the concealed world (*Alma d’Itkasiya*), it is not a novelty that the evil eye has no dominion over them.)

This is also the meaning of the verse,¹⁰³⁶ “The number (*Mispar*-מספר) of the children of Israel will be like the sand of the sea, which can neither be measured nor counted,” because

¹⁰³⁰ Talmud Bavli, Chullin 127a

¹⁰³¹ See Likkutei Torah, Tzav 14b and on, and elsewhere.

¹⁰³² Talmud Bavli, Brachot 20a

¹⁰³³ Genesis 48:16

¹⁰³⁴ Me’orei Ohr, Ot Ayin, Section 14 [“The eye-*Eyin*-עין-130” [with the word (*Kollel*) shares the same numerical value as “Sama’el-סמא’ל-131”]; [Sama’el-סמא’ל is the name of Satan, who is the ministering angel of Esav – See Rashi to Talmud Bavli, Sotah 10b.]

¹⁰³⁵ Midrash Esther Rabba 7:9

¹⁰³⁶ Hosea 2:1

of its abundance. Now, at first glance, this is not understood. For, since they “can neither be measured nor counted,” why then does it mentioned the matter of number (*Mispar*-מספר) in relation to them?

However, the explanation is that the primary novelty is that even the aspect of enumeration (*Mispar*-מספר), which is the revealed world (*Alma d'Itgaliya*), will have the wondrously awesome blessing, as in the state of “cannot be counted (*Lo Yisper*-לא יספר),” in that they will be the aspect of “the sand of the sea.”

In other words, even though the sand (*Chol*-חול) is on dry land, and moreover, it is dry and separated into very small parts, in which each part is a particular unto itself etc.,¹⁰³⁷ it nevertheless is “the sand of the sea (*Chol HaYam*-חול הים),” in which “the sea” (*Yam*-ים) refers to the concealed world (*Alma d'Itkasiya*).

Based on this, we can answer the question on the words of our sages, of blessed memory, that “Blessing is not found in something that is counted, but only in something that is hidden from the eye.” For, when there is the drawing down from the aspect of the concealed world (*Alma d'Itkasiya*), then there is no lacking in the matter of number (*Mispar*-מספר), but on the contrary, it indicates importance etc., as explained before.

This likewise is the difference between the wording, “That which (*Et*-את) its way is to be counted,” and “All (*Kol*-כל) whose way is to be counted.”¹⁰³⁸ This is because the word “*Et*-את” indicates the matter of nullification (*Bittul*). This is as

¹⁰³⁷ Likkutei Torah, Balak 67d; 68c

¹⁰³⁸ See Talmud Bavli, Beitzah 3b *ibid*.

stated,¹⁰³⁹ “Fear *HaShem-Yiroo et HaShem*-יהוה את, O’ His holy ones,” in which the word “*et*-את” means “that which is secondary” (*Et HaTaphel*-את הטפל),¹⁰⁴⁰ indicating that they are secondary and nullified to the Name *HaShem*-יהוה.¹⁰⁴¹

In contrast, when it comes to the term “All-*Kol*,” even though the verse states,¹⁰⁴² “For all (*Ki Kol*-כי) in the heavens and earth [is Mine],” [which Targum translates as],¹⁰⁴³ “He unites the heavens and the earth,”¹⁰⁴⁴ referring to the matter of the *Sefirah* of Foundation-*Yesod* on the side of holiness,¹⁰⁴⁵ nevertheless, we also find that the word “All-*Kol*” is a euphemism for the matter of evil. This is as the verse states,¹⁰⁴⁶ “Who forms light... and creates evil,” about which it states in Talmud,¹⁰⁴⁷ “It is written ‘evil-*Ra*-רע,’ but [in the Yotzer blessing] we read it euphemistically as, ‘[He creates] All-*HaKol*,” It therefore must be said that the euphemism also relates to the matter of evil, except that within holiness it still is within the parameters of holiness. Nonetheless, there

¹⁰³⁹ Psalms 34:10

¹⁰⁴⁰ See Talmud Bavli, Bava Kamma 41b

¹⁰⁴¹ Also see the discourse entitled “*v’Nigleh Kvod HaShem* – The Glory of *HaShem* will be revealed” 5722, translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 28, Ch. 6, and the explanation and citation there.

¹⁰⁴² Chronicles I 29:11

¹⁰⁴³ Targum to Chronicles I 29:11

¹⁰⁴⁴ Also see Zohar I 31a; Zohar II 116a; Zohar III 257a; Zohar Chadash 103b, and elsewhere.

¹⁰⁴⁵ The numerical value of “For all-*Ki Kol*-כי כל-80” is the same as “Foundation-*Yesod*-יסוד-80.” Additionally, the *Sefirah* of Foundation-*Yesod* is called by the term “All-*Kol*.” See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Two (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid*.

¹⁰⁴⁶ Isaiah 45:7

¹⁰⁴⁷ Talmud Bavli, Brachot 11b

subsequently is a matter of [actual] evil which chains down from this etc.

This likewise is indicated by the teaching of our sages, of blessed memory,¹⁰⁴⁸ on the verse,¹⁰⁴⁹ “The advantage of land is in all (*BaKol*-בכל)’ – even things that you consider to be superfluous in the world, such as flies, fleas, and gnats. They too are included in the creation of the world.” We thus find that even gnats etc., are [included and] are called “All-*Kol*-כל.”

About this the verse states,¹⁰⁵⁰ “Fear from *HaShem*-יהו"ה all (*Kol*-כל) the land,” specifying “all (*Kol*-כל) the land.” That is, even those who are the aspect of “All-*Kol*-כל,” ([as in], “All (*Kol*-כל) whose way is to be counted”), should “Fear from *HaShem*-יהו"ה,” except that this fear is from a distance, which is why the verse states “Fear **from** *HaShem-Yiroo MeiHaShem*-היהו"ה מיהו"ה,” this being the matter of nullification (*Bittul*) that even applies to the nations of the world, who “call Him the God of the gods.”¹⁰⁵¹ However, this nullification is not a nullification of their [sense of] independent existence (*Bittul b'Metziyut*), which is why it is possible for there to be a chaining down of the matter of evil from this etc.

Based on this it is understood that the enumeration that is of the aspect [indicated by], “That which (*Et*-את) its way is to be counted,” is similar to the enumeration (*Mispar*-מספר) upon which blessing dwells, like the aspect of “[they] cannot be counted (*Lo Yisaper*-לא יספר).” In other words, even though they are in a state of enumeration (*Mispar*-מספר), they

¹⁰⁴⁸ Midrash Vayikra Rabba 22:1; Kohelet Rabba 5:8

¹⁰⁴⁹ Ecclesiastes 5:8

¹⁰⁵⁰ Psalms 33:8

¹⁰⁵¹ Talmud Bavli, Menachot 110a

nevertheless are in a state of complete nullification (*Bittul*), [as indicated by], “That which (*Et-את*) its way is to be counted,” just like, “Fear *HaShem-Yiroo et HaShem-יהוה*” יראו את יהוה.”

This is the nullification (*Bittul*) of the concealed world (*Alma d'Itkasiya*), which is like the creatures of the sea, in that they do not appear to be something and separate unto themselves, being that the sea covers over them, and moreover, their very vitality and sustainment is specifically [as they are] in the sea. This is why even the enumeration (*Mispar-מספר*) is in a way that even the great abundance is in a way of unity. That is, the matter of enumeration (*Mispar-מספר*) adheres to the matter of “beyond enumeration” (*Ein Mispar-אין מספר*), this being the aspect of “You are He who is One, but not in enumeration.”¹⁰⁵²

The general difference between the two above-mentioned ways of enumeration (*Mispar-מספר*) (an enumeration in which there is a lacking, and an enumeration in which there is advantage), is similar to the difference between lights (*Orot*) and vessels (*Keilim*). This is known from the explanation in Biurei HaZohar.¹⁰⁵³ Namely, that when it comes to the matter of the lights (*Orot*), whatever is loftier is in greater abundance, whereas when it comes to the matter of the vessels (*Keilim*), whatever loftier is much less. Nonetheless, the abundance in the matter of the lights (*Orot*) is in a way of unity (*Achdut*), as mentioned above.

¹⁰⁵² Introduction to Tikkunei Zohar 17a

¹⁰⁵³ Biurei HaZohar of the Mittler Rebbe, Chayei Sarah 131c and on; Also see Torat Chayim, Chayei Sarah 126d; *Hemshech* 5672 Vol. 1, p. 58; p. 163 and on, and elsewhere.

5.

This then, is the meaning of [the verse],¹⁰⁵⁴ “When you take a head count of the children of Israel etc.” The word used here for “count-*Tisa*-תשא” has two meanings. [The first] is that it means a count (*Minyan*) (as in the simple meaning), but it also is a word that means to elevate and uplift.¹⁰⁵⁵ That is, it means to uplift the aspect of “enumeration-*Mispar*-מספר” to the aspect of “beyond enumeration-*Ein Mispar*-אין מספר,” this being the aspect of “enumeration-*Mispar*-מספר” as it is in the aspect of the concealed world (*Alma d’Itkasiya*), as discussed above (in chapter four).

This is also the meaning of [the words], “When you take a head count of the children of Israel etc.” This is because¹⁰⁵⁶ there are two aspects in the soul (*Neshmah*).¹⁰⁵⁷ There is the aspect of the “foot” of the soul, this being that part of the soul which manifests in the body, which is from the revealed world (*Alma d’Itgaliya*) and is the aspect of the inner manifest light (*Ohr Memale*) of the soul. About this our sages, of blessed memory, stated,¹⁰⁵⁸ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.” Then there is the aspect of the “head” of the soul, which is the upper source of the flow (*Mazal*) of the soul, which is the encompassing aspect (*Makif*) and is from the concealed world (*Alma d’Itkasiya*).

¹⁰⁵⁴ Exodus 30:12

¹⁰⁵⁵ Ohr HaTorah ibid. p. 1,827.

¹⁰⁵⁶ Also see Ohr HaTorah ibid. p. 1,831.

¹⁰⁵⁷ See Likkutei Torah, Drushim L’Rosh HaShanah 62c

¹⁰⁵⁸ See Midrash Vayikra Rabba 4:8; Midrash Tehillim 103:1

Thus, the meaning of “When you take a head (*Rosh-ראש*) count etc.,” is to bond and elevate the aspect of the “foot” of the soul, which is from the revealed world (*Alma d’Itgaliya*), to the aspect of the “head” (*Rosh-ראש*) of the soul, which is from the concealed world (*Alma d’Itkasiya*).

This also is the meaning of the words [in the continuation],¹⁰⁵⁹ “All (*Kol-כל*) who pass through the census,” about which it states in Talmud Yerushalmi,¹⁰⁶⁰ “All (*Kol-כל*) who passed through the sea.” For, the sea (*Yam-ים*) is the aspect of the concealed world (*Alma d’Itkasiya*) (as mentioned above). Therefore in “All (*Kol-כל*) who passed through the sea (*Yam-ים*),” even when he is in the revealed world (*Alma d’Itgaliya*) there is a drawing down to him of the matter of the nullification of his independent existence (*Bittul b’Metziyut*) (indicated by, “Fear *HaShem-Yiroo et HaShem-יהו"ה*” similar to the fish in the sea, (as mentioned before in explanation of the verse,¹⁰⁶¹ “They multiply in the midst of the sea”).

Through this the matter of numeration (*Mispar-מספר*) also comes to be in a desirable way, ([indicated by], “That which (*Et-את*) its way is to be counted”), which is connected to the aspect of “beyond number” (*Ein Mispar-אין מספר*), as mentioned above.

This is also the meaning of the words,¹⁰⁶² “So that there will not be a plague among them when counting them,” that is, through giving charity (*Tzedakah*). This is as stated,¹⁰⁶³ “This

¹⁰⁵⁹ Exodus 30:13

¹⁰⁶⁰ Talmud Yerushalmi, Shekalim 1:3

¹⁰⁶¹ Genesis 48:16

¹⁰⁶² Exodus 30:12 *ibid.*

¹⁰⁶³ Exodus 30:13 *ibid.*

shall they give... a half *shekel* etc.” Through this, the evil eye will not have dominion over the enumeration,¹⁰⁶⁴ just like Yosef who through the matter of charity (*Tzedakah*) merited that the evil eye will not have dominion over him,¹⁰⁶⁵ in that¹⁰⁶⁶ “Yosef... was the provider to all the people of the land.”¹⁰⁶⁷

¹⁰⁶⁴ Rashi to Exodus 30:13

¹⁰⁶⁵ Ohr HaTorah ibid. p. 1,832.

¹⁰⁶⁶ Genesis 42:6

¹⁰⁶⁷ The conclusion of this discourse is missing.

Discourse 18

“*Lehavin Inyan Choshen v’Eifod... -
To understand the matter of the breastplate and the
apron...*”

Delivered on Shabbat Parshat Tetzaveh,
Parshat Zachor, 13th of Adar, 5726
By the grace of *HaShem*, blessed is He,

1.

To understand the matter of the breastplate (*Choshen*) and the apron (*Eifod*): About the apron (*Eifod*) the verse states,¹⁰⁶⁸ “Aharon shall carry their names before *HaShem*-יהו"ה on both his shoulders as a remembrance.” Similarly, about the breastplate (*Choshen*) it states,¹⁰⁶⁹ “Aharon shall bear the names of the children of Israel... on his heart... as a constant remembrance before *HaShem*-יהו"ה.”

Now, his honorable holiness, the Tzemach Tzeddek, (this year being the hundred-year anniversary of his passing and Hilulah) points out¹⁰⁷⁰ that we must understand the reason for the difference between the apron (*Eifod*) and the breastplate (*Choshen*). That is, when it came to the apron (*Eifod*), the names of the twelve tribes were only on two stones, as the verse

¹⁰⁶⁸ Exodus 28:12

¹⁰⁶⁹ Exodus 28:29

¹⁰⁷⁰ In the discourse by the same title as this in Ohr HaTorah, Tetzaveh p. 1,656 and on; Sefer HaMaamarim 5633 Vol. 1, p. 157 and on.

states,¹⁰⁷¹ “Six of their names on one stone, and the names of the six remaining ones on the second stone.”

In contrast, when it came to the breastplate (*Choshen*), the names of the twelve tribes were on twelve stones.¹⁰⁷² Additionally, on the breastplate (*Choshen*), each tribe had a different kind of stone, so that Reuven was on the *Odem* stone etc., Yosef was on the *Shoham* stone, and Binyamin was on the *Yashfesh* stone etc.¹⁰⁷³ In contrast, on the apron (*Eifod*) there were two stones of the same kind, these being the two *Shoham* stones.¹⁰⁷⁴

Additionally, we must understand why the matter of Aharon bearing the names of the children of Israel is repeated, [once] on his shoulders on the apron (*Eifod*), and also on his heart on the breastplate (*Choshen*).

2.

The essential point of the explanation¹⁰⁷⁵ is that the general difference between the apron (*Eifod*) and the breastplate (*Choshen*) is that the apron (*Eifod*) (which Aharon would tie from behind) is the aspect of the back (*Achorayim*), whereas the

¹⁰⁷¹ Exodus 28:10

¹⁰⁷² Exodus 28:21

¹⁰⁷³ Exodus 28:17-20; “As stated in Mishneh Torah of the Rambam, Ch. 9 of Hilchot Klei HaMikdash, and in Midrash Rabba to the end of Parshat Tetzaveh, and Bamidbar Ch. 2” (Likkutei Torah, Re’eh 25d).

¹⁰⁷⁴ Exodus 28:9

¹⁰⁷⁵ With respect to the coming section, see Ohr HaTorah *ibid.* p. 1,666 and on.

breastplate (*Choshen*), (which was upon his heart) is the aspect of the front (*Panim*).¹⁰⁷⁶

As this matter relates to serving *HaShem*-יהו"ה, blessed is He, the apron (*Eifod*)¹⁰⁷⁷ indicates serving Him in a way of the back (*Achor*-אָחור), as in the verse,¹⁰⁷⁸ "You shall follow after (*Acharei*-אָחֲרֵי) *HaShem*-יהו"ה your God." This refers to service of Him in a way that only is with self-restraint (*Itkafiya*), meaning that one's heart has not [yet] been transformed from the lusts of this world etc., and he does not yet have an inner desire and yearning for *HaShem*'s-יהו"ה Godliness, but rather forces and compels himself etc.

In contrast, the breastplate (*Choshen*)¹⁰⁷⁹ indicates service of *HaShem*-יהו"ה, blessed is He, in a way of self-transformation (*It'hapcha*), wherein the emotional qualities of one's animalistic soul are transformed to become like the level and being of the Godly soul. This kind of service of Him is of the aspect of inner (*Pneem*-פְּנִיִּם) and "front" (*Panim*-פְּנִיִּם).

The matter of Aharon bearing the names of the children of Israel upon the apron (*Eifod*) and the breastplate (*Choshen*), is that it is the granting of empowerment to the children of Israel to serve *HaShem*-יהו"ה, blessed is He, in these two ways, with self-restraint (*Itkafiya*) and with self-transformation (*It'hapcha*).

¹⁰⁷⁶ See Zohar II 231b – cited and explained in Ohr HaTorah *ibid.* p. 1,667 and on; Also see *Panim Yafot* to Exodus 28:6, cited and explained in Ohr HaTorah *ibid.* p. 1,642 and on.

¹⁰⁷⁷ See *Sefer HaMaamarim* 5633 p. 166 and the handwritten glosses there.

¹⁰⁷⁸ Deuteronomy 13:5

¹⁰⁷⁹ See *Sefer HaMaamarim* 5633 p. 166 *ibid.*, and the handwritten glosses there.

(This is similar to the matter of Aharon kindling the lights (*Neirot*), except that the kindling of the lights affected the Godly soul, whereas bearing the apron (*Eifod*) and the breastplate (*Choshen*) affected the refinement of the animalistic soul.)¹⁰⁸⁰

That is, it goes without saying that when our state of service is in the aspect of the “back” (*Achorayim*), which is the matter of self-restraint (*Itkafiya*), the effect of Aharon is needed, as the verse states, “Aharon shall carry their names before *HaShem*-יהו"ה on both **his** shoulders as a remembrance.”

However, even about serving *HaShem*-יהו"ה, blessed is He, in a manner of innerness (*Pneem*-פנימ) and “front” (*Panim*-פנים), which is the aspect of self-transformation (*It'hapcha*), it is written, “Aharon shall bear the names of the children of Israel... on **his** heart... as a constant remembrance before *HaShem*-יהו"ה,” to elevate them “**before** *HaShem*-יהו"ה,” meaning, higher¹⁰⁸¹ than the aspect of the [lower] Name *HaShem*-יהו"ה.¹⁰⁸²

3.

Based on this, we can understand why each tribe had a unique stone unto itself on the breastplate (*Choshen*), which

¹⁰⁸⁰ Likkutei Torah *ibid.*; Ohr HaTorah *ibid.* p. 1,659; p. 1663-1,668; Vol. 8 there, p. 3,075; Sefer HaMaamarim 5668 p. 110.

¹⁰⁸¹ See Likkutei Torah *ibid.*

¹⁰⁸² In one of the transcripts it is noted that [the Rebbe said that] through the service of Him indicated by the apron (*Eifod*), we come to the service of Him through the aspect of the breastplate (*Choshen*). This is why the breastplate (*Choshen*) was bound and attached to the belt of the apron (*Cheishev HaEifod*) in a manner in which (Exodus 28:28) “the breastplate would not be loosened from upon the apron (*Eifod*).”

differed from each other in both kind and color, (according to the colors of their flags).¹⁰⁸³ For, since the matter of the breastplate (*Choshen*) indicates serving *HaShem*-יהו"ה, blessed is He, in a way of self-transformation (*It'hapcha*), this being the matter of refining all the particular powers of one's animalistic soul, thus transforming them into light, therefore each one differs in his colors and characteristics, meaning that it accords to the manner of his level and being, according to how he affects the transformation into light and goodness etc.¹⁰⁸⁴

In other words, this kind of service is such that each tribe ascends according to its path.¹⁰⁸⁵ This is why there were twelve stones, corresponding to the twelve tribes, these being the twelve diagonal borders (*Yod-Beit Gevulei Alachson*).¹⁰⁸⁶ This is similar to how it is even nowadays, in that there are twelve gateways through which prayer ascends, each tribe having a gateway unique to itself etc.¹⁰⁸⁷

[More specifically, just as the twelve tribes were divided into four camps, each camp consisting of three tribes, so likewise, the stones of the breastplate (*Choshen*) were divided into four rows, consisting of three stones in each row.]¹⁰⁸⁸

In contrast, when it comes to the apron (*Eifod*), which is the aspect of the "back" (*Achorayim*), indicating serving Him in the way of self-restraint (*Itkafiya*) alone, it does not apply for

¹⁰⁸³ See Rashi to Numbers 2:2

¹⁰⁸⁴ Also see Sefer HaMaamarim 5668 p. 120.

¹⁰⁸⁵ Also see Likkutei Sichot, Vol. 23 p. 54

¹⁰⁸⁶ Ohr HaTorah ibid. p. 1,664 and elsewhere. Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, and elsewhere.

¹⁰⁸⁷ Torat Chayim, Tetzaveh p. 345c

¹⁰⁸⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) ibid., and elsewhere.

each tribe to have a unique stone indicating the particular level of the Godly soul of that tribe. For, here the stone indicates the animalistic soul that has yet to be transformed and be subsumed in the Godly soul itself and literally become like it. Rather, here there only is the granting of empowerment to serve Him with self-restraint (*Itkafiya*), which applies equally to everyone. Thus, all twelve tribes were on a single kind of stone.¹⁰⁸⁹

Now, the reason the stones of the apron (*Eifod*) were specifically *Shoham* stones, is because the empowerment to be capable of dominating and ruling [over one's animalistic soul] through self-restraint (*Itkafiya*) must be drawn from a much higher place. This is hinted in the *Shoham*-שהם stones, in that the word "*Shoham*-שהם" shares the same letters as "Moshe-משה."¹⁰⁹⁰ That is, it specifically is through him that empowerment is drawn forth to serve *HaShem*-יהו"ה through self-restraint (*Itkafiya*).

Moreover, the *Shoham* stone (of the breastplate – *Choshen*) was the stone of Yosef,¹⁰⁹¹ and the level of Yosef is

¹⁰⁸⁹ Also see Sefer HaMaamarim 5668 p. 121: "This is like the kindling of the lights, in that the drawing down from Above is the aspect of the oil for the kindling, whereas in the ascent and inclusion of the lights [from below to Above] there are seven lights... The same is likewise so when it comes to the refinement of the animalistic soul in the drawing down from Above... [that the empowerment] to assist with the refinement is the aspect of a single light, whereas the ascent is [divided into] twelve levels etc."

¹⁰⁹⁰ Ya'ir Netiv to Meorei Ohr, Aleph, Section 4 – cited in Ohr HaTorah, Tetzaveh p. 1,646. (There it states that "this may be understood in line with the verse (Numbers 1:2-3), "Take a head count..." in that in order to elevate the souls of the Jewish people, this is brought about through "You and Aharon," who are called "the agent of the King" (*Shoshvina d'Malka*) and "the agent of the Queen" (*Shoshvina d'Matronita*)... and they are the two *Shoham* stones, even though "*Shoham*-שהם" shares the letters of "Moshe-משה," nevertheless, it states (Exodus 6:26), "This is Moshe and Aharon" etc." Also see later in this discourse, in chapter five.

¹⁰⁹¹ Also see Ohr HaTorah *ibid.*, "As known, based on the verse (Exodus 13:19), 'Moshe took the bones of Yosef with him.'"

higher than the other tribes. This is because his soul was from the aspect of the Upper Unity (*Yichuda Ila'ah*) of the world of Emanation (*Atzilut*), (whereas the other tribes were from the world of Creation (*Briyah*)),¹⁰⁹² and it is from [the world of Emanation-*Atzilut*] that empowerment is drawn forth to serve Him with self-restraint (*Itkafiya*).

4.

Now, we should add that we also find this about the war against Amalek. For, as explained in the Chassidic discourses on Parshat Zachor,¹⁰⁹³ when the Jewish people left Egypt, their service of Him was with self-restraint (*Itkafiya*), this being the matter of the “back” (*Achorayim*). (About this the verse states,¹⁰⁹⁴ “The people fled,” because the evil in the souls of the Jewish people was still in its full strength etc.¹⁰⁹⁵

Thus, their service of *HaShem*-יהוה, blessed is He, was only by way of self-restraint (*Itkafiya*) and this is why Amalek could stand in opposition to them etc. This is why the war against Amalek had to be carried out specifically by “Moshe’s men.”¹⁰⁹⁶ This is as explained above, that the empowerment for the service of self-restraint (*Itkafiya*) must be drawn from a much higher place etc.

¹⁰⁹² See Maamarei Admor HaZaken 5565 Vol. 1, p. 192 and on; Torat Chayim, Vayechi p. 242d and on.

¹⁰⁹³ See Torah Ohr, Tetzaveh 84d and elsewhere.

¹⁰⁹⁴ Exodus 14:5

¹⁰⁹⁵ Tanya, Likkutei Amarim, Ch. 31 (40b).

¹⁰⁹⁶ See Torah Ohr *ibid.* 83b

5.

Now, this can be connected to the discourse that has now come out of exile into redemption, the discourse entitled “*Hoo Moshe v’Aharon*,”¹⁰⁹⁷ (which appears to be from the Tzemach Tzeddek, or at the very least is founded on a discourse of the Tzemach Tzeddek, being that the substance of this discourse is [also] found in a discourse of the Tzemach Tzeddek in Ohr HaTorah).¹⁰⁹⁸ In it, he explains the verse,¹⁰⁹⁹ “This is Aharon and Moshe to whom *HaShem*-יהו"ה said, ‘Take the children of Israel out of the land of Egypt... They are the ones who spoke to Pharaoh, king of Egypt, to take the children of Israel out of Egypt; this is Moshe and Aharon.’”

Now, this must be better understood. For, about the words, “to **take** the children of Israel out of the land of Egypt,” the Torah states, “This is Aharon and Moshe,” (in which Aharon precedes Moshe), whereas about **speaking** to Pharaoh it states, “This is Moshe and Aharon” (in which Moshe precedes Aharon).

The essential point of the explanation¹¹⁰⁰ is that to take the children of Israel out of the land of Egypt (*Mitzrayim*-מצרים), referring to removing the Godly soul from the matter of constraints (*Meitzarim*-מיצרים) and limitations, [and as mentioned before, about the departure from Egypt it states “the

¹⁰⁹⁷ In manuscript booklet 448 (p. 142a), subsequently printed in Ohr HaTorah Va’era (Vol. 8) p. 2,894 and on; Also see the discourse entitled “*Heim HaMedabrim* etc.” there, p. 2,899 and on.

¹⁰⁹⁸ Ohr HaTorah, Va’era p. 225-229.

¹⁰⁹⁹ Exodus 6:26-27

¹¹⁰⁰ See Ohr HaTorah *ibid.* p. 2,898 and on.

people fled,” in that the evil in the souls of the Jewish people was still in its strength and dominance etc., except that their yearning and inner desire was for their Godly souls to depart from exile in the side opposite holiness etc.], for this ascent and elevation the empowerment of Aharon was sufficient.

[This is as known, that the matter of Aharon is to affect that Godliness be apparent and revealed, which is why his name “Aharon-אהרן” has the same letters as the word “we will see-*Nir’eh*-נראה” (as explained in Likkutei Torah on the Torah portion of Beha’alotcha).¹¹⁰¹

This then, is the granting of empowerment to the children of Israel, so that they will be in a state of ascent] and the drawing forth through Moshe is only afterwards. This is why it states, “This is **Aharon and Moshe** to whom *HaShem*-יהוה said, ‘Take the children of Israel out of the land of Egypt,’ mentioning Aharon first, and then mentioning Moshe.

However, for the animalistic soul to also ascend and be elevated, a higher level is needed, specifically through Moshe. About this the verse states, “They are the ones who spoke to Pharaoh, king of Egypt, to take the children of Israel out of Egypt; this is **Moshe and Aharon.**” That is, regarding speaking to Pharaoh, which is the matter of breaking of the coarseness etc., this specifically is primarily brought about through Moshe, and only after this does Aharon come and have his effect etc.¹¹⁰²

This is similar to what was said before about the breastplate (*Choshen*) and the apron (*Eifod*), which refer to the

¹¹⁰¹ Likkutei Torah, Beha’alotcha 30a, 31a

¹¹⁰² Also see Ohr HaTorah ibid. p. 2,900.

matter of refining the animalistic soul, (unlike the ascent and elevation effected by the lights [of the Candelabrum] which relates to the Godly soul). That is, for there to be the service of *HaShem*-יהו"ה, blessed is He, of self-restraint (*Itkafiya*), (the apron – *Eifod*), special empowerment must be granted from our teacher Moshe (“*Shoham*-שהם” which shares the same letters as “*Moshe*-משה”).¹¹⁰³

¹¹⁰³ The conclusion of this discourse is missing.

Discourse 19

“*VaYivez b’Einav... -*
It was contemptible in his eyes...”

Delivered on Purim, 5726

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

1.

The verse states,¹¹⁰⁴ “It was contemptible in his eyes to send [his] hand against Mordechai alone.” About this it states in Midrash,¹¹⁰⁵ “Contemptible one, son of a contemptible one (*Bazuy ben Bazuy*-בזוי בן בזוי). It is written there,¹¹⁰⁶ ‘Esav had contempt (*Vayivez*-ויבז) for the birthright,’ and it is written here,¹¹⁰⁷ ‘It was contemptible (*Vayivez*-ויבז) in his eyes [to send his hand against Mordechai alone]... so Haman sought to destroy **all** the Jews.’”

The Midrash concludes, What is the wicked Haman analogous to? To a bird who made a nest on the seashore and the sea swept his nest away, and he said, ‘I will not move from here until the sea becomes dry land and the dry land becomes sea.’ What did he do? He took water from the sea in his beak and poured it on the land, and he took dirt from the land and cast it into the sea. His friend came and stood over him and

¹¹⁰⁴ Esther 3:6

¹¹⁰⁵ Midrash Esther Rabba 7:10; Also see Yalkut Shimoni to Esther, Remez 1,054.

¹¹⁰⁶ Genesis 25:34

¹¹⁰⁷ Esther 3:6 *ibid.*

said, ‘Luckless and unfortunate one! Ultimately what can you accomplish?’ So said the Holy One, blessed is He, to the wicked Haman, ‘World class fool! I said I would destroy them, so to speak, and could not do so, as the verse states,¹¹⁰⁸ ‘He said He would destroy them, had not Moshe, His chosen one, stood in the breach before Him to turn back His wrath from destroying,’ and you said, ‘to destroy, to kill, and to eliminate?’ By your life, your head will be severed instead of their heads, for they are destined for deliverance and you for hanging.’”¹¹⁰⁹

Now, we must understand the connection between [the verse], “Esav had contempt (*Vayivez*-ויבז) for the birthright,” and [the verse], “It was contemptible (*Vayivez*-ויבז) in his eyes to send his hand against Mordechai alone.” For, although both verses use a term of “contempt” (*Bizui*-בוזי), nonetheless, from the theme of the verses there seems to be no connection between them, being that one verse speaks about the matter of the birthright, and the other speaks about Haman and Mordechai.

We also must understand the analogy of the birthright etc. (For, since it is an analogy in Torah, it is precise even in its particulars.)¹¹¹⁰ That is, it concludes by stating, “His friend came and stood over it and said etc.,” specifying “Its friend-*Chaveiro*-חבירו.” However, at first glance, since the analogue is that the Holy One, blessed is He, spoke to Haman etc., how then could the analogy refer to “his friend,” being that the analogue refers to the Holy One, blessed is He?

¹¹⁰⁸ Psalms 106:23

¹¹⁰⁹ See *Matnot Kehunah* to Esther Rabba *ibid*.

¹¹¹⁰ Also see *Likkutei Sichot*, Vol. 1, p. 118 and elsewhere.

We also must understand the concluding words of the Midrash, that “your head will be severed instead of their heads.” That is, specifically what is meant by the precise reference to the head (*Rosh*-רֹאשׁ)?

This may be understood based on the lengthy explanation in the discourse of his honorable holiness, the Tzemach Tzeddek,¹¹¹¹ (this year being the hundred-year anniversary of his passing and Hilulah) in the discourse entitled “*Itah b’Midrash*. It states in Midrash... To what is the wicked Haman analogous to... To a bird who... made a nest... his friend came... So said the Holy One, blessed is He, to the wicked Haman etc.”¹¹¹²

That is, at first glance, this seems to raise a question. How is it that the analogy states, “his friend came and stood over him,” and yet in the analogue this is meant to be aligned to what the Holy One, blessed is He, told him. In what way can the Holy One, blessed is He, be ascribed as being his friend, Heaven forfend. He adds that this question is explained in the *Alshich*.¹¹¹³

2.

He continues the discourse [and states] that this may be understood with a preface regarding the descent of the soul to

¹¹¹¹ Also see at greater length in *Torat Menachem*, Vol. 46 p. 182 (in the Sichah talks that followed the discourse, (Ch. 49)).

¹¹¹² Subsequently printed in *Ohr HaTorah*, *Megillat Esther* p. 264 and on; Also see the discourse entitled “*Vayivez b’Einav*” 5629 (*Sefer HaMaamarim* 5629 p. 79 and on), mentioned later (in Ch. 6) in this discourse.

¹¹¹³ *Masat Moshe* to *Esther* 7:10

below, “from a high peak to a deep pit,”¹¹¹⁴ all the way down to this world, and that the descent is for the sake of ascent.¹¹¹⁵ This is because the general totality of the souls of the Jewish people as they are above, is the aspect of righteous *Tzaddikim*, their root being in *HaShem*’s יהו"ה Name of *Ma" H-ה-45* [י"ד ה"א] of the world of Repair-*Tikkun*.

However, through their descent to engage in the toil of refining the body, the animalistic soul, and worldly matters below, the souls of the Jewish people thereby become elevated to an even higher level. For, the matters of the lower [world] (in which the souls of the Jewish people toil upon their descent to below) are rooted in the world of Chaos-*Tohu*, which preceded the world of Repair-*Tikkun*.

This precedence is in level, [which likewise is so of the matter of “his argument comes first,”¹¹¹⁶ which is not only precedence in time, but is also precedence in strength etc.] Therefore, through the refinement of the lower matters, which are rooted in the world of Chaos-*Tohu* that precedes the world of Repair-*Tikkun*, an ascent of the Godly soul, which is rooted in the world of Repair-*Tikkun*, is also caused.

This is as known about the explanation of the Arizal’s words¹¹¹⁷ on the verse,¹¹¹⁸ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-

¹¹¹⁴ See Talmud Bavli, Chagigah 5b

¹¹¹⁵ 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 ה"י ז"ח correspond to the twelve tribes of Israel;” *Likkutei Torah*, Balak 67b and on, and elsewhere.

¹¹¹⁶ See *Zohar* I 179a and on.

¹¹¹⁷ *Likkutei Torah* of the Arizal to Deuteronomy (Eikev) 8:3

¹¹¹⁸ Deuteronomy 8:3

יהו"ה does man live," that the vitality of man comes from the "emanation of the mouth of *HaShem*-יהו"ה" that is within the bread. The question about this is well known.¹¹¹⁹ That is, man himself also has "the emanation of the mouth of *HaShem*-יהו"ה" within him. This being so, why does man require "the emanation of the mouth of *HaShem*-יהו"ה" that is in the bread?

However, the explanation is that "the emanation of the mouth of *HaShem*-יהו"ה" in man is lower than "the emanation of the mouth of *HaShem*-יהו"ה" in the bread that he eats. This is because "the emanation of the mouth of *HaShem*-יהו"ה" in man is from the world of Repair-*Tikkun*, whereas "the emanation of the mouth of *HaShem*-יהו"ה" in the bread (and the same applies to matters of the world in general) is from the world of Chaos-*Tohu*, which preceded the world of Repair-*Tikkun*.

This is why man requires the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*). In contrast, the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*), do not require man. Moreover, it only is because the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*) fell below that man must refine and elevate them to their root.

Thus, man's ascent is specifically brought about through descending below to engage in refining the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*), being that their root is in the world of Chaos-*Tohu*, which precedes the world of Repair-*Tikkun*.

¹¹¹⁹ Likkutei Torah, Tzav 13b

3.

Now, in the refinement of matters below, there is a difference between the refinement of the three categories; the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*), and the refinement of [man, who is called] the speaker (*Medaber*). That is, in regard to the speaker (*Medaber*), there are various particulars and matters in the refinement that are not present in the refinement of the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*).

To explain, the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*) have no free choice (*Bechirah*). Their refinement is therefore brought about through man engaging with them in his service of *HaShem*-יהוה, blessed is He etc. However, in regard to the refinement of the speaker (*Medaber*) in this world, since he indeed has free choice (*Bechirah*), there are various ways in this.

That is, there is a way in which the speaker (*Medaber*) himself chooses the good, choosing to humble himself to holiness and be refined etc. This is like what happened in the days of Shlomo, as the verse states,¹¹²⁰ “They came from all the nations to hear the wisdom of Shlomo, from all the kings of the earth who had heard of his wisdom,” and¹¹²¹ “The queen of Sheba heard of Shlomo’s fame ... and she came etc.” That is, it was from their goodwill and willful choice in goodness that they chose to be refined by Shlomo.

¹¹²⁰ Kings I 5:14

¹¹²¹ Kings I 10:1-2

This is the matter of the refinement of the speaker (*Medaber*) of this world, whose root is in the world of Chaos-*Tohu*, brought about by the Jewish people, whose root is in *HaShem*'s יהו"ה Name of *Ma" H-ג"ה*-45 [י"ר"ד ה"א וא"ו ה"א] of the world of Repair-*Tikkun*.

However, when the speaker (*Medaber*) of this world chooses the diametric opposite, they [the Jewish people] are then incapable of overcoming him (in that they can neither agree with him, nor contend with him). That is,¹¹²² he cannot be refined by the Jewish people who are rooted in the world of Repair-*Tikkun*.

This is the meaning of the statement at the conclusion of the dispute between Iyov and his friends,¹¹²³ “*HaShem*-יהו"ה responded to Iyov from the whirlwind and said... ‘Do you have power like God...? [If so] Crush the wicked in their places; hide them all together in the dirt... Then, I too will praise you etc.’”

That is, the sign as to whether Iyov has the power of the Holy One, blessed is He, (“Do you have power like God”) is his ability to break the wicked, (“Crush the wicked in their places; hide them all together in the dirt”). This seems to indicate that the breaking of the wicked can only come about by the Holy One, blessed is He, alone, rather than by the righteous *Tzaddikim*. This is because the righteous *Tzaddikim* are rooted in the world of Repair-*Tikkun*, whereas the wicked are rooted

¹¹²² See Maamarei Admor HaZaken 5566 Vol. 1, p. 430 and on; Sefer HaMaamarim 5677 p. 133.

¹¹²³ Job 40:6-14

in the world of Chaos-*Tohu*, which is higher than the world of Repair-*Tikkun*, and is the matter of Esav being the firstborn.¹¹²⁴

This is also what Haman said in argument against Mordechai,¹¹²⁵ “Your ancestor bowed to my ancestor, as the verse states about Yaakov,¹¹²⁶ ‘He bowed... until he reached his brother.’” About this Torah Ohr explains¹¹²⁷ that this was because Yaakov thought that Esav had already become refined etc., upon which there is a greater element of superiority in Esav than in Yaakov, being that he is from the world of Chaos-*Tohu* which transcends the world of Repair-*Tikkun*.

4.

To explain in greater detail, in regard to what was explained above, that the speaker (*Medaber*) of this world who is rooted in the world of Chaos-*Tohu* cannot be refined against his free will and choice through the work of the Jewish people who are rooted in the world of Repair-*Tikkun*, this only is so when the speaker (*Medaber*) is in a state and standing below of possessing the mightily powerful and abundant lights of the world of Chaos-*Tohu*.

In such a case, even the righteous *Tzaddikim* do not have the power to break the wicked, and they only are broken by the power of the Holy One, blessed is He, alone. In contrast, this is not so after the mightily powerful lights of the world of Chaos-

¹¹²⁴ See Ohr HaTorah, Vayishlach 231b and on, and elsewhere.

¹¹²⁵ Midrash Esther Rabba 3:8

¹¹²⁶ Genesis 33:3

¹¹²⁷ Torah Ohr, beginning of Vayishlach

Tohu have withdrawn from them, in which case the righteous *Tzaddikim* can also humble and break them.

To further explain, at first glance, the above statement is not understood, namely, that the shattering of the wicked can only come through the Holy One, blessed is He, alone. For, we find many stories in Torah, and many incidents, in which the righteous *Tzaddikim* humbled the wicked through their prayers.

However, the explanation is that there is a difference between whether the hour smiles upon him or whether the hour does not smile upon him. This is as stated in Talmud,¹¹²⁸ “If you see a wicked person upon whom the hour is smiling, do not provoke him.” In other words, when it is a state and standing such as this, you cannot overcome him.

It similarly is written,¹¹²⁹ “The fourth generation shall return here, for the iniquity of the Emorite shall not be full until then.” That is, the children of Israel were incapable of entering and conquering the land of the Emorite, so long as its measure was not yet full.¹¹³⁰ In other words, as long as the speaker (*Medaber*) of this world is in a state and standing of possessing the mightily powerful lights of the world of Chaos-*Tohu* within him, he cannot be refined through the world of Repair-*Tikkun*, which is below his level.

This likewise is the meaning of the statement in Zohar,¹¹³¹ that our teacher Moshe was afraid of Pharaoh [who is called],¹¹³² “The great serpent etc.,” until the Holy One,

¹¹²⁸ Talmud Bavli, Brachot 7b

¹¹²⁹ Genesis 15:16

¹¹³⁰ See Rashi to Genesis 15:16 *ibid.*

¹¹³¹ Zohar II 34a

¹¹³² Ezekiel 29:3

blessed is He, commanded him saying,¹¹³³ “**Come** to Pharaoh,” [meaning that], “The Holy One, blessed is He, went with him etc.”¹¹³⁴

In other words, when Pharaoh was in a state and standing in which the mightily powerful lights of the world of Chaos-*Tohu*, which transcend the world of Repair-*Tikkun*, were in him, Moshe was afraid of him and was incapable of overcoming him, except through the power of the Holy One, blessed is He, alone.

Thus, about this the verse states, “Do you have power like God...? Crush the wicked in their places; hide them all together in the dirt etc.” That is, for there to be [the fulfillment of] “crush the wicked **in their places** etc.,” meaning when the wicked still are in the full strength of their existence, but that their existence should be crushed (trampled), and as the verse continues, “hide them all together in the dirt,” meaning that as they are in their existence, they should be hidden in the dirt and nullified of their existence, this only is possible if “you have power like God,” meaning, that it is by the power of the Holy One, blessed is He, alone.

For, since He transcends both the world of Chaos-*Tohu* and the world of Repair-*Tikkun*, [in that, although the root of the world of Chaos-*Tohu* is higher, in the aspects of *Yod-Hey-ה"י* of *HaShem*'s-יהו"ה Name of *Sa"t*-ס"ט-63 [י"ד ה"י ו"א"ו],¹¹³⁵ nevertheless, in comparison to the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, even the Name *Yod-Hey-*

¹¹³³ Exodus 10:1

¹¹³⁴ Zohar II 34a *ibid*.

¹¹³⁵ Emek HaMelech, Shaar 6 (Shaar Olam d'Tohu), Ch. 30 (19d).

ן” is merely the aspect of a name, and is just a glimmer of His radiance.]¹¹³⁶

It thus is in His ability to humble and crush the wicked even when they are in their full strength, having the vitality within them from the world of *Chaos-Tohu*. However, once their “measure has been filled,” (and the same applies to when the hour does not smile upon them), it then is in the power of the righteous *Tzaddikim* to humble and destroy them.

This is analogous to a leech, that sucks blood until it is full of blood and then falls off and dies.¹¹³⁷ In other words, when the speaker (*Medaber*) of this world, (who fell down from the world of *Chaos-Tohu*) fulfills his purpose, at which point the sparks of holiness leave him, these being the mightily powerful lights of the world of *Chaos-Tohu* that fell in him, so that nothing remains but the tiniest remnant of the tiniest remnant, which only relates to sustaining his existence, without of the force of the power of the existence etc., then even a righteous *Tzaddik* who is rooted in the world of *Repair-Tikkun* can overcome him.

We find an example of this with the wicked Bilaam, who was from the aspect of the world of *Chaos-Tohu*, and who the Jewish people were incapable of overcoming until Moshe extracted the portion of good that was in him. This came about

¹¹³⁶ Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

¹¹³⁷ Also see *Torat Chayim*, Bereishit 32a: “This is like the analogy of a leech which specifically sucks the dross of the blood... through which it refines the clean and good elements of the blood, by removing the dross from it. However, even in that dross, there is a small amount of vitality from the good as well. Nevertheless, this must necessarily be expelled to the outside. This is done by the leech who sucks it, and when it becomes filled, it falls off and dies etc.”

through the Holy One, blessed is He, placing words of prophecy into Bilaam's mouth, so that because of him an entire portion was added in the Torah for Moshe and the Jewish people, (as in the Tzemach Tzedek's explanation of the awesome lesson in this).

Thus, thereby the portion of good departed from him, this being the matter of the wondrously powerful lights of the world of Chaos-*Tohu*. About this Bilaam [then] stated,¹¹³⁸ "And now, behold, I go to my people," at which point the Jewish people were able of overcoming him, as the verse states,¹¹³⁹ "They slew Bilaam the son of Be'or by the sword."

In contrast, this is not so before extracting the portion of good that is in the wicked, before "their measure is full," at which time their existence is with great force of strength because of the powerful lights of the world of Chaos-*Tohu* within them, such that it then is impossible to humble them.

8.

However, there is another way in this. This is as stated in Zohar,¹¹⁴⁰ that even though the Holy One, blessed is He, is patient with the wicked until "their measure is full," nonetheless, when they bring suffering and travail upon the Jewish people, the Holy One, blessed is He, then exacts judgment upon them, even if "their measure" has not yet "become full." In other words, the suffering caused to the

¹¹³⁸ Numbers 24:14

¹¹³⁹ Numbers 31:8

¹¹⁴⁰ Zohar I 61b

Jewish people by the wicked brings the Holy One, blessed is He, to act and bring about the “crushing of the wicked in their places etc.”

The Tzemach Tzedek adds yet another matter according to the revealed parts of Torah. That is, it states in Talmud Yerushalmi,¹¹⁴¹ and cited by Tosefot in [Talmud Bavli] Tactate Kiddushin,¹¹⁴² that “in regard to the idolatrous nations, the Holy One, blessed is He, conjoins an evil thought to [be considered as an] action.” This being so, even when they only think to bring suffering and travail to the Jewish people, it is considered as though they have actually done so.

Thus, being that they actually had caused suffering and travail to the Jewish people, the good would depart from them, as in the analogy of a leech, which sucks blood and immediately falls off and dies,¹¹⁴³ this being so, even by the mere thought, it is as though the good has departed from them, and as though “their measure has become full,” and thereby this automatically brings the “crushing of the wicked etc.”

This also is the meaning of the statement in the Megillah,¹¹⁴⁴ “His (Haman’s) wicked thought that he devised against the Jews, recoiled upon his own head.” In other words, even Haman’s evil thought (the mere thought of it) was

¹¹⁴¹ Talmud Yerushalmi, Pe’ah 1:1

¹¹⁴² Talmud Bavli, Kiddushin 39b – entitled “*Machshavah*.”

¹¹⁴³ Also see the discourse entitled “*Vayivez*” 5629 (Sefer HaMaamarim 5629 p. 92), “Like the analogy of the leech, that after it sucks the blood it dies, it is similarly written (Ecclesiastes 8:9), “There is a time when one man (*Adam-אדם*) rules over another man (*Adam-אדם*) to do evil,” in that the dominion of the “wild man (*Adam Bliya'al*) over the man of holiness (*Adam d’Kedushah*) is “to do evil to him,” meaning, to extract the sparks [of holiness] that were consumed by him [by the “wild man (*Adam Bliya'al*)”].

¹¹⁴⁴ Esther 9:25

considered as if he had done it in actuality, which automatically brought his downfall.

This is as Rabbi Moshe Zacuto (the Ramaz) explained there,¹¹⁴⁵ that because of those who cause suffering and constraint to the Jewish people, thus causing them to stop engaging in Torah study and good deeds, the judgment is that they themselves become nullified before the Jewish people. This is because the nations of the world are from the aspect of externality (*Chitzoniyut*), whereas the Jewish people and matters of Torah and *mitzvot* are from the aspect of innerness (*Pnimityut*).

That is, even though, as explained above, within themselves they have the powerful lights of the world of Chaos-*Tohu* that precedes the world of Repair-*Tikkun* in elevation, nonetheless, they only derive this from the external aspect (*Chitzoniyut*) alone, and not from the inner aspect (*Pnimityut*).

This is because the inner aspect (*Pnimityut*-פנימיות) specifically relates to the Jewish people, as the verse states,¹¹⁴⁶ “*HaShem*-יהוה shall illuminate His face (*Panav*-פניו) for you,” specifying, “His innerness-*Panav*-פניו.” It likewise states in Talmud,¹¹⁴⁷ “How can I not show favor to Israel, as I have written for them in the Torah... and they are exacting with themselves etc.”

Thus, when the revelation is from the inner aspect (*Pnimityut*), about this the verse states,¹¹⁴⁸ “For behold, I am

¹¹⁴⁵ Ramaz to Zohar I ibid.

¹¹⁴⁶ Numbers 6:25

¹¹⁴⁷ Talmud Bavli, Brachot 20b

¹¹⁴⁸ Jeremiah 30:10

saving you from distant places.” As Zohar explains,¹¹⁴⁹ this refers to the highest aspect about which the verse states,¹¹⁵⁰ “Why, *HaShem*-יהו"ה, do You stand from afar?” That is, when the verse states, “Why, *HaShem*-יהו"ה, do You stand from afar,” this refers to the time of exile, at which time “the Holy One, blessed is He, withdraws high above,” meaning to a level about which the verse states,¹¹⁵¹ “Darkness and light are the same,” in which they both are equal, and on the contrary, the world of Chaos-*Tohu* precedes the world of Repair-*Tikkun* etc. It is because of this that there can be a state and standing in which “You stand from afar .” Nevertheless, all this is only when the revelation is just from the external aspect (*Chitzoniyut*).

However, when the revelation is from the inner aspect (*Pnimityut*), the verse then states, “For, behold, I am saving you from distant places.” The matter of “salvation-*Yeshu'ah*-ישועה,” (“saving you-*Moshi'acha*-מושיעך”) is of the root “to turn-*Sha'ah*-שעה,”¹¹⁵² referring to the 375-שע"ה Supernal Lights,¹¹⁵³ which is the matter of the radiance of His face (*Ha'arat Panim*), which is the inner (*Pnimityut*) aspect that specifically relates to the Jewish people.

Due to this there is the nullification of all those who constrain and inflict suffering upon the Jewish people, even as they are in a state and standing of possessing the powerful lights

¹¹⁴⁹ Zohar III 20b

¹¹⁵⁰ Psalms 10:1

¹¹⁵¹ Psalms 139:12

¹¹⁵² See Genesis 4:4-5 [“*HaShem*-יהו"ה turned (*VaYisha*-וישע) to Hevel... but to Kayin and his offering He did not turn (*Sha'ah*-שעה)”] and Rashi there.

¹¹⁵³ See Likkutei Torah, Tzav 9c; Shaarei Orah of the Mittler Rebbe, Shaar HaChanukah (14b); Also see the prior discourse of this year, 5726, entitled “*Vayeitzei Yaakov* – Yaakov departed from Be'er Sheva,” Discourse 9, Ch. 1, and the notes there.

of the world of Chaos-*Tohu* within themselves (and “their measure has not been filled”). This is because they only are of the external aspect (*Chitzoniyut*), whereas the Jewish people are of the inner aspect (*Pnimiyut*).

The general explanation is that the world of Chaos-*Tohu* and the world of Repair-*Tikkun* are from *HaShem*’s-יהו"ה Name of *Sa" G*-ס"ג-63 [י"ד ה"י ו"א ה"י] and His Name of *Ma" H*-מ"ה-45 [י"ד ה"א ו"א ה"א]. However, there also is His Name of *A" V*-ע"ב-72 [י"ד ה"י ו"י ה"י] which transcends them both, and from it there is a drawing forth, in that “I am saving you from distant places.”

For, as known, the difference between His Name of *Sa" G*-ס"ג-63 [י"ד ה"י ו"א ה"י] and His Name of *A" V*-ע"ב-72 [י"ד ה"י ו"י ה"י], is only in how the letter *Vav*-ו is filled. That is, in the name of *A" V*-ע"ב-72 [י"ד ה"י ו"י ה"י] it is filled with the letter *Yod*-י (ו"י), whereas in the Name of *Sa" G*-ס"ג-63 [י"ד ה"י ו"א ה"י] it is filled with a letter *Aleph*-א (ו"א).

This is why the word “chief-*Aluf*-אלוף” is used in reference to the eleven chieftains of Esav.¹¹⁵⁴ That is, as a result of the shattering of the vessels (*Shevirat HaKeilim*) this caused a falling from His Name of *Sa" G*-ס"ג-63 to below, in a way of ego and sense of independent existence, this being the matter of a “chieftain-*Aluf*-אלוף.”

In other words, this is unlike the letter *Aleph*-א in the Torah, and unlike *HaShem*’s-יהו"ה Name of *Ma" H*-מ"ה-45 (י"ד ה"א ו"א ה"א) in which there are several letters *Aleph*-א, in which the letter *Aleph*-א is of the root “I will teach you (*A' Alephcha*-אאלפך) Wisdom-*Chochmah*; I will teach you (*A' Alephcha*-

¹¹⁵⁴ Genesis 36:40-43

Understanding,”¹¹⁵⁵ referring to Wisdom-*Chochmah* and Understanding-*Binah* of the side of holiness, through which the matter nullification of self (*Bittul*) is caused.

In contrast, this is not so of the letter *Aleph*-א of His Name of *Sa”G*-ס”ג-63 [י”ד ה”י ו”ו ה”י], through which the matter of sense of self and ego in the chieftains (*Alufei*-אלופי) of Esav is caused as a result of the shattering of the vessels (*Shevirat HaKeilim*).

Rather, [this drawing forth] stems from His Name of *A”V*-ע”ב-72 [י”ד ה”י ו”ו ה”י] that is filled with the letter *Yod*-י which transcends the letters *Aleph*-א, both of His Name of *Sa”G*-ס”ג-63 [י”ד ה”י ו”ו ה”י] and His Name of *Ma”H*-מ”ה-45 [י”ד ה”א ו”ו ה”א] (which are the aspects of the world of Chaos-*Tohu* and the world of Repair-*Tikkun*). This aspect is what brings about the matter of, “I save you from distant places,” so that “the wicked are crushed.”

6.

Based on this we can understand the words of the Midrash, “It was contemptible in his eyes... Contemptible one son of a contemptible one (*Bazuy ben Bazuy*-בזוי בן בזוי). There it is written, ‘Esav showed contempt (*Vayivez*-ויבז) for the birthright,’ and here it is written, ‘It was contemptible (*Vayivez*-ויבז) in his eyes... so Haman sought to destroy all the Jews.’”

To explain, the reason for Haman’s show of force was because “Mordechai did not bow and prostrate himself before

¹¹⁵⁵ See Job 33:33; Talmud Bavli, Shabbat 104a; Also see Likkutei Torah, Shir HaShirim 1d and on, and elsewhere.

him.” This is why “it was contemptible in his eyes... so Haman sought to destroy all the Jews,” because Mordechai’s grandfather (Yaakov) had bowed to Haman’s grandfather (Esav) and the matter of this prostration is the precedence of the world of Chaos-*Tohu* (the root of Esav), over the world of Repair-*Tikkun* (the root of Yaakov), this being the matter of Esav being the firstborn, (as mentioned in chapter three).

This is why the Midrash states, “Contemptible one, son of a contemptible one (*Bazuy ben Bazuy*-בוזי בן בוזי). There it is written, ‘Esav showed contempt (*Vayivez*-ויבוז) for the birthright,’ and here it is written, ‘It was contemptible (*Vayivez*-ויבוז) in his eyes.” That is, the reason “it was contemptible (*Vayivez*-ויבוז) in his eyes etc.,” was because “Esav showed contempt (*Vayivez*-ויבוז) for the birthright,” meaning that the birthright belongs to Esav, such that he owned the birthright, and could be remorseful about it and sell it etc.

The Midrash continues with the analogy of the bird, stating, “his friend came... and said to him etc.,” in that He is called “his friend-*Chaveiro*-חבירו,” so to speak. This is because Esav’s root is in the world of Chaos-*Tohu*, and He therefore is called His friend.

This is because *Zeir Anpin* of the world of Repair-*Tikkun* is the “friend” of *Zeir Anpin* of the world of Chaos-*Tohu* and of the world of Chaos-*Tohu* in general. This is because the matter of *Zeir Anpin* is the emotions (*Midot*) and the general matter of the world of Chaos-*Tohu* is the seven kings, this being the matter of the emotions (*Midot*).

Now, the general response of the “friend,” (this being *Zeir Anpin* of the world of Emanation (*Atzilut*)) is, “I said I

would destroy them, so to speak, and could not do so, as the verse states,¹¹⁵⁶ ‘He said He would destroy them, had not Moshe, His chosen one, stood in the breach before Him to turn back His wrath from destroying,’ but you said etc.”

That is, even when the children of Israel caused blemish in *Zeir Anpin* of the world of Emanation (*Atzilut*), as the verse states,¹¹⁵⁷ “Who trespassed against **Me**,” meaning against, “the body of the King,”¹¹⁵⁸ which is why “He sought to destroy them,” nevertheless, He could not do so, so to speak, because “Moshe, His chosen one, stood in the breach before Him to turn back His wrath from destroying,” by drawing forth the thirteen attributes of mercy.

This is as explained at great length by his honorable holiness, the Rebbe Maharash, in his discourse entitled “*VaYivez b’Einav*” of the year 5629,¹¹⁵⁹ (in which he also brings the above-mentioned analogy of the Midrash about the wicked Haman etc.), in explaining of the matter of our teacher Moshe, in that he “transforms the bitter to sweet, and the darkness to light,”¹¹⁶⁰ through drawing down from a much higher place in which “there is no left side in this Ancient One-*Atik*.”¹¹⁶¹

This then, is what “his friend” told him. Namely, that if *Zeir Anpin* of the world of Emanation (*Atzilut*), the “friend” of the world of Chaos-*Tohu* (the root of Haman), could not destroy

¹¹⁵⁶ Psalms 106:23

¹¹⁵⁷ Isaiah 66:24

¹¹⁵⁸ Zohar II 85b

¹¹⁵⁹ Sefer HaMaamarim 5629 p. 79 and on; Also see the discourse entitled “*Zot Chukat HaTorah*” of Shabbat Parshat Tisa, Parshat Parah of the 20th of Adar of this year, 5726, Discourse 20 (Sefer HaMaamarim 5726 p. 144 and on).

¹¹⁶⁰ See Midrash Shemot Rabba 43:3; Also see Zohar I 4a

¹¹⁶¹ Zohar III 129a, and also see 289a there.

them, how much more is this not possible for Haman as he is below.

The Midrash concludes, “By your life, your head will be severed instead of their heads, as they are destined for deliverance and you for hanging.” For, the general complaint and strength of Haman was due to his root and source, meaning, his “head,” in the world of Chaos-*Tohu*, which preceded the world of Repair-*Tikkun*.

However, about this he is told that there is a much higher level, which is the place that is **their** “head,” that is, root and source of the Jewish people, and it is from that level that “I save you from distant places.” This is why “they are destined for deliverance,” to be saved from all wicked decrees and from all who rise up against them, so that “the Jews had light, and gladness, and joy, and honor,”¹¹⁶² and “so shall it be for us.”¹¹⁶³

¹¹⁶² Esther 8:16

¹¹⁶³ The liturgy of the Havdalah blessing.

Discourse 20

“*Zot Chukat HaTorah... -
This is the decree of the Torah...*”

Delivered on Shabbat Parshat Tisa,
Parshat Parah, 20th of Adar, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁶⁴ “This is the decree of the Torah... they shall take to you a completely red cow etc.” Rashi explains, “Because Satan and the nations of the world taunt Israel, saying, ‘What is this commandment, and what reasoning is there for it? This is why the word ‘decree-*Chukat*-חוקת’ is used in regard to it, to indicate that it is My decree and you have no right to question it.”

Now, it is known about the precise wording used in regard to the *mitzvah* of the Red Heifer, “This is the decree (*Chukat*-חוקת) of the Torah,” that this is because the *mitzvah* of the Red Heifer is the totality of the matter of Torah.¹¹⁶⁵ That is, all the *mitzvot* of the Torah – and not only those *mitzvot* called “decrees-*Chukim*-חוקים,” but also the *mitzvot* that are called “testimonies-*Edut*-עדות,” and “ordinances-*Mishpatim*-משפטים,” – their primary matter is that they are the Supernal will of *HaShem*-יהו"ה, blessed is He, which transcends the intellect, this

¹¹⁶⁴ Numbers 19:2

¹¹⁶⁵ See Likkutei Torah, Chukat (56a)

being the meaning of, “I have decreed a decree and I have issued an edict.”¹¹⁶⁶

We should add that when it states that the Red Heifer is the general matter of the Torah, this is primarily referring to the *mitzvot* of the Torah, nonetheless, being that the verse states, “This is the decree **of the Torah**,” it thus is also referring **to the Torah itself**. In other words, even when the *mitzvot* are drawn forth in the Torah, the substance of which is the matter of understanding and comprehension, nevertheless, the aspect of *HaShem's* יהו"ה Supernal desire (*Ratzon*) that transcends Wisdom-*Chochmah* must be sensed in them.¹¹⁶⁷

This is the meaning of the words, “You have no right to question it.” That is, this not only is the negation of questioning that leads to diminishing fulfilling the *mitzvah* in actuality, Heaven forbid, but even questioning entirely to understand and grasping it, this being the matter of Torah [study] (and it goes without saying that he obviously fulfills the *mitzvah* in actuality). That is, even in regard to this it states, “You have no right to question it,” meaning that being that it is something that transcends intellect and understanding, it is impossible to come to its ultimate depth through understanding and grasp.¹¹⁶⁸

Now, the general matter of [the words], “They shall take to you a completely red cow etc.,” (about which the verse states, “This is the decree of the Torah”) is in order to purify someone who has contracted the impurity imparted by a corpse, in that

¹¹⁶⁶ Midrash Tanchuma, Chukat 3, Chukat 8; Bamidbar Rabba, beginning of Chukat, and elsewhere.

¹¹⁶⁷ Also see Torat Menachem, Sefer HaMaamarim Tammuz, p. 23, note 21.

¹¹⁶⁸ Also see Tanya, Iggeret HaKodesh, Epistle 19 (128a).

[death] is the father of all impurities.¹¹⁶⁹ That is, it is the most severe form of impurity.

This is as Midrash states,¹¹⁷⁰ “In every single matter that the Holy One, blessed is He, said to Moshe, He would tell him [how it becomes] impure and [how it becomes] pure. When He reached the Torah portion of, ‘Say to the priests,’ Moshe asked Him, ‘Master of the world, if they become impure, by what shall they become pure? And He did not answer him. At that moment, Moshe’s face turned pale. However, when He reached the portion of the Red Heifer, the Holy One, blessed is He, said to him... ‘This is his purification etc.’ Moshe said before Him,¹¹⁷¹ ‘Master of the world, is that purification?’ The Holy One, blessed is He, said to him, ‘It is a decree... [as it states], ‘This is the decree (*Chukat*-חוקת) of the Torah.’”

We therefore must specifically understand the matter of the purification of impurity contracted by contact with a corpse (*Tumat Meit*) brought about through the Red Heifer (*Parah Adumah*), for as known, the Red Heifer (*Parah Adumah*) receives from the left [side and mode],¹¹⁷² this being the aspect of the harshest judgments (*Gevurot*).¹¹⁷³ However, even so, it was specifically through it that the purification of impurity contracted by contact with a corpse (*Tumat Meit*) came about.

¹¹⁶⁹ Rashi to Numbers 20:22; See Mishnah Ohalot 2:1; Mishneh Torah of the Rambam, Hilchot Tumat Meit 3:1.

¹¹⁷⁰ Midrash Bamidbar Rabba 19:4; Tanchumah, Chukat 6; Kohelet Rabba 8:1(5).

¹¹⁷¹ See Midrash Kohelet Rabba *ibid*.

¹¹⁷² Zohar III 180b – cited and explained in Likkutei Torah, Chukat 56c

¹¹⁷³ Likkutei Torah *ibid*. 60c and elsewhere.

2.

Now, to understand this, we first must preface with the explanation in the discourse of his honorable holiness, the Tzemach Tzeddek, (this year being the hundredth year anniversary of his passing and Hilulah),¹¹⁷⁴ about the verse,¹¹⁷⁵ “Moshe implored (*VaYechal Moshe*-ויחל משה) etc.” It states in the Midrash,¹¹⁷⁶ “What is the meaning of the words, ‘*VaYechal Moshe*-ויחל משה?’ That Moshe (pleaded) and transformed the bitter to sweet, in that [the word] ‘*VaYechal*-ויחל’ is related to ‘sweetening-*Chiluy*-חלוי’ (sweetness).¹¹⁷⁷ How so? When Israel came to Marah, what is written there? ‘They came to Marah [and could not drink water from Marah, for it was bitter].’¹¹⁷⁸ Moshe began ruminating within himself, ‘Why was this water created? What benefit does the world have from it?’ The Holy One, blessed is He, said to him, ‘Do not say this. Is it not My handiwork? Is there anything in the world that was created without purpose? Rather, I will teach you what you should say. Say this: Transform the bitter to sweet.’ From where is it derived that the Holy One, blessed is He, taught him to say this? See what is written,¹¹⁷⁹ ‘He cried out to *HaShem*-יהו"ה and *HaShem*-יהו"ה showed him a tree.’ It is not written

¹¹⁷⁴ Subsequently printed in Ohr HaTorah, Tisa (Vol. 6) p. 1,990 and on; p. 2,010 and on; p. 2,014 and on; Also see Ohr HaTorah, Masei p. 1,378 and on; Discourse entitled “*Vayivez b'Einav*” 5629 (Sefer HaMaamarim 5629 p. 87 and on).

¹¹⁷⁵ Exodus 32:11

¹¹⁷⁶ Midrash Shemot Rabba 43:3

¹¹⁷⁷ See Matnot Kehuna to Shemot Rabba *ibid.*, that “*Mechalia*-מחליא” means to sweeten, (citing Talmud Bavli, Avodah Zarah 39a [and see Rashi there]). Also see Etz Yosef there that the sweet dish known as “*Chalvah*-חלוה” is of the same root.

¹¹⁷⁸ Exodus 15:23

¹¹⁷⁹ Exodus 15:25

here, ‘He showed him-*Vayareihu*-ויראהו,’ but rather, ‘He taught him-*Vayoreihu*-ויררהו,’ in that ‘*Yoreihu*-ויררהו’ is nothing other than an expression of instruction etc.’ When Israel came to the Wilderness and God sought to destroy them (because of the sin of the [golden] calf), Moshe said to Him, ‘Master of the world, did You not tell me at Marah: Pray and say, ‘Transform the bitter to sweet’? Now too, sweeten (*Chali*-חלי) Israel’s bitterness and heal them.’” (This concludes the quote from the words of the Midrash).

This then, is why it states, “Moshe implored (*VaYechal Moshe*-ויחל משה),” specifically using the word “*VaYechal*-ויחל,” rather than any the other term for prayer used throughout the Torah, in order to hint at Moshe’s work in sweetening (“*VaYechal*-ויחל” indicating “sweetness”) the bitterness of Israel, by which he thereby nullified the thought to destroy them, Heaven forbid. This is as stated,¹¹⁸⁰ “He said He would destroy them, had not Moshe, His chosen one, stood in the breach before Him to turn back His wrath from destroying,” (as mentioned in the previous discourse).¹¹⁸¹

3.

He continues that this may be better understood by explaining the words of the Zohar¹¹⁸² (brought in Tanya),¹¹⁸³

¹¹⁸⁰ Psalms 106:23; Also see Midrash Shemot Rabba ibid. 43:1

¹¹⁸¹ See the prior discourse of Purim of this year, 5726, entitled “*Vayivez b’Einav* – It seemed contemptible in his eyes,” Discourse 19 (Sefer HaMaamarim 5726, p. 136).

¹¹⁸² Zohar I 4a

¹¹⁸³ Tanya, Likkutei Amarim, Ch. 10

“Who among you has transformed darkness to light, and bitter to sweet etc.” That is, this itself is the entire matter of the toiling in serving *HaShem*-יהו"ה, blessed is He, which generally is divided into two ways of service. That is, there is the transformation of darkness to light, and the transformation of bitter to sweet.

The explanation of transforming darkness to light¹¹⁸⁴ is that the verse states,¹¹⁸⁵ “God called the light ‘Day,’ and to the darkness He called: ‘Night.’” That is, “Day” (*Yom*-יום) is the matter of light and revelation, whereas “Night” (*Laylah*-לילה) is the matter of darkness and concealment.

This matter is present on all levels, even in the matter of His holy Names, in that this is the difference between His Name *HaShem*-יהו"ה and His title *God-Elohi*"m-אלהי"ם.¹¹⁸⁶ That is, His Name *HaShem*-יהו"ה is the matter of light and revelation, as the verse states,¹¹⁸⁷ “For *HaShem*-יהו"ה is a sun.” In contrast, His title “*God-Elohi*"m-אלהי"ם” is in the plural,¹¹⁸⁸ and moreover, His title “*God-Elohi*"m-אלהי"ם-86” shares the same numerical value (*Gematria*) as “the natural order-*HaTeva*-הטבע-86,” in that it is the matter of concealing and hiding the light. This is why the verse states,¹¹⁸⁹ “In the beginning *God-Elohi*"m-

¹¹⁸⁴ Also see *Hemshechs* 5672 Vol. 2, p. 989 and on.

¹¹⁸⁵ Genesis 1:5

¹¹⁸⁶ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and the *Gate of His Title (Shaar HaKinuy)*.

¹¹⁸⁷ Psalms 84:12; Also see *Tanya*, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 4-5.

¹¹⁸⁸ See *Rashi* to Genesis 35:7; See *Ginat Egoz* translated as *HaShem Is One*, Vol. 1, *The Gate of His Title (Shaar HaKinuy)* *ibid.*; *Torah Ohr*, *Va'era* 56b; *Likkutei Torah*, *Emor* 31c; *Sefer HaMitzvot* of the *Tzemach Tzedek* 5b, and elsewhere.

¹¹⁸⁹ Genesis 1:1

אלהי"ם created," specifying "God-*Elohi*"*m*-אלהי"ם," being that the world was created in a way that the Creator is hidden and concealed from the created.

With the above in mind, we can also answer why the creation is called "something from nothing" (*Yesh MeAyin*).¹¹⁹⁰ For, at first glance, this is not understood, given that the Holy One, blessed is He, is the True Something (*Yesh HaAmeete*), whereas the creation only is that which is brought forth from the true reality of His Being, (in that "from the true reality of His Being all other beings are brought into being").¹¹⁹¹ This being so, why are novel created beings called "something" (*Yesh*), whereas the Creator, who brings them into being, is called "nothing" (*Ayin*)?

However, the explanation is that the creation specifically comes about through His title "God-*Elohi*"*m*-אלהי"ם," which is the matter of the Creator being concealed from the created. This is why the Creator is called "nothing" (*Ayin*), being that He is not understood, nor is He grasped, nor even sensed. This is why proofs and substantiations are needed that "there is a Master to this city"¹¹⁹² etc.

However, the general matter of the toil in serving *HaShem*-יהו"ה, blessed is He, is to transform the darkness to light, meaning that His Name *HaShem*-יהו"ה should be revealed in the world, by which we come to sense that the existence of the "something" (*Yesh*) is entirely Godliness.

¹¹⁹⁰ See Torah Ohr, Lech Lecha 13a; Beshalach 61d; Likkutei Torah, Re'eh 19c, 26d, and elsewhere.

¹¹⁹¹ Mishneh Torah, Hilchot Yesodei HaTorah 1:1 and on.

¹¹⁹² See Midrash Bereishit Rabba 39:1

However, at first glance, it is not understood how it could be possible to bring about the revelation of Godly light in the world, when at the same time, the creation of the world in the six days of creation was by way of concealing the Creator from the created.

The explanation is that the ultimate perfection of the creation was on the sixth day creation when Adam, the first man, was created and immediately said to all the creations,¹¹⁹³ “Come! Let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה, our Maker.” That is, Adam, the first man, revealed *HaShem*'s-יהו"ה Godliness in the world, and in the same way, every Jew must reveal *HaShem*'s-יהו"ה Godliness in the world.

Now, the empowerment for this is because of the soul of man, as the verse states,¹¹⁹⁴ “The soul of man is the flame of *HaShem*-יהו"ה,” in that the souls of the Jewish people are called “the flame of *HaShem*-יהו"ה.” That is, just as the light of a physical flame illuminates the darkness, so it is of the souls of the Jewish people, that through their toil [in serving Him] they draw down and reveal His Name *HaShem*-יהו"ה below to illuminate the darkness of the world.¹¹⁹⁵

More specifically, [another] verse states,¹¹⁹⁶ “For You are my flame, *HaShem*-יהו"ה,” and it also is written,¹¹⁹⁷ “A *mitzvah* is a flame [and Torah is light].” The explanation is that to be capable of illuminating the darkness of the world through

¹¹⁹³ Psalms 95:6; Pirkei d'Rabbi Eliezer, Ch. 11; Zohar I 221b; Zohar III 107b

¹¹⁹⁴ Proverbs 20:27

¹¹⁹⁵ Also see Likkutei Torah, Va'etchanan 2a; Ohr HaTorah ibid. p. 45.

¹¹⁹⁶ Samuel II 22:29

¹¹⁹⁷ Proverbs 6:23

the revelation in his soul of the Name *HaShem*-יהו"ה, ("Man's soul is the flame of *HaShem*-יהו"ה"), the empowerment for this must be granted from Above, ("the Holy One, blessed is He, assists him").¹¹⁹⁸ This is the meaning of, "For **You** are my flame, *HaShem*-יהו"ה."

This empowerment from Above is drawn down through the *mitzvot*, which is the matter of "A *mitzvah* is a flame." Through this, the toil of the souls of the Jewish people transforms darkness to light. That is, the **empowerment** for this toil is drawn forth from Above, but the **actual toil** of transforming darkness to light is specifically done by the souls of the Jewish people.

This is done through the general toil of fulfilling the *mitzvot*,¹¹⁹⁹ by which we draw a revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into physical things of the shiny husk (*Kelipat Nogah*), referring to all things that are pure and permissible, through which the physical *mitzvot* are performed, such as the parchment of the *mitzvah* of Tefillin, (which equally applies to all other *mitzvot* of the Torah, since all the *mitzvot* are equated to Tefillin).¹²⁰⁰ This is as our sages, of blessed memory, taught,¹²⁰¹ "The hide of a kosher animal alone is suitable for Heavenly service...[meaning] from that which is permitted in your mouth."¹²⁰²

¹¹⁹⁸ See Talmud Bavli, Sukkah 52b; Kiddushin 30b; Tanya, Likkutei Amarim, beginning of Ch. 13.

¹¹⁹⁹ Also see Ramaz to Zohar I *ibid.*, cited in Ohr HaTorah, Tisa p. 2,000.

¹²⁰⁰ Talmud Bavli, Kiddushin 35a

¹²⁰¹ Talmud Bavli, Shabbat 28b

¹²⁰² See Tanya, Likkutei Amarim, Ch. 7.

4.

There also is another way in one's toil in serving *HaShem*-יהו"ה, blessed is He, which is the matter of transforming the bitter to sweet. That is, the bitter should be transformed to sweet. This is the general matter of serving *HaShem*-יהו"ה, blessed is He, by turning to Him in repentance (*Teshuvah*),¹²⁰³ such that "his willful sins are transformed and become as merits for him."¹²⁰⁴

In explaining the matter of transforming the bitter to sweet, it states in Tanya,¹²⁰⁵ "This advice is contained in the well-known saying of our sages, of blessed memory,¹²⁰⁶ 'Just as a person makes a blessing over good [fortune, so must he also makes a blessing over misfortune] etc.'

The Talmud explains¹²⁰⁷ (that what is meant here is not the wording of the blessing, being that over good tidings one recites the blessing, 'He who is good and does good,' whereas over bad tidings he recites [a different blessing] etc. It rather means 'that he is to accept it with joy,' like the joy in goodness that is visibly and obviously good, being that 'this too is good,'¹²⁰⁸ except that it is not visible and apparent to one's eyes of flesh, being that it stems from the concealed world (*Alma d'Itkasiya*) which is higher than the revealed world (*Alma d'Itgaliya*), the [revealed world] stemming from the letters *Vav-*

¹²⁰³ Also see *Hemshech* 5672 Vol. 3, p. 1,315.

¹²⁰⁴ Talmud Bavli, Yoma 86b

¹²⁰⁵ Tanya, Likkutei Amarim, Ch. 26

¹²⁰⁶ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a

¹²⁰⁷ Talmud Bavli, Brachot 60b

¹²⁰⁸ Talmud Bavli, Taanit 21a

Hey-ה"ו of His Name *HaShem*-יהו"ה, blessed is He, whereas the concealed world (*Alma d'Itkasiya*) stems from the letters *Yod-Hey*-ה"י" etc.”

However, the above is only in relation to how one **accepts** the suffering with joy. That is, by contemplating this matter, that Above, the root and source of suffering is the hidden goodness of the concealed world (*Alma d'Itkasiya*), he thereby accepts the suffering with joy. Nonetheless, as this actually is below, as perceived by his eyes of flesh, it is the opposite of goodness.

Now, there is an even higher way,¹²⁰⁹ as explained in *Iggeret HaKodesh*,¹²¹⁰ “When one truly believes this (that in truth, ‘no bad comes down from Above,’¹²¹¹ and it all is good, except that it cannot be grasped because of its great and immense goodness), it all becomes good, even on a revealed level. For, with such faith, that a person believes that what manifestly seems to be bad, in fact receives all its vitality from *HaShem*’s-יהו"ה Supernal goodness etc., through this faith the imagined evil becomes truly subsumed and elevated in *HaShem*’s-יהו"ה Supernal hidden goodness.”

This is like what we found about Nachum Ish Gam Zu, that he would say, “This too is good” (*Gam Zu LeTovah*) about everything that happened to him,¹²¹² such that even the undesirable literally became good. This is as related in

¹²⁰⁹ Also see *Likkutei Sichot*, Vol. 1, p. 284 and on.

¹²¹⁰ Tanya, *Iggeret HaKodesh*, Epistle 11

¹²¹¹ See *Midrash Bereishit Rabba* 51:3; *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; *Shnei Luchot HaBrit* 106b

¹²¹² *Talmud Bavli*, *Taanit* 21a

Talmud,¹²¹³ “They sent with him a chest full of jewels and pearls to bring as a gift to Caesar. [On his way], he spent the night in a certain inn. While at the inn, they took all the jewels and pearls and filled the chest with sand. He accepted this with joy and said, ‘This too is good.’” Later it became apparent, in a revealed way, that this actually was for the good, in that the sand that he brought was more precious [to Caesar] than jewels and pearls.

As explained in Likkutei Torah,¹²¹⁴ he would contemplate that, in truth, the root of the bad is good, thus elevating it to its root Above, and there he could affect the change etc., thus causing a change in the drawing down from Above to below, so that below it [also] was physically observable as actual goodness.

However, this matter does not apply to every Jew, but only to singularly unique individuals, such as Nachum Ish Gam Zu. In contrast, this is not so of other Jews, including even righteous *Tzaddikim*. For, even if¹²¹⁵ they would align their thoughts in this way (and contemplate that, in truth, the root of the bad is good), nonetheless, the (upper goodness) would remain Above as it was, without coming into comprehension etc.

We thus find that the general order in serving *HaShem*-יהוה, blessed is He, in this way, is solely by way of receiving the matter with joy, by contemplating that the root of the bad is

¹²¹³ Talmud Bavli, Taanit 21a ibid.

¹²¹⁴ Likkutei Torah, Chukat ibid. 62a

¹²¹⁵ Likkutei Torah ibid.

good, but not in a way that the bad is actually and literally transformed to good.

This is because, presently it is not possible for the hidden goodness to be drawn down and be revealed in this world, being that the world has yet to become sufficiently refined. Only in the coming future, when the prophecy,¹²¹⁶ “I will remove the spirit of impurity from the earth,” will be fulfilled, will even the hidden goodness be drawn and revealed in this world.

This also is the meaning of what our sages, of blessed memory, stated¹²¹⁷ about the verse,¹²¹⁸ “On that day *HaShem*-יהוה יהיה יהוה יהוה יהוה will be One and His Name One.” They said, “Is this to say that now He is not One? Rather, the coming world is not like this world. In this world [the blessing] we recite for good tidings is, ‘He who is good and does good,’ and over bad tidings one recites, ‘Blessed is the True Judge.’ However, in the coming world a person will always recite, ‘He who is good and does good.’”

In other words, in this world there are bad tidings, (and even when one accepts them with joy and makes the blessing over them, nevertheless, the blessing [one recites] differs in its wording from the blessing made over good tidings). In contrast, in the coming world there only will be good tidings, in actuality and in a revealed way, over which one recites, “He who is good and does good.”

¹²¹⁶ Zachariah 13:2

¹²¹⁷ Talmud Bavli, Pesachim 50a

¹²¹⁸ Zachariah 14:9

This is because in the coming world (in the coming future) His Upper Name *HaShem*-יהו"ה will be revealed (the Name *HaShem*-יהו"ה of the Holy Ancient One-*Atika Kadisha*) which is in the concealed world (*Alma d'Itkasiya*). [This is also understood from the continuing words of the above-mentioned teaching of our sages, of blessed memory, on the words, "and His Name One."

They said, "The coming world is not like this world. In this world His Name is written with *Yod-Hey*-י"ד ה"י but is read with *Aleph-Dalet*-דל"ה אל"ף, but in the coming world it all will be one, that is, it will be written with *Yod-Hey*-י"ד ה"י and read with *Yod-Hey*-י"ד ה"י.] As a result, even matters that are the opposite of good, will be transformed to openly revealed and clearly apparent good.

Now, since all matters of the coming future depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of exile,¹²¹⁹ it is understood that the preparation for the fulfillment of the prophecy, "On that day *HaShem*-יהו"ה will be One and His Name One," when we only will recite, "He who is good and does good," comes about through serving Him in a way that is similar to this, this being the matter of accepting [what seems to be bad] with joy.

This comes about through contemplating that the root of the bad is good, (even though it is not seen or revealed to one's eyes of flesh). Through this we merit the state and standing of the coming future, when we only will recite, "He who is good and does good," in a way that [the good] is seen and openly revealed to one's eyes of flesh.

¹²¹⁹ Tanya, Likkutei Amarim, Ch. 37.

This also is the meaning of the statement in Tanya,¹²²⁰ on the teaching of our sages, of blessed memory,¹²²¹ that about those who rejoice in suffering, the verse states,¹²²² “Those who love Him shall be as the sun when it comes out in its might,” that “he will merit [seeing] ‘the sun coming out in its might’ in the coming world, when the ‘sun’ will emerge from its ‘sheath’ within which it is hidden in this world, whereas in the coming world it will be revealed from its sheath.

This is because the concealed world (*Alma d'Itkasiya*) will be revealed, and He will shine and illuminate with great revelation etc.” That is, through the toil in serving *HaShem*-יהוה, blessed is He, of accepting [suffering] with joy, we merit that the good of the concealed world (*Alma d'Itkasiya*) will be drawn down to illuminate in a revealed way below.

5.

With the above in mind, we can also understand the meaning of the words, “Moshe implored-*VaYechal Moshe*- ויחל משה,” meaning that “he transformed the bitter to sweet,” this being the matter of “[those of you] who taste the bitter as sweet,” in that the bitter becomes transformed to sweetness. This is like what took place at Marah, that the bitter waters were transformed and became sweet, as it states,¹²²³ “The water became sweet,” in that he caused them to literally become sweet below, in actuality.

¹²²⁰ Tanya, Likkutei Amarim, Ch. 26

¹²²¹ Talmud Bavli, Shabbat 88b

¹²²² Judges 5:31

¹²²³ Exodus 15:25

A radiance of this aspect of Moshe that was also present in Nachum Ish Gam Zu.¹²²⁴ However, this matter was primarily in Moshe. This is as stated in Talmud,¹²²⁵ “Where in the Torah is there an allusion to Moshe? In the verse,¹²²⁶ ‘since he is but (*b’SheGam*-בשגם) flesh,’” in which the word “since he is but-*b’SheGam*-בשגם-345” shares the same numerical value as “Moshe-משה-345.” In other words, Moshe drew down the aspect of “This too is good-*Gam Zu LeTovah*-גם זו לטובה,” this being the matter of “Moshe sweetened-*VaYechal Moshe*-ויחל משה,” in that he sweetened the bitterness of Israel, and “turned back His wrath from destroying.”

This is as explained above, that the transformation of bitter to sweet, (so that even matters that are the opposite of goodness are transformed into literal goodness), comes through the revelation of His Upper Name *HaShem*-יהו"ה, (the Name *HaShem*-יהו"ה of the Holy Ancient One-*Atika Kadisha*). This relates to our teacher Moshe, who drew forth the thirteen attributes of mercy “which do not return emptyhanded.”¹²²⁷ This is as stated in Zohar¹²²⁸ that Moshe drew forth the thirteen attributes of mercy from the Holy Ancient One-*Atika Kadisha* to *Zeir Anpin*, this being the matter of his Upper Name *HaShem*-יהו"ה which was specifically drawn forth by Moshe.

This is as explained in Torah Ohr, Va’era,¹²²⁹ and at length in the discourses of the Tzemach Tzedek in Ohr

¹²²⁴ Likkutei Torah, Chukat 62a

¹²²⁵ Talmud Bavli, Chullin 139b (and Rashi there)

¹²²⁶ Genesis 6:3

¹²²⁷ Talmud Bavli, Rosh HaShanah 17b, cited in Rashi to Exodus 33:19

¹²²⁸ Zohar III 138a

¹²²⁹ Torah Ohr, Va’era 56c

HaTorah,¹²³⁰ (that are founded on the discourse in Torah Ohr), in explanation of the verse,¹²³¹ “I appeared to Avraham, to Yitzchak, and to Yaakov as *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.”¹²³²

That is, even though we find that His Name *HaShem*—יהו”ה was also revealed to our forefathers, nonetheless, only His lower Name *HaShem*—יהו”ה was revealed to our forefathers, whereas through Moshe there was a drawing forth and revelation of His Upper Name *HaShem*—יהו”ה as well. Thus, since for our teacher Moshe there was the revelation of His Upper Name *HaShem*—יהו”ה, through this he sweetened the bitter in actuality, so that in a revealed way it only is good.

6.

Now, this matter can be connected to the explanation in the discourse of the Alter Rebbe, (in the booklet of manuscripts¹²³³ that recently came out of exile to

¹²³⁰ Ohr HaTorah, Vol. 1, p. 144; Vol. 7, p. 2,503 and on, and elsewhere.

¹²³¹ Exodus 6:3-6

¹²³² [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and *The Gate of The Name (Shaar HaShem)*.]

¹²³³ A very old manuscript [booklet number 757 in the library of Agudat Chassidei Chabad, subsequently printed in *Maamarei Admor HaZaken* 5563 Vol. 2, p. 736 and on], based on the appearance of the paper etc. It was written by copyists whose handwriting is similar to the handwriting of the Alter Rebbe. [This is as related by his honorable holiness, my father-in-law the Rebbe, that from generation to generation the copyists endeavored that their handwriting should be similar to the handwriting of our Rebbes, our leaders. (Also see *Torat Menachem*, Vol. 42 p. 140).] It appears that it was written even before the printing of *Torah Ohr* and *Likkutei*

redemption),¹²³⁴ on the verse,¹²³⁵ “Tell me, love of my soul, where do You pasture etc.”

He explains that the word, “Tell me-*Hagidah*-הַגִּידָה” is a word that indicates drawing forth (*Hamshachah*), as in the verse,¹²³⁶ “A river streamed forth (*Nageid*-נָגִיד) etc.,” and similarly,¹²³⁷ “That my mouth will flow (*Yageed*-יָגִיד) [with Your praises] etc.” That is, this verse is the request of the ingathering of [the souls of] Israel from the Holy One, blessed is He, that He should draw forth to her (“Draw forth to me-*Hagidah Li*-לִי-הַגִּידָה”) the love that is the “love of my soul.”

That is, the love that He loved her, when she still was Above before descending into the body, should flow and be drawn to her even now, as she has descended into the materiality of the body. This refers to the revelation of the hidden light of the concealed love (*Ahavah Mesuteret*) present in the souls of all Jews.

He explains in the discourse that even though there are matters that hide and conceal the hidden light of the concealed love, this nevertheless is drawn forth and revealed through the thirteen attributes of mercy. [This is as hinted at in the word “Tell me-*Hagidah*-הַגִּידָה” which has the letters *Yod-Gimel*-י”ג-

Torah, since it has within it discourses that also were subsequently printed in Likkutei Torah. It is possible that it was even written during the lifetime of the Alter Rebbe, or at the very least, a short while after his passing.

¹²³⁴ Until now this manuscript was in the possession of a Jew who, until now, at least openly, was not observant of Torah and *mitzvot*. It seems that he was roused to send the manuscript here.

¹²³⁵ Song Songs 1:7

¹²³⁶ Daniel 7:10

¹²³⁷ Psalms 51:17

13 within it.] These are the “thirteen rivers of pure balsam oil” (*Yod-Gimmel Naharei d’Afarsemona Dachya*).¹²³⁸

In other words, just as a river purifies and cleanses everything of the dirt, and washes away all things that obstruct etc., this likewise is so of the radiance of the thirteen attributes of mercy, that they whiten and purify the external husks of the uncircumcised heart, opening that which is closed and concealed etc.

The verse continues, “Where do you pasture (*Eichah Tireh*-תֵּרַעָה-אֵיכָה) etc.” This provides the reason for the request, “Tell me, love of my soul,” (that there should be the drawing forth and revelation of the hidden love). For, if You do not “tell” [and draw forth], then “How do you pasture (*Eichah Tireh*-תֵּרַעָה-אֵיכָה)?” That is, how can there be the matter indicated by the word, “My beloved-*Ra’ayati*-רַעִיתִי”¹²³⁹ (which is of the same root as the word “you Pasture-*Tireh*-תֵּרַעָה”), meaning, “My benefactor-*Parnasati*-פֶּרְנָסָתִי”¹²⁴⁰ in that “Israel provides the livelihood (*Parnassah*-פֶּרְנָסָה) of their Father in Heaven.”¹²⁴¹

In other words, if there is no drawing and revelation of the hidden love (*Ahavah Mesuteret*), the livelihood (*Parnassah*) of our Father in Heaven will not be possible, since it is brought about through the toil and service of Him of the Jewish people. That is, the request entreated by the ingathering of the souls of Israel (*Knesset Yisroel*), “Tell me, love of my soul-*Hagidah Li*

¹²³⁸ See Taanit 25a; Zohar Chadash, Ruth 76c; Torah Ohr, Terumah 81a, and elsewhere.

¹²³⁹ Song of Songs 1:9

¹²⁴⁰ Midrash Shir HaShirim Rabba 1:9 (6)

¹²⁴¹ See Zohar III 7b

SheAhavah Nafshi—נפשי שאהבה לי” (meaning, that the hidden love should be drawn forth and revealed), is not for her own sake, but is for the sake of the Holy One, blessed is He, so that thereby the matter of “Israel provides the livelihood (*Parnassah*-פרנסה) of their Father in Heaven,” would be possible.

In the discourse, the Alter Rebbe points out that the ingathering of the souls of Israel (*Kneset Yisroel*) humbles herself, [saying], “I myself am not worthy of it, but for Your sake, ‘Tell me etc.’” From this it is understood that, in truth, the ingathering of the souls of Israel (*Kneset Yisroel*) indeed can request for her own sake and by her own merit, (being that the children of Israel are the “children of the Ever Present One”).¹²⁴² However she nevertheless humbles herself and requests this for the sake of the Holy One, blessed is He.

This matter, that the radiance of the thirteen attributes of mercy whiten and cleanse the external husks of the heart, thus revealing the hidden light of the concealed love, is connected to the explanation above, that through the thirteen attributes of mercy the transformation of bitter to sweet is caused, so that there only is openly revealed goodness.

7.

Based on this, we can explain the purification of the impurity contracted by a corpse (*Tumat Meit*) through the Red Heifer (*Parah Adumah*), even though it is the aspect of very harsh judgments (*Gevurot*).

¹²⁴² Avot 3:14

The explanation is that about the Red Heifer (*Parah Adumah*) the verse states,¹²⁴³ “They shall take to you,” meaning, specifically to Moshe. This is as Rashi states,¹²⁴⁴ “It will always be called by your name, ‘the cow that Moshe prepared.’” Now, based on the explanation above, that the matter of Moshe is that through him there is a drawing down of the thirteen attributes of mercy to transform the bitter to sweet, it is understood that it is in Moshe’s power to even transform the harsh judgments (*Gevurot*) of the Red Heifer and sweeten them, such that by means of them there even can be the purification of impurity contracted from a corpse (*Tumat Meit*).¹²⁴⁵

This then, is also why the matter of Moshe is to sweeten the bitterness of Israel, as indicated by the words “Moshe sweetened-*VaYechal Moshe*-ויחל משה.” This is also as stated in Midrash,¹²⁴⁶ “To what is the wicked Haman analogues to? To a bird who made a nest on the seashore and [the sea swept his nest away, and he said, ‘I will not move from here until the sea becomes dry land and the dry land becomes sea.’

What did he do? He took water from the sea in his beak and poured it on the land, and took sand from the land and cast it into the sea.] His friend came and stood over him and said to him, [‘Luckless and unfortunate one! Ultimately what can you accomplish?’] So said the Holy One, blessed is He, to the wicked Haman, ‘World class fool! I said I would destroy them,

¹²⁴³ Numbers 19:2 *ibid*.

¹²⁴⁴ Rashi to Numbers 19:2

¹²⁴⁵ Also see *Ohr HaTorah*, *Masei* p. 1,391

¹²⁴⁶ *Midrash Esther Rabba* 7:10

so to speak, and could not do so, as the verse states,¹²⁴⁷ ‘He said He would destroy them, had not Moshe, His chosen one, stood in the breach before Him to turn back His wrath from destroying,’ and you said, ‘to destroy, to kill, and to eliminate’ [them]? By your life, your head will be severed instead of their heads, for they are destined for deliverance and you for hanging.’”

In the preceding discourse¹²⁴⁸ it was explained that “his friend” refers to *Zeir Anpin* of the world of Repair-*Tikkun*, who is the friend of *Zeir Anpin* of the world of Chaos-*Tohu*. About this “his friend said to him,” this being *Zeir Anpin* of the world of Emanation (*Atzilut*), “I said I would destroy them, so to speak, and could not do so, as it states, ‘He said He would destroy them, had not Moshe, His chosen one, stood in the breach before Him to turn back His wrath from destroying.’”

In other words, when the Jewish people sinned and caused blemish in *Zeir Anpin* of the world of Emanation (*Atzilut*), which is why He sought to destroy them, He was unable to do so, so to speak, being that “Moshe, His chosen one, stood in the breach before Him, to turn back His wrath from destroying,” through drawing the thirteen attributes of mercy forth, through which he transformed the bitter to sweet, to sweeten the bitterness of Israel.

To explain, even though the verse states, “had not Moshe,” specifying “had not-*Loolei*-לוֹלֵי,” and about the word

¹²⁴⁷ Psalms 106:23

¹²⁴⁸ See the prior discourse of Purim of this year, 5726, entitled “*Vayivez b’Einav* – It seemed contemptible in his eyes,” Discourse 19 (Sefer HaMaamarim 5726, p. 136).

“had not-*Loolei*-לוֹלֵי” it states in Midrash¹²⁴⁹ on the verse,¹²⁵⁰ “Had not (*Loolei*-לוֹלֵי) the God of my father – the God of Avraham and the dread of Yitzchak etc.,” that every place where it states “had not-*Loolei*-לוֹלֵי,” it comes in the merit of our forefathers. Thus, here too, Moshe said,¹²⁵¹ “Remember for the sake of Avraham, Yitzchak, and Yisroel, Your servants.” Nevertheless, this was only for the **merit** of our forefathers, however, **in actuality**, this was specifically brought about by Moshe.¹²⁵²

¹²⁴⁹ Midrash Bereishit Rabba 74:12

¹²⁵⁰ Genesis 31:42

¹²⁵¹ Exodus 32:13

¹²⁵² The conclusion of this discourse is missing.

Discourse 21

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

Delivered on Shabbat Parshat Vayakhel-Pekudei,
Parshat HaChodesh, Shabbat Mevarchim Nissan, 5726¹²⁵³
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁵⁴ “This month shall be for you the beginning of the months etc.” In his discourse by this title of the year 5626,¹²⁵⁵ said before his passing,¹²⁵⁶ (this year being the hundred year anniversary of his passing and Hilulah), his honorable holiness, the Tzemach Tzedek, cites the statement in Midrash,¹²⁵⁷ “‘This month shall be for you’ – This is the meaning of the verse,¹²⁵⁸ ‘Fortunate is the nation whose God is *HaShem*-יהוה’, the people He chose as His own heritage.’ When the Holy One, blessed is He, chose His world, He established it with months and years. When He chose Yaakov and his

¹²⁵³ This discourse is a part of the discourse entitled “*HaChodesh HaZeh Lachem*” of this year, 5626 (as stated in the opening words of the pamphlet “*Maamar HaChodesh HaZeh Lachem – 5626*”). Also see the Sichah talk said in connection with the discourse (printed in *Sefer HaMaamarim* 5726 p. 319 and on).

¹²⁵⁴ Exodus 12:2

¹²⁵⁵ Printed in *Ohr HaTorah*, Shemot p. 266 and on, and as an independent pamphlet (2nd of Nissan, 5726) – with the addition of notes and citations from the Rebbe which were printed at the beginning of the pamphlet.

¹²⁵⁶ As is noted on one of the manuscripts in which this discourse is found (Booklet “87-Shneiderman”).

¹²⁵⁷ Midrash Shemot Rabba 15:11

¹²⁵⁸ Psalms 33:12

children, He established the beginning of the months of redemption, in which Israel was redeemed from Egypt, and in which they are destined to be redeemed in the future, as the verse states,¹²⁵⁹ ‘As in the days that you went out of the land of Egypt, I will show them wonders.’”

2.

He continues the discourse¹²⁶⁰ [and states] that we first must preface with a summary of the teaching in Torah Ohr¹²⁶¹ on the verse,¹²⁶² “Therefore, say to the children of Israel: ‘I am *HaShem*-יהוה, and I shall take you out.’” [In Torah Ohr there, the Alter Rebbe] brings the teaching of our sages, of blessed memory,¹²⁶³ “The exodus from Egypt is mentioned at night,” meaning, “even at night.” Now, we must understand in what way the miracle of the exodus from Egypt differs from all other miracles, about which we are not warned to recall them to such an degree.

He begins by explaining the matter of the exodus from Egypt, about which our sages, of blessed memory, stated,¹²⁶⁴ “In every generation – every day, morning and evening – a

¹²⁵⁹ Micah 7:15

¹²⁶⁰ In regard to the coming section, also see the discourse entitled “*HaChodesh*” in Ohr HaTorah, Bo, Vol. 8 p. 2,920 and on; Also see the discourse entitled “*HaChodesh* – This month shall be for you,” 5717, (Sefer HaMaamarim 5717, p. 174 and on, translated in The Teachings of The Rebbe 5717, Vol. 2, Discourse 18); Pelach HaRimon (of Rabbi Hillel HaLevi of Paritch), Shemot p. 66 and on.

¹²⁶¹ Torah Ohr, Va’era 57b

¹²⁶² Exodus 6:6

¹²⁶³ Mishnah Brachot 1:5; Talmud Bavli, Brachot 12b

¹²⁶⁴ Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b

person must view himself as though it is the time of the exodus from Egypt.” That is, there also is a matter of leaving Egypt on a spiritual level, in the upper worlds above, as well as in the soul below, in our service of *HaShem*-יהו"ה, blessed is He.

The explanation is that the verse states,¹²⁶⁵ “How beautiful you are, and how pleasant you are, befitting the love of delights,” by which the soul of man below comes to be joyful in fulfilling Torah and *mitzvot*. This is “the joy of the *mitzvah*” (*Simchah Shel Mitzvah*), as the verse states,¹²⁶⁶ “You served *HaShem*-יהו"ה your God, with joy and goodness of heart, from an abundance of everything.”

This is because of the great elevation of the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, below, brought about through fulfilling Torah and *mitzvot*, which is much higher than the “abundance of everything” (*Rov Kol*-רוּב כּל-),” which refers to the pleasures of the coming world, that is, all the spiritual pleasures of the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*). This is as explained elsewhere,¹²⁶⁷ that the words “abundance of everything” (*Rov Kol*-רוּב כּל-) include all the revelations that will take place over the course of the fifty-thousand Jubilees.

¹²⁶⁵ Song of Songs 7:7; Also see the discourse entitled “*HaChodesh*” 5677 (Sefer HaMaamarim 5677 p. 135 and on); Discourse entitled “*HaChodesh* – This month shall be for you,” 5714 and 5719 (Sefer HaMaamarim 5714 p. 122, translated in The Teachings of The Rebbe 5714, Discourse 13; Sefer HaMaamarim 5719 p. 156 and on, translated in The Teachings of The Rebbe 5719, Discourse 18).

¹²⁶⁶ Deuteronomy 28:47

¹²⁶⁷ See Torah Ohr, Tetzaveh 81c

This matter is brought about through contemplating the verse,¹²⁶⁸ “[Let them praise the Name *HaShem* יהוה], for His Name alone is exalted; His glory is above earth and heaven.” That is, all that is drawn forth and illuminates upon “earth and heaven” - “the earth” referring to the lower Garden of Eden (*Gan Eden HaTachton*) and “the heaven” referring to the upper Garden of Eden (*Gan Eden HaElyon*) - is only “His glory,” meaning, a mere ray of the radiance of His Name. In other words, it is just a radiance of the aspect of His Name, this [radiance] being the quality of Kingship-*Malchut*, in that “His Name is called King over them.”¹²⁶⁹ That is, even “His Name alone is exalted,” and it only is His glory and the ray of the radiance of His Name that is drawn down to illuminate upon the earth and heaven, in the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).

Now, the Tzemach Tzeddek adds that it is possible to explain this matter, (that even “His Name alone is exalted,” and it only is His glory and the ray of the radiance of His Name that illuminates upon earth and heaven), based on the [additional] explanation to this discourse,¹²⁷⁰ that in Kingship-*Malchut* there are two aspects, the external aspect (*Chitzoniyut*) and the inner aspect (*Pnimiyyut*).

This is as stated in Zohar HaRakiya from the Arizal, at the beginning of the Torah portion of Bereishit, in explanation of the verse,¹²⁷¹ “Like a rose amongst the thorns, so is My

¹²⁶⁸ Psalms 148:13

¹²⁶⁹ See the liturgical hymn “*Adon Olam*.”

¹²⁷⁰ Torah Ohr *ibid.* 58d

¹²⁷¹ Song of Songs 2:2

beloved [amongst the daughters] etc.” That is, it is the external aspect (*Chitzoniyut*) of Kingship-*Malchut* that descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to enliven them, this being the matter of “Like a rose amongst the thorns.” In contrast, the inner aspect (*Pnimiyyut*) of Kingship-*Malchut*, which does not descend at all, is the aspect of “My beloved” (*Ra’ayati*-רעיתי).

Based on this, we can say that “His Name is exalted alone” refers to the inner aspect (*Pnimiyyut*) of Kingship-*Malchut*, whereas His glory and the ray of the radiance of His Name is what is drawn down upon earth and heaven, and is the external aspect (*Chitzoniyut*) of Kingship-*Malchut*.

This is why fulfilling Torah and *mitzvot* is even higher than “the abundance of everything” (*Rov Kol*-רוב כל), which are all the pleasures of the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*). This is because they only are from the aspect of His glory and the ray of the radiance of His Name.

In contrast, fulfilling Torah and *mitzvot*, about which we recite,¹²⁷² “Who has sanctified us with His commandments,” [means] “with His commandments” literally, in that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in Himself and in His glory, is literally en clothed in them. Through contemplating this a person will rejoice and exult in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which shines upon the earth and heaven, in the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).

¹²⁷² In the liturgy of the blessings.

This then, is the general matter of the exodus from Egypt (*Mitzrayim*-מצרים) in every generation and every day. That is, fulfilling Torah and *mitzvot*, within which the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself and in His glory, literally manifests, causes the departure from all constraints (*Meitzarim*-מיצרים) and limitations of the chaining down of the worlds (*Seder Hishtalshelut*).

3.

With this in mind, we can understand¹²⁷³ the statement at the beginning of the Ten Commandments,¹²⁷⁴ “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt.” The question about this is well-known.¹²⁷⁵ That is, why does it say, “Who took you out of the land of Egypt,” rather than, “Who created the heavens and the earth,” which is a much greater wonder than the exodus from Egypt?

Even though the creation of the heavens and earth is mentioned in the continuation of the Ten Commandments, as it states about the *mitzvah* of Shabbat,¹²⁷⁶ “For in six days *HaShem*-יהו"ה made the heavens and the earth... and He rested on the seventh day,” nonetheless, about the matter of “I am *HaShem*-יהו"ה your God,” it only mentions “who took you out

¹²⁷³ See the discourse entitled “*HaChodesh*” 5679; 5700 (Sefer HaMaamarim 5679 p. 323 and on; 5700 p. 20 and on), and elsewhere.

¹²⁷⁴ Exodus 20:2; Deuteronomy 5:6

¹²⁷⁵ See Rabbi Avraham Ibn Ezra to Exodus 20:1; Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 401.

¹²⁷⁶ Exodus 20:11

of the land of Egypt,” without mentioning the creation of the heavens and the earth.

However, the explanation is that the creation of the heavens and earth is drawn from *HaShem*’s יהו"ה Supernal speech (*Dibur*). This is as our sages, of blessed memory, stated,¹²⁷⁷ “The world was created with ten utterances.” [This aspect of the Supernal speech (*Dibur*)] is the most final aspect, this being the aspect of Kingship-*Malchut*. Beyond this, it is as we explained above, that the drawing down into the worlds from the aspect of Kingship-*Malchut* is (not from the inner aspect (*Pnimityut*) of Kingship-*Malchut*, but) only from the external aspect (*Chitzonyut*) of Kingship-*Malchut*.

In contrast, the exodus from Egypt was brought about through the aspect of “I-*Anochi*-אנכי,” meaning, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, so to speak. This is because the exodus from Egypt (*Mitzrayim*-מצרים) is the departure from the constraints (*Meitzarim*-מִיצְרִיִּם) and limitations of the chaining down of the worlds.

This is also the difference between the Ten Commandments (*Aseret HaDevarim*-עשרת הדברים), which begin with the letter *Aleph*-א (“I-*Anochi*-אנכי”) and the creation of the heavens and earth, which begins with the letter *Beit*-ב (“In the beginning-*Bereishit*-בראשית”). That is, the letter *Beit*-בֵּית refers to the matter of [the verse],¹²⁷⁸ “A house (*Bayit*-בֵּית) is built with Wisdom-*Chochmah*,” this only being the aspect of Wisdom-*Chochmah*. In contrast, the word *Aleph*-אֵלֶף shares the

¹²⁷⁷ Avot 5:1

¹²⁷⁸ Proverbs 24:3

same letters as the word “Wondrousness-*Pele*-פלא,”¹²⁷⁹ which transcends Wisdom-*Chochmah*.

4.

This then, is the meaning of the statement our sages, of blessed memory, “When the Holy One, blessed is He, chose His world, He established it with months and years. When He chose Yaakov and his children, He established the beginning of the months of redemption.” Generally, this is the difference between the month of Tishrei and the month of Nissan. That is, being that the world was created in Tishrei, therefore, the way that the beginning of the months was established when “He chose His world,” is that Tishrei is the first month. However, “When He chose Yaakov and his children, He established the beginning of the months of redemption,” this being the month of Nissan.

The explanation is that it is written,¹²⁸⁰ “They gathered... in the month of Eitanim, which is the seventh month.” Rashi there brings the statement in Targum Yonatan, “This refers to ‘the month that in ancient times was called the first month, but is presently called the seventh month,’ meaning that since the giving of the Torah, in which it is written that Nissan is the first of the months, Tishrei is [therefore] called the seventh.”

We therefore must understand why at first Tishrei was the first month, but later Nissan became the first month. If the

¹²⁷⁹ See Likkutei Torah, Vayikra 1b, and elsewhere.

¹²⁸⁰ Kings I 8:2

reason is because the redemption took place in Nissan, and therefore Nissan is called the first of the months of the year, this itself poses a difficulty. That is, why was the redemption not in the month of Tishrei?

This question is particularly strong considering that their redemption began in Tishrei, as our sages, of blessed memory, taught,¹²⁸¹ “On Rosh HaShanah the enslavement of our forefathers in Egypt ceased.” This being so, why did the redemption not take place until the month of Nissan, it being specifically called the month of redemption?

However, the explanation¹²⁸² is that in regard to the month of Tishrei, in which the world was created, the limitations of the parameters of the world are present, in that it stems from the chaining down of the worlds (*Seder Hishtalshelut*). This includes the matter of “He chose His world,” for although it itself transcends the existence of the world, it nonetheless is within the parameters of the chaining down of the worlds (*Seder Hishtalshelut*). This is because (as mentioned above) the existence of the world is from the aspect of Kingship-*Malchut*, and choosing (*Bechirah*) His world is the matter of drawing down [the *Sefirah* of] Foundation-*Yesod* into [the *Sefirah* of] Kingship-*Malchut*.¹²⁸³

This matter, (of choosing (*Bechirah*) His world, which transcends the existence of the world), is similar to the teaching

¹²⁸¹ Talmud Bavli, Rosh HaShanah 11a-b

¹²⁸² See the discourse entitled “*HaChodesh*” 5679; 5700 (Sefer HaMaamarim 5679 p. 332 and on; 5700 p. 28 and on),

¹²⁸³ See Sefer HaMaamarim 5679 p. 130; Also see Sefer HaMaamarim 5665 p. 110 and on.

of our sages, of blessed memory,¹²⁸⁴ “It first arose in His Supernal thought to create the world with the quality of judgment (*Din*), and then He joined the quality of mercy (*Rachamim*) to it, as the verse states,¹²⁸⁵ ‘On the day that *HaShem* God-*HaShem Elohi*”מ-אלהי”ה יהו”ה made earth and heaven.’”

However, even after choosing His world, the limitation of the chaining down of the worlds (*Seder Hishtalshelut*) is still present, and it therefore was not possible for the matter of the exodus from Egypt (*Mitzrayim*-מצרים) to be, [Egypt-*Mitzrayim*-מצרים] being the matter of the constraints (*Meitzarim*-מיצרים) and limitations of the chaining down of the worlds (*Seder Hishtalshelut*).

This then, is why on Rosh HaShanah only the slavery and servitude of our forefathers was nullified, but not the complete and actual departure from Egypt. It was only “when He chose Yaakov and his children” that He established the month of the redemption, this being the month of Nissan, during which time there is a drawing forth from the aspect of Splendor-*Tiferet*, and even higher, all the way to the aspect of the light of *HaShem*-יהו”ה that transcends the chaining down of the worlds (*Hishtalshelut*), by which the exodus from Egypt and the giving of the Torah came about.

This likewise is the superiority of the month of Nissan as compared to the month of Tishrei. This is because Rosh HaShanah, which is the day of judgment (*Yom HaDin*), occurs in the month of Tishrei, and even though through the sounding

¹²⁸⁴ Pesikta Rabbati 40:2, and Rashi to Genesis 1:1

¹²⁸⁵ Exodus 2:4

of the Shofar [on Rosh HaShanah] He rises from His throne of judgment (*Din*) and sits upon the throne of mercy (*Rachamim*),¹²⁸⁶ nonetheless, it still is a matter of judgment and justice (*Mishpat*). That is, the revelation drawn down from Above is according to man's service of *HaShem*-יהוה, blessed is He, in a way of arousal from below. It therefore is with measure and limitation, (such that even after joining with the quality of mercy (*Rachamim*), there nevertheless is the presence of limitations stemming from the parameters of the world).

In contrast, about the month of Nissan, in which the Jewish people were redeemed from Egypt (not by their own merits, but) by the kindness of the Holy One, blessed is He,¹²⁸⁷ this is a matter of revelation from Above drawn down in a way of arousal from Above, and thus transcends the measures and limitations of the chaining down of the worlds (*Hishtalshelut*).¹²⁸⁸

5.

Now, because of the superiority of the month of Nissan over the month of Tishrei, the coming redemption will also be specifically in Nissan. The explanation¹²⁸⁹ is that Talmud states¹²⁹⁰ that this is disputed between Rabbi Eliezer and Rabbi

¹²⁸⁶ Pesikta d'Rav Kahana, Piska 23 (“*BaChodesh HaShvee’ee*”); Midrash Vayikra Rabba 29:10

¹²⁸⁷ Also see Midrash Shemot Rabba 6:4

¹²⁸⁸ Also see the discourse entitled “*HaChodesh*” 5735 (Torat Menachem, Sefer HaMaamarim Adar p. 97 and on).

¹²⁸⁹ Also see the discourse entitled “*HaChodesh*” in Ohr HaTorah ibid. p. 260 and on; Also see the end of the discourse entitled “*HaChodesh*” 5654 (Sefer HaMaamarim 5654, p. 138), and “*HaChodesh*” 5735 ibid., and elsewhere.

¹²⁹⁰ Talmud Bavli, Rosh HaShanah 11a

Yehoshua. Rabbi Eliezer is of the view that “in Nissan they were redeemed and in Tishrei they are destined to be redeemed,” whereas the view of Rabbi Yehoshua is that “in Nissan they were redeemed and in Nissan they are destined to be redeemed.”

Now, their views accord to their respective positions on the manner of the redemption.¹²⁹¹ The view of Rabbi Eliezer is that “if the Jewish people repent they are redeemed, and if not, they are not redeemed.” Therefore his view is that they will be redeemed in Tishrei, since that is when repentance is more readily accepted.¹²⁹²

In contrast, the view of Rabbi Yehoshua is as the verse states,¹²⁹³ “Without money you will be redeemed,” [meaning], “not through repentance and good deeds,” (in which case, even if they do not repent they will be redeemed).¹²⁹⁴ His view is therefore that they will to be redeemed in Nissan, just as in the exodus from Egypt they were not redeemed because of their merit, but through a revelation from Above stemming from the kindness of the Holy One, blessed is He.

We can add that this also is the substance of their dispute about bestowal to the world in general.¹²⁹⁵ Rabbi Eliezer is of the view that “the whole world drinks from the waters of the ocean (that is from the waters below, rather than the waters above), as the verse states,¹²⁹⁶ ‘A mist ascended from the earth

¹²⁹¹ Talmud Bavli, Sanhedrin 97b

¹²⁹² Mishneh Torah, Hilchot Teshuvah 2:6

¹²⁹³ Isaiah 52:3

¹²⁹⁴ Rashi to Talmud Bavli, Sanhedrin 97b *ibid.*

¹²⁹⁵ Talmud Bavli, Taanit 9b (and Rashit there)

¹²⁹⁶ Genesis 2:6

and watered the entire surface of the ground.” That is, the bestowal from Above comes through the arousal from below that precedes it, meaning from below to Above (similar to serving *HaShem*-יהו"ה, blessed is He, in repentance).

In contrast, Rabbi Yehoshua is of the view that “the whole world drinks from the upper waters, as in the verse,¹²⁹⁷ ‘It drinks water from the rain of the heavens.’” In other words, the bestowal is primarily in a way of arousal from Above, in and of itself.

Now, even though in Talmud there is this dispute as to whether they are destined to be redeemed in Tishrei or in Nissan, the Midrash¹²⁹⁸ mediates between them and concludes according to Rabbi Yehoshua that they are destined to be redeemed in Nissan.¹²⁹⁹ This is because of the superiority of Nissan over and above Tishrei, in that it is the matter of revelation from Above in a way of arousal from Above. This is why it transcends the measures and limitations of the chaining down of the worlds (*Seder Hishtalshelut*), as mentioned above.

However, we still must understand this. For, as known, there is an advantage to arousal from Above brought about specifically by the arousal from below that precedes it, over and above arousal from Above in and of itself.

This is as explained¹³⁰⁰ about [the teaching],¹³⁰¹ “If the woman emitted seed first, she gives birth to a male,” that

¹²⁹⁷ Deuteronomy 11:11

¹²⁹⁸ Midrash Shemot Rabba 15:11

¹²⁹⁹ Also see the discourse entitled “*HaChodesh*” 5654; 5679; 5700 (Sefer HaMaamarim 5654, p. 138; 5679 p. 332; 5700 p. 28, and elsewhere).

¹³⁰⁰ See Likkutei Torah, Vayikra 2c; Tazriya 20b

¹³⁰¹ Talmud Bavli, Brachot 60a; Rashi to Genesis 46:15

through the arousal from below being first (“the woman emitted seed first”) there is a drawing down of revelation from Above from the inner aspect (*Pnimitiyut*), and it has strength and sustainment (“she gives birth to a male”).

In contrast, when the man emits seed first, in that there is a drawing of revelation from Above without being preceded by arousal from below, “she gives birth to a female,” in that the revelation is only from the external aspect (*Chitzoniyut*), and it does not have strength and sustainment, (similar to [the Talmudic saying],¹³⁰² “His strength was weakened like a female”).

Thus, since they are destined to be redeemed in Nissan, in a way of arousal from Above in and of itself, there thus will seemingly be a lacking in the element of superiority that comes by being preceded by arousal from below, in that specifically through this “she gives birth to a male.”

However, the explanation is that about the coming future it is written,¹³⁰³ “But of Tziyon it will be said, ‘This man and this man was born in her,’ and He, the Most High, maintains her.” That is, there will be a revelation from a very high aspect, as indicated by the words, “He, the Most High, maintains her.” This is why “this man and this man was born,” in that even when the male will emit seed first, the birth will be that of a “man” (a male child).

The explanation is that the element of superiority brought about in the arousal from Above that is brought about by being preceded by the arousal from below, is specifically in

¹³⁰² See Talmud Bavli, Brachot 32a and elsewhere.

¹³⁰³ Psalms 87:5; See Torah Ohr, Mikeitz 37c and on.

relation to the arousal from Above that comes in and of itself, without any labor at all.

However, there is another arousal from Above that is much more elevated. This is when after the arousal from above brought about by being preceded by the arousal from below, there is a drawing down of arousal from Above that is far higher, from a place that the arousal from below does not at all reach.

In this arousal from Above there are both elements of superiority.¹³⁰⁴ That is, it has the superiority of the light that transcends the measures and limitations of the chaining down of the worlds (*Seder Hishtalshehut*), as well as the superiority of being drawn down in an inwardly manifest way (*b'Pnimityut*), having sustainment and strength, which is the matter of “she gives birth to a male.”

It is in this regard that about the coming redemption it states,¹³⁰⁵ “We shall thank You with a new song (*Shir Chadash* שיר חדש),” in the masculine.¹³⁰⁶ The same is so of the words, “from darkness to a great light (*Ohr Gadol*-אור גדול),” in the masculine. Even though in *Shaarei Orah*¹³⁰⁷ it explains the precise wording of the verse,¹³⁰⁸ “The Jews had light (*Orah*-אורה etc.),” which specifically states “light-*Orah*-אורה,” in the feminine, that this “light-*Orah*-אורה” [in the feminine] is higher than “light-*Ohr*-אור” [in the masculine], nonetheless, the

¹³⁰⁴ Also see Likkutei Torah, Shir HaShirim 24b

¹³⁰⁵ In the blessing of “*Asher GeAlanu*” in the Haggadah. See Talmud Bavli, Pesachim 116b

¹³⁰⁶ Tosefot entitled “*Hachi Garsinan – v'Nomar*” to Pesachim 116b *ibid*.

¹³⁰⁷ Shaar HaPurim, Discourse entitled “*v'Kibel HaYehudim*” Ch. 32 and on (98b and on).

¹³⁰⁸ Esther 8:16

elevation of the “light-*Orah*-אורה” [in the feminine] is only as compared to regular “light-*Ohr*-אור” [in the masculine]. However, “**great** light-*Ohr Gadol*-אור גדול” [in the masculine] is even higher than the aspect of “light-*Orah*-אורה” [in the feminine].¹³⁰⁹

“So shall it be for us,”¹³¹⁰ that in Nissan we are destined to be redeemed by our righteous Moshiach, with the true and complete redemption that will is not followed by any further exiles,¹³¹¹ and even before this there will be the fulfillment of “the Jews had light, and gladness, and joy, and honor,”¹³¹² both according the teaching of our sages, of blessed memory,¹³¹³ that “‘light-*Orah*-אורה’ refers to Torah, ‘gladness-*Simchah*-שמחה’ refers to the Holidays, ‘joy-*Sasson*-ששון’ refers to the circumcision, and ‘honor-*Yikar*-יקר’ refers to Tefillin, (and since all of Torah is equated to Tefillin,¹³¹⁴ this includes all of Torah), as well as “light, and gladness, and joy, and honor,” in their literal sense! “So shall it be for us!”¹³¹⁵

¹³⁰⁹ Also see Sefer HaArachim Chabad, Vol. 4, beginning of the section on “light-*Orah*-אורה.”

¹³¹⁰ The liturgy of the Havdalah blessing.

¹³¹¹ Tosefot entitled “*Hachi Garsinan – v’Nomar*” to Pesachim 116b ibid.

¹³¹² Esther 8:16

¹³¹³ Talmud Bavli, Megillah 16b

¹³¹⁴ Talmud Bavli, Kiddushin 35a

¹³¹⁵ The liturgy of the Havdalah blessing.

Discourse 22

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

Delivered on Shabbat Parshat Tzav,
Shabbat HaGadol, 12th of Nissan, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³¹⁶ “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.” In his discourse by this title, which was said during the days prior to his passing¹³¹⁷ a hundred years ago,¹³¹⁸ his honorable holiness, the Tzemach Tzeddek, discusses the greatness of the month of Nissan.

The essential point of the matter is that the month of Nissan is the beginning (meaning that includes the vitality for the entire year)¹³¹⁹ in matters that transcend the chaining down of the worlds (*Seder Hishtalshelut*). This refers to miracles (*Nissim*-גְּסִימִים) that transcend the natural order, up to and including miracles of all miracles (*Nissei Nissim*-גְּסִי נְסִימִים). This

¹³¹⁶ Exodus 12:2

¹³¹⁷ The 13th of Nissan – the substance of the day begins on Shabbat after noon, at the time of “the desire of all desires” (*Ra’ava d’Ra’avin*).

¹³¹⁸ Printed in *Ohr HaTorah*, Bo p. 264 and on, and as an independent pamphlet (2nd of Nissan, 5726), with additional notes from the Rebbe which were printed at the beginning of the pamphlet. Also see the Sichah talk said in connection with the discourse, (printed in *Sefer HaMaamarim* 5726 p. 319 and on).

¹³¹⁹ See *Ateret Rosh*, *Shaar Rosh HaShanah*, Ch. 1 and on.

is also hinted in the name of the month, “Nissan-ניסן,” which consists of two letters *Nun*-נ about which Talmud states¹³²⁰ that this hints to “miracles of all miracles-*Nissei Nissim*-נסים נסי.”

To explain, this also relates to our teacher Moshe, the first redeemer, through whom there was the redemption from Egypt in the month of Nissan. That is, our sages, of blessed memory, stated,¹³²¹ “Moshe was the source of miracles (*Nissim*-נסים) for Israel, as the verse states,¹³²² ‘With all the signs and wonders... that Moshe performed.’ [However] who is the source of miracles (*Nisso*-ניסו) for Moshe? It is the Holy One, blessed is He, as the verse states,¹³²³ “Moshe built an altar and called it by the name ‘*HaShem*-יהו"ה is my miracle (*Nissi*-ניסי).”

Now, being that Moshe is the shepherd and leader of Israel, who draws all his matters to the Jewish people, [and the same is so of the leaders of the Jewish people in every generation, including the one whose Hilulah we are celebrating, in that they draw all their matters to the flock of their pastures, and this drawing continues even after their passing, as stated in Tanya¹³²⁴ that “this is like the sun radiating to the six-hundred-thousand stars below the earth”]¹³²⁵, it therefore is understood that in addition to Moshe being the source of miracles (*Nissan*-ניסן) for the Jewish people, he also draws his own source for the miracles to the Jewish people, that is, “*HaShem*-יהו"ה is my

¹³²⁰ Talmud Bavli, Brachot 57a and Rashi there; See Chiddushei Aggadot of the Maharsha there.

¹³²¹ Midrash Bereishit Rabba 59:5

¹³²² Deuteronomy 34:11-12

¹³²³ Exodus 17:15

¹³²⁴ Tanya, Iggeret HaKodesh, end of Epistle 27

¹³²⁵ Referring to the stars and constellations observable in the southern hemisphere.

miracle.” We thus find that Moshe drew the aspect of the miracles of all miracles (*Nissei Nissim*-נסים נסים) to the Jewish people.

About this the verse states, “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.” That is, even during the [other] months of the year, the matter of which is the natural order (*HaTeva*), there is a drawing of the matter of this month, which is the matter of the miraculous (*Neis*-נס) that transcends the natural order, and moreover, not just miracles (*Nissim*-נסים), but even the miracles of all miracles (*Nissei Nissim*-נסים נסים).

2.

In the discourse he continues to explain the matter of the superiority of the month of Nissan, over and above the month of Tishrei, which is why our sages, of blessed memory, stated,¹³²⁶ “They are destined to be redeemed in Nissan.” He provides several reasons for this and concludes by stating,¹³²⁷ “There is another reason that they are destined to be redeemed in Nissan. This is based on the statement in Torah Ohr on the Torah portion of Mikeitz, at the end of the first discourse entitled ‘*Rani v’Simchi Bat Tziyon*,’¹³²⁸ about the matter of the three aspects [indicated in the teaching],¹³²⁹ ‘He could not stop expressing his love for her until he called her, ‘My daughter

¹³²⁶ Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:11

¹³²⁷ Ohr HaTorah *ibid.* p. 273.

¹³²⁸ Torah Ohr, Mikeitz 37b and on

¹³²⁹ Midrash Shir HaShirim Rabba 3:11 (2); Midrash Shemot Rabba, end of Parshat Pekudei.

(*Beetee*-בת)... my sister (*Achoti*-אחותי)... my mother (*Eemee*-אמי).” That is, in the coming future, the aspect of the ‘daughter’ (*Bat*-בת) will ascend even higher than the aspect [indicated by the verse],¹³³⁰ ‘The crown with which his mother (*Eemo*-אמו) crowned him,’ but will rather be similar to the verse,¹³³¹ ‘An accomplished woman is the crown of her husband.’ Tishrei is the aspect of the Supernal Mother (*Imma Ila’ah*) (Understanding-*Binah*), whereas Nissan is the level called ‘daughter’ (*Bat*-בת).”

After he concludes explaining why they are destined to be redeemed in Nissan, he begins explaining the element of superiority of the month of Tishrei, the seventh month, [about which it states],¹³³² “All sevens are beloved.” That is, there is an aspect in it that is higher than the month of Nissan. Now, it must be analyzed whether this comes in continuation of the discourse, or whether it comes in addition to the discourse, in which there is the clarification and the give and take [of the distinctions between] Nissan and Tishrei. In any event, this is not understood, being that it contradicts the entire continuum of the discourse and the previous explanations about the superiority of Nissan over Tishrei.

3.

This may be understood based on the discourse of his honorable holiness, my father-in-law, the Rebbe, entitled

¹³³⁰ Song of Songs 3:11

¹³³¹ Proverbs 12:4

¹³³² Midrash Vayikra Rabba 29:11

“*HaChodesh HaZeh Lachem*” of the year 5700 (that he said upon arriving in this country). There too, he explains the superiority of the month of Nissan over the month of Tishrei, which is why the Midrash concludes¹³³³ that they are destined to be redeemed in Nissan. He explains that there are several reasons for this.

The first reason is that in the *Sefirot*, the month of Nissan is the quality of Kindness-*Chessed*, whereas the month of Tishrei is the quality of Might-*Gevurah*,¹³³⁴ and is a time of judgment and justice etc. Even though by sounding the Shofar, the matter of which is repentance (*Teshuvah*), we cause Him to “rise from His throne of judgment (*Din*) and sit upon His throne of mercy (*Rachamim*) and have mercy upon His people,”¹³³⁵ nevertheless, in essence, this time period is a time of judgment and justice, in that “all the creatures of the world pass before Him in judgment and justice,”¹³³⁶ except that the judgment and justice itself is rendered with mercy (*Rachamim*). Therefore, the redemption will take place in Nissan, which is the quality of Kindness-*Chessed*.

The second reason is that, in and of itself, the revelation of Pesach was through an arousal from Above. (In contrast, Tishrei is the matter of arousal from Above brought about through arousal from below.) As he explains, in the arousal from Above, there are two aspects and levels. The first is arousal from Above that comes through (and is brought about

¹³³³ Midrash Shemot Rabba 15:11

¹³³⁴ See the note of the Rebbe to Sefer HaMaamarim 5710 *ibid.* (p. 28).

¹³³⁵ Pesikta d’Rav Kahana, Piska 23 (“*BaChodesh HaShvee’ee*”); Midrash Vayikra Rabba 29:10

¹³³⁶ See Talmud Bavli, Rosh HaShanah 16a; 18a

after) an arousal from below. The second is arousal from Above in and of itself, in that the arousal below does not reach there at all. The revelation of Pesach of this second kind, that is, arousal from Above in and of itself. This is why the coming redemption will be in Nissan, which is the time of arousal from Above in and of itself.

Now, it should be added that as known, there specifically is an element of superiority to arousal from Above brought about by arousal from below. For, since this is brought about through man's toil in serving *HaShem*-יהו"ה, blessed is He, he therefore is the aspect of a receptacle for the light that is drawn down from Above, such that it becomes unified with him, and is therefore sustained.

In contrast, this is not so of arousal from Above that comes in and of itself. For, even though the light itself has a greater superiority (in that the light drawn down from Above, in and of itself, is much higher than the light drawn down through man's efforts), nonetheless, being that it is not drawn down by the efforts of the one below, the one below is not a receptacle for this light, and it therefore is possible for the revelation of this light cease etc.¹³³⁷

This is as known about the matter of the giving of the Torah.¹³³⁸ That is, being that the revelation was from Above and did not stem from the toil of serving *HaShem*-יהו"ה below, [the verse] therefore states,¹³³⁹ "Upon the long blast of the Shofar ["which indicated the departure of His Indwelling

¹³³⁷ See Likkutei Torah, Vayikra 2b and on, and elsewhere.

¹³³⁸ See Likkutei Torah, Re'eh 28b; Hemshech 5666 p. 353; *Hemshech* 5672 Vol. 2, p. 930 and on; Sefer HaMaamarim 5678 p. 73; 5698 p. 148.

¹³³⁹ Exodus 19:13

Presence (*Shechinah*) and the cessation of His Supernal voice”),¹³⁴⁰ [they may ascend the mountain] etc.,” in that the revelation of the light ceased, (such that the sin of the golden calf then became possible, this being the diametric opposite of the giving of the Torah).

Nevertheless, the coming redemption that is destined to be in Nissan, will be in a way of arousal from Above in and of itself (as explained above) and will be a complete redemption that will not followed by any other exile, Heaven forbid,¹³⁴¹ meaning that it will be sustained. This is because it will stem from the highest level of arousal from Above, that cannot at all be reached by an arousal from below.

Then, even when “the man emits seed first,” (this being arousal from Above in and of itself), “a male will [nevertheless] be born to her.” [This is as the Tzemach Tzedek brings¹³⁴² from the verse,¹³⁴³ “A man and a man was born in her.” In other words, regardless of whatever way it will be, whether in a way of an arousal from below, in which “the woman emits seed first,” or whether in a way of an arousal from Above, in which “the man emits seed first,” nevertheless, “she will give birth to a male.”]

This is why the coming redemption will be sustained. That is, it will have both elements of superiority. It will have the superiority of the light (*Ohr*), in that it is neither measured

¹³⁴⁰ See Rashi to Exodus 19:13

¹³⁴¹ See Mechilta to Exodus 15:1, cited in Tosefot entitled “*Hachi Garsinan V’Nomar*” to Talmud Bavli, Pesachim 116b

¹³⁴² *Ohr HaTorah* ibid. p. 272; See Torah Ohr, Mikeitz 37c; Likkutei Torah, Tazriya 20c

¹³⁴³ Psalms 87:5

nor limited, since it comes from a place to that the arousal from below does not reach, and moreover, it also will have the superiority of being manifest inwardly (*b'Pnimityut*), [so that] “she will give birth to a male.” This is comparable to the element of superiority of the arousal from Above which comes after completing the toil of serving *HaShem*-יהוה, blessed is He, with arousal from below, and [after] the arousal from Above brought about through this.¹³⁴⁴

The third reason is that the superiority of the month of Tishrei is that it is the seventh month, and “all sevens are beloved.”¹³⁴⁵ However, the superiority of the seventh is that it is seventh from the first. That is, even in the superiority of the seventh, the first is primary.

This is like our forefathers, that although the seventh, who is beloved, is our teacher Moshe, peace be upon him, being that he is the seventh [generation] from Avraham, in that Avraham is first and Moshe is seventh, his superiority is therefore because he is the seventh from the first. The same is understood about the month of Tishrei, the seventh month, that it is the seventh from Nissan. That is, even in the superiority of the month of Tishrei, the emphasis is that Nissan is primary. This is why the coming redemption will specifically be in the month of Nissan.

¹³⁴⁴ See Likkutei Torah, Shir HaShirim 24a and on.

¹³⁴⁵ Midrash Vayikra Rabba 29:11

4.

With the above in mind, we can understand the Tzemach Tzeddek's statement at the conclusion of the discourse, about the superiority of the month of Tishrei, and that this does not contradict the general content of the discourse about the superiority of the month of Nissan. This is because the superiority of the month of Tishrei is that it is the seventh month and "all sevens are beloved," and this itself emphasizes that the month of Nissan is primary, being that the superiority of the seventh is that he is seventh from the first, as mentioned above. That is, Nissan is the first and is the head, and therefore includes the superiority of the seventh as well (in a concealed way).

This is also the meaning of what was explained (in chapter one), about [the words], "It shall be for you the first of the months of the year." That is, Nissan affects matters of the entire year even if in and of themselves, they relate to the month of Tishrei. That is, even the matters of the month of Tishrei begin from the month of Nissan, since it is the first and includes all matters within it, up to and including the element of superiority of the seventh [month] of Tishrei, which as mentioned above, is included in Nissan.

5.

With the above in mind, we also can understand the statement in Talmud, Tractate Rosh HaShanah,¹³⁴⁶ "Rabbi

¹³⁴⁶ Talmud Bavli, Rosh HaShanah 11a

Yehoshua says: From where do we know that the world was created in Nissan? From the verse that states,¹³⁴⁷ ‘And the earth brought forth grass, herb yielding seed, and tree yielding fruit.’ What month is it in which the earth is full of grass and the trees [begin] bringing forth fruit? You must say this is Nissan. Moreover, the season [of Spring, that begins in Nissan] is when the cattle, beasts, and birds mate, as the verse states,¹³⁴⁸ ‘The meadows don themselves with sheep [and the valleys cloak themselves with fodder] etc.’”

This is as Rashi explains before this,¹³⁴⁹ “It is a verse in Psalms, ‘The meadows don themselves with sheep and the valleys cloak themselves with fodder, they cry out joyfully, they even sing.’ The meaning of ‘the meadows don themselves with sheep’ is that they become covered by pregnant sheep. The meaning of ‘the valleys cloak themselves with fodder’ is that the vegetation sprouts and is beautifully seen. The meaning of ‘they cry out joyfully, they even sing,’ is that in Nissan, when the time of harvest arrives, and the grain is upon its stalks, the wind blows, and the [stalks] rub against each other producing sound, so that they seem to be singing. Now,¹³⁵⁰ This Psalm was said about the creation of the world, as stated earlier in the Psalm, ‘Who sets mountains with His strength.’ This demonstrates that the world was created in Nissan.”

Now, at first glance, this is not understood. For, what room is there to say that the world was created in Nissan? Is not

¹³⁴⁷ Genesis 1:12

¹³⁴⁸ Psalms 65:14 – which began to be said on the 11th of Nissan of this year, 5726, (see Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on).

¹³⁴⁹ Talmud Bavli, Rosh HaShanah 8a

¹³⁵⁰ See Hagahot HaBa”ch to Rashi in Talmud Bavli, Rosh HaShanah 11a ibid.

the matter of Nissan the exodus from Egypt, which is a matter that **transcends** the world, (as explained in the above-mentioned discourse and elsewhere). An even greater question is that the above is [specifically] stated in Tractate Rosh HaShanah, [the theme of which is that it] discusses the matters and greatness of the month of Tishrei, but even so, here it brings the teaching of Rabbi Yehoshua that the world was created in Nissan.

However, the explanation is according to what we explained before, that the matters of Tishrei are also included in Nissan. Therefore, even the matter of the creation of the world, which relates to Tishrei, is present in Nissan, only that the matter of the creation of the world as it is in the month of Nissan (“the world was created in Nissan”), is in a way that departs from constraints (*Meitzarim*-מִצְרִיִּם) and limitations. In other words, even though, in and of itself, the creation of the world is the matter of the limitations of the natural order (*HaTeva*), nevertheless, due to the effect of Nissan on the entire year, there also is the matter of the creation of the world in a way that departs from constraints and limitations.

The explanation is that even though the matter of the creation generally comes about through the restraint of the first *Tzimtzum* (which is the matter of constriction and constraint), such that even before the *Tzimtzum*, “He estimated within Himself, in potential, all that is destined to be brought into actuality,”¹³⁵¹ nevertheless, the beginning of it all (from which

¹³⁵¹ See Etz Chayim, Shaar 1 (Shaar Iggulim v'Yosher), Anaf 1; Mikdash Melech to Zohar I 15a; Maamarei Admor HaZaken 5568 p. 324 and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on, and elsewhere.

there comes to also be the matter of estimating within Himself in potential and the matter of the *Tzimtzum*), is that “He desires kindness,”¹³⁵² which is the matter of revelation without limit (*Bli Gvul*) (the opposite of constriction-*Tzimtzum*).

Now, the matter of “He desires kindness-*Chessed*” (from which the entire matter of creation begins) is related to Nissan. This is as explained above (in chapter three) that Tishrei is the aspect of Might-*Gevurah*, being that it is a time of judgment and justice, and even though by sounding of the Shofar [on Rosh HaShanah] we cause that “He rises from His throne of judgment and sits upon His throne of mercy,” nevertheless, this mercy (*Rachamim*) is related to judgment and justice. Thus, even when He sits upon the throne of mercy, it still is a matter of justice. In contrast, Nissan is the aspect of kindness-*Chessed* in and of itself, such that there is no room for judgment (*Din*) altogether.

From this it is understood that the matter of “He desires kindness-*Chessed*” relates to the month of Nissan. This is especially so considering that it is the aspect of [desire], as indicated by the words “He **desires-*Chafetz***-חפץ kindness” [as opposed to the more external desire indicated by the word “*Rotzeh*-רוצה”]. That is, within kindness-*Chessed* itself, this is limitless kindness-*Chessed*, and is not the quality of kindness-*Chessed* stemming from intellect (*Sechel*) or [external] desire (*Ratzon*). It rather is specifically the aspect of [inner] “desire-*Chafetz*-חפץ,” which transcends [the external] “desire-*Ratzon*-רצון.”

¹³⁵² Micah 7:18; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on *ibid.* and elsewhere.

This then, is the matter of the creation of the world as it is in Nissan, meaning, as the creation stems from the aspect of “He desires Kindness (*Chafetz Chesed* הוא חסד).” This also is why about the general matter of the beginning of novel existence, our sages, of blessed memory, stated,¹³⁵³ “In whom did He consult? In the souls of the righteous *Tzaddikim*,” specifying “the righteous *Tzaddikim*,” rather than those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*),” which is the difference between the month of Nissan and the month of Tishrei. For, as known,¹³⁵⁴ Tishrei is the matter of serving *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), whereas Nissan is the matter of the service of *HaShem*-יהו"ה, blessed is He, of the righteous *Tzaddikim*.

¹³⁵³ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

¹³⁵⁴ See Sefer HaMaamarim 5636 Vol. 2, p. 360; 5652 p. 3 and on; Also see the discourse entitled “*HaChodesh*” of Motzei Shabbat Kodesh [of this week, the next discourse of this year, 5726, Discourse 23], Ch. 5, (Sefer HaMaamarim 5726, p. 168 and on).

Discourse 23

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

Delivered on Motza’ei Shabbat Parshat Tzav,
13th of Nissan, 5726¹³⁵⁵
By the grace of *HaShem*, blessed is He,

The hundred year anniversary of the passing and Hilulah of his honorable
holiness, the Rebbe, the *Tzemach Tzedek*¹³⁵⁶

1.

The verse states,¹³⁵⁷ “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.” In his discourse entitled “*HaChodesh*”¹³⁵⁸ (which has recently been printed),¹³⁵⁹ the *Tzemach Tzedek* (whose Hilulah we are celebrating) brings the teaching of our sages, of blessed memory, in Midrash Rabbah,¹³⁶⁰ on the verse, “This month shall be for you etc.” It states there, “This is the

¹³⁵⁵ This is the first of two discourses said at this gathering.

¹³⁵⁶ It should be noted that the Rebbe began this discourse at 12:37 after midnight, the time of the passing of the *Tzemach Tzedek*. (See *Sefer HaMaamarim 5726*] p. 320 in the notes.)

¹³⁵⁷ Exodus 12:2

¹³⁵⁸ *Ohr HaTorah*, Bo, p. 264 and on.

¹³⁵⁹ In an independent pamphlet (2nd of Nissan 5726), “in connection with the the hundredth-year anniversary of the passing and Hilulah [of the *Tzemach Tzedek*] etc.,” with the addition of some notes and citations from the Rebbe which were printed at the beginning of the pamphlet. Also see the *Sichah* talk said in connection to the discourse ([*Sefer HaMaamarim 5726*] p. 319 and on).

¹³⁶⁰ *Midrash Shemot Rabba* 15:11

meaning of the verse,¹³⁶¹ ‘Fortunate is the nation whose God is *HaShem*-יהוה, the people He chose as His own heritage.’ When the Holy One, blessed is He, chose His world, He established it with months and years. When He chose Yaakov and his children, He established the beginning of the months of redemption, in which Israel was redeemed from Egypt, and in which they are destined to be redeemed in the future, as the verse states,¹³⁶² ‘As in the days that you went out of the land of Egypt, I will show them wonders.’”

He continues the discourse and states:¹³⁶³ In the first chapter of Tractate Rosh HaShanah, our sages, of blessed memory, stated,¹³⁶⁴ “On Rosh HaShanah the enslavement of our forefathers in Egypt ceased,” and (does not suffice with this citation, but adds in explanation that) this is derived from the verse,¹³⁶⁵ “I removed his shoulder from burden etc.,” said in reference to Yosef,¹³⁶⁶ who was released [from prison] on Rosh HaShanah.¹³⁶⁷ It similarly states in this verse,¹³⁶⁸ “I will bring you out from under the burdens of Egypt.” Nonetheless, even so, the redemption from Egypt occurred on the following Nissan.

However, at first glance, being that the enslavement of our forefathers in Egypt ceased in Tishrei, (this being the removal of their burdens in Egypt, just as “I removed his

¹³⁶¹ Psalms 33:12

¹³⁶² Micah 7:15

¹³⁶³ Ohr HaTorah Bo ibid., p. 268

¹³⁶⁴ Talmud Bavli, Rosh HaShanah 11a-b

¹³⁶⁵ Psalms 81:7

¹³⁶⁶ See Psalms 81:6; Talmud Bavli, Rosh HaShanah 11a-b ibid.

¹³⁶⁷ Talmud Bavli, Rosh HaShanah 11a-b ibid.

¹³⁶⁸ Exodus 6:6

shoulder from burden” said about Yosef, who came out of imprisonment), why then did the redemption not happen until the month Nissan, in that specifically [Nissan] is called the month of redemption?

2.

This may be understood by prefacing about the month of Nissan, this being the month of spring (*Aviv*), as the verse states,¹³⁶⁹ “You shall observe the month of springtime (*Aviv*).” Our sages, of blessed memory, expounded on this stating,¹³⁷⁰ “See to it that the season of springtime will be in the month of Nissan.”

In other words, the month of Nissan should be established such that it will be in the month of springtime (*Aviv*). This means that it not when the month of Nissan comes that it then becomes springtime (*Aviv*), but the opposite, when spring (*Aviv*) comes we then establish the month of Nissan. From this it is understood that the primary matter of the month of Nissan is the matter of springtime (*Aviv*) (as explained by the Tzemach Tzeddek elsewhere).¹³⁷¹

This is as explained by the Tzemach Tzeddek in one of the discourses (which is now published)¹³⁷² on the verse,¹³⁷³ “The faith of your times will be the strength of your salvations,

¹³⁶⁹ Deuteronomy 16:1

¹³⁷⁰ Talmud Bavli, Rosh HaShanah 21a

¹³⁷¹ See Ohr HaTorah, Mishpatim p. 1,180 and on; Pinchas p. 1,215 and on; Sefer HaChakirah 91b.

¹³⁷² Ohr HaTorah, Shavuot p. 71 and on; p. 77 and on; p. 79 and on.

¹³⁷³ Isaiah 33:6

wisdom and knowledge etc.” Our sages, of blessed memory, expounded on this verse in the Talmud,¹³⁷⁴ stating that it refers to the six orders of the Mishnah, “The faith of-*Emunah*-אמונת” refers to the Mishnaic order of Zera’im, “Your times-*Eetecha*-עתך” refers to the Mishnaic order of Mo’ed etc.

[Now], the terminology, “The faith of your times-*Emunah* *Eetecha*-אמונת עתך,” seems to indicate that they are a single matter. [For, if they were two matters, it should have said “Faith-*Emunah*-אמונה” (rather than “The faith of-*Emunah*-אמונת”), thus separating “Faith-*Emunah*-אמונה” as a matter unto itself and “Your times-*Eetecha*-עתך” as a matter unto itself.

This is unlike “The strength of your salvations-*Chosen Yeshu’ot*-חוסן ישועות,” in which although it is possible to explain them as one matter,¹³⁷⁵ nevertheless, since this is not written in a grammatical form and vowelization that indicates that they are inter-connected, it can be interpreted that the word “Strength-*Chosen*-חוסן is a matter unto itself, and the word “Salvations-*Yeshu’ot*-ישועות” is a matter unto itself (which is the simple meaning).

This likewise is so of “Wisdom and Understanding-*Chochmah v’Da’at*-חכמת ודעת,” that they are two distinct matters, except that the letter *Vav*-ו (“and”) between them adds and connects. In contrast, this is not so of “The faith of your times-*Emunah Eetecha*-אמונת עתך” which is a single matter.]

He begins by explaining that the holidays (*Mo’adim*) are establishment in a way that depends on the time that the grain ripens. An example is the holiday of Pesach, as the verse

¹³⁷⁴ Talmud Bavli, Shabbat 31a

¹³⁷⁵ See Radak commentary there, cited in Ohr HaTorah ibid. p. 80.

states,¹³⁷⁶ “You shall observe the festival of Matzot... at the appointed time of the month of springtime (*Aviv*-אביב) etc.” Rashi comments on this stating, “This is the month when the grain becomes ripened (*Aviyah*-אביה). The word ‘ripe-*Aviyah*-אביה’ is related to the root ‘father-*Av*-אב,’ signifying the first and earliest [month in which the] fruit ripens.”

This is to such an extent that “the year is intercalated for the spring (*Aviv*-אביב), so that if the grain has not ripened, the year is intercalated [by adding a month], as the verse states,¹³⁷⁷ ‘In the month of springtime.’”¹³⁷⁸ Likewise, the holiday of Shavuot is called,¹³⁷⁹ “The festival of the harvest (*Chag HaKatzir*-חג הקציר),” and the holiday of Sukkot is called,¹³⁸⁰ “The festival of the ingathering (*Chag HaAseef*-חג האסיף).”

From this we can understand the relationship between the Mishnaic order of Zera'im (“Seeds”) and its juxtaposition to the Mishnaic order of Mo'ed (“Holiday”), as hinted in the verse, “The faith of your times-*Emunat Eetecha*-עמנת עתך” (as a single matter). This is because the establishment of the holidays (“Your times-*Eetecha*-עתך” referring to the Mishnaic order of Mo'ed (“holidays”)) depends on the time that the grain ripens (“The faith of-*Emunat*-עמנת” referring to the Mishnaic order of Zera'im (“seeds”)). However, at first glance, this is not understood.¹³⁸¹ That is, what is the connection between the

¹³⁷⁶ Exodus 23:15

¹³⁷⁷ Exodus 13:4

¹³⁷⁸ Talmud Bavli, Sanhedrin 11b and Rashi there.

¹³⁷⁹ Exodus 23:16

¹³⁸⁰ Exodus 23:16 *ibid*.

¹³⁸¹ Also see Ohr HaTorah, Mishpatim p. 1,178

time of the ripening of the grain and the matter of the holidays, and how do they relate to each other ?

3.

However, this may be understood according to the explanation of the matter of the ripening of the grain and the matter of the holidays as they are inwardly (*b'Pnimityut*). This is because these matters are drawn down as they literally are below, from the inner matters.

To explain, the matter of planting (*Zera'im*), from which the ripening of the grain is caused, is entirely as the verse states,¹³⁸² “I will sow her for Myself in the land,” referring to the matter of *mitzvot*, as the verse states,¹³⁸³ “Sow for yourselves charity (*Tzedakah*),” referring to the *mitzvot*. This is because charity (*Tzedakah*) is equated to all the *mitzvot*,¹³⁸⁴ and in Talmud Yerushalmi is simply called “the *mitzvah*” (as explained in Tanya).¹³⁸⁵

Those who sow them are the Jewish people, to whom the commandment, “Sow etc.,” was given. The place of this sowing is “in the land,” which refers to the Jewish people too, in that they are called “the desirable land.”¹³⁸⁶ This is because of their nullification of self (*Bittul*) to *HaShem*-יהו"ה and their acceptance of the yoke (*Kabbalat Ol*) [of His Kingdom], this

¹³⁸² Hosea 2:25; See Torah Ohr, Beshalach 61a

¹³⁸³ Hosea 10:12

¹³⁸⁴ Talmud Bavli, Bava Batra 9a; Talmud Yerushalmi Pe'ah 1:1

¹³⁸⁵ Tanya, Likkutei Amarim, Ch. 37

¹³⁸⁶ Malachi 3:12

being the aspect of the lower fear (*Yirah Tata'ah*) of *HaShem*-יהו"ה.

About this the verse states,¹³⁸⁷ “[Days] are coming when Yaakov will take root, Yisroel will bud and blossom and fill the face of the earth with fruit.” As explained before,¹³⁸⁸ the Tzemach Tzedek explains at length in his glosses to the discourse entitled “*HaBa'im Yashreish Yaakov*,”¹³⁸⁹ that the matter of the sowing (“taking root etc.”) generally referring to the time toil, referring in particular to our deeds and toil in serving *HaShem*-יהו"ה, blessed is He, throughout the time of exile, whereas, in contrast, the sprouting (“will bud and blossom”) will take place in the coming future, at which time [the verse],¹³⁹⁰ “The glory of *HaShem*-יהו"ה will be **revealed** etc.,” will be fulfilled.

This is why “The faith of-*Emunat*-אמונת” refers to the Mishnaic order of *Zera'im*. For, as stated in Talmud Yerushalmi,¹³⁹¹ “Because one has faith in the “Source of Life” of the worlds, he [therefore] sows.” That is, even though he knows that “the reward for the *mitzvah* is not in this world,”¹³⁹² (and as mentioned before, the sprouting takes place in the coming future), he nonetheless does his part. That is, because he has “faith in the “Source of Life” of the worlds he [therefore] sows. That is, he labors in his work of sowing Torah and

¹³⁸⁷ Isaiah 27:6; See Torah Ohr, Shemot 53c and on.

¹³⁸⁸ In the Sichah talk of Shabbat Parshat Tzav, 12th of Nissan, Ch. 9 (Torat Menachem, Vol. 46 p. 251)

¹³⁸⁹ See Ohr HaTorah, Shemot p. 77 and on; Vol. 7 p. 2,532 and on; Vol. 8 p. 2,854 and on.

¹³⁹⁰ Isaiah 40:5

¹³⁹¹ See Tosefot entitled “*Emunat*” in Talmud Bavli, Shabbat 31a *ibid*.

¹³⁹² Talmud Bavli, Kiddushin 39b

mitzvot. Now, even though the primary growth will take place in the coming future, nevertheless, there is a radiance of this on all three festivals, which are called “appointed times of joy (*Mo’adim l’Simchah*).”¹³⁹³ The matter of Joy (*Simchah*) is revelation. As we observe when a person is joyful, that he then reveals his hidden treasures – that is, the inner qualities of his soul. The reason is because joy breaks all boundaries and limitations,¹³⁹⁴ which is why he reveals everything hidden within him etc., and if not for the joy, they would remain hidden.

This then, is the connection between the holidays and their relationship to times when the grain ripens, as hinted in the words “The faith of-*Emunat*-אמונת” (referring to the Mishnaic order of *Zera’im* (seeds)) and “Your times-*Eetecha*-עתך” (referring to the Mishnaic order of *Mo’ed* (“holidays”)), which are a single matter (as discussed above). This is because during the holidays there is a radiance of the growth of the coming future (the “ripening of the grain”) brought about by sowing through toiling in fulfilling *HaShem*’s-יהו"ה Torah and *mitzvot*.

4.

He continues explaining the verse, that “the strength-*Chosen*-חוסן etc.,” refers to the Mishnaic order of *Nashim*. The explanation is that “*Chosen*-חוסן” is a word that means “strength-*Chozek*-חוזק.”¹³⁹⁵ Now, the greatest [of all] strengths

¹³⁹³ See the liturgy of the Amidah prayer and Kiddush for the holidays.

¹³⁹⁴ This is explained in *Sefer HaMaamarim* 5657 p. 223 and on.

¹³⁹⁵ See Radak to Isaiah *ibid.*; *Pardes Rimonim*, Shaar 23 (Shaar Erchei HaKinuyim), Ch. 8, section on “*Chosen*-חוסן.”

in the world is the strength of the Holy One, blessed is He, this being the power of the Unlimited One present in the world.

Now, as known, the power of the Unlimited One (*Ko'ach HaEin Sof*) as it is present in the limited world, is through the Mishnaic order of Nashim (“women”), such that there is the matter of giving birth to children and grandchildren etc., until the final generation, this being the revelation of the power of the Unlimited One [in the world], as explained at length in *Hemshech “Samach TeSamach”* 5657.¹³⁹⁶

Now, as this relates to the study of Torah, when the study is as it should be, is as [indicated by the verse],¹³⁹⁷ “My tongue will respond with Your word,” [and],¹³⁹⁸ “Behold! My word is like fire,” stemming from the power of the Unlimited One in the Torah, which is why there is utterly no limitation in this.

“Salvations-*Yeshu'ot*” שְׁעוֹת refers to the Mishnaic order of Nezikin (“damages”). This is as explained in Torah Ohr¹³⁹⁹ about Rabbi Yehudah, who “[Focused his] learning to the [Mishnaic] order of Nezikin,”¹⁴⁰⁰ that his intention in this was to nullify the damage of “the four “fathers of damages”¹⁴⁰¹ of the side opposite holiness, which correspond to Wisdom-*Chochmah*, Understanding-*Binah*, Splendor-*Tiferet*, and Kingship-*Malchut* of the external husks (*Kelipah*). In other words, through engaging in studying Torah in the Mishnaic

¹³⁹⁶ Sefer HaMaamarim 5657 p. 179

¹³⁹⁷ Psalms 119:172; See Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 22a

¹³⁹⁸ Jeremiah 23:29

¹³⁹⁹ In the discourse entitled “*Hamagbeehee LaShever*” (Mikeitz 38d)

¹⁴⁰⁰ Talmud Bavli, Brachot 20a

¹⁴⁰¹ Mishnah Bava Kamma 1:1

order of *Nezikin*, the matter of “salvations-*Yeshu'ot*” is caused. This comes about through the nullification of all four “fathers of damages,” as well as their offspring etc.

“Wisdom-*Chochmat*” refers to the Mishnaic order of *Kodshim* (“sacrifices”). The explanation is that the sacrifices (*Kodshim*) are the matter of affecting refinements (*Birurim*). In other words, when we offer sacrifices and elevate them upon the altar as “a pleasing aroma to *HaShem*” the matter of refinements (*Birurim*) is caused etc.¹⁴⁰² This is the meaning of [their statement that] “Wisdom-*Chochmat*” refers to the Mishnaic order of *Kodshim* (“sacrifices”), being that “they are clarified with Wisdom-*Chochmah* etc.”¹⁴⁰³

This is also why in the matter of sacrifices (*Kodshim*) night follows day. In contrast, about the day mentioned in the act of creation, day follows night.¹⁴⁰⁴ This is because the creation of the world was such that “first it was dark and then light returned,”¹⁴⁰⁵ similar to “the [growth of the] peel (*Kelipah*) which precedes the growth of] the fruit,”¹⁴⁰⁶ even though the primary intent [in the growth] is for the fruit. However, through the sacrifices in the Holy Temple, there is a revelation of the fruit and that the fruit is primary, whereas the peel (*Kelipah*) is secondary and of no comparison to it. Therefore, night follows day.

¹⁴⁰² Also see Tanya, Likkutei Amarim, Ch. 34

¹⁴⁰³ See Zohar II (Heichalot) 254b; Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), Ch. 6; Tanya, Iggeret HaKodesh, Epistle 28; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34.

¹⁴⁰⁴ Talmud Bavli, Chullin 83a

¹⁴⁰⁵ Talmud Bavli, Shabbat 77b

¹⁴⁰⁶ See Zohar II 108b; Likkutei Torah of the Arizal, end of the Torah portion of Vayishlach; Shnei Luchot HaBrit 19b; Likkutei Torah, Shir HaShirim 9d; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

“Knowledge-*Da’at*-דעת” refers to the Mishnaic order of Taharot (“purity”). The explanation is that as known, Rambam states¹⁴⁰⁷ that “matters of purity and impurity are Scriptural decrees... and are within the category of decrees (*Chukim*) because impurity is not like mud or filth that can be washed away by water, but is rather by Scriptural decree etc.” In other words, even though no [apparent] change at all seems to come from it, a person nevertheless becomes impure etc.

As this matter relates to our service of *HaShem*-יהו"ה, blessed is He, is that the matter of impurity (*Tumah*) comes from the encompassing aspects (*Makifim*) of the external husks (*Kelipah*).¹⁴⁰⁸ This then, is why “Knowledge-*Da’at*-דעת” refers to the Mishnaic order of Taharot (“purity”). For, in order to bring the matter of purity (*Taharah*) about, through refining the encompassing aspects (*Makifim*) of the external husks (*Kelipah*), this comes through the aspect of Knowledge-*Da’at*, which ascends and reaches the inner aspect (*Pnimityut*) of the Crown-*Keter* (even higher than what is reached by the aspect of Wisdom-*Chochmah*).¹⁴⁰⁹ Through this not only is the refinement of “the four fathers of damages” caused, the totality of which are the inner [manifest] aspects (*Pnimityut*) of the external husks (*Kelipah*), but even the refinement of the encompassing aspects (*Makifim*) of the external husks is caused.

¹⁴⁰⁷ Mishneh Torah, Hilchot Mikva’ot

¹⁴⁰⁸ Also see Likkutei Torah, Shir HaShirim ibid. 9c.

¹⁴⁰⁹ Maamarei Admor HaEmtze’ee, Bamidbar Vol. 4, p. 1,397.

(This is similar to the explanation in Likkutei Torah on the Torah portion of Acharei,¹⁴¹⁰ in explanation of the verse,¹⁴¹¹ “For on this day He shall atone over you to purify you, [you shall be purified from all your sins before *HaShem*-יהו"ה],” specifying “over you-*Aleichem*-עליכם,” meaning, that which is an encompassing aspect (*Makif*).

About this the verse states, “**He** shall atone-*Yechaper*-יכפר,” as opposed to “from all your sins,” which refers to the inner manifest aspect (*Pnimityut*) about which the verse states, “**you** shall be purified-*Titeharu*-תטהרו before *HaShem*-יהו"ה,” meaning, you yourselves.)

This then, is the meaning of [the verse],¹⁴¹² “The faith of your times will be the strength of your salvations, wisdom and knowledge,” referring to the six orders of Mishnah, which include all of Torah in its entirety, as they have an effect in the world. The beginning of this is the matter of “The faith of your times-*Emunat Eetecha*-אמונת עתיד,” [referring to the Mishnaic orders of] *Zera'im* and *Mo'ed*. This refers to the connection between the festivals and the time when the grain is ripe. This is because in our times, Torah and *mitzvot* are generally the matter of “sowing,” whereas the matter of growth (the ripening of the grain) will be in the coming future, (and there is a radiance of this during the holidays, as explained before).

¹⁴¹⁰ Likkutei Torah, Acharei 28b

¹⁴¹¹ Leviticus 16:30

¹⁴¹² Isaiah 33:6

5.

Now, it may be suggested that this is also connected to the verse, “This month shall be for you,” in that the month of Nissan is the month of redemption when our forefathers were redeemed from Egypt, and when they are destined to be redeemed. This is because the month of Nissan is the month of springtime (*Chodesh HaAviv*-חודש האביב), in which the grain begins to ripen, this being the matter of the coming redemption and the matter of growth.

This is as the verse states,¹⁴¹³ “[Days are coming when Yaakov will take root, Yisroel will bud and blossom] and fill the face of the earth with fruit.” That is, this follows the general toil of “Days are coming when Yaakov will take root,” referring to the sowing of Torah and *mitzvot* that are sown by the Jewish people in “the duration of the six thousand years of the world.” This is especially so in the time of the exile, for as known,¹⁴¹⁴ all the revelations of the days of Moshiach depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of the exile.

This is also why it states in the discourse¹⁴¹⁵ that the word “spring-*Aviv*-אביב” (which is the name of the month of Nissan, “the month of springtime-*Chodesh HaAviv*-חודש האביב”) begins with the letter *Aleph*-א followed by the letter *Beit*-ב, according to the forward order of the *Aleph-Beit* (from above to below). This is unlike *Tishrei*-תשרי, which is in

¹⁴¹³ Isaiah 27:6; See Torah Ohr, Shemot 53c and on.

¹⁴¹⁴ Tanya, Likkutei Amarim, Ch. 37

¹⁴¹⁵ Ohr HaTorah, Bo ibid. p. 261; Also see p. 262; Ohr HaTorah, Siddur p. 368.

[backward] order, *Tav-Shin-Reish-Kof* תשר"ק (from below to above). This is explained at length in the discourse entitled “*HaChodesh HaZeh Lachem*” of the year 5700,¹⁴¹⁶ by his honorable holiness, my father-in-law, the Rebbe, that in the matter of the *Sefirot*, the month of Nissan is the quality of Kindness-*Chessed*, whereas the month of Tishrei is the quality of Might-*Gevurah*.

This then, is why the coming redemption, about which the verse states,¹⁴¹⁷ “You will be saved in stillness and peacefulness,” will take place in the month of Nissan, being that it will stem from the quality of Kindness-*Chessed*,¹⁴¹⁸ as in the view of Rabbi Yehoshua¹⁴¹⁹ who disputes the words of Rabbi Eliezer [who states], “If the Jewish people repent they will be redeemed.” Rather, he [Rabbi Yehoshua] is of the view that the redemption will take place in any event, as the verse states,¹⁴²⁰ “You were sold for nothing and you will be redeemed without money.” That is, “You were sold for nothing,” to idolatry, and “you will be redeemed without money,” meaning, “not through repentance and good deeds.” That is, the coming redemption will be by way of arousal from Above.

Nonetheless, even so, in the coming redemption there also will be the element of the superiority of the month of Tishrei, (arousal from below to Above). Beyond this, about the coming redemption the verse states,¹⁴²¹ “Sing and be glad O’

¹⁴¹⁶ Ch. 8 (Sefer HaMaamarim 5700 p. 28)

¹⁴¹⁷ Isaiah 30:15

¹⁴¹⁸ Also see Ohr HaTorah Bo ibid. (p. 260).

¹⁴¹⁹ Talmud Bavli, Sanhedrin 97b

¹⁴²⁰ Isaiah 52:3

¹⁴²¹ Zachariah 2:14

daughter of Tziyon,” specifying the word “daughter-*Bat*-בת,” referring the aspect of the recipient (from below to above), this being the aspect of the “daughter-*Bat*-בת,” which is *HaShem*’s-יהויה Name of *Ba”N*-ב”ן-52 (י”ד ה”ה ו”ו ה”ה), that is, the one being refined, who will even ascend higher than the aspect of “My mother,” which refers to the aspect of the Understanding-*Binah*, (this being the matter of repentance (*Teshuvah*), which is the mode of serving *HaShem*-יהויה, blessed is He, in the month of Tishrei).¹⁴²²

The same is so of the matter of the letters (*Otiyot*). For [in the Torah], there are letters of average size, there are letters that are large, and there are letters that are small. As known and explained in various places,¹⁴²³ the small letters are in Kingship-*Malchut*, the average letters are in *Zeir Anpin* (which is the level of the Written Torah), and the large letters are in Understanding-*Binah*. Nonetheless, it specifically is in Kingship-*Malchut*, the small letters, beginning with the letter *Aleph*-א, which is the first of the letters., [this being the *Aleph*-א of “I-*Anochi*-אנכי am *HaShem*-יהויה your God,”¹⁴²⁴ which relates to the month of Nissan, that transcends the creation of the world (the month of Tishrei) that begins with the letter *Beit*-ב of “In the beginning-*Bereishit*-בראשית.”]¹⁴²⁵

¹⁴²² See Ohr HaTorah *ibid.* p. 273; Also see the prior discourse of the 12th of Nissan, Shabbat Parshat Tzav of this year, 5726, entitled “*HaChodesh*,” Discourse 22 (Sefer HaMaamarim 5726 p. 159 and on).

¹⁴²³ See Ramaz and Mikdash Melech to Zohar III, beginning of Vayikra; Me’orei Ohr, Aleph 52; Ohr HaTorah, No’ach 55b; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 241, p. 901; Sefer HaMaamarim 5640 Vol. 1, p. 82.

¹⁴²⁴ Exodus 20:2

¹⁴²⁵ Genesis 1:1

That is, through the small *Aleph-א* there will be an illumination in the coming future of an even greater light than the large *Aleph-א*. This will be revealed in the coming redemption, at which time the harvest that follows the sowing of all our deeds and toil during the entire time of the exile, will come about. This is as stated before, that the month of Nissan, the month of springtime, when the Jewish people were redeemed from Egypt by the first redeemer, is when they are destined to be redeemed by the final redeemer, who himself is the first redeemer,¹⁴²⁶ our righteous Moshiach, may he come and redeem us and take us upright to our land, speedily in our times!

¹⁴²⁶ See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal to Genesis (Vayechi) 49:10; Torah Ohr, Mishpatim (75b).

Discourse 24

“*Eeta BaZohar... Me’ah Shanah... -
It states in Zohar... One hundred years...*”

Delivered on Motza’ei Shabbat Parshat Tzav,

13th of Nissan, 5726¹⁴²⁷

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

The hundred-year anniversary of the passing and Hilulah of his honorable holiness, the Rebbe, the *Tzemach Tzedek*

1.

It states in Zohar¹⁴²⁸ on the verse,¹⁴²⁹ “Sarah’s lifetime was one-hundred year [and twenty year and seven years] etc.,” that, “One-hundred year, hints to the totality of everything... the Supernal place, the Concealed of all concealed etc.,” referring to the aspect of the Crown-*Keter*. The Rebbe whose Hilulah we are celebrating, explains this¹⁴³⁰ by prefacing with an explanation of the teaching in “*Patach Eliyahu*”¹⁴³¹ wherein it states, “You are He who is One, but not in enumeration,” that is, He utterly is above the matter of number, but still and all, the ten *Sefirot* are drawn from Him.

¹⁴²⁷ This is the second of two discourses said at this gathering.

¹⁴²⁸ Zohar I 123a

¹⁴²⁹ Genesis 23:1

¹⁴³⁰ In the discourse entitled “*BaZohar... Al Pasuk Vayihiyu Chayei Sarah*” in Ohr HaTorah, at the beginning of the Torah portion of Chayei Sarah (106b and on).

¹⁴³¹ Introduction to Tikkunei Zohar 17a

He explains¹⁴³² that this refers to the Crown-*Keter*, which is the intermediary between the Emanator and the emanated,¹⁴³³ and includes both. That is, the innerness (*Pnimityut*) of the Crown-*Keter* is the lowest aspect of the Emanator, whereas the externality (*Chitzoniyut*) of the Crown-*Keter* is the beginning of the emanated. Thus, since it has the lowest level of the Emanator, it therefore is the aspect of “One but not in enumeration.” However, since it has the beginning of the emanated, it also relates to the numeration of the ten *Sefirot*.

Based on this, he explains that when the verse states, “Sarah’s lifetime was one-hundred year,” it refers to the drawing down into Kingship-*Malchut* of the world of Emanation (*Atzilut*) - called Sarah - from the aspect of the Crown-*Keter*, (“the Supernal place, the Concealed of all concealed”), which is [represented by] the number one-hundred, which includes all ten *Sefirot* of the world of Emanation (*Atzilut*) in their finest state of completion, such that each one also includes ten, which is why it is [represented by] the number one-hundred.

In the note¹⁴³⁴ he adds: That is, every aspect of the ten *Sefirot* within it is equal to all the ten *Sefirot* of the world of Emanation (*Atzilut*). However, [it is represented by the] number one-hundred, because it receives from the aspect of the

¹⁴³² In Ch. 4 (Ohr HaTorah ibid. p. 110b)

¹⁴³³ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1

¹⁴³⁴ It appears that the discourse is that of the Alter Rebbe which was copied by the Tzemach Tzedek with additional explanations and elucidations, both in the discourse itself as well as in parenthetical notes.

root of the Emanations within the Crown-*Keter*, which is why it is in the category of the numeration of the *Sefirot*.

However, from the angle of the lowest aspect of the Emanator [within it], it is not in the category of *Sefirot* at all. This is why about them the verse states, “(one-hundred) year-*Shanah*-שנה,” in the singular, this being from the angle of the lowest aspect of the Emanator within the Crown-*Keter*, which manifests within the aspect of the root of the emanated within the Crown-*Keter*, such that they literally become as one, to the point that the one-hundred are the aspect of a “year-*Shanah*-שנה,” literally in the singular.

Specifically because they are a “year-*Shanah*-שנה” in the singular, they receive from the aspect of “one but not in enumeration.” This is why they are one-hundred, which is a full number, and is the number ten in its most complete and finest state, in that each one also includes ten, except that here one-hundred is said in the singular form, meaning that they literally are unified and subsumed in the Singular One (*Yachid*).

(That is, the words “one-hundred year” (*Me’ah Shanah*-מאה שנה) include two matters - the multiplicity of one-hundred, and “year-*Shanah*-שנה” in the singular, just as the *Sefirah* of the Crown-*Keter* is a single *Sefirah* that includes two matters, that is, it is the root of the emanations, and it is the lowest aspect of the Emanator.)

2.

Based on the above, the relation and elevation of the number one-hundred in general, also comes to be explained. To

preface, in regard to the matter of a complete number, we find this to be the number ten.¹⁴³⁵ This is explained at length in the beginning of Pardes Rimonim,¹⁴³⁶ (and is also according to intellectual Torah investigation (*Chakirah*)), that the reason the *Sefirot* number ten, [as it states],¹⁴³⁷ “Ten and not nine, ten and not eleven,” is because the completion of every matter, whether spiritual or physical, is when it is composed of and includes ten. (He explains this at length there, with many details and in several ways.)

We thus find in the Midrash, (as well as in books of intellectual Torah investigation (*Chakirah*))¹⁴³⁸ that [when counting,] once we arrive at the complete number ten-ָ, we return and begin with the number one-א.¹⁴³⁹

This is also why there only are ten *Sefirot*, even though there are ten *Sefirot* in the world of Emanation (*Atzilut*), as well as [ten *Sefirot* in each of] the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). Now, at first glance, it could seem that since the ten *Sefirot* of the world of Creation (*Briyah*) are unlike the ten *Sefirot* of the world of Emanation (*Atzilut*), and the same applies to the ten *Sefirot* of the world of

¹⁴³⁵ In regard to this chapter of the discourse, see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2).

¹⁴³⁶ Pardes Rimonim, Shaar 2 (Shaar Ta’am HaAtzilut) Ch. 1-2; Also see Likkutei Sichot, Vol. 30 p. 2.

¹⁴³⁷ Sefer Yetzirah 1:4

¹⁴³⁸ See Midrash Tadsheh, Siman 1; Chayat in his explanation to Ma’arechet HaEloket, Ch. 3 (9b in Mantoba edition 5318), cited in Pardes Rimonim *ibid.*, Ch. 2; Kol Yehuda to Kuzari, Maamar 4.

¹⁴³⁹ As in Eleven-*Ehad Asar*-עשר אחד, which literally means “one and ten.”

Formation (*Yetzirah*) and the ten *Sefirot* of world of Action (*Asiyah*), there should be forty *Sefirot*, rather than ten.¹⁴⁴⁰

However, the explanation is that after the [count of the] ten *Sefirot* of the world of Emanation (*Atzilut*), the count then begins anew, as the matter of the ten *Sefirot* as they are in the world of Creation (*Briyah*), and as they are in the worlds of Formation (*Yetzirah*) and Action (*Asiyah*).

This is like the known analogy¹⁴⁴¹ of the letters of a signet as they are impressed into wax, and thus are drawn down [into the wax] and lower etc., (as explained at length in the *Hemshech* of Rosh HaShanah¹⁴⁴² of his honorable holiness, my father-in-law, the Rebbe). Based on this, we find that ten is a complete number.

On the other hand, we [also] find that the number one-thousand (*Eleph*-אלף) is a complete number, which also is why the word “one-thousand-*Eleph*-אלף” is the same letters as the word “*Aleph*-א-1,” [and only the vowels are different]. For, upon reaching the number “*Eleph*-אלף-1000” we return and begin from one-*Echad*-אחד, (*Aleph*-אלף-1).¹⁴⁴³

The same is so of the numbers [in their written form] as letters of the *Aleph-Beit*. (That is, just as the letters of the *Aleph-Beit* are the letters (*Otiyot*) of the Holy Tongue (*Lashon HaKodesh*), which is not a language set by human convention, but was given [from above] by the Holy One, blessed is He, so

¹⁴⁴⁰ Also see the discourse entitled “*BaYom HaShemini Atzeret*” 5734; See the Sichah talk of Shabbat Parshat Bereishit 5717 (Torat Menachem, Vol. 18, p. 112); Likkutei Biurim (of Rabbi Hillel HaLevi of Paritch) to Shaar HaYichud of the Mittler Rebbe (194d and on).

¹⁴⁴¹ See Ohr HaTorah, Inyanim p. 137; *Hemshech* 5672 Vol. 1, p. 78.

¹⁴⁴² 5696 (Sefer HaMaamarim 5696 p. 4)

¹⁴⁴³ See Shnei Luchot HaBrit 348a-b

too, the letters of the *Aleph-Beit* and their order are also numbers.) That is, according to the order of [the *Aleph-Beit*] of ק"א-1,10,100, בכ"ר-2,20,200,¹⁴⁴⁴ - [as brought in Likkutei Torah,¹⁴⁴⁵ and at length in the discourses of the Tzemach Tzedek¹⁴⁴⁶ on [the verse],¹⁴⁴⁷ “Sanctify every firstborn to Me,” (which relates to the exodus from Egypt)] - the conclusion of the twenty-seven letters [of the *Aleph-Beit*] (as it includes the final letters) is the final letter *Tzaddik*-ץ, the numerical value of which is 900,¹⁴⁴⁸ after which [that is, after the number 999-ץ"ץ] we return and begin with the letter *Aleph*-א, which is the numerical value of 1,000-*Eleph*-א"ל, as mentioned before.

[Now, there also is the number “myriad-*Revavah*-ר"בנה,” for which there are two meanings. The first is that it means “abundance-*Ribuy*-צ"רבו” [in general]¹⁴⁴⁹ and the second is that it is a [specific] number called a “myriad-*Reebo*-ריבוא” (as in the verse,¹⁴⁵⁰ “and a myriad myriads (*Reebo Revavan*-רבו רבבן) were standing before Him,”) the meaning of a myriad-*Reebo*-ריבוא being ten thousand.]¹⁴⁵¹

However, at first glance it is not understood what is uniquely special about the number one-hundred (*Me'ah*-מאה). However, the explanation is that the number one-hundred

¹⁴⁴⁴ See Zohar Chadash, Acharei 48c and elsewhere

¹⁴⁴⁵ Likkutei Torah, beginning of Zot HaBrachah; [This matter is also mentioned in the discourses entitled “*Mah Tovv Ohalecha*” (See at length in Ohr HaTorah Balak p. 1,033 and on, in explanation of the words of the Alter Rebbe in Likkutei Torah at the end of the Torah portion of Balak.)

¹⁴⁴⁶ Ohr HaTorah, Bo p. 334 and on.

¹⁴⁴⁷ Exodus 13:2

¹⁴⁴⁸ See Etz Chayim, Shaar 35 (Shaar Tikkun HaYare'ach) Ch. 5

¹⁴⁴⁹ See Avraham Ibn Ezra to Numbers 10:36

¹⁴⁵⁰ Daniel 7:10

¹⁴⁵¹ See Sefer HaShoroshim of the Radak, section on the root “*Revav*-רבב.”

(*Me'ah*-מאה) indicates the greatest fullness and perfection of the number ten, in that each one includes ten, as mentioned above.

3.

He continues the discourse¹⁴⁵² [and states] that based on this, we can explain the teaching of the Mishnah,¹⁴⁵³ “At the age of one-hundred it is as if he has died and is nullified from the world,” about which the commentators had difficulty [explaining] what this comes to teach.

However, the explanation is that the age of one-hundred means that one has been granted one-hundred years in which to serve his Creator, *HaShem*-יהוה, blessed is He. During this time, he refines all ten powers of his soul, and in a way that the refinement is complete, meaning as each soul power includes ten.

It is for this reason that man is given a number of years, beginning with seventy years. This is as the verse states,¹⁴⁵⁴ “The days of our years, among them are seventy years,” corresponding to the seven emotional qualities (*Midot*) as each includes ten. Beyond this, [the verse continues],¹⁴⁵⁵ “And if with might, eighty years.” This refers to when a person is also granted the addition of the eighth aspect, [indicated by the verse],¹⁴⁵⁶ “It was on the eighth day,” as each includes ten, thus bringing the number of eighty years.

¹⁴⁵² Ch. 4 (Ohr HaTorah *ibid.* p. 110b)

¹⁴⁵³ Avot 5:21

¹⁴⁵⁴ Psalms 90:10

¹⁴⁵⁵ Psalms 90:10 *ibid.*

¹⁴⁵⁶ Leviticus 9:1

This continues until one comes to the ultimate wholeness of the number one-hundred, due to the inter-inclusion of each of the ten powers within the other ten powers of the soul. This is similar to how it will be in the coming future, at which time all ten aspects will be perfected, this being the matter of “the harp of ten strings.”¹⁴⁵⁷

This then, is the meaning of the teaching, “At the age of One-hundred it is as if he has died and is nullified from the world.”¹⁴⁵⁸ This is because his world has come to be refined in the ultimate state of perfection,¹⁴⁵⁹ such that its concealment is nullified etc.,¹⁴⁶⁰ (in that the word “world-*Olam*-עולם” is of the same root as “concealment-*He’elem*-העלם”).¹⁴⁶¹

Based on this, it is understood why the Mishnah does not enumerate ages past one-hundred years old. Now, at first glance, even nowadays, there are those who live longer than one-hundred years, and how much more so in the times of the Mishnah. For example, Rabbi Akiva [about whom it states in Tractate Sanhedrin¹⁴⁶² (in continuation to stating, “An unattributed Mishnah is [in accordance to the opinion of] Rabbi Meir; [An unattributed Tosefta is in accordance to Rabbi Nechemiah; An unattributed Baraita in Sifra is in accordance to Rabbi Yehudah]; An unattributed [Baraita] in Sifrei is [in accordance to the opinion of] Rabbi Shimon;) and they all are in accordance to [the opinion of] Rabbi Akiva,]” who lived for

¹⁴⁵⁷ Talmud Bavli, Erechin 13b

¹⁴⁵⁸ Also see Ohr HaTorah, Chukat p. 817.

¹⁴⁵⁹ Also see Ohr HaTorah, Shlach p. 529.

¹⁴⁶⁰ Also see Likkutei Sichot, Vol. 5, p. 87, p. 307, p. 322.

¹⁴⁶¹ Likkutei Torah, Shlach 37d and elsewhere.

¹⁴⁶² Talmud Bavli, Sanhedrin 86a

one-hundred and twenty years,¹⁴⁶³ as did Hillel the Elder,¹⁴⁶⁴ similar to our teacher Moshe who lived for one-hundred and twenty years.¹⁴⁶⁵

[This is also hinted¹⁴⁶⁶ in the verse,¹⁴⁶⁷ ‘since he is but (*b’SheGam*-בשגם) flesh,’” wherein the word “since he is but-*b’SheGam*-בשגם-345” shares the same numerical value as the name “Moshe-משה-345,” and the same verse also states,¹⁴⁶⁸ “His days shall be a hundred and twenty years,” which likewise were the years of Moshe’s life.] This being so, shouldn’t the Mishnah have continued to also explain the number of years after one-hundred?

However, the explanation is that the Mishnah only discusses the order of the toil in refining the world etc. It therefore only enumerates the years up to one-hundred, at which time the toil in refining the world is complete. Nevertheless, even after this, there can be length of days and years, except that a new form of toiling in service of *HaShem*-יהו"ה then begins.

4.

Based on this, we can also understand the greatness of one hundred years as it relates to the matter of passing. To preface, even after one passes, his soul continues to go in ascent

¹⁴⁶³ Sifrei to Deuteronomy 34:7

¹⁴⁶⁴ Sifrei ibid.

¹⁴⁶⁵ Deuteronomy 34:7

¹⁴⁶⁶ See Talmud Bavli, Chullin 139b and Rashi there.

¹⁴⁶⁷ Genesis 6:3

¹⁴⁶⁸ Genesis 6:3 ibid.

from strength to strength. This is as our sages, of blessed memory, stated at the conclusion of Tractate Brachot, as its concluding signet,¹⁴⁶⁹ “Torah scholars have no rest, not in this world and not in the coming world, as the verse states,¹⁴⁷⁰ ‘They go from strength to strength.’”

Now, in regard to a prince and leader of the Jewish people, his going in ascent is such that “the body follows the head,”¹⁴⁷¹ meaning that in their going and ascending, they also elevate all their followers and those who are bound to them, even all who only are called by the name “Yisroel,”¹⁴⁷² if only they desire to turn and go in the straightforward path he has shown us.¹⁴⁷³

It thus is understood that upon the completion of one-hundred years from the day of his passing, he certainly has attained the matter indicated by one-hundred years, in a way of the ultimate perfection. Now, being that he does not leave the flock of his pasture,¹⁴⁷⁴ this elevation is also drawn below, and like all matters connected to the innerness (*Pnimityut*) of the Torah, in which “there is no question there, nor dispute etc.,”¹⁴⁷⁵ and no concealment or hiddenness, this therefore is drawn down below ten-handsbreadths, in a way of pleasantness and peace, except that we must bring it out from potentiality into actuality,

¹⁴⁶⁹ Talmud Bavli, Brachot 64a

¹⁴⁷⁰ Psalms 84:8

¹⁴⁷¹ Talmud Bavli, Eruvin 41a

¹⁴⁷² See Isaiah 44:5

¹⁴⁷³ See Tanya, Iggeret HaKodesh, Epistle 27

¹⁴⁷⁴ See Igrot Kodesh of the Rebbe Rayatz, Vol. 1, p. 141 and elsewhere.

¹⁴⁷⁵ Ra'aya Mehemna to Zohar III 124b, cited and explained in Tanya, Iggeret HaKodesh, Epistle 26.

(being that the matter of free-choice (*Bechirah*) and so-forth, is never taken away).

In this itself, there is a particular uniqueness to the hundred-year anniversary of the passing and Hilulah of the Tzemach Tzedek, whose matter in the *Sefirot* is the *Sefirah* of Knowledge-*Da'at*. (For, as known,¹⁴⁷⁶ the Alter Rebbe is the matter of Wisdom-*Chochmah*, and the Mittler Rebbe is the matter of Understanding-*Binah*, which is why he had¹⁴⁷⁷ the matter of “the expansiveness of the river (*Rechovot HaNahar*),”¹⁴⁷⁸ meaning that he expanded on matters in the teachings of Chassidus with great expansiveness, in a way of understanding and comprehension. After them comes the Tzemach Tzedek, who is the matter of the *Sefirah* of Knowledge-*Da'at*, “the key that includes the six [emotions].”¹⁴⁷⁹)

Now, based on the explanation in the discourse of the Tzemach Tzedek¹⁴⁸⁰ in regard to the teaching, “Knowledge-*Da'at*-תְּעִי”¹⁴⁸¹ refers to the Mishnaic order of Taharot (“purity”),”¹⁴⁸² (this being the ultimate wholeness of the six orders of Mishnah), this is the conclusion of the refinement (not only of the inner manifest aspect (*Pnimiyyut*), but) even of the

¹⁴⁷⁶ Sefer HaSichot 5697 p. 215; 5699 p. 322; 5702 p. 19; 5705 p. 60.

¹⁴⁷⁷ Also see Likkutei Sichot, Vol. 25 p. 349.

¹⁴⁷⁸ Genesis 36:37; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹⁴⁷⁹ See Zohar III 142a; Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 4; Also see Likkutei Torah, Re'eh 18b and elsewhere.

¹⁴⁸⁰ Ohr HaTorah Bamidbar (Shavuot) p. 78 and on, cited and explained in the first discourse of this gathering, entitled “*HaChodesh HaZeh Lachem*” Discourse 23, Ch. 2 and on (Sefer HaMaamarim 5726 p. 165 and on).

¹⁴⁸¹ Isaiah 33:6

¹⁴⁸² Talmud Bavli, Shabbat 31a

encompassing aspects (*Makifim*) of the external husks (*Kelipot*), through which there automatically is the fulfillment of the prophecy, “I will remove the spirit of impurity from the land,”¹⁴⁸³ after which there can be the mode of service of *HaShem*-יהו"ה, blessed is He, of the righteous *Tzaddikim* alone, since there no longer is the need for the matter of war, (in that, “I will remove the spirit of impurity from the land”).

This is as the verse states,¹⁴⁸⁴ “I shall give peace in the land... a sword will not cross through your land,” [about which it states], “not even a peaceful sword,”¹⁴⁸⁵ but rather, “my soul will be redeemed in peace,”¹⁴⁸⁶ as it was at the time when the spreading of the wellsprings [of the teachings of Chassidus] first began,¹⁴⁸⁷ which now is drawn down in a way that it even reaches the outside, and through this our Master comes, this being King Moshiach,¹⁴⁸⁸ in the near future and in the most literal sense, below ten hands-breadths!

¹⁴⁸³ Zachariah 13:2

¹⁴⁸⁴ Leviticus 26:6

¹⁴⁸⁵ Talmud Bavli, Taanit 22a

¹⁴⁸⁶ Psalms 55:19; See Ohr HaTorah, Bechukotai p. 201

¹⁴⁸⁷ See Igrot Kodesh of the Alter Rebbe p. 231

¹⁴⁸⁸ See the famous letter of the Baal Shem Tov, (also) printed in Keter Shem Tov 1, translated at the beginning of The Way of The Baal Shem Tov (a translation of Tzavaat HaRivash), and elsewhere.

Discourse 25

*“Anochi HaShem Elo”hecha... -
I am HaShem your God...”*

Delivered on the 2nd night of Pesach,
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁸⁹ “I am *HaShem*-יהו”ה your God, who took you out of the land of Egypt.” In the first discourse that he said upon the beginning of his leadership,¹⁴⁹⁰ his honorable holiness, the Rebbe Maharash, asks a question about this. That is, at first glance, we must understand why the verse states, “who took you out of the land of Egypt,” rather than, “who created the world from nothing to something,” which seems to be a much greater wonder than the exodus from Egypt.

He explains that to understand this we first must preface with an explanation of the matter of miracles that transcend the natural conduct of the world in general, and in this itself, the difference between the miracles of the exodus from Egypt and other miracles, such as the miracle of Esther.

2.

The explanation is that the conduct of the natural order stems from *HaShem*'s-יהו”ה title “God-*Elohi*”מ-אלהי”ה,” [indicated by the fact that the word] “God-*Elohi*”מ-אלהי”ה-86”

¹⁴⁸⁹ Exodus 20:2; Deuteronomy 5:6

¹⁴⁹⁰ In the discourse by the same title as this of the second night of Pesach 5626 (printed in Sefer HaMaamarim 5626, p. 50 and on).

shares the same numerical value as “the natural order-*HaTeva*-הטבע-86.”¹⁴⁹¹ Because of this, the world is drawn forth in a way that it persists in an orderly fashion, [as the verse states],¹⁴⁹² “Day and night, summer and winter, shall not cease.” In this, the conduct of the natural order is without miracles altogether.

Higher than this is the conduct stemming from His title “He Who is Self Sufficient-*Shaddai*-ידי,” about which our sages, of blessed memory, stated,¹⁴⁹³ [that the meaning of the title *El Shaddai*-ידי א"ל (The God who is Self-sufficient)] is that “His Godliness is sufficient (*SheDai*-ידי) for all creations.”

Now, from His title “He Who is Self Sufficient-*Shaddai*-ידי,” besides the natural order, miracles are also drawn forth, but only hidden miracles,¹⁴⁹⁴ meaning that they manifest within the natural order. An example is the miracle of Purim, which manifested by way of the natural order, in that because of his love for Esther, Achashverosh did what he did etc.

Higher than this, is the conduct stemming from His Name *HaShem*-יהוה, from which openly revealed miracles that completely depart from the natural order, are drawn. Examples of this are the miracles of the exodus from Egypt and of the miracle of splitting of the sea, these being miracles that are openly revealed to all, such that there is no room to err and think it is natural (unlike hidden miracles that manifest within the natural order).

¹⁴⁹¹ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*); Pardes Rimmonim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section beginning “*v’HaMargeel*” (121b); Shnei Luchot HaBrit 89a; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6, and elsewhere.

¹⁴⁹² See Genesis 8:22

¹⁴⁹³ Midrash Bereishit Rabba 56:3; Rashi to Genesis 17:1; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

¹⁴⁹⁴ See Ramban and Rabbeinu Bachaye to the beginning of the Torah portion of Va’era; Ohr HaTorah (Yahal Ohr) to Tehillim p. 155; Ohr HaTorah, Va’era p. 137.

However, based on this, we must understand the verse,¹⁴⁹⁵ “I appeared to Avraham... as *E'l Shaddai*-”א"ל שד"י (The God Who is Self-Sufficient) but with My Name *HaShem*-יהו"ה I did not make Myself known through them.”¹⁴⁹⁶ That is, only His title “He Who is Self-Sufficient Self Sufficient-*Shaddai*-”שד"י” was revealed through them, but not His Name *HaShem*-יהו"ה. However, even so, (not only) were there hidden miracles that manifest in the natural order for them, but) there even were miracles that depart from the natural order.

For example, Avraham was saved from the fiery furnace [into which he was thrown by] Nimrod etc.¹⁴⁹⁷ This was an openly revealed miracle that departs from the natural order. However, at first glance, based on the above, that openly revealed miracles that depart from the natural order are specifically drawn from His Name *HaShem*-יהו"ה, whereas from His title “He Who is Self Sufficient-*Shaddai*-”שד"י” there only is the drawing forth of hidden miracles that manifest within the natural order, if so, how could it be that for our forefathers there were openly revealed miracles that depart from the natural order, even though only His title “He Who is Self Sufficient-*Shaddai*-”שד"י,” was revealed through them, whereas His Name *HaShem*-יהו"ה, from which openly revealed miracles that depart from the natural order specifically come, was not revealed?

However, the explanation¹⁴⁹⁸ is that what is meant here, is not that our forefathers had no revelation of the Name *HaShem*-יהו"ה, since the verse [specifically] states,¹⁴⁹⁹ “*HaShem*-יהו"ה

¹⁴⁹⁵ Exodus 6:3-7

¹⁴⁹⁶ Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

¹⁴⁹⁷ See Rashi to Genesis 11:28 and elsewhere.

¹⁴⁹⁸ Also see *Ohr HaTorah*, Va'era p. 119 and on; Vol. 7 p. 2,550 and on; Vol. 8 p. 2,887 and on; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*) *ibid*.

¹⁴⁹⁹ Genesis 18:1

appeared to him.” Rather, the explanation is that the way His Name *HaShem*-יהו"ה was revealed to them, was such that it first was drawn to manifest in His title “He Who is Self-Sufficient-*Shaddai*-י"שד," whereas the Name *HaShem*-יהו"ה, as it is, in and itself, was not revealed to them. They thus did not have the Name *HaShem*-יהו"ה by way of grasping His Whatness (*Hasagat HaMahut*), but only by way of knowing that He exists (*Yediyat HaMetziyut*).

This also is the difference between the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה, as known¹⁵⁰⁰ about the explanation of the verse,¹⁵⁰¹ “[*HaShem*-יהו"ה passed before him] and proclaimed: *HaShem*-יהו"ה, *HaShem*-יהו"ה” (twice), that is, the two Names *HaShem*-יהו"ה - the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה.

Among the differences between them, is that there is a way of only recognizing and grasping the existence (*Metziyut*) of the Name *HaShem*-יהו"ה alone, this being the matter of the lower Name *HaShem*-יהו"ה that was revealed to our forefathers. However, there also is the way of recognizing and grasping the Essential Whatness (*Mahut*) of the Name *HaShem*-יהו"ה, this being the matter of the Upper Name *HaShem*-יהו"ה that was revealed at the giving of the Torah.

Based on this, it is understood that even for our forefathers, it was possible for there to be revealed miracles that depart from the ways of the natural order, since they too had a revelation of the Name *HaShem*-יהו"ה from which openly revealed miracles are drawn forth, miracles that depart from the natural order.

Yet, even so, it states, “with My Name *HaShem*-יהו"ה I did not make Myself known through them,” being that they did not have the revelation of the Name *HaShem*-יהו"ה as He is, in and of

¹⁵⁰⁰ Zohar I 138a (Idra Rabba); Torah Ohr, Beshalach 61d, and elsewhere.

¹⁵⁰¹ Exodus 34:6

Himself, this being the Upper Name *HaShem*-יהו"ה. This matter was specifically revealed at the giving of the Torah.

3.

Now, for the Name *HaShem*-יהו"ה to be revealed at the giving of the Torah, the exodus from Egypt was first necessary. This may be understood from the matter of the exodus from Egypt in general. That is, in addition to actually leaving Egypt in the literal sense, it must be said that there also was a spiritual component to this. This is because the exodus from Egypt is stated in the Torah, and the Torah precedes the creation of the world, as our sages, of blessed memory, taught,¹⁵⁰² “The Torah preceded the world by two thousand years.” If so, how much more does it certainly precede the exodus from Egypt.

This being so, how does the Torah, which precedes the world [by two thousand years], speak about the exodus from Egypt, which took place very much later? It must therefore be said that the exodus from Egypt (*Mitzrayim*-מצרים) is also a spiritual matter, that which is present in all worlds and all levels.

This is the matter of leaving all constraints (*Meitzarim*-מיצרים) and limitations of all worlds, until one comes to the revelation of the Name *HaShem*-יהו"ה, as He is, in and of Himself, which comes to be revealed through him, this being the matter of the Upper Name *HaShem*-יהו"ה.

This then, is why leaving Egypt (*Mitzrayim*-מצרים) was preparatory for the giving of the Torah. For, it is through leaving the constraints (*Meitzarim*-מיצרים) and limitations that there thereby [could be] the revelation of “I am *HaShem*-יהו"ה your God-*Elo*”*hecha*-אלהייך,” at the giving of the Torah.

¹⁵⁰² See Midrash Tehillim 90:4; Midrash Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a

In other words, there was a drawing down of the Name *HaShem*-יהו"ה to be “**your** God-*Elo*” *hecha*-אלהי”ך,” meaning, [the source of] your strength and vitality, such that the Godliness becomes **yours**. This is so much so, that the Name *HaShem*-יהו"ה is even recognizable in the physical body of every single Jew, such that the physical body has the form of the Name *HaShem*-יהו"ה, as known,¹⁵⁰³ that the head is the aspect of the *Yod*-י, and the torso (which is long) is the aspect of the *Vav*-ו, and the two letters-*Hey*-ה"ה are the five fingers of the hand and foot.

As explained elsewhere,¹⁵⁰⁴ this is also why we walk upright, with the head above the torso. For, since the form of the Name *HaShem*-יהו"ה is such that the *Yod*-י is higher than the *Vav*-ו, therefore the form of the physical body of all Jews is likewise so, with the head above the torso. In other words, this matter is specific to the bodies of the Jewish people. The reason the bodies of the nations of the world are of like form, is only for there to be the matter of free choice (*Bechirah*) etc.¹⁵⁰⁵

With the above in mind, we can understand why the verse states, “I am *HaShem*-יהו"ה your God who took you out of the land of Egypt,” and not, “who created the heavens and the earth from nothing to something.” This is because the preface to the giving of the Torah is specifically the departure from Egypt (*Mitzrayim*-מצרים), due to the greatness and elevation of the matter of the departure from all constraints (*Meitzarim*-מיצרים) and limitations, to the point that there will be a drawing down to below of the revelation of the Upper Name *HaShem*-יהו"ה, which is a matter that is incomparably greater than the creation of the world.

4.

¹⁵⁰³ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, *The Letters of Creation*, Part 1 at length; Also see *Ohr HaTorah*, *Tazriya* Vol. 2, p. 524; *Sefer HaMaamarim* 5629 p. 18; 5656 p. 320; 5697 p. 208, and elsewhere.

¹⁵⁰⁴ See *Sefer HaMaamarim* 5656 p. 319 and on.

¹⁵⁰⁵ See *Sefer HaMaamarim* *ibid.*, in the glosses.

He continues in the discourse¹⁵⁰⁶ [and explains] that immediately after the exodus from Egypt and the splitting of the sea there was the war with Amalek. The explanation is that as long as the Upper Name *HaShem*-יהו"ה was in a state of concealment, he (Amalek) did not care at all. However, when it became necessary for the Upper Name *HaShem*-יהו"ה to be revealed below, Amalek could not countenance this, and immediately was roused and pounced¹⁵⁰⁷ in opposition to this.

About this we are commanded,¹⁵⁰⁸ “Remember what Amalek did to you etc.,” which concludes, “you shall not forget.”¹⁵⁰⁹ This is similar to what we find about the Chamberlain of the Cupbearers [of Pharaoh], that “He did not remember Yosef,” and beyond that, “he forgot him.”¹⁵¹⁰ Now, at first glance, the repetitive language is not understood. That is, since “He did not remember Yosef,” what is the meaning of the verse adding, “he forgot him?”

Now, as this matter relates to serving *HaShem*-יהו"ה, blessed is He, not only does one not draw the revelation of *HaShem*'s-יהו"ה Godliness forth, but beyond that, “he forgot Him.” This is because he is sunken in physical pleasures that cause a person to forget *HaShem*'s-יהו"ה Godliness, blessed is He. In other words, because he is drawn to physical lusts and many extraneous ruminations and thoughts all day and all night without rest, he causes himself to completely forget serving *HaShem*-יהו"ה, blessed is He, etc.

The same is so of Amalek, that in addition to opposing the revelation and drawing down of the Name *HaShem*-יהו"ה, he also tries to cause the revelation of His Godliness that already has been

¹⁵⁰⁶ Sefer HaMaamarim 5726 ibid. p. 50, p. 57.

¹⁵⁰⁷ See Midrash Tanchuma, Teitzei 9; Rashi to Deuteronomy 25:18

¹⁵⁰⁸ Deuteronomy 25:17

¹⁵⁰⁹ Deuteronomy 25:20

¹⁵¹⁰ Genesis 40:23

drawn down to be forgotten. About this the verse states, “Remember... do not forget,” in order to nullify both above-mentioned matters.

5.

He continues in the discourse¹⁵¹¹ [and explains] that every single day there is an exodus from Egypt and a war against Amalek, as our sages, of blessed memory, stated,¹⁵¹² In each and every generation – [and every day, morning and evening]¹⁵¹³ – a person must view himself as though it is the time of the exodus from Egypt.” Nevertheless, there are many different categories and levels in the matter of the exodus from Egypt as it is in our service of *HaShem*-יהוה, blessed is He, on a daily basis etc.

He explains this according to the analogy of the matter of sickness. That is, we see that in physical sickness, there are many categories and levels. For example, there are sicknesses that are life threatening and require strong medical treatments etc., and there are sicknesses that are not life threatening and can be cured through relatively mild treatments. There also are sicknesses in which one becomes slightly ill, and is not in full health, which also is called sickness. However, to heal this, no medications at all are needed, but he simple needs to guard himself from that which is damaging to his health, through which he thereby returns to his full strength.

The same is understood spiritually in regard of the sickness of the soul. That is, a person who has a life-threatening sickness is one who has fallen into forbidden lusts, Heaven forbid. A person who is sick, but not with a life-threatening illness, is one

¹⁵¹¹ On p. 56 and on.

¹⁵¹² Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b

¹⁵¹³ See the preceding discourse of this year, 5726, entitled “*HaChodesh HaZeh LaChem*,” Discourse 21, Ch. 2; Tanya, Ch. 47

who has sunken into permissible lusts. That is, although these matters are permissible, nevertheless, because of over-indulging in these lusts, he becomes coarse and materialistic, such that his soul becomes ill with [spiritual] ailments.

This is because he becomes bound to the physical pleasures of this physical world, until it becomes altogether impossible for him to separate himself from them. Nonetheless, this is not a life threatening illness, being that, at least, it is lust for the permissible, and with mild treatment he can be cured of it.

Then there is another person whose illness is only that he is not in full health. As this matter is in a spiritual sense is as stated in the writings of the Arizal,¹⁵¹⁴ that the numerical value of a “sick person-*Choleh*-חולה,” is 49-ט-מ, meaning that he has all 49-ט-מ gates of understanding, but is missing the fiftieth gate, as a result of which he is called a “sick person-*Choleh*-חולה.”

This illness is only that he is not in full health. He therefore requires no medicines, but only to guard his health by desisting from that which damages etc. That is, through contemplation (*Hitbonenut*) in his service of *HaShem*-יהו"ה, blessed is He, and through guarding himself against doing or thinking whatever is the opposite thereof, Heaven forbid, he returns to the full health that he previously had, such that he is complete with the fiftieth gate etc.

We should add and explain the wondrous novelty of this matter, which a leader of the Jewish people [the Rebbe Maharash] introduced at the beginning of his leadership, and which continues thereafter as well, being that the words of the righteous *Tzaddikim* are established forever,¹⁵¹⁵ and have an everlasting effect.

¹⁵¹⁴ Taamei HaMitzvot, Parshat Vayera; Me'orei Ohr, Chet, Section 35; Likkutei Torah 97b, and elsewhere.

¹⁵¹⁵ See Igrot Kodesh of the Rebbe Rayatz, Vol. 2, p. 470, and elsewhere.

That is, as explained in various Chassidic discourses, beginning with Likkutei Torah,¹⁵¹⁶ it is not possible for the revelation of the fiftieth gate (*Shaar HaNun*) to come through a person's toil in serving *HaShem*-יהו"ה, blessed is He, by his own strength. This is because we are incapable of drawing it down at all, but it rather is drawn down from Above in the form of a gift etc.

Yet, even so, a leader of the Jewish people [the Rebbe Maharash] comes – and immediately at the outset of his leadership – issues a ruling that being that every soul “stood in its form before the Holy King,”¹⁵¹⁷ at which time it indeed had the revelation of the fiftieth gate (*Shaar HaNun*), therefore, even upon its descent to below, where there is a lacking of the revelation of the fiftieth gate (*Shaar HaNun*), this being the matter of a “sick person-*Choleh*-חולה,” which has a numerical value of 49-ט"ט, it require no matters of healing, not even a mild treatment, but it rather is enough for him to merely guard himself from that which causes the damage etc., by which he returns to his full strength as before, with the completion the fiftieth gate (*Shaar HaNun*).

This then, is the meaning of “I am *HaShem*-יהו"ה your God who took you out of the land of Egypt.” That is, through this, empowerment is granted to each and every Jew in whatever state he may, to leave Egypt (*Mitzrayim*-מצרים) in his service of *HaShem*-יהו"ה, blessed is He, meaning, to depart from his constraints (*Meitzarim*-מיצרים) and limitations.

This goes without saying when it comes to a state of actual sickness, but is even so of the state indicated by a “sick person-*Choleh*-חולה,” with the numerical value of 49-ט"ט, so that he comes

¹⁵¹⁶ Likkutei Torah, Bamidbar 12a and on.

¹⁵¹⁷ This is cited in various places in the teachings of Chassidus, the words of the Living God, but as of this time I have not found this language sourced in an earlier text. See, however, Zohar III 104; Zohar I 90b; 226b; 233b; Zohar II 96b; Zohar III 61b – from a note of the Rebbe to Sefer HaMaamarim 5711 p. 11.

to be complete with the revelation of the fiftieth gate (*Shaar HaNun*).

About this the verse states, “I am *HaShem*-יהו"ה your God who took you out of the land of Egypt (*Mitzrayim*-מצרים).” That is, the empowerment to depart from all constraints (*Meitzarim*-מיצרים) and limitations, is drawn from the aspect of “I-*Anochi*-אנכי,” meaning,¹⁵¹⁸ “I, who I am-*Anochi*; *Mee SheAnochi*-מי אנכי, *שאנכי*,” this being the aspect of the Crown-*Keter*.¹⁵¹⁹ This is also the connection and relationship to the matter of healing, about which the verse states,¹⁵²⁰ “I am *HaShem* your healer-*Ani HaShem Rofecha*-אני יהו"ה רופאך,” which forms the acronym “The Long Patient One-*Arich*-אריך,”¹⁵²¹ which is also drawn from the aspect of the Crown-*Keter*.¹⁵²²

¹⁵¹⁸ See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a-b, in explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye*”*h Asher Eheye*”*h אשר אהי"ה*.”

¹⁵¹⁹ See Likkutei Torah, Emor 34d

¹⁵²⁰ Exodus 15:26

¹⁵²¹ Me'orei Ohr, Aleph, 124 in Ya'ir Netiv; Also see Ohr HaTorah Beshalach p. 580.

¹⁵²² The conclusion of the discourse is missing.

Discourse 26

“*v’Heineef Yado Al HaNahar... -
He will wave His hand over the River...*”

Delivered on the last day of Pesach,
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁵²³ “He will wave His hand over the river with the power of His breath; He will break it into seven streams... There will be a road for the remnant of His people... as was for Israel on the day it went up from the land of Egypt.” Now, this must be understood. That is, according to the simple meaning of the verses, the need to split the (Euphrates) river,¹⁵²⁴ is so that the Jewish exiles, mentioned [in the verses] before this, will be able to cross over it (from Assyria and from Egypt etc.)¹⁵²⁵ on their way to the land of Israel (Eretz Yisroel).

Now, at first glance, besides the fact that some of the lands mentioned here are not on [the other] side of the Euphrates river,¹⁵²⁶ and it is unnecessary to split the Euphrates river for the Jewish people to come from there, moreover, even in those lands where the Euphrates River must be crossed, the splitting of the river (which is like,¹⁵²⁷ “He transformed the sea into dry land”) is unnecessary. That is, they do not specifically have to cross by foot,

¹⁵²³ Isaiah 11:15-16 – the *Haftorah* read on this day.

¹⁵²⁴ Rashi to Isaiah 11:15

¹⁵²⁵ Isaiah 11:11

¹⁵²⁶ As Rashi to Isaiah 11:15 states, “Those from the islands of the sea are not from that side.”

¹⁵²⁷ Psalms 66:6

([as in the verse],¹⁵²⁸ “And lead [the people] across in [dry] shoes,” meaning that, “They will walk [across] in the shoes that are upon their feet, since it will revert to being dry land”).¹⁵²⁹ For, even in regard to the ocean, they could cross it as in the verse,¹⁵³⁰ “Those who go down to the sea in ships,” and it certainly is possible to cross the river in boats.

We also must understand why the verse states, “**as** it was for Israel on the day it went up from the land of Egypt,” which seems to indicate that the greatness of the splitting of the river in the coming future is likened to “the day it went up from the land of Egypt.” That is, the primary greatness is “the day it went up from the land of Egypt,” and the greatness of the coming future is that it too will be “as the day it went up from the land of Egypt.”

This also seems to be the indication about the general totality of the coming redemption, as stated in a previous verse,¹⁵³¹ “It shall be on that day that the Lord will show His hand **a second time**, to acquire the remnant of His people etc.” That is, the coming redemption is “second” (and secondary to) the exodus from Egypt, (“Just as He acquired them from Egypt”),¹⁵³² since the exodus from Egypt is primary. This is also understood from the verse,¹⁵³³ “As in the days that you went out of the land of Egypt, I will show them wonders.” That is, the elevation of the coming redemption is that even then “I will show them wonders,” just “as in the days that you went out of the land of Egypt.”

However, this is not understood.¹⁵³⁴ For, as known, the coming redemption will come about in a much higher way than the redemption from Egypt. As expressed in today’s Haftorah

¹⁵²⁸ Isaiah 11:15 *ibid*.

¹⁵²⁹ Metzudat David to Isaiah 11:15 *ibid*.

¹⁵³⁰ Psalms 107:23

¹⁵³¹ Isaiah 11:11

¹⁵³² Rashi to Isaiah 11:11

¹⁵³³ Micah 7:15

¹⁵³⁴ Also see Sefer HaMaamarim 5708 p. 151.

(“Yet today He will stand in Nov... A staff will grow from the staff of Yishai etc.”) about the great wondrousness of the coming redemption, in which there even will be changes in the physical nature of the world, such that, “The wolf will lie down with the lamb... a lion, like cattle, will eat hay... They will neither injure nor destroy... for the earth will be filled with the knowledge of *HaShem*-יהו"ה etc.,” - something that is beyond any comparison to the exodus from Egypt! This is why though we will recall the exodus from Egypt in the coming future, it will only be in a secondary way,¹⁵³⁵ in that the coming redemption will be much higher, beyond all comparison.

The same is so of the splitting of the river in the coming future. That is, this matter is much higher than the splitting of the sea when they left Egypt. This is understood from the verse,¹⁵³⁶ “He transformed the sea to dry land, they shall pass through the river on foot; there we shall rejoice in Him.”

The explanation of this verse is well known,¹⁵³⁷ that is, “He transformed the sea to dry land” is in the past tense, referring to the splitting of the Red Sea. The words, “they shall pass through the river on foot,” is in the future tense, referring to the splitting of the [Euphrates] river in the coming future, about which it states, “there we shall rejoice in Him.” In other words, it is upon the splitting of the river in the coming future, that the matter of “rejoicing in **Him**” (in His Essential Self etc.) will be,¹⁵³⁸ rather than at the splitting of the sea when they left Egypt.¹⁵³⁹

This being so, why does the verse emphasize that the splitting of the river in the coming future will be, “**As** it was for

¹⁵³⁵ Talmud Bavli, Brachot 12b

¹⁵³⁶ Psalms 66:6

¹⁵³⁷ Maamarei Admor Hazaken, Parshiyot HaTorah Vol. 1, p. 254; Shaar HaEmunah of the Mittler Rebbe, Ch. 52 (83a and on).

¹⁵³⁸ See Shaar HaEmunah of the Mittler Rebbe *ibid.* Ch. 56.

¹⁵³⁹ See Maamarei Admor HaZaken, Parshiyot HaTorah *ibid.*; Shaar HaEmunah *ibid.* (83b).

Israel on the day it went up from the land of Egypt.” Furthermore, about the matter of the coming redemption in general, why does the verse emphasize that it is “second” to the exodus from Egypt, “**as** in the days that you went out of the land of Egypt,” which seems to indicate that specifically the exodus from Egypt is primary.

2.

Now, to understand this, we first must preface by explaining the matter of Matzah, through which the matter of the exodus from Egypt entirely came about. This is as stated,¹⁵⁴⁰ “It is because of this that *HaShem*-יהוה acted on my behalf when I left Egypt,” about which it states,¹⁵⁴¹ ““Because of **this**’ can only be said at a time when the Matzah [is set before you] etc.”

In other words, the Matzah is the matter of the empowerment and strength for the exodus from Egypt to be, and through this, all the other matters that come in continuation to the exodus from Egypt followed automatically, up to and including the giving of the Torah [at Mount Sinai] which was the ultimate intent and purpose of the exodus from Egypt. This is as the verse states,¹⁵⁴² “When you take the people out of Egypt, you will serve God on this mountain.”

This may be understood according to the explanation in the discourse of the Tzemach Tzedek entitled “*Hei Lachma Anya*,”¹⁵⁴³ (in the booklet of manuscripts that recently was released from exile to redemption and has now arrived here).¹⁵⁴⁴ In it, he

¹⁵⁴⁰ Exodus 13:8

¹⁵⁴¹ Pesach Haggadah, section beginning, “*Yachol MeRosh Chodesh*.”

¹⁵⁴² Exodus 3:12 and Rashi there.

¹⁵⁴³ Subsequently printed in Ohr HaTorah, Vayikra (Vol. 2) p. 453 and on; (See the citations and notes there).

¹⁵⁴⁴ See the Sichah talk that was said after the discourse (Torat Menachem Vol. 46 p. 347 and on).

brings a question mentioned in various books.¹⁵⁴⁵ That is, why does it state, “[the bread of affliction] that our fathers ate **in** the land of Egypt.” For, it is written,¹⁵⁴⁶ “They baked the dough that they **took out** of Egypt etc.,” indicating that this only happened once they had left Egypt.

He adds that this question becomes even more difficult, considering that in the Torah portion of Re’eh¹⁵⁴⁷ where the “bread of affliction” is mentioned, the verse states, “bread of affliction, because you left the land of Egypt in haste,” about which Rashi comments, “And therefore the dough had no time to rise.” This being so, it is explained that the Matzah, which is called “bread of affliction,” was what they ate once they left Egypt, (as mentioned above). This being so, why does it state, “[This is the bread of affliction] that our fathers ate **in** the land of Egypt?”

Now, in explanation of the addition to this question, that if not for this [addition] it would have been possible to make a distinction and state that the Matzot that they baked upon leaving Egypt, in a state of freedom, is not called “bread of affliction,” and the Matzot that we eat all seven days [of Pesach] correspond to them, in commemoration of leaving Egypt, but additionally there is the Matzah which is “the bread of affliction” that they ate in Egypt, and the Matzah we eat on the first night of Pesach corresponds to this Matzah, and it is about this Matzah that we say, “This is the bread of affliction that our fathers ate in the land of Egypt.” It is for this reason that he brings that it is explicitly stated in the verse that “the bread of affliction” is the Matzah that they baked upon **leaving** Egypt, and this being so, the question remains. Why do we say, “This is the bread of affliction that our fathers ate **in** the land of Egypt?”

¹⁵⁴⁵ See Avudraham, Seder Haggadah U’Pirushah.

¹⁵⁴⁶ Exodus 12:39

¹⁵⁴⁷ Deuteronomy 16:3

He also brings the question asked in the book Avodat HaKodesh,¹⁵⁴⁸ (brought in Shnei Luchot HaBrit),¹⁵⁴⁹ about the fact that the Torah attributes all the *mitzvot* to the exodus from Egypt, “as a remembrance of the exodus from Egypt.” For, at first glance, is it not so that “the Torah preceded the world by two-thousand years”?¹⁵⁵⁰ This being so, it is certain that even without the exile and enslavement in Egypt, there would be no change to the particulars of the *mitzvot*.

3.

He continues in the discourse, that to understand this, we must preface by explaining the matter of the exodus from Egypt, and that every single day a Jew has a duty to see himself as if he has left Egypt this very day, and we likewise must recall the exodus from Egypt in the recitation of the *Shema* [every] morning and evening.

The explanation is that our sages, of blessed memory, stated,¹⁵⁵¹ “In each and every generation a person must view himself as though it is the time of the exodus from Egypt.” The Alter Rebbe adds to this in Tanya,¹⁵⁵² that this duty is every single day.

He explains that this refers to the matter of the Godly soul leaving the imprisonment of the body etc., to become subsumed and included in the unity of the limitless light of the Unlimited One, *HaShem* יהוה, blessed is He, upon accepting the yoke of His

¹⁵⁴⁸ Avodat HaKodesh, Vol. 4 (Chelek Sitrei Torah), Ch. 35

¹⁵⁴⁹ ShaLa”H 150a

¹⁵⁵⁰ See Midrash Tehillim 90:4; Midrash Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a

¹⁵⁵¹ Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b

¹⁵⁵² Tanya, Likkutei Amarim, Ch. 47

Kingship during the recital of *Shema* (morning and evening),¹⁵⁵³ at which time he accepts and draws the unity of *HaShem*-יהו"ה, blessed is He, upon himself, when reciting, "*HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה אהד."

This is why the sages established that the Torah portion about the exodus from Egypt be specifically recited at the time of reciting the *Shema* [referring to the third paragraph of the *Shema* recital]. For, even though this is an independent *mitzvah* in and of itself, and is not part of the *mitzvah* of reciting the *Shema*, as stated in Talmud and by the Halachic authorities,¹⁵⁵⁴ they nevertheless are one thing, literally.

[This is further understood by the precise wording of the Alter Rebbe in stating, "דבר אחד-*Davar Echad*," as opposed to "ענין אחד-*Inyan Echad*." For, the words "ענין אחד-*Inyan Echad*" could be in any number of different ways, including matters that are diametric opposites of each other, from one extreme to the other extreme. He therefore is precise in stating "דבר אחד-*Davar Echad*," and moreover includes the word, "ממש-*Mamash*."]]

More specifically, our sages, of blessed memory, stated,¹⁵⁵⁵ "Why does the portion of '*Shema*' precede that of '*VeHayah Im Shamo'a*'? So that one will first accept the yoke of the Kingdom of Heaven upon himself, and only then accept the yoke of the *mitzvot*."

The explanation is that the acceptance of the yoke of the Kingdom of Heaven, in the first paragraph of the *Shema* recital, is connected to love of *HaShem*-יהו"ה, blessed is He, "with all your more (*Bechol Me'odecha*-בכל מאדך), as the verse states,¹⁵⁵⁶ "And

¹⁵⁵³ Talmud Bavli, Brachot 6b and on; Mishneh Torah, Hilchot Kriyat Shema, Ch. 1.

¹⁵⁵⁴ Talmud Bavli, Brachot 21a; See Bayit Chadash, Magen Avraham, Turei Zahav, and Shulchan Aruch of the Alter Rebbe, Orach Chayim, Siman 67.

¹⁵⁵⁵ Talmud Bavli, Brachot 13a (in the Mishnah)

¹⁵⁵⁶ Deuteronomy 6:5

you shall love *HaShem*-יהו"ה your God [with all your heart, and with all your soul, and] with all your more (*Bechol Me'odecha*-בכל מאדך),” meaning without limit (*Bli Gvul*). This love awakens the aspect of the true limitlessness (*Bli Gvul*) of the One Above.

After this comes the acceptance of the yoke of the *mitzvot*, through which there is a drawing down of the limitless aspect (*Bli Gvul*) of the One Above into receptacles (*Keilim*) made through [fulfilling] His Torah and *mitzvot*.

This is why we conclude the *Shema* recital saying [the verse],¹⁵⁵⁷ “I am *HaShem*-יהו"ה your God who took you out of the land of Egypt (*Mitzrayim*-מצרים) to be a God to you; I am *HaShem*-יהו"ה your God.” That is, this refers to leaving all matters that are in a way of constraint (*Meitzar*-מיצר) and limitation compared to the limitless aspect (*Bli Gvul*) of the One Above drawn down and revealed through loving Him “with all your more” (*Bechol Me'odecha*-בכל מאדך).

4.

Now, the explanation is that in the verse “And you shall love” mentioned in the first paragraph of the *Shema* recital, three kinds of love are mentioned, “with all your heart, and with all your soul, and with all your more.” The difference between them is as follows. In explanation of the words, “With all your heart (*Bechol Levavecha*-בכל לבבך),” our sages, of blessed memory, stated,¹⁵⁵⁸ “With both your inclinations, with your good inclination and your evil inclination.” In other words, even the evil inclination, which in and of itself, is drawn to the lusts of this world like a burning fire etc., should be transformed to love of *HaShem*-יהו"ה, blessed is He.

¹⁵⁵⁷ Numbers 15:41

¹⁵⁵⁸ Talmud Bavli, Brachot 54a (in the Mishnah); Sifrei and Rashi to Deuteronomy 6:5

The way to come to this love, is as stated in the verse,¹⁵⁵⁹ “See, I have placed before you this day the life and the good... and you shall choose life... to love *HaShem*-יהו"ה your God etc.” Now, at first glance, the need for the command, “and you shall choose life” is not understood. Who would not choose life? However, the explanation¹⁵⁶⁰ is that what is meant here is not literal life and death, but the spirituality and physicality within everything in this world.

That is, the spirituality and Godly vitality [within it] is the life and the good, whereas its physicality is the death and the evil, being that it expires and decomposes etc., from which it is understood that even while existing it is not a true existence. Rather, its existence is wholly the spirituality and Godly vitality that brings it into being, enlivening it and sustaining it.

This is the meaning of the word “*See-Re'eh*-ראה etc.,” meaning that one should contemplate until he comes to see that just as the physicality of everything is like nothing compared to the spirituality that enlivens it, the same is so to an even greater degree of the nullification of all spirituality and physicality relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the source and life of all life. From this [contemplation and realization], one will come to love of *HaShem*-יהו"ה, blessed is He, “with all your heart,” such that even his evil inclination will be transformed to love *HaShem*-יהו"ה, blessed is He, since “He is your life.”¹⁵⁶¹

This also is why the verse states, “You shall love *HaShem*-יהו"ה your God (*Elo"hecha*-אלהיך) with all your heart.” That is, this love comes through coming to sense that *HaShem*-יהו"ה is

¹⁵⁵⁹ Deuteronomy 30:15; 30:19

¹⁵⁶⁰ Also see *Sefer HaMaamarim* 5670 p. 19 and on.

¹⁵⁶¹ Deuteronomy 30:20

“**your** God-*Elo*” *hecha*-אלהיך” meaning, “your strength and vitality.”¹⁵⁶²

To further explain, this love of *HaShem*-יהו"ה, blessed is He, “with all your heart,” that comes through the above-mentioned contemplation (*Hitbonenut*), is from below to Above. There then is a drawing that comes from Above to below, so that a revelation of Godliness is drawn down through fulfilling Torah and *mitzvot* with all the powers and garments of the soul, this being the matter of “with all your soul.”

Nevertheless, the general totality of love of *HaShem*-יהו"ה “with all your heart and with all your soul” is in levels of Godliness that are drawn down to manifest in the worlds to enliven them, this only being a ray and radiance alone. Moreover, it comes in a way of separation from its Source, and with measure and limitation. Therefore, the love brought about thereby is a measured and limited love.

Higher than this is love of *HaShem*-יהו"ה, blessed is He, “with all your more” (*Bechol Me'odecha*). This comes through contemplating (*Hitbonenut*) that the vitality of all the worlds is merely like a ray and radiance, which comes by way of measure and limitation.

In contrast, the Source from which the ray and radiance is drawn etc., is separately transcendent from the worlds, transcending measure and limitation. This is as stated,¹⁵⁶³ “[Let them praise the Name *HaShem*-יהו"ה], for His Name alone is exalted, His glory is **over** earth and heaven.” That is, even the aspect of His Name (*Shmo*-שמו) is exalted and alone, and it is merely the ray and radiance of His Name that is drawn to enliven the worlds.¹⁵⁶⁴

¹⁵⁶² See Likkutei Torah, Balak 73c; Beginning of Likkutei Torah, Re'eh.

¹⁵⁶³ Psalms 148:13

¹⁵⁶⁴ Torah Ohr, Mishpatim 79b and elsewhere.

From this [contemplation] one comes to love of *HaShem*-יהו"ה, blessed is He, "with all your more" (*Bechol Me'odecha*), that is, with Great and abundant love (*Ahavah Rabbah*) of Him, which transcends measure and limitation.

The general difference between [love of *HaShem*-יהו"ה] "with all your heart, and with all your soul, and with all your more," is like the difference between the aspect of *HaShem*'s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), His light that transcends and surrounds all worlds (*Sovev Kol Almin*), and the aspect of His light that is beyond the category of worlds altogether, not even in a way of transcending and surrounding them (*Sovev*), meaning, that it is beyond both "filling" (*Memaleh*) and "surrounding" (*Sovev*) worlds altogether.

However, to come to love of *HaShem*-יהו"ה, blessed is He, "with all your more" (*Bechol Me'odecha*), one must leave the constraints (*Meitzarim*-מיצרים) and limitations, which is the matter of the exodus from Egypt (*Mitzrayim*-מצרים). The explanation is that love of Him "with all your more" (*Bechol Me'odecha*- בכל מארך), meaning beyond measure and limitation, specifically relates to those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*). This is because they have the "the superiority of light that comes out of darkness."¹⁵⁶⁵

This is brought about by setting [the contemplation of] one's heart on all his deeds, words, and thoughts, from the day he first came into being until today, that were not directed to *HaShem*-יהו"ה, blessed is He, such that they literally were darkness and the concealment of *HaShem*'s-יהו"ה countenance, blessed is He. This increases and magnifies the yearning of his soul to leave its imprisonment and to pour himself out into the bosom of his Father, to cleave to Him with Great Love that transcends the measure and limitation of his vessels.

¹⁵⁶⁵ Ecclesiastes 2:13

About this our sages, of blessed memory, stated,¹⁵⁶⁶ “In the place where the repentant (*Baalei Teshuvah*) stand, even the completely righteous (*Tzaddikim Gemurim*) cannot stand.” This is because the service of *HaShem*-יהו"ה, blessed is He, of the completely righteous (*Tzaddikim Gemurim*) is love of Him “with all your heart and with all your soul,” which is limited within their vessels (*Keilim*).

This is also hinted in the fact that they are called “completely righteous-*Tzaddikim Gemurim*-צדיקים גמורים,” which indicates a vessel (*Kli*) “whose crafting has been completed” (*Nigmar Melachto*-נגמר מלאכתו).¹⁵⁶⁷ That is, they still are in a state of being a “vessel” (*Kli*). Thus, for them to come to love of *HaShem*-יהו"ה “with all your more” (*Bechol Me'odecha*), they must have the matter of leaving the vessels (*Keilim*).

In the discourse he cites¹⁵⁶⁸ that this is the meaning of the teaching,¹⁵⁶⁹ “Vessels that were completed in purity [nonetheless] require immersion [to be considered pure] for sacrificial foods (*Kodesh*), but not for Terumah.” This is because Terumah refers to separating the radiance (*Ha'arah*) alone, this being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which is the level of the completely righteous (*Tzaddikim Gemurim*), who are in the aspect of “vessels that were completed in purity.”

However, for them to come to the aspect of “holy-*Kodesh*-קדש,” which is “a thing unto itself,”¹⁵⁷⁰ they “require immersion-*Tevilah*-טבילה,” which shares the same letters as the word “nullification-*Bittul*-ביטול,”¹⁵⁷¹ this being the matter of leaving one’s [own] existence. That is, he must leave the measures and

¹⁵⁶⁶ Mishneh Torah, Hilchot Teshuvah 7:4

¹⁵⁶⁷ Likkutei Torah, Sukkot 81; See Mishnah Kelim 4:4

¹⁵⁶⁸ Ohr HaTorah ibid. p. 455

¹⁵⁶⁹ Talmud Bavli, Chagigah 20b

¹⁵⁷⁰ Zohar III 94b

¹⁵⁷¹ Siddur Im Da"Ch 159d

limitations of love of *HaShem*-יהו"ה, blessed is He, "with all your heart and with all your soul" to come to love Him "with all your more," like the Great and abundant love (*Ahavah Rabbah*) of those who return to Him in repentance (*Baalei Teshuvah*), which transcends measure and limitation.

This is the matter of [mentioning] the exodus from Egypt (*Mitzrayim*-מצרים) in the *Shema* recital, in that "they are one thing, literally." This is because the exodus from Egypt (*Mitzrayim*-מצרים) means to leave the constraints (*Meitzarim*-מיצרים) and limitations that limit the love, so that it will not only be "with all your heart and with all your soul," but also "with all your more." From this there comes to be a drawing down of the matter of the exodus from Egypt (*Mitzrayim*-מצרים) in every single Jew according to his level, including the multitudes, even those on the lowest level, such that because of the great darkness they come to a state of "the advantage of light [that comes out of darkness]," through Great and abundant love (*Ahavah Rabbah*) for *HaShem*-יהו"ה, blessed is He, that transcends measure and limitation, as explained above.

5.

Now, the advantage of the exodus from the constraints (*Meitzarim*-מיצרים) and limitations that limit the love, thus coming to limitless love of *HaShem*-יהו"ה, blessed is He, "with all your more," is (not just in one's toil from below to Above, but) is also in the drawing down from Above to below, brought about through fulfilling *HaShem's*-יהו"ה Torah and *mitzvot*.

That is, the drawing down from Above to below brought about through fulfilling Torah and *mitzvot*, ("accepting the yoke of the *mitzvot*"), which comes after being preceded by love of *HaShem*-יהו"ה "with all your more," ("accepting the yoke of the Kingdom of Heaven"), is much higher than the drawing down

from Above to below brought about through fulfilling Torah and *mitzvot* with all the powers and garments of the soul [indicated by loving Him] “with all your soul,” after only being preceded by loving Him “with all your heart.”

To explain this, in the discourse he prefaces¹⁵⁷² [by stating] that we sometimes find that the Torah is called the “groom” (*Chatan*-חתן) and the Jewish people are called the “bride” (*Kalah*-כלה). This is as our sages, of blessed memory, expounded, that the verse,¹⁵⁷³ ““On the day of his wedding,”¹⁵⁷⁴ refers to the giving of the Torah,” indicating¹⁵⁷⁵ that the ingathering of the souls of the Jewish people (*Knesset Yisroel*) is called “the bride” (*Kalah*-כלה), and this being so, the Torah is called “the groom” (*Chatan*-חתן).

However, we sometimes find the opposite, that the Jewish people are called the groom (*Chatan*) and the Torah is called the bride (*Kalah*). This is as our sages, of blessed memory, expounded¹⁵⁷⁶ on the verse,¹⁵⁷⁷ “The Torah that Moshe commanded us is the heritage [of the congregation of Yaakov],” about which they said, “do not only read it as ‘the heritage-*Morashah*-מורשה,’ but read it as ‘the betrothed-*Me’orasah*-מאורסה.””

However, the explanation is that both are true, and [indicate] two modes of Torah study. For, it states in the Talmud¹⁵⁷⁸ that Rav Sheshet would say, “Rejoice, my soul, for you I have read [Scripture], for you I have studied [Mishnah],” (meaning that it is for your sake and for your benefit that I have studied and read). The Talmud there explains that this mode [of study] is at the beginning of one’s studies, in that “at the outset,

¹⁵⁷² Ohr HaTorah *ibid.* p. 455 and on.

¹⁵⁷³ Talmud Bavli, Taanit 26b (in the Mishnah)

¹⁵⁷⁴ Song of Songs 3:11

¹⁵⁷⁵ Likkutei Torah, Zot HaBrachah 94a

¹⁵⁷⁶ Talmud Bavli, Brachot 57a; Pesachim 49b; Sanhedrin 59a

¹⁵⁷⁷ Deuteronomy 33:4

¹⁵⁷⁸ Talmud Bavli, Pesachim 68b (and Rashi there)

when a person does this, he does it for his own sake.” However, later, one specifically must study Torah for its own sake (*Lishmah*).¹⁵⁷⁹

The explanation is that when the way one studies Torah is “for himself,” his soul is the aspect of a recipient (*Mekabel*) from the Torah, which is the aspect of the bestower (*Mashpia*). In such a case the Torah is called the “groom” (*Chatan*), whereas the souls of the Jewish people are called the “bride” (*Kallah*). However, when Torah study is for its own sake (*Lishmah*), meaning for the sake of the Torah itself, that is to draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into the Torah, like Dovid “who would bind the Torah to the Holy One, blessed is He,”¹⁵⁸⁰ then the Jewish people are the aspect of the “groom” (*Chatan*) and bestower (*Mashpia*), who bring about a drawing down into the Torah, which is the “bride” (*Kalah*).

This comes about by being preceded by serving *HaShem*-יהו"ה, blessed is He, in a way that is “with all your more” (*Bechol Me'odecha*), meaning without limitation. For, through this one's Torah study is such that it awakens the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is without limitations, to be drawn down into the Torah, which is from the aspect of Wisdom-*Chochmah*, ([as in the teaching],¹⁵⁸¹ “Torah came forth from Wisdom-*Chochmah*”), which relative to the Holy One, blessed is He, is like a physical action,¹⁵⁸² as the verse states,¹⁵⁸³ “You **did** them all with Wisdom-*Chochmah*.”

¹⁵⁷⁹ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part One, end of Gate Three.

¹⁵⁸⁰ See Sefer HaBahir, Section 196; Zohar III 222b (Ra'aya Mehemna); Likkutei Torah, Shlach 47c, 51a

¹⁵⁸¹ Zohar II 62a; 85a; 121a, and elsewhere.

¹⁵⁸² See Tanya, Likkutei Amarim, Ch. 2 in the note; Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 9.

¹⁵⁸³ Psalms 104:24

Now, just as this is so of the study of Torah, this likewise is so of fulfilling the *mitzvot*. For, as known,¹⁵⁸⁴ there are two aspects of *mitzvot*. There are those that are called, “the *mitzvot* of *HaShem-Mitzvot HaShem* יהו"ה-ה,”¹⁵⁸⁵ and there are those that are simply called, “*My mitzvot-Mitzvotai* מצותי.”¹⁵⁸⁶

“The *mitzvot* of *HaShem-Mitzvot HaShem* יהו"ה-ה,” refers to the *mitzvot* as they are bound to and drawn from the Name *HaShem* יהו"ה. (This is also hinted in the word “commandment-*Mitzvah* מצוה” itself. For, the letters *Mem-Tzaddik* מ"צ in the [order of the *Aleph-Beit* known as] *At-Bash* (א"ת ב"ש) correspond to the letters *Yod-Hey* י"ה. This being so, the word “commandment-*Mitzvah* מצוה” is itself the Name *HaShem* יהו"ה.) There are four letters in it, and each letter has a specific limited form etc. Therefore, the *mitzvot* drawn from them are likewise limited. Higher than this is the matter of simply “*My mitzvot-Mitzvotai* מצותי,” this being the aspect of the *mitzvot* as they transcend measure and limitation.

This then, is the difference between accepting the yoke of the *mitzvot* which comes after accepting the yoke of the Kingdom of Heaven in a way of [loving *HaShem* יהו"ה-ה] “with all your more,” and the aspect of “with all your soul” in fulfilling Torah and *mitzvot*, which only comes after loving Him “with all your heart.” That is, when service of Him is “with all your heart,” with measure and limitation, then the drawing down brought about through Torah and *mitzvot* is also with measure and limitation, (such that the Torah is only from the aspect of Wisdom-*Chochmah*, and the *mitzvot* are “the *mitzvot* of *HaShem* יהו"ה-ה”).

However, when service of Him is “with all your more,” transcending measure and limitation, then the drawing down brought about through Torah and *mitzvot*, transcends measure and

¹⁵⁸⁴ Likkutei Torah, Bamidbar 9c and elsewhere.

¹⁵⁸⁵ Numbers 15:39

¹⁵⁸⁶ Numbers 15:40

limitation, (in that there is a drawing into the Torah from the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends Wisdom-*Chochmah*, and the *mitzvot* are simply “**My mitzvot-Mitzvotai**-מצותי.”)

Based on this, the question posed in *Avodat HaKodesh* (and in *Shnei Luchot HaBrit*) is also answered. That is, why does the Torah attribute all the *mitzvot* to the exodus from Egypt, “in remembrance of the exodus from Egypt?” For, at first glance, did not the Torah precede the world? This being so, even had there not been the exile and enslavement in Egypt, there would be no change in the particulars of the *mitzvot*, (as explained in chapter two). For, even without the physical exodus from Egypt, there still would be the matter of spiritual exodus from Egypt, this being the primary and ultimate purpose of Torah and *mitzvot*, namely, to leave the constraints (*Meitzarim*-מִיצְרִים) and limitations, thus drawing down the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is without limitation (*Bli Gvul*). This itself is the matter of the exodus from Egypt, brought about through serving Him “with all your more” (*Bechol Me'odecha*) when reciting the *Shema*, and they (the exodus from Egypt and the *Shema* recital) are one thing, literally.

6.

Based on the explanation above about the matter of the exodus from Egypt and the *Shema* recital, every single day while serving *HaShem*-יהו"ה, blessed is He, “with all your heart [and with all your soul],” until we come to the level indicated by “with all your more,” in a way of leaving constraints and limitations, we can also understand the matter of the Matzah, which is the empowerment and strength for the matter of the exodus from Egypt, and automatically also [for] the ultimate purpose and goal

of the exodus of from Egypt, this being the giving of the Torah, and thus also includes the matter of the counting of the Omer (*Sefirat HaOmer*) which is preparatory to the giving of the Torah.

The explanation is that when the sages stated that “you shall love יהוה-*HaShem* your God with all your heart” means, “with both your inclinations,” in that even the evil inclination must be transformed to love יהוה-*HaShem*, blessed is He, this is the general matter of the counting of the Omer (*Sefirat HaOmer*). For, as known,¹⁵⁸⁷ the Omer is an offering of barley,¹⁵⁸⁸ which is animal fodder,¹⁵⁸⁹ hinting at the animalistic soul, in which there are seven evil emotive qualities (*Midot*), each of which includes all seven, thus totaling 49-מ”ט.

This is the toil during the [period of],¹⁵⁹⁰ “You shall count seven weeks for yourselves,” totaling 49-מ”ט days. On each of the 49-מ”ט days we refine and transform a specific emotional quality of the 49-מ”ט emotional qualities of our animalistic soul, by which we draw the revelation of the light of יהוה-*HaShem* into them.

This is the meaning of, “You shall count for yourselves,”¹⁵⁹¹ in which the word “You shall count-*U’Sefartem*-וּסְפַרְתֶּם” is a word that also means brilliance and light.¹⁵⁹² This drawing down comes from an aspect that transcends the emotional qualities (*Midot*), that is, from the intellectual aspects (*Mochin*), by which the emotions (*Midot*) of the animalistic soul are transformed to love יהוה-*HaShem* etc.

This is as we find in *Pri Etz Chayim*,¹⁵⁹³ that there are two intentions in the counting of the Omer. The first intention is that the seven weeks correspond to the seven emotions (*Midot*), and

¹⁵⁸⁷ See *Likkutei Torah*, Emor 34d; 36a, and elsewhere.

¹⁵⁸⁸ *Talmud Bavli*, Menachot 84a

¹⁵⁸⁹ See *Talmud Bavli*, Sotah 14a

¹⁵⁹⁰ Deuteronomy 16:9

¹⁵⁹¹ Leviticus 23:15

¹⁵⁹² Also see *Likkutei Torah*, Emor 35b

¹⁵⁹³ See *Pri Etz Chayim*, Shaar *Sefirat HaOmer*, Ch. 1-4

the second intention is that it is the drawing down of the intellect (*Mochin*).

The explanation is that both are true and are interdependent. For, the revelation of the light of *HaShem*-יהו"ה manifests in the intellectual qualities (*Mochin*) of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*, as the verse states,¹⁵⁹⁴ “*HaShem*-יהו"ה founded the earth with Wisdom-*Chochmah*, [He established the heavens with Understanding-*Binah*. With His knowledge-*Da'at* the depths were cleaved and the heavens dripped dew.”] The revelation of this light causes the transformation of the emotions (*Midot*).

This is also why in the counting of the Omer we recite, “Today is one day-*Yom Echad*-יום אחד,” (“Two days-*Shnei Yamim*-שני ימים” etc.) “of the Omer.” This is because “day-*Yom*-יום” is the aspect of revelation and illumination, as the verse states,¹⁵⁹⁵ “God called the light ‘Day-*Yom*-יום,’” and it is this revelation that is drawn into the aspect of the Omer, (“Day.. of the Omer”), this being the aspect of the barley, which is the food of the animalistic soul, thus causing the transformation of the animalistic soul. We thus find that the counting of the Omer (*Sefirat HaOmer*) is the aspect and level of love of *HaShem*-יהו"ה “with all your heart,” meaning, “with both your inclinations.”

However, the transformation (*It'hapcha*) of the emotions (*Midot*) of the animalistic soul cannot come about through the counting of the Omer (*Sefirat HaOmer*) if it is not preceded by the toil of self-restraint (*Itkafiya*) solely in a way of nullifying one's own desires. This is the matter of the Matzah, which is unleavened and has not risen, indicating the humility and self-abnegation in nullifying one's desire.¹⁵⁹⁶

¹⁵⁹⁴ Proverbs 3:19-20

¹⁵⁹⁵ Genesis 1:5

¹⁵⁹⁶ Likkutei Torah, Tzav 13c

The explanation is that, as known, something cannot be born of something except if the first something is nullified and comes to be in a state of nothingness (*Ayin*). The analogy for this is from the matter of growth, that when we plant a seed in the ground, the seed must first decompose and be nullified of its existence as if it is no longer, and it specifically is then that the power of growth in the earth manifests within it, to grow in great abundance etc. In contrast, as long as it still is in the aspect of a “something” (*Yesh*) no growth will come from it.

The same is so of animals (*Chai*). This is as our sages, of blessed memory, stated¹⁵⁹⁷ about the matter of the chick leaving the egg, “When does the chick [begin to] grow? When it decomposes, [and is then] considered as mere dust.”

From this we can also understand the matter as it relates to serving *HaShem*-יהוה, blessed is He. That is, it is not possible to effect the emotions (*Midot*) of the animalistic soul and transform them to love *HaShem*-יהוה, blessed is He, which is like the birth of a new creation and being, except through prefacing with the self-nullification (*Bittul*) of being the aspect of nothing (*Ayin*), this being the matter of nullifying one’s desire by way of self-restraint (*Itkafiya*) etc.

This is the matter of eating the Matzah during the first week of the counting of the Omer (*Sefirat HaOmer*), and even before the counting of the Omer (on the first night of the holiday of Pesach, which precedes the counting of the Omer). This is because the Matzah is the matter of self-nullification (*Bittul*), meaning, the nullification of desire in a way of self-restraint (*Itkafiya*). Through this, one then can come to transforming the emotions (*Midot*) during the counting of the Omer (*Sefirat HaOmer*).

¹⁵⁹⁷ Talmud Bavli, Temurah 31a

This is like the exodus from Egypt in the literal sense. That is, since they had to leave the state and standing of being slaves to Pharaoh,¹⁵⁹⁸ and come to receive the Torah, it therefore was necessary for there to be the “nothingness” (*Ayin*) in between, this being the matter of nullification (*Bittul*) brought about through the Matzah.

Now, after toiling in serving *HaShem*-יהו"ה, blessed is He, throughout the seven weeks of counting the Omer (*Sefirat HaOmer*), which is the aspect of loving Him “with all your heart,” such that even the animalistic soul is transformed to love *HaShem*-יהו"ה, blessed is He, (which comes after the self-nullification and self-restraint of the Matzah), we then come to the fiftieth day, which is the revelation of the fiftieth gate (*Shaar HaNun*), this being the matter of the giving of the Torah,¹⁵⁹⁹ which is like the matter of loving *HaShem*-יהו"ה “with all your more” (*Bechol Me'odecha*).

The explanation is that the giving of the Torah begins with the verse,¹⁶⁰⁰ “I am *HaShem*-יהו"ה your God who took you out of the land of Egypt.” The question of the commentators about this is well known.¹⁶⁰¹ Namely, why did He not say, “[I am *HaShem*-יהו"ה your God] who created the heavens and the earth”? For, is not the creation of the heavens and earth from nothing to something a much greater wonder than the miracles of the exodus from Egypt?¹⁶⁰²

However, the explanation is that the primary and ultimate intent of all Torah and *mitzvot* is the matter of the exodus from Egypt (*Mitzrayim*-מצרים), meaning to depart from every aspect of

¹⁵⁹⁸ See Talmud Bavli, Megillah 14a

¹⁵⁹⁹ See Likkutei Torah, Bamidbar 12a and on.

¹⁶⁰⁰ Exodus 20:2; Deuteronomy 5:6

¹⁶⁰¹ See Avraham Ibn Ezra to Exodus 20:1 *ibid.*; Kuzari, Maamar 1, Section 25.

¹⁶⁰² Also see Siddur Im Da"Ch 284b; Maamarei Admor HaEmtza'ee, Vayikra Vol. 1, p. 401 and on.

constraint (*Meitzar*-מיצר) and limitation, and draw down the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that has no limitation.

This comes about through accepting the yoke of the Kingdom of Heaven in a way of “with all your more” (*Bechol Me'odecha*-בכל מאדך), by which we awaken and draw down the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which has no limitation, in fulfilling His Torah and *mitzvot*, (“accepting the yoke of the *mitzvot*”) (as explained in chapter five).

This then, is why the giving of the Torah begins with, “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt (*Mitzrayim*-מצרים),” that is, the matter of departing from all constraints (*Meitzarim*-מיצרים) and limitations, to come to the aspect of “I-*Anochi*-אנכי,”¹⁶⁰³ “I – meaning “who I am-*Anochi*; *Mee SheAnochi*-מי שאנכי,” thus transcending the limitation of the vessels (*Keilim*) etc.

Now, the matter of the giving of the Torah also comes about through being preceded by the aspect of the Matzah. For, in addition to the fact that the Matzah is preparatory to the counting of the Omer (*Sefirat HaOmer*), through which we come to the giving of the Torah, beyond this, the self-nullification (*Bittul*) of the Matzah is a preparation for the giving of the Torah, in and of itself.

This is as in the words,¹⁶⁰⁴ “Let my soul be as dust to all; Open my heart to Your Torah.” In other words, for there to be, “Open my heart to Your Torah,” this being the matter of the giving of the Torah, there first must be [the matter of], “Let my soul be

¹⁶⁰³ See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a-b, in explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye*”h *Asher Eheye*”ה-אשר אהייה-*Eheye*.”

¹⁶⁰⁴ In the “*Elo*”*hai Netzor*” paragraph at the end of the Amidah prayer (Talmud Bavli, Brachot 17a).

as dust to all,” this being the matter of the self-nullification (*Bittul*) of the Matzah.

From this it is understood that even though the aspect of the Matzah is only the matter of self-nullification (*Bittul*) and self-restraint (*Itkafiya*), which only is a preface to the matter of the self-transformation (*It'hapcha*) in counting of the Omer (*Sefirat HaOmer*) (and is below it in level), nevertheless, in the self-nullification (*Bittul*) and self-restraint (*Itkafiya*) of the Matzah, there is an advantage over and above even the self-transformation (*It'hapcha*) of the counting of the Omer (*Sefirat HaOmer*). This is because the matter of the self-transformation (*It'hapcha*) of the counting of the Omer (*Sefirat HaOmer*) is the matter of loving *HaShem*-יהו"ה “with all your heart,” in which one’s entire existence is not nullified. (For since he is in a state of transformation (*It'hapcha*), he does feel the need to nullify his existence etc.).

This then, is the advantage of the matter of the self-nullification (*Bittul*) and self-restraint (*Itkafiya*) of the Matzah, specifically. For, since he is in a state of “nothingness” (*Ayin*), this being the motion of departing from his own existence, (such that he departs from himself), there is a similarity and likeness in this to the love of *HaShem*-יהו"ה “with all your more” (*Bechol Me'odecha*), which transcends the limitations of the vessels (*Keilim*), through which one awakens and draws down the aspect of the limitlessness of the One Above, *HaShem*-יהו"ה, blessed is He.

This then, is how the Matzah is preparatory (not only for the transformation (*It'hapcha*) of the counting of the Omer (*Sefirat HaOmer*), but beyond this, it also has an advantage and element of superiority over and above the self-transformation (*It'hapcha*) of the counting of the Omer (*Sefirat HaOmer*), in that it is preparatory) to the giving of the Torah, the matter of which is the revelation of “I am *HaShem*-יהו"ה your God who took you out of

the land of Egypt (*Mitzrayim*-מצרים),” this being the exodus from all matters of constraint (*Meitzarim*-מיצרים) and limitation etc.

7.

Now, to understand the superiority of the self-nullification (*Bittul*) and self-restraint (*Itkafiya*) of the Matzah with additional explanation (in that it has a similarity to love of *HaShem*-יהו"ה “with all your more”), over and above the self-transformation (*It'hapcha*) of the counting of the Omer (*Sefirat HaOmer*) (which is the matter of loving Him “with all your heart”), we should add to the explanation of the general difference between the drawing down from Above brought about through serving *HaShem*-יהו"ה, “with all your heart,” compared to the drawing down brought about by serving Him “with all your more,” (as mentioned in chapter five).

The explanation is that, as known,¹⁶⁰⁵ there are two kinds of ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*). The first is the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) to the aspect of the world of Repair-*Tikkun*, which is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) (this being a limited light). The second is the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) to the aspect of the lights of the world of Chaos-*Tohu*, which is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) (this being a limitless light).

The difference in the manner of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) is aligned to the difference between the aspect that is aroused and drawn down through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*). This is

¹⁶⁰⁵ See Torah Ohr, Vayakhel 114b and elsewhere.

because the difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun*, is that in the world of Repair-*Tikkun* the lights (*Orot*) are few, whereas the vessels (*Keilim*) are abundant. In contrast, in the world of Chaos-*Tohu* the vessels (*Keilim*) are few, whereas the lights (*Orot*) are abundant.

Now, as known,¹⁶⁰⁶ what is meant here is not just abundance in quantity, but the abundance is primarily an abundance in quality. In other words, they are lights (*Orot*) that transcend the category of manifesting in vessels (*Keilim*) etc. This is why the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) to the aspect of the world of Repair-*Tikkun* comes about through making an abundance of vessels (*Keilim*). This refers to the matter of refining (*Birur*) the sparks in physical things within which Torah and *mitzvot* come to be manifest, elevating them above, such that they ascend to be in the aspect of vessels (*Keilim*) within which there is a drawing down of the light of the world of Repair (*Tikkun*).

However, the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) to the aspect of the world of Chaos-*Tohu*, is through that which transcends the vessels (*Keilim*). This refers to the matter of Great and abundant love (*Ahavah Rabbah*) for *HaShem*-יהו"ה, blessed is He, "with all your more" (*Bechol Me'odecha*), that transcends the limitation of the vessels. (In contrast, this is not so of love of Him "with all your heart." For, since it is a love that is limited within vessels, the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) brought about through it, is only up to the aspect of the world of Repair-*Tikkun*).

The same is so of the *mitzvah* of eating the Matzah. That is, since its matter is that of self-nullification (*Bittul*) and self-restraint (*Itkafiya*), to be in a state of nothingness (*Ayin*), this being the motion of departing from the vessels (*Keilim*), this therefore

¹⁶⁰⁶ See Sefer HaMaamarim 5626 p. 96 and elsewhere.

causes the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) to the aspect of the world of Chaos-*Tohu*, through which we awaken and draw down from the aspect of the limitlessness of the One Above, *HaShem*-יהו"ה, blessed is He.

Due to this there is a superiority to the Matzah, (in that even though it only is the aspect of self-restraint (*Itkafiya*)), in comparison to the counting of the Omer (*Sefirat HaOmer*), which is the matter of self-transformation (*It'hapcha*), similar to what was explained above about the superiority of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), whose service of *HaShem*-יהו"ה is in a way of departing from their own existence, (this being the matter of self-nullification (*Bittul*) and self-restraint (*Itkafiya*)), in comparison to the completely righteous (*Tzaddikim Gemurim*), even though their service of *HaShem*-יהו"ה, blessed is He, is “with all your heart,” meaning, “with both your inclinations” (this being the self-transformation (*It'hapcha*) that is higher than self-restraint (*Itkafiya*)), [nevertheless], it is limited in vessels (*Keilim*).

However, *HaShem*'s-יהו"ה ultimate Supernal intent is for both aspects to be together, both the matter of self-restraint (*Itkafiya*) of the Matzah, as well as the matter of the self-transformation (*It'hapcha*) of the counting of the Omer (*Sefirat HaOmer*). Specifically, through this we draw down the lights (*Orot*) of the world of Chaos-*Tohu* into the vessels (*Keilim*) of the world of Repair-*Tikkun*.

With the above in mind, we can understand the greatness of [the *mitzvah*] of eating Matzah. For, through this each and every Jew, including the masses and simple people, become empowered with the ability to awaken and draw down the highest revelation, drawn down through Great and abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה “with all your more” (*Bechol Me'odecha*-בכל מאדך).

In other words, even those who at this moment have no relation to having the revelation of Great and abundant love (*Ahavah Rabba*) for *HaShem*-יהו"ה, blessed is He, “with all your more,” can draw down the revelation from Above through Great and abundant love (*Ahavah Rabbah*), “with all your more,” through fulfilling the physical *mitzvah* of eating the Matzah.

The same is so of the counting of the Omer. It too is a *mitzvah*, the fulfillment of which must be done in actuality, by which we draw down the revelation from Above, brought about and drawn down through loving *HaShem*-יהו"ה, blessed is He, “with all your heart.” In other words, even Jews who have not yet reached a revelation of love of *HaShem*-יהו"ה in their heart [can do this]. Moreover, through fulfilling the *mitzvah* of Matzah and the *mitzvah* of counting the Omer in actuality, empowerment and strength is granted to come to the revelation in the heart, of both love of *HaShem*-יהו"ה “with all your heart” through the *mitzvah* of the counting of the Omer (*Sefirat HaOmer*) and even love Him “with all your more” through the *mitzvah* of eating Matzah.

8.

This then, is the meaning of “This is the bread of affliction that our fathers ate **in** the land of Egypt.” The explanation¹⁶⁰⁷ is that there are two aspects of Matzah. There is Matzah called the “bread of affliction” (*Lechem Onee*-לחם עוני), and there is Matzah called “rich Matzah” (*Matzah Ashirah*-מצה עשירה), which is kneaded together with wine, honey, oil, or milk.¹⁶⁰⁸

The difference is that the Matzah called the “bread of affliction” (*Lechem Onee*) has no elevation to it, in that it [neither]

¹⁶⁰⁷ With respect to the coming section also see the Sichah talk of Acharon Shel Pesach (the last day of Pesach) and Shabbat Parshat Shemini of this year (5726) – Likkutei Sichot, Vol. 16 p. 124 and on.

¹⁶⁰⁸ See Talmud Bavli, Pesachim 35a, 36a; Mishneh Torah, Hilchot Chametz uMatzah 5:20; 6:5.

risers nor ascends, and has no flavor. In contrast, “rich Matzah” (*Matzah Ashirah*) has elevation, (in that “even if [the dough] sat the entire day without being kneaded, until it rose, it nevertheless is not Chametz, and may be eaten on Pesach, except that one does not fulfill his obligation of eating Matzah with it”),¹⁶⁰⁹ and it has flavor.

Now, these two matters are interdependent. For, a person who has no self-elevation does not search for the reasons of every particular or matter. Rather, his mode of serving *HaShem*-יהו"ה, blessed is He, is through self-restraint (*Itkafiya*) and self-nullification (*Bittul*), which is the matter of the “bread of affliction” (*Lechem Onee*-לחם עוני). In contrast, “rich Matzah” (*Matzah Ashirah*-מצה עשירה) indicates the aspect of self-transformation (*It'hapcha*). This is because “rich Matzah” (*Matzah Ashirah*) is kneaded with wine, oil, honey, or milk.

Now, as known, wine and oil correspond to the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, and honey and milk are the aspects of Kindness-*Chessed* and Might-*Gevurah* that are drawn from the intellectual quality (*Mo'ach*) of Knowledge-*Da'at*. [This is also why the land of Israel is called “the land of milk and honey.”]¹⁶¹⁰

That is, the “rich Matzah” (*Matzah Ashirah*) indicates the transformation of the emotions (*Midot*) through the revelation of the intellect (*Mochin*) (similar to what was explained before (in chapter six) about the matter of the counting of the Omer (*Sefirat HaOmer*)). It therefore does not come to be leavened, since it is the aspect of self-transformation (*It'hapcha*).

Now, although according to this, there is a greatness to the “rich Matzah” (*Matzah Ashirah*) which is the aspect of self-transformation (*It'hapcha*), over and above the Matzah called “bread of affliction” (*Lechem Onee*), which only is the aspect of

¹⁶⁰⁹ Shulchan Aruch of the Alter Rebbe, Orach Chayim 462:1

¹⁶¹⁰ Exodus 3:8; See Likkutei Torah, Shlach 36d and elsewhere.

self-restraint (*Itkafiya*), nonetheless, one cannot fulfill his obligation to eat Matzah except through the “bread of poverty” (*Lechem Onee*), which specifically can come to become leavened.

This is because it specifically is the self-nullification (*Bittul*) of self-restraint (*Itkafiya*), which is in a way of leaving his own existence, that there is an awakening and drawing down of the limitlessness of the One Above, just as there is through Great and abundant love (*Ahavah Rabbah*) of *HaShem*-יהו"ה “with all your more.” That is, specifically through this, the matter of the exodus from Egypt (*Mitzrayim*-מצרים) comes about, this being the matter of departing from every constraint (*Meitzar*-מיצר) and limitation etc.

However, since this is only through self-restraint (*Itkafiya*), and he has not yet come to the aspect of self-transformation (*It'hapcha*), in that the evil emotions have yet to be transformed, but remain in full strength etc., he therefore says, “This is the bread of affliction that our fathers ate in the land of Egypt.”

That is, they were still in the land of Egypt (*Mitzrayim*-מצרים), in the place of evil and impurity etc., except that they had the matter of self-nullification (*Bittul*) and self-restraint (*Itkafiya*), this being the matter of departing from their own existence. Through this, there was a drawing down to them of the revelation of the limitless aspect of the One Above, in a way of departing from all constraints (*Meitzarim*-מיצרים) and limitations.

We thus find that the matter of the exodus from Egypt (*Mitzrayim*-מצרים) (this being departing from all constraints (*Meitzarim*-מיצרים) and limitations, brought about through the Great and abundant love (*Ahavah Rabbah*) for *HaShem*-יהו"ה “with all your more”) came about in them through the “bread of affliction” (*Lechem Onee*) which they ate in the land of Egypt (*Mitzrayim*-מצרים).

This then, is the meaning of the verse,¹⁶¹¹ “Bread of affliction, for you departed from the land of Egypt in haste.” This is because “haste” is the matter of fleeing from evil when it still is in its full strength. This is as the verse states,¹⁶¹² “The people fled,” about which Tanya explains¹⁶¹³ that this was because the evil in them was still in its full strength. In other words, they had not yet arrived at transforming the emotions, (which was then done through the counting of the Omer (*Sefirat HaOmer*)).

Rather, their mode of serving *HaShem*-יהוה, blessed is He, was only in the aspect of self-restraint (*Itkafiya*), “the bread of affliction” (*Lechem Onee*). However, specifically through this, they merited the exodus from Egypt, as a result of the superiority of the self-nullification (*Bittul*) present in self-restraint (*Itkafiya*) which is in a way of departing from one’s own existence. Through this there is a drawing down of the limitlessness of the One Above, just as there is through Great and abundant love (*Ahavah Rabba*) for *HaShem*-יהוה, blessed is He, “with all your more,” as explained before.¹⁶¹⁴

9.

Now, just as it was explained before about the matter of Matzah, this being the matter of self-nullification (*Bittul*) and self-restraint (*Itkafiya*), that it is the preparation and granting of empowerment for the exodus from Egypt and the giving of the Torah, these being matters of the revelation of the limitlessness of the One Above, even though there is no comparison between them altogether, [in that the limitlessness of the One Above is utterly beyond all comparison, not only to the motion of self-nullification

¹⁶¹¹ Deuteronomy 16:3

¹⁶¹² Exodus 14:5

¹⁶¹³ Tanya, Likkutei Amarim, Ch. 31 (40b).

¹⁶¹⁴ This concludes the content of the discourse of the Tzemach Tzedek.

(*Bittul*) and self-restraint (*Itkafiya*) of the Matzah, which [only] has a similarity to Great and abundant love (*Ahavah Rabba*) of *HaShem*-יהוה “with all your soul,” but even to the Great and abundant love (*Ahavah Rabba*) of *HaShem*-יהוה “with all your more” itself, in that it only is “with all **your** more,”¹⁶¹⁵ nevertheless, it still is an arousal from below that causes the awakening and drawing down of the limitlessness of the One Above]. The same is so of the general matter of the exodus from Egypt, that it is preparatory and gives empowerment for the coming redemption, even though it will be in a way that is higher and beyond all measure of comparison.

This then, is the meaning of [the verse],¹⁶¹⁶ “As in the days that you went out of the land of Egypt I will show them wonders.” That is, even though the coming redemption will be in a way of wonders, even as compared to the [wonders of] exodus from Egypt,¹⁶¹⁷ nevertheless, the preparation and granting of empowerment for the coming redemption is specifically from the exodus from Egypt.

The explanation is that in the exodus from Egypt a primary novelty was introduced, this being the “opening of the pipe” of redemption.¹⁶¹⁸ As known, the great elevation and novelty of “opening the pipe” is such that by its power we bring about that the very same matter can then be present for others without the toil etc.

This is like what we find about Rabbi Pinchas ben Ya’ir who said,¹⁶¹⁹ “River Ginai, part your water for me,” and its waters

¹⁶¹⁵ See Torah Ohr, Mikeitz 39c and on, and elsewhere.

¹⁶¹⁶ Micah 7:15

¹⁶¹⁷ See Zohar I 261b; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 6; Ohr HaTorah, Na”Ch to Micah 7:15 (Vol. 1, p. 487); See Shaar HaEmunah, Ch. 16.

¹⁶¹⁸ See Sefer HaMaamarim 5708 p. 164.

¹⁶¹⁹ Talmud Bavli, Chullin 7a – [“Rabbi Pinchas ben Ya’ir was on his way to be occupied in redeeming captives when he encountered the river Ginai. He said to it: Ginai, part your waters for me and I will pass through you. [The river] said to him: You are going to perform the will of your Maker and I am going to perform the

split for him, which is similar to the splitting of the sea.¹⁶²⁰ However, at first glance, how could it be that such a matter, which required Moshe to be together with six-hundred thousand Jews, at which point there was such a great wonder,¹⁶²¹ but it required the east wind etc.,¹⁶²² could be accomplished by Rabbi Pinchas ben Ya'ir alone? The explanation is that once the “pipe” was opened at the splitting of the sea, it then became possible for Rabbi Pinchas ben Ya'ir to also bring this about.

This is as known about the Baal Shem Tov's explanation¹⁶²³ of the teaching of our sages, of blessed memory,¹⁶²⁴ that “the entire world is sustained for the sake of (*Beeshveel*-שביל-Chaninah my son,” that the word “*Shveel*-שביל” means a “pipe-*Tzinor*-צינור.” That is, it refers to the “pipe-*Tzinor*-צינור” and “path-*Shveel*-שביל” through which beneficence is drawn to the world.

He explains¹⁶²⁵ that the same is so of Torah study, as known¹⁶²⁶ about the Rav, the Beit Yosef, who labored and toiled until he came to the [proper] explanation of a certain teaching. He then heard the same explanation from others as well, and was pained over this. However, the Arizal told him, “You opened the pipe (*Tzinor*-צינור).”

We likewise find this¹⁶²⁷ in the conduct of the Rav, the Maggid of Mezhrich, that whenever a novel insight came to him,

will of my Maker [to flow in my path]. About you, it is uncertain [whether you will succeed in] performing [His will], or not [succeed in] performing [His will]. He said [to the river]: If you do not part, I decree upon you that water will never flow through you. It parted for him.”]

¹⁶²⁰ See HaYom Yom for the 17th of Shevat.

¹⁶²¹ See Likkutei Torah, Tazriya 22c

¹⁶²² Exodus 14:21

¹⁶²³ Keter Shem Tov, Section 5; Section 256

¹⁶²⁴ Talmud Bavli, Brachot 17b

¹⁶²⁵ Keter Shem Tov *ibid.* Section 256.

¹⁶²⁶ See Chomat Anach of the Chidah, Mishlei 3; Torat Menachem, Sefer HaMaaamarim *ibid.* note 16.

¹⁶²⁷ See Maamarei Admor HaZaken, HaKetzarim p. 464.

in the grasp of his mind, he would [immediately] bring it into speech, to draw down the grasp of it into this world by speaking it, because then, another person who could be on the other side of the world, would be able to grasp the same comprehension through toiling in Torah, since it already was drawn down into the world etc.

Thus, because of the greatness of “opening the pipe” of redemption, which came about with the exodus from Egypt, it therefore is also the preparation and granting of empowerment for the coming redemption, though the coming redemption will be higher beyond all comparison.

The same is so of the giving of the Torah, which was the ultimate purpose of the exodus from Egypt, that it also was a preparation and granting of empowerment for the revelation of the inner aspects (*Pnimityut*) of the Torah in the coming future.

The explanation is that, as known¹⁶²⁸ about the explanation of the verse “As in the days that you went out of the land of Egypt I will show them wonders,” just as the whole purpose and primary intent of the exile in Egypt was to thereby merit receiving the Torah, which is why there first had to be the refinement and clarification of the “iron crucible,”¹⁶²⁹ through their servitude in Egypt “with hard labor with mortar and bricks etc.,”¹⁶³⁰ the same is so of the entire lengthiness of this exile, in that it is to merit the revelation of the inner aspects (*Pnimityut*) of the Torah, which will take place in the coming future.

This is because at the giving of the Torah we received the revealed Torah, whereas the inner aspects (*Pnimityut*) and inner reasons of the Torah, (about which the verse states, “Let Him kiss me with the kisses of His mouth etc.”),¹⁶³¹ will be revealed in the

¹⁶²⁸ Torah Ohr, Shemot 49a

¹⁶²⁹ Torah Ohr, Shemot ibid. 74a and on.

¹⁶³⁰ Exodus 1:14

¹⁶³¹ Song of Songs 1:2 and Rashi there.

coming future, and about this it states, “I will show them wonders.”

However, the refinement during this exile comes about through the toil in studying Torah, in that,¹⁶³² “‘Hard work-*Avodah Kashah* קשה-עבודה,’ refers to ‘questions-*Kushiya* קושיא,’ and with mortar-*Chomer* חומר’ refers to [the method of exegesis called] ‘*Kal VaChomer* קל וחומר,’¹⁶³³ ‘and with bricks-*Leveinim* לבנים’ refers to ‘the refinement of the law-*Libun Hilcheta* ליבון הלכתא-etc.”

Through this we merit the revelation of the inner aspects (*Pnimiyut*) of the Torah, so that “I will show them wonders” in the coming redemption, when “the Lord will show His hand a second time, to acquire the remnant of His people etc.”¹⁶³⁴ as He promised even before the descent into Egypt, as the verse states,¹⁶³⁵ “I will bring you up and also go up-*A’alcha Gam Aloh-*אעלך גם עלה,” indicating two ascents. The first ascent was upon the exodus from Egypt, and the second ascent hints at the coming redemption.

However, even though the revelation of the inner aspects (*Pnimiyut*) of the Torah in the coming future will be in a much higher way than the revelation at the giving of the Torah, about which the verse states, “I will show them wonders,” such that our sages, of blessed memory, stated,¹⁶³⁶ “The Torah that a person learned in this world is vanity next to the Torah of Moshiach,” nevertheless, as well-known, we are taught that there will never be

¹⁶³² Zohar I 27a; Zohar III 153a; Torah Ohr, Shemot ibid.

¹⁶³³ See the thirteen principles of exegesis of Rabbi Yishmael in the introduction to Sifra (recited at the beginning of the morning prayers). The first method is “*Kal VaChomer*-קל וחומר” which refers to the Torah study method of deriving a conclusion from a minor premise or more lenient condition as compared to a major premise or stricter condition, and vice versa. Also see the Introduction to Talmud Study by Rabbi Shmuel HaNagid (printed at the back of Tractate Brachot).

¹⁶³⁴ Isaiah 11:11

¹⁶³⁵ Genesis 46:4

¹⁶³⁶ Midrash Kohelet Rabba 2:1; 11:8

another giving of the Torah.¹⁶³⁷ That is, the giving of the Torah also granted empowerment for the inner aspects (*Pnimiyut*) of the Torah to be revealed in the coming future.

From the above we can also understand the matter as it relates to the splitting of the sea, in that it also is a preparation and a granting of empowerment for the splitting of the river in the coming future.

The explanation is that, as known,¹⁶³⁸ the splitting of the sea was necessary as a preparation for the giving of the Torah. This is because at the giving of the Torah the decree that, “the Upper will not descent to the lower, and the lower will not ascent to the Upper,”¹⁶³⁹ was nullified in a way that, “I will begin,”¹⁶⁴⁰ as the verse states,¹⁶⁴¹ “*HaShem*-יהוה descended upon Mount Sinai,” and it is written,¹⁶⁴² “To Moshe He said, ‘Go up to *HaShem*-יהוה.’” The preparation for this was the splitting of the sea, through which there came to be a bond between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Now, the two views regarding this are well known. That is, the view of the *Zohar*¹⁶⁴³ is that the bond was from Above to below, and the view of the *Arizal*¹⁶⁴⁴ is that the bond was from below to Above. Now, both views are true,¹⁶⁴⁵ (since “both these

¹⁶³⁷ *Hemshech* 5666 p. 32, p. 719; *Sefer HaMaamarim* 5647 p. 87; *Hemshech* 5672 Vol. 1, p. 366; Vol. 2, p. 1,097; *Sefer HaMaamarim* 5679 p. 291; 5709 p. 57(b), and elsewhere.

¹⁶³⁸ *Likkutei Torah*, Tzav 17a and on; *Maamarei Admor HaZaken*, *Parshiyot HaTorah*, Vol. 1, p. 255; p. 260; *Shaar HaEmunah of the Mittler Rebbe* *ibid.*, Ch. 52 (83a and on).

¹⁶³⁹ *Midrash Shemot Rabba* 12:3

¹⁶⁴⁰ *Shemot Rabba* *ibid.*

¹⁶⁴¹ *Exodus* 19:20

¹⁶⁴² *Exodus* 24:1

¹⁶⁴³ *Zohar* II 48b

¹⁶⁴⁴ *Pri Etz Chayim*, *Shaar Chag HaMatzot*, Ch. 8

¹⁶⁴⁵ *Shaar HaEmunah of the Mittler Rebbe*, Ch. 52 (84a); Ch. 54 (86b and on); *Torat Chayim, Shemot*, 259a.

and those are the words of the Living God”).¹⁶⁴⁶ That is, the bond was both from Above to below, as well as from below to Above, just as at the giving of the Torah, [both] the Upper descended to the lower, and the lower ascended to the Upper.

Now, just as the matter of the splitting of the sea was necessary before the giving of the Torah, so likewise the matter of the splitting of the river (*Nahar*-נהר) is necessary before the revelation of the inner aspects (*Pnimityut*) of the Torah in the coming future. However, even though the splitting of the river of the coming future will be in a higher way than the splitting of the sea, being that the splitting of the river is a preparation for the revelation of the inner aspects (*Pnimityut*) of the Torah, in a way of “I will show them wonders,” nonetheless, the preparation and granting of empowerment for the splitting of the river is through the splitting of the sea. This is why the verse states,¹⁶⁴⁷ “He will wave His hand over the river with the power of His breath... as was for Israel on the day it went up from the land of Egypt.” That is, there then already was the granting of empowerment for all matters that will happen in the coming future.

10.

Now, we should also connect this to the statement in Psalms,¹⁶⁴⁸ “Who calms the roar of the seas, the roar of their waves etc.” The explanation is that “the roar of the seas, the roar of their waves,” refers to the world of Chaos-*Tohu*, in which the lights (*Orot*) are with great strength and overpowering dominance.¹⁶⁴⁹

Now, as this matter relates to serving *HaShem*-יהוה, blessed is He, is that it refers to the strength of the “running”

¹⁶⁴⁶ Talmud Bavli, Eruvin 13b

¹⁶⁴⁷ Isaiah 11:15-16 – the *Haftorah* read on this day.

¹⁶⁴⁸ Psalms 65:8 – The Psalm that began to be said on the 11th of Nissan of this year, 5726 (see *Sefer HaMaamarim* 11th of Nissan, Vol. 1, p. 1 and on).

¹⁶⁴⁹ See *Ohr HaTorah*, *Yahal Ohr* to Psalms 65:8 *ibid.* (p. 224).

(*Ratzo*) desire that is in love of *HaShem*-יהו"ה, blessed is He, "with all your more" (*Bechol Me'odecha*-בכל מאדך). This is may be compared to the waves of the sea which rise up and become high etc.,¹⁶⁵⁰ this being the matter of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) to the lights (*Orot*) of the world of *Chaos-Tohu*, (as mentioned in chapter seven).

This is similar to the statement in Midrash¹⁶⁵¹ on the verse,¹⁶⁵² "Let the waters be gathered," that, "This is analogous to a king who built a palace and settled mighty people in it etc., in the same way, from the beginning of the creation of the world, the praises of the Holy One, blessed is He, would only rise from the waters, as the verse states,¹⁶⁵³ 'More than the roar of many waters, mightier than the waves of the sea etc.'" That is, the waters are called "mighty ones-*Alemeem*-אֱלִמִּים," indicating the great strength of the "running" (*Ratzo*) desire etc.

About this the verse states, "Who calms (*Mashbiach*-משביח – which means "quiets")¹⁶⁵⁴ the roar of the seas, the roar of their waves," which means the dominance of the "return" (*Shov*) over the "running" (*Ratzo*) desire of the world of *Chaos-Tohu*, by which it is possible for there to be the drawing down of the abundant lights (*Orot*) of the world of *Chaos-Tohu*, ("the roar of the seas, the roar of their waves"), into the vessels of the world of *Repair-Tikkun*, this being *HaShem*'s-יהו"ה ultimate Supernal intent, as mentioned above (in chapter seven).

This likewise is the general matter of the splitting of the river (*Nahar*-נהר) in the coming future. That is, in addition to the matter of the splitting of the sea, in which "He transformed the sea into dry land," so that there is the dominance of the "return" (*Shov*)

¹⁶⁵⁰ See Ohr HaTorah ibid. p. 513

¹⁶⁵¹ Midrash Bereishit Rabba 5:1; See Ohr HaTorah ibid. p. 342 and on.

¹⁶⁵² Genesis 1:9

¹⁶⁵³ Psalms 93:4

¹⁶⁵⁴ Metzudat David and Metzudat Tziyon to Psalms 65:8 ibid.

(the “dry land”) over the “running” (*Ratzo*) desire (“the sea”),¹⁶⁵⁵ there [also] will be the splitting of the river (*Nahar*-נהר) in the coming future, specifically into seven streams. As explained in Shaar HaEmunah,¹⁶⁵⁶ this refers to the matter of the seven emotional qualities (*Midot*) of the world of Chaos-*Tohu* etc., that they too will be drawn into the vessels (*Keilim*) of the world of Repair-*Tikkun*.

Now, because of the great elevation of the splitting of the river, even over the splitting of the sea, it specifically states about the splitting of the river in the coming future, (“They shall pass through the river on foot); there we shall rejoice in Him,” stating “in Him-*Bo*-בו,” specifically, meaning in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

This then, is the preparation for the revelation of the inner aspects (*Pnimityut*) of the Torah in the coming future, in that the Torah of this world is vanity next to the Torah of Moshiach, may he come and redeem us and take us with upright stature to our land, with the true and complete redemption!

¹⁶⁵⁵ See Shaar HaEmunah of the Mittler Rebbe, Ch. 40 (66a and on).

¹⁶⁵⁶ Shaar HaEmunah of the Mittler Rebbe, Ch. 68 (104b and on)

Discourse 27

“*VaYehi BaYom HaShemini... -
It was on the eighth day...*”

Delivered on Shabbat Parshat Shemini,
Shabbat Mevarchim Iyyar, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁶⁵⁷ “It was on the eighth day etc.” Now, Chassidic discourses¹⁶⁵⁸ bring the statement about this in the Kli Yakar,¹⁶⁵⁹ “[The reason this day differs] is because he was saying to them,¹⁶⁶⁰ ‘For today *HaShem*-יהוה appears to you,’ and not on the previous days. This is why it was necessary to make a differentiation between this day and the previous days. That is, because this day was the eight, that this in itself caused it to have greater sanctity. This is because all numerations of seven are mundane, whereas the number eight is holy.

This accords the view of the Midrash¹⁶⁶¹ which states, ‘All of Moshe’s praises [of the Holy One, blessed is He] were with the word, ‘Then-*Az*-אז-8,’ as in the verse,¹⁶⁶² ‘From then-*MeAz*-מאז

¹⁶⁵⁷ Leviticus 9:1

¹⁶⁵⁸ Ohr HaTorah, Shemini p. 25; Discourse entitled “*Vayehi BaYom HaShemini*” 5678 (Sefer HaMaamarim 5678 p. 269); 5705 (Sefer HaMaamarim 5705 p. 167).

¹⁶⁵⁹ Kli Yakar to Leviticus 9:1

¹⁶⁶⁰ Leviticus 9:4

¹⁶⁶¹ See Yalkut Shimoni, Beshalach, Remez 241; Midrash Shemot Rabba 23:3; Kehilat Yaakov, Section on “*Az*-אז”; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).]

¹⁶⁶² Exodus 5:23

when I came to speak to Pharaoh in Your Name,' and the verse,¹⁶⁶³ 'Then-*Az-זא* Moshe sang.' For, in the word 'Then-*Az-זא*,' the letter *Aleph-א-1* rides upon the letter *Zayin-ז-7*, meaning that he set *HaShem-יהוה*, blessed is He, as ruler over all seven-ז orbiting planets, and over all beings that were brought into existence during the seven-ז days of creation. This is why *HaShem-יהוה* appeared to them specifically on this day, since it is the eighth, as this is the number that is unique to Him, blessed is He."

Likewise, the Chassidic discourses also bring the statement in the responsa of Rashba,¹⁶⁶⁴ that there are holidays that consist of seven days, and holidays that consist of eighth days. The seven days correspond to the seven days of creation, these being the seven days of construction, in which the day of Shabbat is also included etc. However, the holidays that consist of eight days are higher than the seven. For, the seven days are the revolving days, whereas the eighth is that which guards over their revolution.

This likewise is the matter of [the word] "Then-*Az-זא*," in which the letter *Aleph-א-1* is above the letter *Zayin-ז-7* (and is the eighth), this being the aspect that transcends the worlds and is the matter of the direct light (*Ohr Yashar*), which is the level of Moshe. (This is as mentioned nrfore, that all Moshe's praises [of the Holy One, blessed is He] were with the word "Then-*Az-זא*," as in [the verse], "Then-*Az-זא* Moshe sang."

Moreover, this is so much so, that even his complaint about going to Pharaoh was with the word "From when-*MeAz-זאא*," as the verse states, "From when-*MeAz-זאא* I came to speak to Pharaoh in Your Name.") This is as explained in the teachings of Chassidus¹⁶⁶⁵ about the matter of "Then-*Az-זא* Moshe sang."

¹⁶⁶³ Exodus 15:1

¹⁶⁶⁴ Teshuvot HaRashba, Vol. 1, Section 9.

¹⁶⁶⁵ Sefer HaMaamarim 5626 p. 64; 5639 Vol. 1, p. 152

Beyond this, the letter *Aleph-א-1* and the letter *Zayin-ז-7* are combined in a single word, this being the matter of the bond between the two aspects of the *Aleph-א-1* and the *Zayin-ז-7*, brought about by that which transcends them both.

This likewise is explained in the teachings of Chassidus,¹⁶⁶⁶ that the aspect of the eighth, which “guards the revolution,” does not refer to *HaShem*’s יהוה”ה transcendent surrounding light (*Ohr HaSovev*) that “guards” His inner manifest light (*Ohr HaMemaleh*). This is because the seven revolving days also include the day of Shabbat, which transcends time, and is the aspect of His transcendent surrounding light (*Ohr HaSovev*). It thus must be said that the aspect of the eighth which “guards” the revolution, even transcends the aspect of *HaShem*’s יהוה”ה light that transcends and surrounds all worlds (*Sovev Kol Almin*).

Moreover, included in the superiority of the eighth day is also the superiority of [the number] ten. This is as cited in Rashi [there],¹⁶⁶⁷ “That day [the eighth day] received ten crowns.”¹⁶⁶⁸ This is also cited in Kli Yakar, who brings the teaching of our sages, of blessed memory,¹⁶⁶⁹ that “the harp of the days of Moshiach will have eight strings,” [and is higher than the harp of the Holy Temple, which [only] had seven strings].¹⁶⁷⁰

That is, notwithstanding the great elevation of the harp of the Holy Temple, since the Holy Temple is the ultimate perfection of the whole world, in that the Indwelling Presence of *HaShem*-יהוה”ה, blessed is He, the *Shechinah*, rests there, as the verse states,¹⁶⁷¹ “I will dwell within them,” and from there it was drawn

¹⁶⁶⁶ Also see the discourse entitled “*Vayehi BaYom HaShemini* – It was on the eighth day” 5713, translated in *The Teachings of The Rebbe, Discourse 15, Ch. 4* (*Sefer HaMaamarim* 5713 p. 140 and on).

¹⁶⁶⁷ Rashi to Leviticus 9:1

¹⁶⁶⁸ *Torat Kohanim* to Leviticus 9:1; *Talmud Bavli, Shabbat* 87b

¹⁶⁶⁹ *Talmud Bavli, Arachin* 13b; Also see *Likkutei Torah, Tazriya* 21d; *Ohr HaTorah Bereishit* Vol. 3, p. 552a and on.

¹⁶⁷⁰ *Arachin* *ibid.*; *Likkutei Torah* *ibid.*; *Ohr HaTorah* *ibid.*

¹⁶⁷¹ *Exodus* 25:8

to the whole world in all matters of bestowal of beneficence, beginning with the matter of the light (*Ohr*),¹⁶⁷² and in this itself there is a superiority to the harp (*Kinor*-כנור) of the Holy Temple, in that the word “harp-*Kinor*” is “the candle of 26-*Ner Chaf-Vav*-נר כ"ו-¹⁶⁷³ this being the numerical value of the Name *HaShem*-יהו"ה-26, but even so, it only numbered seven [strings], whereas the harp of the days of Moshiach will be of eight strings] and the harp of the coming world (*Olam HaBa*) will be of ten strings.¹⁶⁷⁴ This is hinted in the eighth day, which “received ten crowns,” thus teaching us that it contains a foretaste of the coming world (*Olam HaBa*) etc.

The explanation is as elucidated in Chassidic discourses,¹⁶⁷⁵ that the number eighth is the aspect of Understanding-*Binah*, (which is the eighth *Sefirah* from below to Above),¹⁶⁷⁶ and as known, Understanding-*Binah* is inclusive of the first three *Sefirot*, such that “the revelation of the Ancient One-*Atik* is in Understanding-*Binah*.”¹⁶⁷⁷ This then, is the meaning of [the teaching] that “this day received ten crowns,” being that Understanding-*Binah* is inclusive of the first three [*Sefirot*] (thus totaling ten). Moreover, it is not just the regular ten [*Sefirot*], but as they are in their ultimate state of elevation, this being the “ten crowns,” specifying “crowns-*Atarot*-עטרות,” this being the aspect of the Crown-*Keter*, which is the matter of the Ten Crowns-*Eser Ketrin*.

¹⁶⁷² See Talmud Yerushalmi, Brachot 4:5; Also see Rashi to Menachot 86b

¹⁶⁷³ Tikkunei Zohar, Tikkun 21 (52a)

¹⁶⁷⁴ Arachin ibid.; Likkutei Torah ibid.; Ohr HaTorah ibid.

¹⁶⁷⁵ See the end of the discourse entitled “*Vayehi BaYom HaShemini*” ibid.

¹⁶⁷⁶ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹⁶⁷⁷ See Zohar III 178b; Torah Ohr, Lech Lecha 11b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes and citations there.

2.

Now, we should explain the matter of the eighth day (*Yom HaShemini*) in continuation to the holiday of Pesach. (For, on most years we read the Torah portion of Shemini on the Shabbat that follows the holiday of Pesach, on which there is the completion of all seven days of the holiday of Pesach). We first must preface with what was explained before, in the discourse of the last day of Pesach,¹⁶⁷⁸ based on the discourse of his honorable holiness, the Tzemach Tzedek, entitled “*Hei Lachma Anya*.”¹⁶⁷⁹

That is, there are two aspects of Matzah. There is Matzah that is called “bread of affliction” (*Lechem Onee* - לֶחֶם עֹנִי), and there is “rich Matzah” (*Matzah Ashirah* - מִצֵּה עֲשִׂירָה). “Rich Matzah” (*Matzah Ashirah*) indicates the matter of self-transformation (*It'hapcha*), and about this the verse states,¹⁶⁸⁰ “You shall love *HaShem*-יהו"ה your God, with all your heart,” meaning, “with both your inclinations.”¹⁶⁸¹

This refers to the matter of transforming the emotions (*Midot*) through the revelation of the intellect (*Mochin*), this being the “rich Matzah” (*Matzah Ashirah*) that is kneaded with “wine” and “oil,” these being the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, or with “honey” and “milk,” these being the aspects of Kindness-*Chessed* and Might-*Gevurah* that are drawn from the intellectual quality (*Mo'ach*) of Knowledge-*Da'at*.

In contrast, Matzah which is called “the bread of affliction” (*Lechem Onee*) only indicates the aspect of self-restraint (*Itkafiya*). However, even so, since it specifically is in

¹⁶⁷⁸ The preceding discourse of Acharon Shel Pesach of this year, 5726, entitled “*v'Heineef* – He will wave His hand over the River,” Discourse 26, Ch. 8 (Sefer HaMaamarim 5726, p. 191).

¹⁶⁷⁹ Subsequently printed in Ohr HaTorah, Vayikra (Vol. 2) p. 453 and on.

¹⁶⁸⁰ Deuteronomy 6:5

¹⁶⁸¹ Talmud Bavli, Brachot 54a in the Mishnah; Sifrei and Rashi to Deuteronomy 6:5 *ibid*.

the toil of self-restraint (*Itkafiya*), in a way of departing from ones own existence, it therefore awakens and draws down the limitlessness of the One Above, similar to the Great and abundant love (*Ahavah Rabba*) for *HaShem*-יהו"ה, blessed is He, [indicated by the words] “with all your more” (*Bechol Me'odecha*-בכל מאדך).¹⁶⁸² This is what brings the matter of the exodus from Egypt (*Mitzrayim*-מצרים) about, which is the departure from every matter of constraint (*Meitzar*-מיצר) and limitation.

Now, all the above is about the first paragraph of the *Shema* recital, in which the words “with all your more-*Bechol Me'odacha*-בכל מאדך” are mentioned. This is because the matter [of the first paragraph of the *Shema* recital] is accepting of the yoke of the Kingdom of Heaven.¹⁶⁸³

The matter of “heaven-*Shamayim*-שמים” is that it is the encompassing aspect (*Makif*) and is the aspect of *HaShem*'s-יהו"ה light that transcends and surrounds all worlds (*Sovev Kol Almin*), which is not limited within any vessel. It is from this aspect that there is the drawing down of love for Him “with all your more,” without limitation, beyond what the soul is able to bear, this being the matter of “running” (*Ratzo*) desire, which awakens the aspect of the limitlessness of the One Above.

The second paragraph of the *Shema*. which comes after this, is matter of accepting the yoke of the *mitzvot*,¹⁶⁸⁴ which is the matter of “returning” (*Shov*), to draw down the revelation of the aspect of the limitlessness (*Bli Gvul*) of the One Above into vessels (*Keilim*) that are made through fulfilling Torah and *mitzvot*.

¹⁶⁸² Deuteronomy 6:5 *ibid*.

¹⁶⁸³ Talmud Bavli, Brachot 13a in the Mishnah

¹⁶⁸⁴ Brachot 13a *ibid*.

3.

Now, the above-mentioned discourse of the Tzemach Tzedek is a continuation of the discourse that precedes it,¹⁶⁸⁵ in which he explains the two paragraphs of the *Shema* recital, the “*Shema*” and “*Vahayah Eem Shamo’ah.*” [This is also explained in the discourse entitled “*Lehavin HaHefresh Bein Kriyat Shema* etc.,” in the Siddur.¹⁶⁸⁶ However, there it is in the style of the Mittler Rebbe, whereas here it is in the style of the Tzemach Tzedek. Nevertheless, there are several matters in it from the words of the Alter Rebbe. This is to the point that in one of the notes it states,¹⁶⁸⁷ “This is as I found written in the handwriting of Rabbi Yehudah Leib.”¹⁶⁸⁸

Namely, it is explained in Zohar¹⁶⁸⁹ that the first paragraph [of the *Shema* recital] is the aspect of Kindness-*Chessed*, whereas the second paragraph is the aspect of Might-*Gevurah*, (which is why in the [second paragraph] it states,¹⁶⁹⁰ “Beware for yourselves... the wrath etc.”). However, at first glance, how does this align with the statement in the writings of the Arizal,¹⁶⁹¹ that the first paragraph of the *Shema* recital is the Name of 42-*Shem Ma*”*V*”שם מ”ב, and that this is why there are 42-מ”ב words from “You shall love-*v’Ahavta*-וְאָהַבְתָּ” until “your gates-*u’Veesharecha*-וּבְשַׁעְרֶיךָ.”

In contrast, the second paragraph [of the *Shema* recital] is the matter of the Name of 72-*Shem A*”*V*”שם ע”ב, this being the

¹⁶⁸⁵ Subsequently printed in Ohr HaTorah, Devarim (Vol. 6) p. 2,231 and on.

¹⁶⁸⁶ Siddur Im Da”Ch p. 73c and on.

¹⁶⁸⁷ Ohr HaTorah ibid. p. 2,233 in the glosses.

¹⁶⁸⁸ Also see Sefer HaSichot, Torat Shalom p. 86 and on; Torat Menachem, Reshimat HaYoman p. 511 and the citations there.

¹⁶⁸⁹ Zohar III 262b

¹⁶⁹⁰ Deuteronomy 11:16-17

¹⁶⁹¹ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 18; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22 and the notes there.

number of words from “It shall be that if you will listen-*Vehayah Eem Shamo’ah* שמוע-אם ויהיה,” until “you shall place them-*v’Samtem* ושמחתם” etc.

However, as known, the Name of 42-*Shem Ma”V* מ”ב-שם is from the aspect of Might-*Gevurah*, which is why all ascents are through the Name of 42-*Shem Ma”V* מ”ב-שם, being that it is the aspect of Might-*Gevurah*, which is the cause of the ascent and withdrawal etc.

In contrast, the Name of 72-*Shem A”V* ע”ב-שם is the aspect of Kindness-*Chessed*-הסד-72, which shares the same numerical value of *A”V* ע”ב-72. This being so, how is it applicable that the Name of 42-*Shem Ma”V* מ”ב-שם, which is from the aspect of Might-*Gevurah*, is related to the first paragraph of the *Shema*, which is the aspect of Kindness-*Chessed*, whereas the Name of 72-*Shem A”V* ע”ב-שם, which is of the aspect of Kindness-*Chessed*-הסד-72, is related to the second paragraph of the *Shema*, which is the aspect of Might-*Gevurah*?¹⁶⁹²

However, the essential point of the explanation¹⁶⁹³ is that the first paragraph of the *Shema* recital is the matter of the light (*Ohr*) of Kindness-*Chessed* within the vessel (*Kli*) of Might-*Gevurah*. In other words, the Name of 42-*Shem Ma”V* מ”ב-שם, which is [the matter] of Might-*Gevurah*, being that it is a matter of ascent (*Ha’ala’ah*), is the vessel (*Kli*) for the light (*Ohr*) of Kindness-*Chessed* in the paragraph “You shall love *HaShem*-יהו”ה your God [with all your heart and with all your soul and] with all your more etc.” That is, this is the matter of love of *HaShem*-יהו”ה, blessed is He, that is in a way of the ascent and withdrawal of the light (*Ohr*) from the vessel (*Kli*).

In contrast, the second paragraph of the *Shema* recital is the matter of the light (*Ohr*) of Might-*Gevurah* within the vessel

¹⁶⁹² See Derech Mitzvotcha, Shoresh Mitzvat HaTefilah, Ch. 12 and on.

¹⁶⁹³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22 *ibid*.

(*Kli*) of Kindness-*Chessed*, this being the Name of 72-*Shem A"V*-*ב"ב* שם ע"ב, which is the aspect of the vessel (*Kli*) of Kindness-*Chessed*-חסד. This refers to the matter of drawing down from Above to below. However, because this light (*Ohr*) is in the aspect of *Might-Gevurah*, it therefore descends and becomes constricted etc.

4.

Now, the two above-mentioned matters that are present in the first and second paragraphs of the *Shema* recital in our daily service of *HaShem*-יהו"ה, blessed is He, are also present on the holiday of Sukkot, in a general state that relates to the entire year.¹⁶⁹⁴

To explain, the matter of the first paragraph of the *Shema* mentions love of *HaShem*-יהו"ה "with all your more," and has 42-*ב"ב* words, corresponding to the Name of *Ma"V*-*ב"ב* 42 through which all ascents take place, is comparable to the general matter of the exodus from Egypt (*Mitzrayim*-מצרים) of the holiday of Pesach.

This refers to the awakening of the heart from below to Above, in an aspect of a "running" (*Ratzo*) desire to depart from all matters of constraint (*Meitzar*-מיצר) and limitation, ("with all your more"). This is brought about through the Name of *Ma"V*-*ב"ב* 42, which is the matter of three times the word "Hand-*Yad*-*ד"י* 14" (which equals *Ma"V*-*ב"ב* 42). That is, this refers to the matter of the three "hands-*Yadot*-ידות"¹⁶⁹⁵ [mentioned in connection with the exodus from Egypt].

That is, there is the "upraised hand-*Yad Ramah*-יד רמה," as in the verse,¹⁶⁹⁶ "The children of Israel went out with an upraised

¹⁶⁹⁴ See *Ohr HaTorah*, *Vayikra* *ibid.* p. 455.

¹⁶⁹⁵ See *Likkutei Torah*, *Naso* 21b and on.

¹⁶⁹⁶ Exodus 14:8

hand-*Yad Ramah*-רמה-יד.” There is the “strong hand-*Yad Chazakah*-חזקה-יד,” as in the verse,¹⁶⁹⁷ “With a strong hand-*Yad Chazakah*-חזקה-יד he will drive them from his land.” And there is the “great hand-*Yad HaGedolah*-הגדולה-יד,” as in the verse,¹⁶⁹⁸ “Israel saw the great hand-*Yad HaGedolah*-הגדולה-יד that *HaShem*-יהו"ה inflicted upon Egypt.”

This also refers to the matter of the oppression and difficulty etc., in Egypt, as a result of which the strength of the love of *HaShem*-יהו"ה [and the desire] to depart from the constraint etc., was brought about. This is like the superiority of the Great and abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*).

The matter of the second paragraph of the *Shema* recital, which is the “return” (*Shov*) that follows the “running” (*Ratzo*), is the drawing down of Godliness from Above to below through [fulfilling] Torah and *mitzvot*. This is why the Name of *A"V*-ע"ב-72 is in it. On the holiday of Pesach, this is comparable to the seventh day of Pesach, about which the verse states,¹⁶⁹⁹ “The seventh day shall be restricted (*Atzeret*-עצרת) to *HaShem*-יהו"ה.” This refers to stopping (*LaAtzor*-לעצור) and restraining the spirit etc., so that it does not leave its sheath and become nullified of its existence etc. This is also why on the seventh day of Pesach there was the matter of the splitting of the sea, this being revelation from Above to below. This revelation came about through the Name of *A"V*-ע"ב-72, which is hinted at [and emerges from] the [three] verses,¹⁷⁰⁰ “*VaYeesa*-ויסע,” “*VaYavo*-ויבא,” “*VaYeit*-ויט.”

¹⁶⁹⁷ Exodus 6:1

¹⁶⁹⁸ Exodus 14:31

¹⁶⁹⁹ Deuteronomy 16:8

¹⁷⁰⁰ Exodus 14:19-21; See Zohar II 52a; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that the Explicit Name (*Shem HaMeforash*) is *ע"ב-72* and *י"ר"ץ-216*; Also

Now, the general matter of the holiday of Pesach, both the “running” (*Ratzo*) desire of all the days of Pesach, as well as the “return” (*Shov*) of the seventh day of Pesach (that are comparable to the “running” (*Ratzo*) and “returning” (*Shov*) of the two chapters of the *Shema* recital during our daily service of *HaShem*-יהוה, blessed is He,) are preparatory for the drawing down and revelation of the aspect of “I-*Anochi*,”¹⁷⁰¹ “I – meaning who I am-*Anochi*; *Mee SheAnochi*-מי שאנכי,” this being receiving Torah on the holiday of Shavuot, which is the “absorption-*Atzeret*-עצרת” of the general totality of the holiday of Pesach.

(That is, it is not only like the seventh day of Pesach, which is called “a restriction-*Atzeret*-עצרת” relative to the six days of Pesach that preceded it.) It rather is comparable to the “absorption-*Atzeret*-עצרת” of the holiday of Sukkot, as understood from the teaching of our sages, of blessed memory,¹⁷⁰² “The ‘absorption-*Atzeret*-עצרת’ of the holiday of Sukkot should have been fifty days removed, corresponding to the ‘absorption-*Atzeret*-עצרת’ of the holiday of Pesach.

Now, it can be said that there is a similarity to this on the day of Shabbat that follows the holiday of Pesach, at which time we read the Torah portion of, “It was on the eighth day (*Shemini*). That is, on [this Shabbat] there is the completion and ascent of the holiday of Pesach to the aspect of the eighth (*Shemini*), which transcends the seven days of Pesach, just like *Shemini Atzeret* (the “absorption-*Atzeret*-עצרת” of the Holiday of Sukkot), the likeness

see Pardes Rimonim, Shaar 21 (Shaar Pratei HaShemot), Ch. 5; Ohr HaTorah, Beshalach p. 575, and elsewhere.

¹⁷⁰¹ See Likkutei Torah, Pinchas 80b; Re’eh 31d; Zohar I 167b, Zohar III 11a-b, in explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheyeh*”*h* *Asher Eheyeh*”*h* אהיה אשר אהיה-*h*.”

¹⁷⁰² Midrash Shir HaShirim Rabba 7:2(2)

to which is the “absorption-*Atzeret*-עצרת” of the holiday of Pesach, this being on the holiday of Shavuot.

This is so until we come to the ultimate perfection of the aspect of the eighth (*Shemini*), which is connected to the redemption. This is as mentioned above, that the harp (*Kinor*-כנור) of the days of Moshiach will have eight strings, [beyond the harp of the Holy Temple that had seven strings, which will also be present in the coming future.

(For in addition to the fact that as matters are spiritually, they are present even now, being that the [physical] destruction of the Holy Temple did not affect matters of spirituality, and in the coming future they also will be revealed physically), together with all matters of the Holy Temple, and especially matters of the Tabernacle (*Mishkan*) which was the product of the toil of Moshe, in that they are eternal,¹⁷⁰³ this also is connected to Moshiach himself, in that he is called by eight names,¹⁷⁰⁴ through whom there will be the true and complete redemption, about which the verse states,¹⁷⁰⁵ “As in the days that you went out of the land of Egypt I will show them wonders!”

¹⁷⁰³ Talmud Bavli, Sotah 9a

¹⁷⁰⁴ Otzar Midrashim (Eizenstein) Vol. 1, p. 176; Vol. 2, p. 513; See Midrash Mishlei, Ch. 19

¹⁷⁰⁵ Micah 7:15

Discourse 28

“*Eem Bechukotai Teileichu... -
If you go in My statutes...*”

Delivered on Shabbat Parshat Behar-Bechukotai,
Shabbat Mevarchim Sivan, 5726
By the grace of *HaShem*, blessed is He,

1.

The [first ten verses of our Torah portion] state,¹⁷⁰⁶ “If you go in My statutes and keep My commandments and do them, then I will give your rains in their time, [the land will give its produce and the tree of the field will give its fruit etc....I am *HaShem*-יהוה your God who took you out of the land of Egypt from being their slaves. I broke the rods of your yoke] and caused you to walk erect.” Now, we must understand,¹⁷⁰⁷ why are there only promises for physical beneficence here, and no promises for spiritual beneficence?

Moreover, though in several places in Torah there are promises for physical beneficence, the novelty here is that these promises are made in a general Torah portion, the general matter of which, is the study of Torah and the fulfillment of the *mitzvot*. This is as stated by Rashi in explanation of the words, “If you go in My statutes,” that, “One might think that this refers to fulfilling the commandments, but when verse continues, ‘**and** keep My commandments,’ it is plainly evident that the commandments are

¹⁷⁰⁶ Leviticus 26:3-13

¹⁷⁰⁷ Also see Ohr HaTorah, *Bechukotai* p. 197; Also see the discourse of Shabbat Parshat *Bechukotai* 5631 (*Sefer HaMaamarim* 5631 Vol. 1, p. 327; 5638 p. 155); Discourse entitled “*Eem Bechukotai Teileichu*” 5667 (*Hemshech* 5666 p. 434).

mentioned here. How then must the words, ‘If you go in My statutes’ be understood? As an admonition to labor in Torah.”

Moreover, by the greatness of the reward mentioned in these verses, it is evident that they discuss a high way of fulfilling Torah and *mitzvot*. This is as our sages, of blessed memory, stated,¹⁷⁰⁸ “The reward for a *mitzvah* is a *mitzvah*,” and as explained by the Alter Rebbe in Tanya,¹⁷⁰⁹ “From its reward we can know its essence and level.” Thus, since the reward mentioned here, is in a way that transcends the natural order, as our sages, of blessed memory, explained¹⁷¹⁰ the verse,¹⁷¹¹ “The tree of the field will give its fruit,” that, “This refers to barren trees that grow wild - that they too are destined to bear fruit.”

They likewise explained¹⁷¹² the verse,¹⁷¹³ “I will give your rains in their time,” stating that their time is, “On the evening of the fourth day of the week (Tuesday night) and on the evening of Shabbat (Friday night)... and we find that [in the days of Shimon ben Shetach] the rains fell for them on the evening of the fourth day of the week and on the evening of Shabbat, such that wheat kernels grew as big as kidneys etc.” It therefore is understood that such a high reward as this, indicates the great elevation in serving *HaShem*-יהו"ה, blessed is He, through studying His Torah and fulfilling His *mitzvot*.

This is also hinted in the words, “If you go in My statutes,” specifying “**My** statutes-*Bechukotai*-בהקיותי,” this being the matter of the letters engraved (*Otiyot HaChakikah*-אותיות ההקיקה) that are unified within the Essential Self of the Singular Preexistent

¹⁷⁰⁸ Mishnah Avot 4:2

¹⁷⁰⁹ Tanya, Likkutei Amarim, Ch. 39 (53a)

¹⁷¹⁰ Rashi, citing Torat Kohanim to Leviticus 26:4

¹⁷¹¹ Leviticus 26:4

¹⁷¹² Talmud Bavli, Taanit 23a (and Rashi there)

¹⁷¹³ Leviticus 26:4 *ibid*.

Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, (as explained in Likkutei Torah).¹⁷¹⁴

The verse also specifies, “(If) you go-*Teileichu*-תלכו,” meaning that one’s service of *HaShem*-יהו"ה, blessed is He, should be in a way of “going-*Halichah*-הליכה.” Now, as known, the matter of going (*Halichah*) is in an incomparable way [meaning, in a] limitless way (*Bli Gvul*).¹⁷¹⁵

This being so, there is even greater emphasis on the novelty of the matter, that notwithstanding the greatness of the service of *HaShem*-יהו"ה, blessed is He, etc., it [only] mentions promises of physical beneficence here, meaning, physical reward, even though the primary reward is spiritual rather than physical. It rather only mentions physical reward here, whereas the spiritual reward is not mentioned at all, not even in secondary way.

We also must understand the precise wording in the explanation of the words, “If you go in My statutes,” that “you labor (*Ameilim*-עמלים) in Torah,” specifically using the word “labor-*Amal*-עמל” (rather than “study-*Limud*-לימוד,” or “be occupied with-*Esek*-עסק” etc., these being words that are regularly used in many places).

This is like the teaching of our sages, of blessed memory,¹⁷¹⁶ “Every person was created for labor (*Amal*-עמל), as the verse states,¹⁷¹⁷ ‘Man is born for labor (*Amal*-עמל).’ However, [from this verse] I do not know if he was created for the labor of the mouth (speech) or whether he was created for the toil of labor... and I still do not know whether he was created for the labor of Torah (*Amal Torah*-עמל תורה) or the labor of conversation (*Amal Sichah*-עמל שיחה)... [however] you must say that he was created for the labor of Torah (*Amal Torah*-עמל תורה).”

¹⁷¹⁴ Likkutei Torah, Bechukotai 46b, 46d

¹⁷¹⁵ See Likkutei Torah, Shlach 38d; Sefer HaMaamarim 5660 p. 107 and on.

¹⁷¹⁶ Talmud Bavli, Sanhedrin 99b

¹⁷¹⁷ Job 5:7

We also must understand why specifically through this we receive the reward of “I will give your rains in their time etc.” For, at first glance, the Torah is full of such verses, such as,¹⁷¹⁸ “It will be that if you listen to My commandments... then I will give rain for your land in its proper time etc.,” even though there is no mention of laboring in Torah there, but only “If you listen [to My commandments] etc., which comes to negate its opposite, “you stray etc.”¹⁷¹⁹ But, even so, the reward, “I will give rain for your Land in its time etc.,” is present there. This being so, why does it state here that specifically “if you go in My statutes,” meaning if “you labor in Torah,” then I will “give your rains in their time?”

2.

This may be understood with a preface of the explanation in the discourse of the Tzemach Tzedek, entitled “*HaChodesh HaZeh Lachem*,”¹⁷²⁰ (which was recently newly published,¹⁷²¹ and certainly has been studied etc.). In it he cites¹⁷²² Midrash Bereishit Rabbah, Chapter Twenty,¹⁷²³ that livelihood (*Parnassah*)¹⁷²⁴ is even greater than redemption (*Ge’ulah*). (This is because redemption comes about through an angel, as the verse states,¹⁷²⁵ “The angel who redeems me,” whereas a one’s livelihood is granted by the Holy One, blessed is He, Himself, as the verses

¹⁷¹⁸ Deuteronomy 11:13-14

¹⁷¹⁹ Deuteronomy 11:16

¹⁷²⁰ Ohr HaTorah, Bo p. 264 and on

¹⁷²¹ It was printed as an independent pamphlet for the 2nd of Nissan of this year, 5726, “in connection with the hundred-year anniversary of the passing & Hilulah of his honorable holiness, the Tzemach Tzedek” on the 13th of Nissan.

¹⁷²² Ohr HaTorah *ibid.* p. 271.

¹⁷²³ In the discourse of the Tzemach Tzedek that was printed it states “פ”ק” but it is a typo that should read “פ”ך” (20:9); Also see Midrash Bereishit Rabba 97:2.

¹⁷²⁴ In Talmud Bavli, Pesachim 118a it states “a [persons] sustenance-*Mezonot*-מזונות.”

¹⁷²⁵ Genesis 48:16

states,¹⁷²⁶ “God who shepherds me,”¹⁷²⁷ and,¹⁷²⁸ “You open Your hand and satisfy the desire of every living being.”¹⁷²⁹ From this we also can understand it as it relates to the rains, since [the bestowal of the] rains is itself [the bestowal of] livelihood,¹⁷³⁰ and is greater than redemption (*Ge’ulah*).

The explanation is as elucidated by the Tzemach Tzeddek in Ohr HaTorah, on the Torah portion of Bechukotai.¹⁷³¹ He states there that we must understand how it applies for livelihood (and rains) to be greater than redemption. This is because the matter of livelihood is tied to the month of Tishrei, as our sages, of blessed memory, stated,¹⁷³² “One’s entire livelihood is allocated to him from Rosh Hashanah [to Yom Kippur] etc.

Now, the month of Tishrei is connected to the creation of the world, being that the world was created on the 25th of Elul,¹⁷³³ which is why the month of Tishrei is called “the first month.” This is as stated in Targum Yonatan on the verse,¹⁷³⁴ “They gathered... in the month of Eitanim... for the holiday [of Sukkot],” that, “This refers to the month that in ancient times was called the first month.”

In contrast, redemption is connected to the month of Nissan, which is the month of redemption, and there is a superiority to the month of Nissan over and above the month of Tishrei. This is as our sages, of blessed memory, expounded¹⁷³⁵ on the verse,¹⁷³⁶ “This month shall be for you etc.,” that, “When

¹⁷²⁶ Genesis 48:15

¹⁷²⁷ Talmud Bavli, Pesachim 118a ibid.

¹⁷²⁸ Psalms 145:16

¹⁷²⁹ Midrash Bereishit Rabba ibid.

¹⁷³⁰ Talmud Bavli, Taanit 2b

¹⁷³¹ Ohr HaTorah, Bechukotai ibid.

¹⁷³² Talmud Bavli, Beitzah 16a

¹⁷³³ Midrash Vayikra Rabba 29:1; Pesikta d’Rav Kahana, Piska 23 (“*BaChodesh HaShvee’ee*”).

¹⁷³⁴ Kings I 8:2

¹⁷³⁵ Midrash Shemot Rabba 15:11

¹⁷³⁶ Exodus 12:2

the Holy One, blessed is He, chose His world, He set months and years in it. When He chose Yaakov and his children, He set the beginning of the months of redemption.”

This is why it states,¹⁷³⁷ “I am *HaShem*-יהוה your God who took you out of the land of Egypt,” rather than saying, “who created the heavens and the earth,” because the exodus from Egypt (during the month of Nissan) is a higher matter than the creation of the heavens and the earth (of the month of Tishrei).¹⁷³⁸ This being so, at first glance, how is there such a view that providing livelihood (which relates to the month of Tishrei) is greater than the redemption (which relates to the month of Nissan)?

However, the explanation is that in the matter of livelihood (the rains) there are two ways, as¹⁷³⁹ our sages, of blessed memory, said,¹⁷⁴⁰ “The land of Israel is watered by the Holy One, blessed is He, Himself, whereas the rest of the world is [watered] through an emissary (*Shaliach*-שליח), as the verse states,¹⁷⁴¹ “[He] who gives rain upon the Land (referring to the land of Israel) and sends (*Shole’ach*-שולח) water to the outside surfaces,” (meaning that the rest of the world outside the land of Israel, “the outside-*Chutzot*-חוצות,” is watered through an emissary (*Shaliach*-שליח), in that “He **sends** (*Shole’ach*-שולח) water” [to them]).

The explanation is that, as known,¹⁷⁴² there are two [levels of] union (*Yichudim*). The first is the external union (*Yichud Chitzoni*) of Wisdom-*Chochmah* and Understanding-*Binah* for the purpose of enlivening the worlds (this being after the drawing down from the externality (*Chitzoniyut*) of Wisdom-*Chochmah* and Understanding-*Binah* into *Zeir Anpin*). It is from there that

¹⁷³⁷ Exodus 20:2; Deuteronomy 5:6

¹⁷³⁸ See Siddur Im Da’Ch 284a and on.

¹⁷³⁹ Also see Ohr HaTorah ibid. p. 194 and on.

¹⁷⁴⁰ Talmud Bavli, Taanit 10a

¹⁷⁴¹ Job 5:10

¹⁷⁴² See Likkutei Torah, Nitzavim 47a; Shir HaShirim 22c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25-26.

there is the drawing down of “He sends water to the outside surfaces,” through an emissary (*Shaliach*-שלִיחַ).

The second is the inner union (*Yichud Pnimi*), which is rooted much higher, and from which there is the drawing down of the matter of “[He] who gives rain upon the Land,” not through an emissary, but as in the verse,¹⁷⁴³ “**I will give** your rains etc.,” meaning, “It is I who gives them,”¹⁷⁴⁴ similar to the matter of,¹⁷⁴⁵ “אֲנִי, מִי שְׁאֲנֹכִי; *Mee SheAnochi* - meaning who I am-*Anochi*; *Mee SheAnochi*,” that is, He who is not hinted in any letter or thorn of a letter etc.

Based on this we can also understand this matter as it relates to livelihood. That is, when the livelihood is drawn down in the way indicated by the words, “He sends water to the outside surfaces,” this refers to livelihood drawn down from the aspect of the order of the chaining down of the worlds (*Seder Hishtalshelut*), in which case redemption is higher than it.

However, when the livelihood is in the way indicated by the words, “Who gives rain upon the Land,” and, “I will give your rains etc.,” this is the bestowal of livelihood from an aspect that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), done by the Holy One, blessed is He, Himself, in which case the livelihood (*Parnassah*) is greater than redemption (which comes by way of an angel, as mentioned above).

3.

However, for there be the drawing down of livelihood from the aspect that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), [the aspect of] “I will give your rains etc.,” service of *HaShem*-יהוה, blessed is He, must be in a

¹⁷⁴³ Leviticus 26:4

¹⁷⁴⁴ Also see Ohr HaTorah ibid. (Vol. 2) p. 721.

¹⁷⁴⁵ See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a-b, in explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye*”*h Asher Eheye*”*h-אֲהִי־הָאֲשֶׁר אֲהִי־הָאֲשֶׁר*.”

way of “going in My statutes,” meaning that “they labor in Torah,” specifically in a way of toil and labor.

Now, we first must preface with the explanation in *Hemshech* 5666.¹⁷⁴⁶ That is, at first glance, it is not understood why it states, “If you go in My statutes and keep My commandments and do them, I will give your rains in their time, and the land will give its produce, and the tree of the field will give its fruit.”

It likewise [is not understood] why it states, “It will be that if you listen to My commandments... then I will give rain for your Land etc.” For, is it not so that a covenant was already established in the days of the flood with the appearance of the rainbow, as the verse states,¹⁷⁴⁷ “I will look upon it to remember the everlasting covenant,” meaning that there will be a constant sustainment and bestowal of beneficence to the worlds. It is in this regard that the verse states,¹⁷⁴⁸ “Continuously, all the days of the earth, seedtime and harvest... summer and winter, day and night, shall not cease,” (which also includes the matter of [the verse],¹⁷⁴⁹ “I shall give rain for your Land... and you will harvest your grain and your wine and your oil”). This being so, how could this covenant ever be abrogated, Heaven forbid, even without fulfilling the *mitzvot*, Heaven forbid? This being so, why does it say, “If you go in My statutes etc?”

However, the explanation is that this is certainly necessary for the world to be sustained according to the formation of the above-mentioned covenant, but nevertheless, the fulfillment of the *mitzvot* is necessary. This is because from the formation of the covenant, there only is the drawing down of vitality and sustainment to the world according to the measure already

¹⁷⁴⁶ *Hemshech* 5666 p. 8.

¹⁷⁴⁷ Genesis 9:16

¹⁷⁴⁸ Genesis 8:22

¹⁷⁴⁹ Deuteronomy 11:14

apportioned and established in the order of the chaining down of the worlds (*Seder Hishtalshelut*). However, through fulfilling Torah and *mitzvot* there is a drawing down of new light, much greater than the amount that already was meted out according to the order of the chaining down of the worlds (*Seder Hishtalshelut*) etc.

However, in truth, even for there to be the drawing down of vitality and sustainment to the world according to the measure apportioned in the order of the chaining down of the worlds (*Seder Hishtalshelut*), Torah and *mitzvot* must necessary be fulfilled. This is because even that which was drawn down at the outset of creation because “He desires kindness,”¹⁷⁵⁰ is presently drawn down through arousal from below, meaning, through the Jewish people serving *HaShem*-יהוה, blessed is He, by fulfilling His Torah and *mitzvot*,¹⁷⁵¹ in that this is what was newly introduced with the giving of the Torah. That is, all matters must be brought about specifically through our toil in serving *HaShem*-יהוה, blessed is He. This is especially so considering the explanation in Kuntres U’Maayon,¹⁷⁵² that the drawing down of vitality to the Jewish people is specifically brought about solely through fulfilling Torah and *mitzvot*.

This then, is the meaning of “It will be that if you listen to My commandments... then I will give rain for your Land etc.,” and, “If you go in My statutes... then I will give your rains in their time etc.” In other words, even the rains and livelihood etc., specifically depend on fulfilling Torah and *mitzvot*.

However, in this itself there are differences in how the livelihood is drawn down, according to the manner of fulfilling Torah and *mitzvot*. The explanation¹⁷⁵³ is that in the second

¹⁷⁵⁰ Micah 7:18

¹⁷⁵¹ Also see *Hemshech* 5666 p. 29 and on.

¹⁷⁵² See the Sichah talk of Shabbat Parshat Behar-Bechukotai, Shabbat Mevarchim Sivan 5710 (Torat Menachem, Vol. 1, p. 73 and on), and elsewhere.

¹⁷⁵³ Also see *Hemshech* “*Mayim Rabim*” 5636, Ch. 129.

paragraph of the *Shema* recital it states, “It will be that if you listen to My commandments... to serve Him with all your heart and with all your soul,” without mentioning “with all your more” (*Bechol Me’odecha*-בכל מאדך).¹⁷⁵⁴

About this our sages, of blessed memory, stated¹⁷⁵⁵ that this is a state and standing in which the Jewish people “do not do the will of the Ever Present One.” That is, even though they study Torah and fulfill the *mitzvot*, nonetheless, since their service of *HaShem*-יהו"ה, blessed is He, is measured and limited, it is not “with all your more” (*Bechol Me’odecha*-בכל מאדך). Thus, through this mode of serving *HaShem*-יהו"ה, blessed is He, there only is a drawing down of livelihood from the aspect of the order of the chaining down of the worlds (*Seder Hishtalshelut*), this being the above-mentioned external union (*Yichud Chitzoni*).

However, to draw down livelihood from the aspect that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), that is, from the inner union (*Yichud Pnimi*), such that it is drawn down from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, Himself, the service of Him in fulfilling Torah and *mitzvot* must be in a way that transcends measure and limitation, as [indicated by the words] “with all your more” (*Bechol Me’odecha*-בכל מאדך), meaning higher than the limitations of the powers of your soul, both the inner manifest powers and the transcendent encompassing powers.

This matter, (“with all your more-*Bechol Me’odecha*-בכל מאדך”), is in prayer. In the study of Torah, it is the matter of the labor and exertion in the study of Torah, by which we draw down the aspect of His limitlessness (*Bli Gvul*) etc. This is explained in

¹⁷⁵⁴ Deuteronomy 6:5 [mentioned in the first paragraph of the *Shema* recital].

¹⁷⁵⁵ Talmud Bavli, Brachot 35b; See Ohr Torah of the Rav, the Maggid of Mezhritch, Section 166; Ohr HaTorah, Bechukotai, p. 644 and on, p. 657 and on, p. 683, and elsewhere.

various discourses in *Hemshech* 5666,¹⁷⁵⁶ (as well as in the discourse entitled “*Eem Bechukotai Teileichu*”),¹⁷⁵⁷ about the greatness of toiling in the study of Torah. This is explained based on the teaching of the Zohar¹⁷⁵⁸ on the verse,¹⁷⁵⁹ “He will act for those who await Him (*Mechakeh Lo*-לו מחכה),” that, “This refers to those who toil in words of Wisdom-*Chochmah*-חכמה etc.,” [which shares the same letters as *Mechakeh*-מחכה].

It should be added that the superiority of the toil and labor in Torah study, through which we draw down the aspect of His limitlessness, is also hinted in the teaching of our sages, of blessed memory, that,¹⁷⁶⁰ “Every person was created for labor (*Amal*-עמל), as the verse states,¹⁷⁶¹ ‘Man is born to labor (*Amal*-עמל),’” (as mentioned in chapter one). In other words, they specifically connect this to the matter of birth, (“**born** to labor”).

This is because birth is the matter of the novel coming into being of something from nothing, which only is in the power of the Unlimited One, *HaShem*-יהוה Himself, blessed is He. This is as stated by the Alter Rebbe in Tanya,¹⁷⁶² that “The Essential Being of the Emanator, blessed is He, whose existence is intrinsic to Him, and who is not caused by any cause that precedes Him, Heaven forbid to think so, He alone has the power and ability to create something from nothing and absolute naught, without any other cause or reason preceding this something.” [Likewise], as explained at length in *Hemshech* “*Samach Tesamach*” 5657,¹⁷⁶³ birth is the matter of the revelation of the power of the Unlimited One, *HaShem*-יהוה, blessed is He, below. This then, is the

¹⁷⁵⁶ *Hemshech* 5666 p. 78 and on.

¹⁷⁵⁷ Toward the end of the discourse (p. 446).

¹⁷⁵⁸ Zohar I 130b

¹⁷⁵⁹ Isaiah 64:3

¹⁷⁶⁰ Talmud Bavli, Sanhedrin 99b

¹⁷⁶¹ Job 5:7

¹⁷⁶² Tanya, Iggeret HaKodesh, Epistle 20 (130a and on).

¹⁷⁶³ Sefer HaMaamarim 5657 p. 179

meaning of [the words], “That you should labor in Torah,” meaning that one’s study of Torah should be in a way that transcends measure and limitation.

From this it is understood that the fulfillment of the *mitzvot* must also be in a way that transcends measure and limitation. This is likewise the meaning of the [continuing] words, “and keep My commandments and do them.” That is, there not only should be the performance of the *mitzvot* in actual deed, (“and do them”), but there also must be the matter of thought and devotional intent etc.

This is as explained in Tanya,¹⁷⁶⁴ in explanation of the teaching of our sages, of blessed memory,¹⁷⁶⁵ “The Holy One, blessed is He, connects a good thought to action,” that “this refers to fear and love of *HaShem*-יהוה, blessed is He, that are in the understanding of his mind and the recesses of his heart, which are far higher than the level of ‘action,’” except that the Holy One, blessed is He, joins and bonds them to the action.

Thus, when service of *HaShem*-יהוה, blessed is He, is such as this, the drawing down of the livelihood is then also from that which transcends the measures and limitations of the chaining down of the worlds (*Seder Hishtalshelut*). This then, is the meaning of, “If you go in My statutes... then I will give your rains in their time,” specifying “I will give,” not through an emissary but, “It is I who gives them.” Therefore, the drawing down to below is also in a way that transcends the limitations of the natural order,¹⁷⁶⁶ this being the matter of “wheat kernels as large as kidneys,” and that “even barren wild trees are destined to bear fruit,” (as mentioned in chapter one).

¹⁷⁶⁴ Tanya, Likkutei Amarim, Ch. 16

¹⁷⁶⁵ Talmud Bavli, Kiddushin 40a

¹⁷⁶⁶ Also see Likkutei Sichot, Vol. 19 p. 116 and on – with respect to the difference between the rains mentioned in the Torah portion of Eikev (the section paragraph of the *Shema* recital), and the Torah portion of Bechukotai.

4.

Now, the two above-mentioned ways of [the bestowal of] livelihood, which is the matter of the rains (as mentioned in chapter two), are also present in the matter of rains as they are inwardly (*b'Pnimityut*) and spiritually (*b'Ruchaniyut*). This refers to the matter of Torah. For, as is cited in Ohr HaTorah,¹⁷⁶⁷ Torah is called “rain-*Geshem*-גשם.”¹⁷⁶⁸ Moreover, the beginning of all matters is in the inner, spiritual aspect, and it only is afterwards that they also chain down physically.

This is especially so of the subject under discussion here, that for there to be the matter of “I will give your rains etc.,” specifying, “I will give,” in that “It is I who gives them,” meaning that they should be drawn down from the aspect of “I-*Ani*,” (this being like the [matter of] “I – meaning who I am-*Anochi*; *Mee SheAnochi*-מי שאנכי,” He who is not hinted in any letter or thorn of a letter etc.) so that there will be the matter of rains literally, there must be an intermediary between them, this being the matter of Torah, which is the intermediary between the Creator and the created, and on a higher level, this is the intermediary between the Emanator and the emanated.¹⁷⁶⁹

[This is because the Emanator (*Ma'atzil*) is higher than the ten *Sefirot*, which are limited. This is especially so as they are in the world of Emanation (*Atzilut*), at which point they are even more limited, [such that] “they are ten and not nine, ten and not eleven.”¹⁷⁷⁰ Moreover, He also is higher than the limitless light

¹⁷⁶⁷ Ohr HaTorah *ibid.* p. 194; Vol. 2, p. 718 and on; Also see the discourse entitled “*Eem Bechukotai Teileichu*” 5626, toward the end (Sefer HaMaamarim 5626 p. 101); End of the discourse entitled “*Eem Bechukotai Teileichu*” 5679 (Sefer HaMaamarim 5679 p. 429).

¹⁷⁶⁸ See Erchei HaKinuyim by the author of Seder HaDorot, section on “rain-*Geshem*-גשם.”

¹⁷⁶⁹ Also see *Hemshech* 5672 Vol. 1, p. 328.

¹⁷⁷⁰ Sefer Yetzirah 1:4

(*Ohr HaBli Gvul*). This is because every light (*Ohr*) is a matter of revelation (*Gilyu*), and revelation (*Gilyu*) is a matter of limitation.]

This is likewise explained by his honorable holiness, my father-in-law the Rebbe,¹⁷⁷¹ about the verse,¹⁷⁷² “He dons light as a garment,” that this refers to the Torah, which is an intermediary level, and every intermediary includes two levels. That is, it has the final aspect of the upper level and the first aspect of the lower level and is the intermediary between them.

These are the two levels of “light (*Ohr*-אור),” and “garment (*Salmah*-שלמה),” these being the revealed parts of the Torah and the inner aspects (*Pnimitiyut*) of the Torah. This likewise is the two levels in the matter of rains as they are in the Torah,¹⁷⁷³ namely, the revealed parts of the Torah and the inner aspects (*Pnimitiyut*) of the Torah.¹⁷⁷⁴

5.

With the above in mind, we can also understand the level of Rabbi Shimon bar Yochai, who was on the highest of levels. This is as his teacher, Rabbi Akiva, told him,¹⁷⁷⁵ “It is enough that I and your Creator recognize your power.” This is because Torah study was his [sole] occupation,¹⁷⁷⁶ and he engaged in both the revealed parts of Torah and the concealed parts of Torah at once.

In other words, the secrets of the secrets (*Razin d’Razin*) of the Torah were openly revealed to him in a way of

¹⁷⁷¹ See the beginning of the discourse entitled “*Oteh Ohr K’Salmah*” 5700 (Sefer HaMaamarim 5700 p. 67).

¹⁷⁷² Psalms 104:2

¹⁷⁷³ Also see *Ohr HaTorah* *ibid.* p. 196.

¹⁷⁷⁴ Also see Sefer HaMaamarim 5679 *ibid.*, “This is the meaning of ‘I will provide your rains in their time,’ that through ‘going’ in a state of love of *HaShem*-ה'י"ו, blessed is He, ‘with all your being’ (*Bechol Me’odecha*), this is the revelation of the inner aspect (*Pnimitiyut*) of the Torah.”

¹⁷⁷⁵ Talmud Yerushalmi, Sanhedrin 1:2

¹⁷⁷⁶ Talmud Bavli, Shabbat 11a

understanding and comprehension, and in a way that even in his study of the revealed parts of Torah, there was a drawing down of the inner and concealed aspects etc., such that he knew the innerness (*Pnimityut*) of all the plain meanings of the Torah laws etc.

(It was in this regard that he was greater than the other Tana'im. This goes without saying that this was so in comparison to those Tana'im who primary engaged in either the revealed parts of Torah or the inner aspects of Torah. But this was so even comparison to those Tana'im who engaged in both the revealed parts of Torah as well as the inner aspects of the Torah.)¹⁷⁷⁷

We also can connect this to what the Rav, the Chassid, Rabbi Hillel of Paritch recounted¹⁷⁷⁸ in the name of the Rav, the Chassid, Rabbi Yitzchak Isaac of Homil, who said it in the name of the Alter Rebbe, that for lofty souls, such as Rabbi Shimon bar Yochai, the Holy Temple was not at all destroyed etc. This is because the matter of the Holy Temple is the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in it, and for Rabbi Shimon bar Yochai there was an illumination and revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, in his study of Torah.

Now, since the Torah is the medium by which there is the drawing down into the world, (as mentioned in chapter four), through the greatness and level of Rabbi Shimon bar Yochai in his study of Torah, there also was a drawing down of livelihood from the aspect that transcends the chaining down of the worlds (*Seder Hishtalshelut*). This is why Rabbi Shimon bar Yochai stated,¹⁷⁷⁹ "Is it possible that a person plows in the plowing season and sows in the sowing season... what will become of the Torah?"

¹⁷⁷⁷ See *Hemshechs* 5666 p. 45; p. 219; p. 306.

¹⁷⁷⁸ Pelach HaRimon, Shemot p. 7.

¹⁷⁷⁹ Talmud Bavli, Brachot 35b

Rather, when Israel do the will of the Ever Present One, their work is done by others, as the verse states,¹⁷⁸⁰ ‘Foreigners will stand and tend your flocks’ etc.” That is, through engaging in the study of Torah there even is a physical drawing down (not only in a way of negating the physical), but rather, that the drawing down of the physical is in a way that transcends the natural order, this being the highest way in the matter of [the bestowal of] livelihood (as discussed in chapter three).

We likewise find about Rabbi Shimon bar Yochai and his son Rabbi Elazar, that when they were in the cave, “a miracle happened and a carob tree was created for them, as well as a spring of water etc.”¹⁷⁸¹ That is, their livelihood was bestowed upon them in a miraculous way.

To further explain from the give and take of the questions of the Acharonim, on this,¹⁷⁸² how was it possible that they immediately ate from that carob tree without being concerned about [the prohibition of] Orlah? One of the answers given is that this was because [the carob tree] came from Heaven in a miraculous way, and “nothing impure descends from Heaven.”¹⁷⁸³

Now, we should add that this miracle was not in a way of overriding the natural order, but was rather in a way that was not within the parameters of the natural order altogether, (this also being inclusive of miracles that affect a change in the natural order). Rather, the conduct below remained in the same way as in a place that entirely transcends the natural order.

Through this we can answer the question posed by the Acharonim.¹⁷⁸⁴ Namely, as known, “we do not derive benefit from

¹⁷⁸⁰ Isaiah 61:5

¹⁷⁸¹ Talmud Bavli, Shabbat 33b; Introduction to Tikkunei Zohar.

¹⁷⁸² See Sefer Kerem Ephraim (Pietrakov 5697), Maamar 9, cited in Nitzutzei Zohar to Tikkunei Zohar ibid.

¹⁷⁸³ Talmud Bavli, Sanhedrin 59b

¹⁷⁸⁴ Shaalot uTeshuvot Imrei Dovid (Bulgaria 5694), end of Siman 49.

miracles that are done, since,¹⁷⁸⁵ ‘if a miracle is done for him, he is cleansed of his merits.’”¹⁷⁸⁶ This is because all this is only so when the miracle is in a way that overrides the natural order, which generally comes through prayer and supplication etc. Thus, since the natural order is changed for his sake, thereby his merits are cleaned out.

However, here it was not in a way that the natural order was changed for his sake, but rather, that in the first place, the conduct [of the world] is in a way that entirely transcends the parameters of the natural order etc. Moreover, this itself is brought about by the lower one himself, not in a way that he needs to draw this down from Above. This is as we find with Rabbi Shimon bar Yochai, that he took his students out to the valley and said,¹⁷⁸⁷ “Valley, valley, fill with gold dinars,” [and it filled]. That is, Rabbi Shimon bar Yochai did not say that the gold should descend from Heaven, but that the valley itself should be filled with gold, since the lower one itself came to transcend the parameters of the natural order.

6.

This then, is the meaning of, “If you go in My statutes... then I will give your rains in their time etc.” That is, this not only refers to the matter of rains in the literal physical sense, but also to the matter of spiritual rains, and on the contrary, it begins from the spiritual rains, and from there is a chaining down of physical rains as well. Nonetheless, the primary matter is specifically the physical drawing down.¹⁷⁸⁸

¹⁷⁸⁵ Talmud Bavli, Taanit 20b

¹⁷⁸⁶ Talmud Bavli, Taanit 24a-b and Rashi there.

¹⁷⁸⁷ Midrash Shemot Rabba 52:3

¹⁷⁸⁸ Also see the end of the discourse entitled “*Eem Bechukotai Teileichu*” 5666 (p. 446).

Now, just as this is so in general of Torah and *mitzvot* that “the deed is the most essential,”¹⁷⁸⁹ meaning that even though action is of no comparison to the thought and the devotional intention, and how much more so that it is of no comparison to the desire of the heart (*Re’uta d’Leeba*) etc., nevertheless, “the deed is the most essential.”

The same is understood about the promises of physical beneficence, such that about this the sages said that livelihood is even greater than redemption (as discussed in chapter two). This is also understood from what the Rambam writes¹⁷⁹⁰ about the physical promises of the Torah, that their matter is in order to be free to sit and study the wisdom [of the Torah] and fulfill *mitzvot*, and that it is for this that all Jews yearn for the days of Moshiach, in order to have respite from [the oppression of those] kingdoms that do not allow them to engage in studying Torah and properly fulfilling its *mitzvot*. That is, [they yearn] to find the rest and respite to increase in wisdom etc.

From this it is understood that the entire matter of the redemption is for the Jewish people to have whatever they physically need (this being the matter of livelihood) so that they can engage in the study of Torah etc. All this is about the matter of livelihood (*Parnassah*) as it is on the highest level, higher than the natural order, which is drawn down through laboring in Torah, as explained above at length.

This is also why we read this Torah portion adjacent to the holiday of Shavuot. (The reason that we read the Torah portion of Bamidbar prior to Shavuot, as per the sign established by the Ge’onim,¹⁷⁹¹ is to create a separation between the undesirable matters mentioned in the Torah portion of Bechukotai.)¹⁷⁹²

¹⁷⁸⁹ Mishnah Avot 1:17

¹⁷⁹⁰ Mishneh Torah, Hilchot Teshuvah 9:2; Also see Hilchot Melachim 12:4

¹⁷⁹¹ Seder Rav Amram Ga’on, Seder Purim, cited in Hagahot Maymoniyot to Mishneh Torah, Hilchot Tefilah 13:2.

¹⁷⁹² Tosefot to Talmud Bavli, Megillah 31b

For, the preparation for the time of the giving of our Torah, at which time the Holy One, blessed is He, gives the Jewish people the Torah, is that through this, the Jewish people accept the matter of “if you go in My statutes” upon themselves, to labor in the study of Torah, through which we merit the blessings enumerated in the Torah portion, up to and including “I caused you to walk upright,” with the true and complete redemption, in a way of “I will hasten it.”¹⁷⁹³

¹⁷⁹³ Isaiah 60:22; Talmud Bavli, Sanhedrin 98a

Discourse 29

*“VeHayah Mispar Bnei Yisroel... -
The number of the children of Israel will be...”*

Delivered on Shabbat Parshat Bamidbar,

2nd of Sivan, 5726

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

1.

The verse states,¹⁷⁹⁴ “The number of the children of Yisroel will be like the sand of the sea, which can neither be measured nor counted; and it shall be that in the place where it was said to them, ‘You are not My people,’ it will be said to them, ‘Children of the Living God.’ The children of Yehudah and the children of Yisroel will gather together, and they will appoint one head for themselves... for the day of Yizre’el is great.”

The question about the precise wording here is well known.¹⁷⁹⁵ That is, the verse first states, “The number of the children of Yisroel will be,” specifically indicating that there is a matter of a number here, but then states, “which can neither be measured nor counted,” this being that which transcends number.

We also must understand the relationship between the beginning of the passage which states, “The number of the children of Yisroel will be etc.,” and the continuation of the passage, which states, “In the place where it was said to them etc., it will be said to them, ‘Children of the Living God,’ and the

¹⁷⁹⁴ Hosea 2:1-2 – Haftorah of the Torah portion of Bamidbar

¹⁷⁹⁵ See the discourse entitled “*VeHayah Mispar Bnei Yisroel*” in Maamarei Admor HaZaken 5565 p. 586; Discourse by the same title in Maamarei Admor HaEmtza’ee, Bamidbar p. 113; Also see Torat Chayim, Mikeitz 222c; Hemshech 5672 Vol. 1, p. 165 and elsewhere.

continuation that, “the children of Yisroel will gather together... for the day of Yizre’el is great.”

We also must understand the relationship between the above-mentioned verses and the holiday of Shavuot. For, these verses are in the Torah portion of Bamidbar, which is always read before to the holiday of Shavuot (unlike the Torah portion of Naso which only is sometimes read before to the holiday of Shavuot).¹⁷⁹⁶ It must therefore be said that it relates to the holiday of Shavuot.¹⁷⁹⁷

This is similar to what we find about the Torah portion of Nitzavim, that since it always is read before Rosh HaShanah, (unlike the Torah portion of Vayeilech, which is only sometimes read before Rosh HaShanah),¹⁷⁹⁸ it therefore is related to Rosh HaShanah.¹⁷⁹⁹ From this it is understood that the Haftorah of the Torah portion of Bamidbar, in which the above-mentioned verses are found, has a connection to the holiday of Shavuot.

2.

The explanation is that the verse, “The number of the children of Yisroel... which can neither be measured nor counted,” is that the number (*Mispar*-מספר) itself will transcend count (*Mispar*-מספר).¹⁸⁰⁰ To explain, the matter of counting (*Mispar*-מספר) indicates limitation, beginning with the count the *Sefirot*, which number ten, [as it states],¹⁸⁰¹ “Ten and not nine; Ten

¹⁷⁹⁶ See Tosefot to Talmud Bavli, Megillah 31b

¹⁷⁹⁷ See Likkutei Sichot, Vol. 8, p. 1, note 1.

¹⁷⁹⁸ See Tosefot to Talmud Bavli, Megillah 31b *ibid*.

¹⁷⁹⁹ See Likkutei Sichot, Vol. 8, p. 1, note 1 *ibid*.

¹⁸⁰⁰ See Maamarei Admor HaZaken *ibid*. p. 587; Maamarei Admor HaEmtza’ee *ibid*. p. 114 and on.

¹⁸⁰¹ Sefer Yetzirah 1:4

and not eleven,” – (This is as explained before,¹⁸⁰² that the matter of “enumeration-*Mispar*-מספר” is itself one of the four meanings of the word “*Sefirot*-ספירות,” as explained at length in Ohr HaTorah on the Torah portion of Chayei Sarah.)¹⁸⁰³ – up to and including the ultimate limitations of the world.

However, what is meant is that the number (*Mispar*-מספר) itself comes to be in a state that transcends count, meaning that even in the limited world the aspect of the Unlimited is drawn down. This was actualized at the giving of the Torah, that even in the limited world - this being the general matter of “Egypt-*Mitzrayim*-מצרים,” which is of the root “constraint-*Meitzar*-מיצר” indicating limitation¹⁸⁰⁴ - there can be the revelation of the limitless light of *HaShem*-יהו"ה, blessed is He, the Unlimited One.

More specifically,¹⁸⁰⁵ enumeration (*Mispar*) is the matter of the *mitzvot*, which were given in a way of number, such that there are 613-תרי"ג Torah *mitzvot* and 7-ז Rabbinic *mitzvot*, and they were given to the Jewish people as they were divided into the number of six-hundred thousand sparks of [primary] souls etc. This is because, for the *mitzvot* to be drawn [to the souls] below, the matter of division and number had to come to be. However, this descent is for the purpose of their ascent, to bring about the state of “running” (*Ratzo*) desire and thirst [in them] etc., so that the count will be such that it “can neither be measured nor counted.” This is the matter of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), which transcends the order of the chaining down of the worlds (*Seder Hishtalshehut*) etc.

¹⁸⁰² In the prior discourse of Shabbat Parshat Mishpatim, Parshat Shekalim of this year, 5726, entitled “*Ki Tisa* – When you take a head count of the children of Israel,” Discourse 17, Ch. 2 (Sefer HaMaamarim 5726, p. 126).

¹⁸⁰³ Ohr HaTorah, Chayei Sarah 106b and on.

¹⁸⁰⁴ See Torah Ohr, Shemot 49d and on; Va’era 57b and on; Yitro 71c and on, and elsewhere.

¹⁸⁰⁵ See Likkutei Torah, Bamidbar 6a and on.

3.

This is also the meaning of the words, “For the day of Yizre’el is great.” The explanation¹⁸⁰⁶ is that the meaning of “Yizre’el-זרעאל” is “the sowing of God-Zeriyat E”l-ל”א.” This refers to the *mitzvot*, the totality of which is the matter of charity (*Tzedakah*) and kindness (*Chessed*), being that Kindness-*Chessed* is called [by *HaShem*’s-יהו”ה title] “God-E”l-ל”א.”¹⁸⁰⁷ This refers to the matter of sowing the Supernal lights that are in the *mitzvot* that descended and materialized in physical things, such as [the *mitzvah* of] *Tzitzit* made of wool, the [*mitzvah* of] Tefillin written on parchment, [the *mitzvah* of] charity done by giving silver coins, which are inanimate objects, and similarly all the other *mitzvot*. That is, they are comparable to the physical sowing [of seed], like the sowing of wheat in the earth, in that the seed is buried in the soil that covers over it, in which it decomposes. However, specifically through this, growth is caused with much greater abundance etc.

This is as our sages, of blessed memory, taught,¹⁸⁰⁸ “No one sows a *se’a* [of grain] except to bring out several *kor* [of grain].” That is, through the decomposition of the seed in the earth, the power of growth in the earth is caused to be awakened to bring forth growth in great abundance etc., which bears similarity to the aspect of the Unlimited (*Ein Sof*).¹⁸⁰⁹

The same is so of sowing the *mitzvot*, about which the verse states,¹⁸¹⁰ “[Days] are coming when Yaakov will take root,

¹⁸⁰⁶ See Likkutei Torah, Bamidbar *ibid.* 6c and on; 8a; Maamarei Admor HaZaken *ibid.* p. 588; Maamarei Admor HaEmtza’ee *ibid.* p. 117 and on; Ohr HaTorah *ibid.*

¹⁸⁰⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Seven (*Chessed*).

¹⁸⁰⁸ Talmud Bavli, Pesachim 87b; See Torah Ohr, beginning of Beshalach.

¹⁸⁰⁹ Tanya, Iggeret HaKodesh, end of Epistle 20 (132b).

¹⁸¹⁰ Isaiah 27:6; See Torah Ohr, Shemot 53c and on.

(this being the matter of nullification of self (*Bittul*) which is similar to the decomposition of the seed, by which [the verse continues]), Yisroel will bud and blossom (such that they) fill the face of the earth with fruit.” That is, even in the “earth-*Teivel*-תבל” there is the matter of “fruit-*Tenuvah*-תנובה,” which is a word that divides into the words “give into her-*Tenu Vah*-תנו בה,” indicating that there be the absorption in the aspect of the “earth-*Teivel*-תבל,”¹⁸¹¹ (as in the Tzemach Tzedek’s¹⁸¹² explanation of this). In general, this specifically refers to the matter of drawing down the limitless light of the Unlimited One, יהו"ה-*HaShem*, blessed is He, below.

Beyond this, from the fact that the verse states, “For the day of Yizre’el is great,” specifying the “day-*Yom*-יום,” this refers to the fact that everything will become the aspect of “day-*Yom*-יום,” as the verse states,¹⁸¹³ “Night will shine like day.” That is, when the night will shine like day, there then will be an increase in the greatness of the matter of day (“The day... is great”). This matter comes about through returning to יהו"ה-*HaShem* in repentance (*Teshuvah*), for it is through repentance (*Teshuvah*) that we transform even the darkness to light.

More specifically, as known, there are two views on the matter of darkness (*Choshech*),¹⁸¹⁴ whether darkness merely is the absence of light (*Ohr*), or whether it is an existence that covers, conceals, and opposes the light (*Ohr*). However, the superiority of repentance (*Teshuvah*) is that through it we transform (not only the absence of light, but even) the existence of darkness that covers, conceals, and opposes the light. This is what it means that

¹⁸¹¹ Torah Ohr *ibid.* 54a

¹⁸¹² Ohr HaTorah, Shemot p. 98

¹⁸¹³ Psalms 139:12

¹⁸¹⁴ See Sefer HaMaamarim 5679 p. 17 and on; Sefer HaMaamarim, Kuntreisim Vol. 2, 342a and on; Discourse entitled “*HaYom HaRat Olam* – Today the world is conceived” 5713, translated in The Teachings of The Rebbe 5713, Discourse 1 (Sefer HaMaamarim 5713, p. 8 and on);

the effect of repentance (*Teshuvah*) is that “willful sins are made to be like merits for him.”¹⁸¹⁵ In other words, [through repentance (*Teshuvah*)] we even transform willful sins, which is the ultimate matter of opposition, in that “he knows his Master and but intends to rebel against Him.”¹⁸¹⁶ Nevertheless, [through repentance] even this darkness is transformed into light.

This is also the meaning of the verse, “In the place where it was said to them, ‘You are not My people,’ it will be said to them, ‘Children of the Living God,’” meaning,¹⁸¹⁷ in the very same place, literally! This is like what our sages, of blessed memory, stated about the matter of repentance (*Teshuvah*), that it must be “with the same woman, at the same time, and the same place,” and as mentioned before, through repentance (*Teshuvah*) even willful sins become as merits for him.

4.

Now, since the general matter of service of *HaShem*-יהו"ה, blessed is He, is to draw down the limitless aspect (“which can neither be measured nor counted”) into limitation (“number”), as mentioned above, it is understood that the same must likewise be so in the person who serves *HaShem*-יהו"ה, blessed is He. About this the verse states, “The children of Yehudah and the children of Yisroel will gather together, and they will appoint one head for themselves etc.”

The explanation is that Yisroel-ישראל refers to the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*), the matter of which in our service of *HaShem*-יהו"ה, blessed is He, is the drawing down from Above to below. Yehudah-יהודה is the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) (which

¹⁸¹⁵ Talmud Bavli, Yoma 86b

¹⁸¹⁶ Torat Kohanim and Rashi to Leviticus 26:14

¹⁸¹⁷ See Likkutei Torah *ibid.* 6b; 7d; Ohr HaTorah, Bamidbar *ibid.* p. 64.

is why the kings are from the tribe of Yehudah). His matter in our service of *HaShem*-יהו"ה, blessed is He, is the matter of submission (*Hoda'ah*-הודאה), (as in the verse,¹⁸¹⁸ “This time I shall submit-*Odeh*-אודה [to *HaShem*-יהו"ה]”). The matter of submission (*Hoda'ah*-הודאה) is that it is lower than the intellect (*Sechel*) and even lower than the emotions (*Midot*), the primary aspects of which are Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, that also are above the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, and thus are certainly above Kingship-*Malchut*. Thus, this is the matter of ascent from below to Above.

About this the verse states, “The children of Yehudah and the children of Yisroel will gather together.” That is, there must be the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*, [both] the ascent and the drawing down, [these being] *HaShem*'s-יהו"ה Names of *Ma"z*-מ"ז-45 [א"י ור"י] and *Ba"z*-ב"ז-52 [א"י ור"י].

Beyond this, “They will appoint one head for themselves.” That is, it is not enough for them to only gather in one place, in the domain of the One (*Reshut HaYachid*) [the private domain] but remain as separate matters, in which case they can also come to be in a state of separation, (this being the general matter of the sin of the tree of the knowledge of good and evil, which is the source of all sins, transgressions, and rebelliousness), but rather, it must be as the verse continues, “They will appoint one head (*Rosh Echad*-ראש אחד) for themselves,” meaning that they literally will become one matter.

The explanation is that presently there are “two heads,” these being the aspect of the Upper Unity of *HaShem*-יהו"ה (*Yichuda Ila'ah*) and the aspect of His Lower Unity (*Yichuda Tata'ah*), which are not equal as one. This is because the Upper

¹⁸¹⁸ Genesis 29:35

Unity of *HaShem*-יהו"ה (*Yichuda Ila'ah*) is a state of the nullification of independent existence (*Bittul b'Metziyut*), whereas His Lower Unity (*Yichuda Tata'ah*) is only the state of nullifying one's somethingness (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He. However, in the future the "one will join with the [other] one,"¹⁸¹⁹ so that they will become inter-included with each other, in the ultimate state of unity and inter-inclusion, such that the Lower Unity of *HaShem*-יהו"ה (*Yichuda Tata'ah*) will ascend to become completely subsumed in His Upper Unity (*Yichuda Ila'ah*), and the aspect of His Upper Unity (*Yichuda Ila'ah*) will spread to be below as it is Above, and there then will only be "one head-*Rosh Echad*-ראש אחד."

This may be further elucidated by the explanation in Kuntres Etz HaChayim,¹⁸²⁰ that it is imperative for the service of *HaShem*-יהו"ה of every Jew to be of His Upper Unity (*Yichuda Ila'ah*). This is because when serving Him in His Lower Unity (*Yichuda Tata'ah*) one can easily fall from his level to a state of complete sense of self (*Yeshut*) etc., Heaven forbid. This is why every single Jew must toil within himself to come to the nullification of self (*Bittul*) in *HaShem*'s-יהו"ה Upper Unity (*Yichuda Ila'ah*), by which he then will be able of serving Him in His Lower Unity (*Yichuda Tata'ah*) with true service etc.

The general explanation is that even when it comes to serving *HaShem*-יהו"ה, blessed is He, in the aspect of His Lower Unity (*Yichuda Tata'ah*), to the point of being engaged in the thirty-nine mundane forms of labor, one must also have a sense of *HaShem*'s-יהו"ה Upper Unity (*Yichuda Ila'ah*) blessed is He. Through doing so, in the coming future there will be the bond of His Upper Unity (*Yichuda Ila'ah*) and Lower Unity (*Yichuda Tata'ah*) in a way that there will be "one head-*Rosh Echad*-ראש אחד" alone, this being similar to the statement above, that even

¹⁸¹⁹ Job 41:8

¹⁸²⁰ Kuntres Etz HaChayim, Ch. 7

enumeration (*Mispar*) itself will be in a state that transcends enumeration.

5.

Now, this is why we read the above-mentioned verses in the Haftorah that precedes the holiday of Shavuot. For, in them the general matter of the giving of the Torah is emphasized, this specifically being the drawing down of limitlessness (absent of enumeration) below (into numeration). This is why the Torah was specifically given to the Jewish people below, as they are in a state of, “Did you descend to Egypt (“the nakedness of the land”)?¹⁸²¹ Is there an evil inclination amongst you?”¹⁸²² This is to such an extent that there must be the matter of,¹⁸²³ “You have chosen us from amongst all the nations,” and,¹⁸²⁴ “You have chosen us from amongst all peoples and tongues,” (this having taken place at the giving of the Torah).¹⁸²⁵

As explained in Tanya,¹⁸²⁶ “This refers to the material body which, in its corporeal aspect, appears to be like the bodies of the nations of the world,” this being the lowest level. However, even so, the Torah specifically was given there, and it transcends measure and limitation. This is to such an extent that through this we effect that even the darkness of the world will be transformed into light, this being the matter of “night will shine like day,” as explained above on the words, “for the day of Yizre’el is great,” that it all will be the aspect of “day-*Yom*-יום.”

¹⁸²¹ Genesis 42:9; 42:12; Midrash Kohelet Rabba 1:4 (toward the end)

¹⁸²² Talmud Bavli, Shabbat 88b and on.

¹⁸²³ The Amidah prayer of the holidays.

¹⁸²⁴ Blessings of the *Shema* recital in the morning prayers.

¹⁸²⁵ Magen Avraham to Orach Chayim, end of Siman 102; Shulchan Aruch of the Alter Rebbe 102:4.

¹⁸²⁶ Tanya, Likkutei Amarim, Ch. 49

Now, this matter is emphasized on the holiday of Shavuot. For, as known, the custom amongst all Jews is to stay awake [and study Torah] the entire night of the holiday of Shavuot.¹⁸²⁷ The reason is also to draw from the aspect of “night will shine like day.”¹⁸²⁸ This is similar to what we find about the day of Shabbat,¹⁸²⁹ that it does not say about it “it was evening and it was morning” as it does on the six days of creation. This is because there is an illumination upon it from the aspect of “the day that is entirely Shabbat,”¹⁸³⁰ which is “the day that is entirely lengthy,”¹⁸³¹ so that even “at the time of evening it will be light.”¹⁸³²

This is as our sages, of blessed memory, stated,¹⁸³³ “That [the primordial] light functioned for thirty-six hours.” This is also the meaning of what our sages, of blessed memory, expounded¹⁸³⁴ about the obligation to have three meals of Shabbat, from the verse,¹⁸³⁵ “Eat it today (*HaYom*-היום), for today (*HaYom*-היום) is Shabbat for *HaShem*-יהוה, today (*HaYom*-היום) you will not find it in the field,” in which the word “today-*HaYom*-היום” is mentioned three times. That is, even about the night meal [of Shabbat] the verse states, “eat it today-*HaYom*-היום,”¹⁸³⁶ and “day-*Yom*-יום” is the matter of “light-*Ohr*-אור,” as the verse states,¹⁸³⁷ “God called the light-*Ohr*: ‘Day-*Yom*-יום,’” this being the matter of “night will shine like day-*Yom*-יום.”

¹⁸²⁷ Shulchan Aruch of the Alter Rebbe, Orach Chayim 494:3

¹⁸²⁸ Likkutei Torah ibid. 8a

¹⁸²⁹ See Ohr HaTorah ibid. p. 65.

¹⁸³⁰ Talmud Bavli, Tamid 33b

¹⁸³¹ See Talmud Bavli, Kiddushin 39b; Chullin 142a; Torah Ohr, Toldot 18d

¹⁸³² Zachariah 14:7

¹⁸³³ Midrash Bereishit Rabba 11:2

¹⁸³⁴ Talmud Bavli, Shabbat 117b

¹⁸³⁵ Exodus 16:25

¹⁸³⁶ See Ohr HaTorah, Beshalach p. 604.

¹⁸³⁷ Genesis 1:5

6.

However, we still must better understand this. For, at first glance, the matter of “night will shine like day - (“for the day of Yizre’el is great”), the matter of which in our service of *HaShem*-יהו"ה, blessed is He, is the matter of returning to Him in repentance (*Teshuvah*), by which “willful sins are made as merits for him” (as mentioned in chapter three) - relates to the seven weeks of comfort, which are in preparation for the month of Tishrei, which is the [time] of repentance (*Teshuvah*).

That is, as known, that the month of Tishrei is the matter of the service of *HaShem*-יהו"ה, blessed is He, of those who return in repentance (*Baalei Teshuvah*) from below to Above. In contrast, the month of Nissan is the matter of the service of *HaShem*-יהו"ה, blessed is He, of the righteous (*Tzaddikim*), from Above to below. Now, being that the holiday of Shavuot does not have a fixed day of the month, but is rather established to be on the fiftieth day of the counting of the Omer, beginning from the day after [the first day] of the holiday of Pesach, it therefore relates to the month of Nissan, the matter of which is the service of *HaShem*-יהו"ה, blessed is He, of the righteous (*Tzaddikim*), rather the service of the repentant (*Baalei Teshuvah*).

However, the explanation is that the general matter of repentance (*Teshuvah*) is also present in the month of Nissan. To preface, it was explained before in the discourse of the holiday of Pesach,¹⁸³⁸ based on the discourse of the Tzemach Tzedek¹⁸³⁹ about the matter of “This is the bread of affliction that our fathers ate in the land of Egypt,”¹⁸⁴⁰ that the matter of the “bread of

¹⁸³⁸ The preceding discourse of this year, 5726, entitled “v’Heineef - He will wave His hand over the River,” Discourse 26, Ch. 8 and on; Discourse entitled “*VaYehi BaYom HaShemini* – It was on the eighth day,” Discourse 27, Ch. 2 (Sefer HaMaamarim 5726 p. 191 and on; p. 197).

¹⁸³⁹ Ohr HaTorah, Drushim L’Pesach p. 458 and on.

¹⁸⁴⁰ In the Pesach Haggadah.

affliction” (*Lechem Onee*) (through which we specifically fulfill our obligation to eat Matzah),¹⁸⁴¹ is the labor in serving *HaShem*-ה'יהו, blessed is He, through self-restraint (*Itkafiya*).

This is also why the departure from Egypt was in a way that “the people fled.”¹⁸⁴² As explained in Tanya,¹⁸⁴³ this is because the evil in the souls of the Jewish people was still in its full strength in the left ventricle etc. It therefore was necessary for there to be the labor of the counting of the Omer (*Sefirat HaOmer*). For, in addition to the explanation of Rabbeinu Nissim¹⁸⁴⁴ from Midrash Aggadah, that the Jewish people counted the days leading up to the giving of the Torah out of excitement and anticipation for the giving of the Torah, there also was the matter of refining and clarifying the particular emotional qualities (*Midot*) of the animalistic soul [in preparation to the giving of the Torah].

This is why the Omer meal-offering is unlike all other meal-offerings that come from wheat, which is human food, but is rather like the Sotah meal-offering which comes specifically from barley, which is animal fodder.¹⁸⁴⁵ This is because upon the exodus from Egypt there only was the matter of self-restraint (*Itkafiya*), and it therefore was necessary for it to be followed by the matter of the counting of the Omer (*Sefirat HaOmer*). This is as stated in Zohar,¹⁸⁴⁶ that this is like the verse,¹⁸⁴⁷ “She must count for herself [seven days, and afterwards she can be purified].” That is, it is to affect the refinement and transformation of the emotional qualities (*Midot*) [of the animalistic soul] in a way of self-transformation (*It'hapcha*).

¹⁸⁴¹ Mishneh Torah, Hilchot Chametz uMatzah 5:20; 6:5; Shulchan Aruch and Shulchan Aruch of the Alter Rebbe 462:1

¹⁸⁴² Exodus 14:5

¹⁸⁴³ Tanya, Likkutei Amarim, Ch. 31 (40b).

¹⁸⁴⁴ Rabbeinu Nissim at the end of Tractate Pesachim.

¹⁸⁴⁵ Talmud Bavli, Sotah 14a; See Likkutei Torah, Emor 35d; 36a

¹⁸⁴⁶ Zohar III 97a and on, explained in the discourse entitled “*U'Sefartem*” 5630 & 5652.

¹⁸⁴⁷ Leviticus 15:28

Now, the general matter of the self-restraint (*Itkafiya*) that took place upon the exodus from Egypt is similar to the matter of repentance (*Teshuvah*).¹⁸⁴⁸ From this it is understood that in the month of Nissan there also is the matter of repentance (*Teshuvah*), except that this is repentance (*Teshuvah*) as it applies to the righteous (*Tzaddikim*). This is like the teaching,¹⁸⁴⁹ “Moshiach is destined to bring the righteous (*Tzaddikim*) to return in repentance (*Teshuvah*).”¹⁸⁵⁰

¹⁸⁴⁸ See the discourse entitled “*Kedoshim Tihyu – Be holy, for I am holy*” 5721, translated in *The Teachings of The Rebbe 5721*, Discourse 23 (Torat Menachem, *Sefer HaMaamarim Iyyar*, p. 257); *Likkutei Sichot*, Vol. 4, p. 1,302.

¹⁸⁴⁹ See *Likkutei Torah*, *Shemini Atzeret* 92b; *Shir HaShirim* 50b; See *Zohar* III 153b

¹⁸⁵⁰ The conclusion of this discourse is missing.

Discourse 30

“*B’Sha’ah SheHekdeemoo... -
At the time that they gave precedence...*”

Delivered on 1st night of Shavuot (toward morning), 5726

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

1.

It states in Talmud,¹⁸⁵¹ “At the time that Israel accorded precedence to ‘We will do’ over ‘We will listen,’¹⁸⁵² six-hundred thousand ministering angels came and tied two crowns on each member of the Jewish people, one corresponding to ‘We will do’ and one corresponding to ‘We will listen.’” It also states [there], “At the time that Israel accorded precedence to ‘We will **do**’ over ‘We will **listen**,’ a Divine Proclamation came out and said to them, ‘Who revealed this secret to My children that the ministering angels use? As written,¹⁸⁵³ ‘Bless *HaShem*-יהוה O’ His angels; the strong warriors who **do** His word, to **listen** to the voice of His word.’”

Now, even according to the simple explanation, that “We will do” (*Na’aseh*-נעשה) refers to the matter of accepting the yoke [of His Kingship] (whereas “We will listen” (*Nishma*-נשמע) refers to the matter of understanding and comprehension), we must understand what the novelty is, in this that the Jewish people accorded precedence to “We will do” over “We will listen,” such that a Divine Proclamation came out and said, “Who revealed this secret to My children?”

¹⁸⁵¹ Talmud Bavli, Shabbat 88a

¹⁸⁵² Exodus 24:7

¹⁸⁵³ Psalms 103:20

What secret is there here? Is it not readily understood that fulfilling Torah and *mitzvot* must specifically stem from accepting the yoke of *HaShem*'s-יהו"ה Kingship, as the decree of the King, and not out of our own human intellect and understanding? That is, Torah and *mitzvot* are the intellect and the command of the Creator Himself, blessed is He, and because of the distance between the created relative to the Creator, it does not apply for the created to grasp matters of the Creator, altogether. Rather, it utterly is inapplicable for the created to have any understanding or comprehension [in this] etc.

Now, this in itself is the matter of the secret (meaning that which is wondrously beyond and mysterious) which is only out of *HaShem*'s-יהו"ה kindness toward us, in that He revealed a little of the reasons of the verses to us, and a little of the reasons of the *mitzvot* to us. However, without this, it would be utterly inapplicable for us to have any understanding or comprehension whatsoever etc. The above being so, it is readily understood that the Torah cannot be received except by way of accepting the yoke (*Kabbalat Ol*) [of His Kingship] and [moreover] this is not a secret.

Furthermore, even according to the simple meaning, that “We will listen” (*Nishma*-נשמע) refers to understanding and comprehension, we still must understand why every Jew was also given a crown corresponding to “We will listen.” For, it makes sense that a crown was given corresponding to “We will do,” being that “We will do” (*Na'aseh*-נעשה) is the matter of accepting the yoke (*Kabbalat Ol*) of His Kingship, which transcends intellect. Thus, corresponding to this, they were given a crown, the crown being that which is above the head and surrounds and encompasses it [from above].

However, how does it apply that they were given a crown (above the head) corresponding to “We will listen” (*Nishma*-נשמע), which is the matter of understanding and comprehending

(this being something that applies in the head [itself], which is the aspect of intellect (*Mochin*))?

It therefore must be said that “We will listen” (*Nishma-נשמע*) is also a matter of accepting His yoke (*Kabbalat Ol*) and transcends intellect, and this why they were (also) given a crown corresponding to “We will listen,” except that accepting the yoke of “We will do” (*Na’aseh-נעשה*) is higher and deeper, and is the aspect of a “secret.”

This may be understood from the continuation of the teaching of our sages, that “this is a secret that the ministering angels use, as in the verse, ‘Bless *HaShem*-יהוה O’ His angels; the strong warriors who **do** His word, to **listen** to the voice of His word.” From this it is understood that the matter of the Jewish people giving precedence to “We will do” over “We will listen” is comparable to what the verse states about the angels, “The strong warriors who **do** (*Osei-עושי*) His word, to **listen** (*Lishmo’a-לשמוע*) to the voice of His word.”

Now, based on the explanation in *Zohar*¹⁸⁵⁴ on the words, “Who do His word (*Osei Dvaro-עושי דברו*) to listen to the voice of His word (*Lishmo’a b’Kol Dvaro-לשמוע בקול דברו*),” it states, “who do His word (*Osei Dvaro-עושי דברו*) – It certainly is so, in that they affect the repair of the word, (that [“do His word” means that] they make the word), and from here on, since it already is made and repaired, they come to hear what [His voice] says.”

From this it is understood that the same applies to the Jewish people giving precedence to “We will do” over “We will listen.” That is, the meaning of “We will do” (*Na’aseh-נעשה*) is (not merely the acceptance of the yoke, to do and fulfill Torah and *mitzvot*, but also) that the Jewish people “make His word (*Osei Dvaro-עושי דברו*),” meaning that they actualize and bring about the revelation of His word, blessed is He, at the giving of the Torah,

¹⁸⁵⁴ *Zohar* III 191a

in the Ten Commandments, which are inclusive of all 613 commandments and the entirety of Torah.¹⁸⁵⁵

After the matter of “We will do” (*Na’aseh*-נעשה) – “who make His word” (*Osei Dvaro*-עושי דברו) – we then come to the matter of “to listen to the voice of His word (*Lishmo’a b’Kol Dvaro*-לשמוע בקול דברו),” which is the matter of “We will listen” (*Nishma*-נשמע).

However, we must better understand how it truly is that the Jewish people can “make His word (*Osei Dvaro*-עושי דברו),” meaning, that they actualize and bring about the general matter of the revelation of the Torah at the giving of the Torah.

2.

Now, to understand this, we first must preface¹⁸⁵⁶ with [an explanation of] the general matter of the giving of the Torah with the Ten Commandments, whereupon *HaShem*-יהו"ה descended upon Mount Sinai with great commotion, thunder and lightning etc.¹⁸⁵⁷ Now, at first glance, most of the Ten Commandments are simple matters that are even necessitated by human intellect. This being so, why the great commotion, with thunder and lightning etc?

We also must understand what the novelty of the giving of the Torah is in general. For as known, even before the Torah was given our forefathers fulfilled the entire Torah. This is as our sages, of blessed memory, stated,¹⁸⁵⁸ “Our forefather Avraham fulfilled the entire Torah before it was given,” because¹⁸⁵⁹ he studied the entire Torah, and he certainly taught it to his son

¹⁸⁵⁵ See Rashi to Exodus 24:12 and elsewhere.

¹⁸⁵⁶ In regard to the coming section, see the discourse entitled “*b’Sha’ah SheHeekdeemoo*” in *Ohr HaTorah*, Bamidbar (Shavuot) p. 156 and on.

¹⁸⁵⁷ Exodus 19:16-20

¹⁸⁵⁸ Talmud Bavli, Yoma 28b; Kiddushin 82a in the Mishnah.

¹⁸⁵⁹ See Torah Ohr, Yitro 67d

Yitzchak, and Yitzchak taught Yaakov and his sons, (as in the teaching of our sages, of blessed memory,¹⁸⁶⁰ “Avraham, our forefather, was an Elder who sat in Yeshivah (the study hall)... Likewise Yitzchak... and likewise Yaakov”). Thus, he [certainly] also bequeathed the fulfillment of the whole of Torah to them. This being so, what is novel about the giving of the Torah?

3.

Now, this is as explained elsewhere at length,¹⁸⁶¹ that at the giving of the Torah, empowerment was granted to be able to draw down holiness and have an effect on the physical things with which the *mitzvot* are done. In contrast, this was not so before the Torah was given. That is, even though our forefathers also fulfilled the *mitzvot* with physical things, such as the mode of the service of Avraham in welcoming guests, which he did physically and in the most literal sense, (as related in the Written Torah,¹⁸⁶² and at greater length in the Oral Torah),¹⁸⁶³ and likewise Yitzchak’s mode of service was through the digging of the wells,¹⁸⁶⁴ and Yaakov’s mode of service was with the sticks,¹⁸⁶⁵ all of which was done physically and in the most literal sense, nonetheless, through their toil with the physical things, they only caused spiritual drawings forth, but no change was brought about in the physical things themselves etc.

This then, is the novelty brought about at the giving of the Torah, that through fulfilling the *mitzvot* we draw down holiness into the physical thing with which the *mitzvah* is performed. This

¹⁸⁶⁰ See Talmud Bavli Yoma 28b *ibid*.

¹⁸⁶¹ See Sefer HaMaamarim 5678 p. 170 and on, and elsewhere.

¹⁸⁶² Genesis 18:2 and on

¹⁸⁶³ Talmud Bavli, Bava Metziya 86b and elsewhere.

¹⁸⁶⁴ Genesis 26:18 and on

¹⁸⁶⁵ Genesis 30:37 and on; Zohar I 162a (Sitrei Torah); See Maamarei Admor HaZkaen 5562 Vol. 1, p. 12; Torat Chayim, Bereishit 45d and elsewhere.

likewise is so of Torah, which itself is written with [physical] ink on [physical] parchment, that the ultimate purpose of Torah is to be grasped and understood in the physical brain of the one who studies it.

About this our sages, of blessed memory, stated¹⁸⁶⁶ that at first, “there was a decree that the upper ones must not descent to the lower ones, and the lower ones must not ascent to the upper ones, but at the giving of the Torah the decree was nullified.” This is because the novelty of the giving of the Torah is that there should be the drawing down of holiness into physical things [themselves], this being the matter of “the lower ascending to the upper,” through “the upper descending to the lower.”

This also is why the Torah was specifically given below. This is as our teacher Moshe responded to the angels who argued [against giving the Torah to man, and said, ¹⁸⁶⁷ “Set Your majesty over the heavens.” Moshe answered them, ¹⁸⁶⁸ “Did you descend to Egypt? Is there an evil inclination amongst you?” Thus, the Torah “is not in the heavens,”¹⁸⁶⁹ but the contrary is true, that “the companions listen to your voice etc.,”¹⁸⁷⁰ in that the upper ones listen to the novel Torah insights of the lower ones. This is as our sages, of blessed memory, stated, ¹⁸⁷¹ “The Holy One, blessed is He, says to the ministering angels, ‘I and you shall go and listen to the legal ruling of the lower court.’” That is, the Torah study above is specifically drawn from the Torah study below.

With the above in mind, we can also understand why there was such great commotion at the giving of the Torah, with thunder and lightning etc. This is because of the great novelty of the giving

¹⁸⁶⁶ Midrash Tanchuma Va’era 15; Shemot Rabba 12:3

¹⁸⁶⁷ Psalms 8:2

¹⁸⁶⁸ Talmud Bavli, Shabbat 88b and on.

¹⁸⁶⁹ Deuteronomy 30:12; See Talmud Bavli, Bava Metziya 59b

¹⁸⁷⁰ Song of Songs 8:13

¹⁸⁷¹ Midrash Shemot Rabba 15:2; Devarim Rabba 2:14

of the Torah, that the upper are drawn down below and the lower ascend above.

Now, this must be better understood. For, at first glance, how could it actually be that the upper descend to the lower and the lower ascend to the upper? However, the explanation is that the verse states,¹⁸⁷² “*HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות),” [in which the word “knowledges-*De'ot*-דעות” is in the plural],¹⁸⁷³ in that there are two opposite knowledges (*De'ot*-דעות).¹⁸⁷⁴ That is, there is the lower knowledge (*Da'at Tachton*), from [the perspective of] below to Above, in that to us it appears that below is “something” (*Yesh*) and Above is “nothing” (*Ayin*), about which we say that the creation is “from nothing to something” (*MeAyin L'Yesh*). And there is the upper knowledge (*Da'at Elyon*), from [the perspective of] Above to below, which is the very opposite view, that Above is something (*Yesh*) and below is literally like nothing.

This then, is the general difference between the upper beings (who have the upper knowledge – *Da'at Elyon*) and the lower beings (who have the lower knowledge – *Da'at Tachton*), in a way that there is a decree that the upper will not descend to the lower and the lower will not ascend to the upper.

However, *HaShem*-יהו"ה, blessed is He, includes both knowledges (*De'ot*-דעות). That is, He transcends both, and there thus can be a bond and union between the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). In other words, being that He transcends both the upper and the lower He can nullify the decree and bring about that the upper descend to the lower and the lower ascend to the upper. Through this there thus can be the bond between the two, in a way that the Highest, beyond

¹⁸⁷² Samuel I 2:3

¹⁸⁷³ See Tikkunei Zohar, beginning of Tikkun 69.

¹⁸⁷⁴ See Torah Ohr, Yitro 68a; Likkutei Torah, Re'eh 23d; Shmini Atzeret 83a; Shir HaShirim 47b, and elsewhere.

which there is no higher, descends to the lowest, beyond which there is no lower, and through this, even the lowest, of which there is no lower, ascends to the Highest of which there is no higher.

This is as hinted in the Ten Commandments themselves, which begin with the word “I-*Anochi*-אֲנֹכִי,”¹⁸⁷⁵ “I - meaning who I am-*Anochi*; *Mee SheAnochi*-מִי שְׂאֲנֹכִי,” who is not hinted in any letter or thorn [of a letter] whatsoever.¹⁸⁷⁶ This revelation is then drawn down into the most simple things that are discussed in the continuation of the Ten Commandments.

4.

Now, to awaken the drawing down and revelation of the above-mentioned loftiest aspect, the service of *HaShem*-יהוה of the Jewish people must have a similarity and likeness to this, in that they give precedence to “We will do” over “We will listen.”

This may be understood¹⁸⁷⁷ by prefacing with the teaching of our sages, of blessed memory, in the Mishnah. They stated,¹⁸⁷⁸ “Why did the portion of ‘*Shema*’ precede that of ‘*VeHayah Im Shamo’ah*’? So that one will first accept upon himself the yoke of the Kingdom of Heaven, and only then accept upon himself the yoke of the *mitzvot*,” (and the yoke of Torah study is also included in this, in that the portion of “*VeHayah Im Shamo’ah*” also discusses the matter of Torah study). This is like the teaching of our sages, of blessed memory, in Mechilta,¹⁸⁷⁹ “When the Jewish people asked the Holy One, blessed is He, to decree decrees upon

¹⁸⁷⁵ See Likkutei Torah, Pinchas 80b; Re’eh 31d; Zohar I 167b, Zohar III 11a-b, in explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye’h Asher Eheye’h*” אֶהְיֶה אֲשֶׁר אֶהְיֶה.”

¹⁸⁷⁶ See Likkutei Torah, Pinchas 80b; Re’eh 31d *ibid*.

¹⁸⁷⁷ Also see the beginning of the discourse entitled “*b’Sha’ah SheHeekdeemoo*” in Ohr HaTorah *ibid*. p. 138.

¹⁸⁷⁸ Talmud Bavli, Brachot 13a (in the Mishnah)

¹⁸⁷⁹ Mechilta Yitro 20:3

them, He said to them, ‘First accept My Kingship and then I will decree decrees upon you.’”

The explanation is that the yoke of the *mitzvot* (which follows accepting the yoke of the Kingdom of Heaven) is also by way of accepting the yoke (*Kabbalat Ol*). This is as emphasized by the teaching in Mechilta, “I will decree decrees upon you,” specifying “decrees-*Gzeirot*-גזירות.” This is similar to,¹⁸⁸⁰ “I have decreed a decree, and I have issued an edict, and you have no right to question it.”¹⁸⁸¹

However, the difference between the yoke of the *mitzvot* and the yoke of the Kingdom of Heaven is that the acceptance of the yoke of the *mitzvot* is the matter of nullification of self (*Bittul*) to *HaShem's*-יהו"ה Supernal desire (*Ratzon HaElyon*), whereas accepting the yoke of the Kingdom of Heaven is the matter of nullification of self (*Bittul*) to the One who desires it (*Baal HaRatzon*). This matter is the acceptance of the yoke (*Kabbalat Ol*) in general, in that there first must be acceptance of the yoke (of the Kingdom of Heaven) before there can be acceptance of the yoke (of the *mitzvot*), which are the particulars.

This also is the matter of their giving precedence to “We will do” over “We will listen.” This is as explained in Likkutei Torah, in the discourse entitled “*Tze'ena u'Re'ena*,”¹⁸⁸² that the self-nullification (*Bittul*) of “We will listen” (*Nishma*) is the self-nullification (*Bittul*) to *HaShem's*-יהו"ה Supernal desire (*Ratzon*), whereas the self-nullification (*Bittul*) of “We will do” (*Na'aseh*) is the self-nullification (*Bittul*) to the One who desires (*Baal HaRatzon*), the source of all desires called, “The Desire of all desires” (*Ra'ava d'Kol Ra'avin*), from which there is a drawing

¹⁸⁸⁰ Midrash Tanchuma, Chukat 3, Chukat 8; Bamidbar Rabba 19:1 and elsewhere.

¹⁸⁸¹ See Talmud Bavli, Yoma 67b; Rashi to Numbers 19:2

¹⁸⁸² Likkutei Torah, Shir HaShirim 22a

down of the particular desires in all 248-ה"ה positive *mitzvot* and 365-ה"ה prohibitive *mitzvot*.

In other words, the meaning of “We will listen” (*Nishma-נשמע*) is that one accepts upon himself to keep and do each particular *mitzvah* of the 613-ה"ה *mitzvot*, through which he bonds to *HaShem* 's-ה"ה יהו"ה particular desire in that *mitzvah*, which is a particular drawing down from the Desire of all desires (*Ra'ava d'Kol Ra'avin*) mentioned above.

However, the matter of giving precedence to “We will do” (*Na'aseh-נעשה*) over “We will listen” (*Nishma-נשמע*) is that they said,¹⁸⁸³ “Everything that *HaShem*-ה"ה יהו"ה has said we will do.” That is, we are prepared to do whatever He wants. This is a bond with [the One who desires (*Baal HaRatzon*), the source of all desires called] the Desire of all desires (*Ra'ava d'Kol Ra'avin*), the source that transcends the revelation of the desire (*Ratzon*), from where there can be a drawing down of many aspects of desire etc.

About this it states, “Who revealed this secret etc.” For, in order to say, “Everything that *HaShem*-ה"ה יהו"ה has said we will do,” there must be the arousal of the aspect of the desire (*Ratzon*) of the soul, which transcends the intellect and comprehension, this being the aspect of the singular-*Yechidah* [essence] of the soul. This is hidden and concealed in the intellect and emotions of the animalistic soul, so that it is drawn after them into worldly lusts with which he engages his intellect and emotions, in which case there is no revelation of the above-mentioned desire, for which reason it is called a secret (*Raz-רז*), since it is covered and hidden.

It thus is necessary to bring it out from concealment into revelation, to detest the lusts of this world and to choose *HaShem*-ה"ה יהו"ה for himself as his portion and lot etc., meaning, the aspect of true freedom, literally etc. Through doing so, he likewise rouses the revelation of the secret (*Raz-רז*) Above, this being the

¹⁸⁸³ Exodus 24:7

revelation of [the One who desires (*Baal HaRatzon*), the source of all desires, called] the Desire of all desires (*Ra'ava d'Kol Ra'avin*), which is what was revealed at the giving of the Torah.

It is specifically through the above-mentioned aspect of the Desire of all desires (*Ra'ava d'Kol Ra'avin*) that transcends the aspect of the chaining down of the worlds (*Hishtalshelut*), that it was possible for there to be the novelty of the giving of the Torah, this being the drawing forth of *HaShem's* יהו"ה Godliness to below, such that "the upper descend to the lower," through which "the lower ascend to the upper."

5.

Based on this, it is understood that the matter of the Jewish people giving precedence to "We will do" (*Na'aseh*-נעשה) over "We will listen" (*Nishma*-נשמע) is similar to the matter of "Who make His word (*Osei Dvaro*-עושי דברו), to listen to the voice of His word (*Lishmo'a b'Kol Dvaro*-לשמוע בקול דברו)," stated about the angels.

The explanation is that "the word of *HaShem-Dvar HaShem* יהו"ה-ה," ("His word-*Dvaro*-דברו") refers to the aspect of Kingship-*Malchut*, from which there is the drawing down of vitality to the worlds etc. In other words, it is by the very fact that He is King over them that they live and are sustained.

However, we must understand from where the arousal of the existence of this quality comes from. For, it makes sense with a king of flesh and blood, since there is an existence of a people separate from the king. (For, even though "there is no king without a nation,"¹⁸⁸⁴ nevertheless, the people exist even without the king.) [Thus, it makes sense that] the quality of kingship is roused in him to rule over them and to say, "I will rule etc." (That

¹⁸⁸⁴ Rabbeinu Bachaye to Genesis 38:30; Numbers 22:2; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 7.

is, this comes about through the people awakening the desire to reign within him, since in and of himself¹⁸⁸⁵ “from his shoulders up he is higher than all the people.” It thus is necessary to effect [the desire] in him to lower himself and be king over them.)

However, this is not so of *HaShem*'s יהו"ה Godliness Above. That is, before the existence of the quality of rulership, there was no existence of the people at all,¹⁸⁸⁶ in that it only is through His kingship and reign that they are brought into being from nothing to something. This being so, over who could there be the spreading forth of the quality of rulership, since in reality there is no nation except [if it is brought about] by His rulership?

The explanation is that it is through the roar of the angels, (as stated in the above-mentioned passage from Zohar,¹⁸⁸⁷ “They roar like mighty lions etc.”), this being the aspect of the rebounding light (*Ohr Chozer*), and they thereby rouse the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, Above, to have the desire for the quality of Kingship. This is the meaning of “Who make His word-*Osei Dvaro*-עושי דברו,” meaning that, “they affect the repair of His word-*Davar*-דבר,” in that they bring about the construct of His Kingship-*Malchut*, which is called “The word of *HaShem-Dvar HaShem*-דבר יהו"ה.”

Now, after the construction of the quality of Kingship-*Malchut* through “the roar of the angels,” they then receive bestowal from His Kingship, this being the matter of [the continuation], “to listen to the voice of His word (*Lishmo'a b'Kol Dvaro*-לשמוע בקול דברו-).” (That is, first “they make His word,” and then “they listen to the voice of His word.”)

¹⁸⁸⁵ Samuel I 9:2, explained in *Ohr HaTorah*, *Vayera* Vol. 4, p. 764b; *Shir HaShirim*, Vol. 2, p. 414 and on.

¹⁸⁸⁶ Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *HaShem*, blessed is He, is the place-*Makom* מקום of all beings.

¹⁸⁸⁷ *Zohar* III 191a *ibid*.

The same is so of the Jewish people, that through giving precedence to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishma*-נשמע), they roused and drew down the Desire of all desires (*Ra’ava d’Kol Ra’avin*), from which there subsequently is the drawing down of the revelation of the particular desires in all the 248-רמ"ח positive *mitzvot* and 365-שס"ה prohibitive *mitzvot*.

We thus find that they first brought about the actualization of the particular desires for the 248-רמ"ח positive *mitzvot* and 365-שס"ה prohibitive *mitzvot* by drawing down from their source, this being the One who desires (Baal HaRatzon), the source of all desires, called the Desire of all desires (*Ra’ava d’Kol Ra’avin*), so that He, blessed is He, should have desire in them, this being similar to those “who make His word” (*Osei Dvaro*-עושי דברו).

Now, after the Jewish people gave precedence to “We will do” (*Na’aseh*-נעשה), they then brought about the drawing down of *HaShem’s* יהו"ה particular desires in the 248-רמ"ח positive *mitzvot* and 365-שס"ה prohibitive *mitzvot*, and there then was also the matter of “We will listen” (*Nishma*-נשמע), in that they heard and accepted His particular desires, (similar to “listening to the voice of His word (*Lishmo’a b’Kol Dvaro*-לשמוע בקול דברו),” which follows “making His word (*Osei Dvaro*-עושי דברו).”

Now, just as the matter of “making His word,” as it is in the angels, was brought about through their “roar” in the aspect of the rebounding light (*Ohr Chozer*) etc., the same is so of the Jewish people. That is, that which roused and brought about the revelation of the Desire of all desires (*Ra’ava d’Kol Ra’avin*) Above, was the constraint and oppression of their exile and servitude in Egypt that preceded it, (as known about the iron crucible of Egypt, that it brought the refinement of the Jewish people about, thus making them fitting to receive the Torah.)¹⁸⁸⁸ For, it was through this that they came to have a cry in the aspect

¹⁸⁸⁸ See Torah Ohr, Yitro p. 74a and on.

of the rebounding light (*Ohr Chozer*), as the verse states,¹⁸⁸⁹ “The children of Israel groaned... and they cried out, and their outcry went up to God.” In other words, they were in a state of total constraint, without any spreading forth whatsoever, except for the essential point of life etc.¹⁸⁹⁰

This caused the matter of constraint (*Meizar*-מִיָּצָר) Above in *HaShem*'s-יהו"ה Godliness, such that He set everything aside and constrained and lowered Himself to descend, so to speak, to manifest in the particular desires of the *mitzvot*, as well as in the Wisdom-*Chochmah* of the Torah, even though, in and of Himself, He transcends the aspect of desire (*Ratzon*), as well as the aspect of Wisdom-*Chochmah*. (This is as explained in Shaar HaYichud VeHaEmunah,¹⁸⁹¹ on the verse,¹⁸⁹² “You made them all with Wisdom-*Chochmah*,” that in comparison to Himself, blessed is He, the level of Wisdom-*Chochmah* is like the level of action (*Asiyah*).)

6.

Now, the greatness of the aspect of the Desire of all desires (*Ra'ava d'Kol Ra'avin*), which the Jewish people drew down through giving precedence to “We will do” over “We will listen,” is that this is the source of all His particular desires in the 248-ה"ה positive *mitzvot* and 365-ה"ה ש"ס prohibitive *mitzvot*. This is like the greatness of Torah over and above the *mitzvot*.

The explanation is that, as known, the Torah is called “man-*Adam*-אדם,” as the verse states,¹⁸⁹³ “This is the Torah – man

¹⁸⁸⁹ Exodus 2:23

¹⁸⁹⁰ See Zohar III 191a *ibid*.

¹⁸⁹¹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 9.

¹⁸⁹² Psalms 104:24

¹⁸⁹³ Numbers 19:14; See Zohar II 117b; Zohar III 29b (*Ra'aya Mehemna*), and elsewhere.

(*Adam-אדם*.)” That is, it is in the aspect of the form of man, having 248-ה"רמ limbs and 365-ה"שט sinews, these being the *mitzvot* of the Torah. For, as known, the 248-ה"רמ positive *mitzvot* and 365-ה"שט prohibitive *mitzvot* correspond to the 248-ה"רמ limbs and 365-ה"שט sinews.¹⁸⁹⁴ However, the primary reason for the name “man-*Adam-אדם*” is because of the “blood-*Dam-דם*” that is in the limbs, being that the word “man-*Adam-אדם*,” is “*Aleph-א* blood-*Dam-דם*.”¹⁸⁹⁵

Now, what we observe in the matter of blood (*Dam-דם*) is that even though it manifests within all 248 limbs [of the body] that differ from each other, nonetheless, the essential being of the blood in all the limbs is equal, in that there is no difference between the blood in the head and the blood in the foot, and it flow equally in all the limbs. This is as known about the spreading out and flow of the vitality that manifests in “the blood, [which] is the soul (*Nefesh*),”¹⁸⁹⁶ which comes out of the heart and circulates through all the limbs and then returns to the heart etc.,¹⁸⁹⁷ (as explained in medical books).

As this matter relates to the analogue, which is the Torah, this is the radiance and drawing forth of the aspect of the Desire of all desires (*Ra'ava d'Ra'avin*), which transcends the divisions into particular desires in the 248-ה"רמ positive *mitzvot* and 365-ה"שט prohibitive *mitzvot*, which correspond to the 248-ה"רמ limbs and 365-ה"שט sinews.

This is also why Torah transcends the divisions of time and space. This is as our sages, of blessed memory, stated,¹⁸⁹⁸

¹⁸⁹⁴ See Zohar I 170b

¹⁸⁹⁵ Shnei Luchot HaBrit 21a

¹⁸⁹⁶ Deuteronomy 12:23

¹⁸⁹⁷ Also see Tanya, Iggeret HaKodesh, Epistle 31

¹⁸⁹⁸ Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Tinyana end of Siman 1; Mahadura Kamma 1:11; Hilchot Talmud Torah 2:11; Similarly, see Baal HaTurim to the beginning of the Torah portion of Tzav; Rabbeinu Bachaye to the end of the Torah portion of Vayakhel, and Tzav (Leviticus) 7:37; Also see Talmud Bavli, Menachot 110a

“Whosoever engages in the study of the Torah of the burnt offering (*Olah*), it is as though he has offered a burnt offering (*Olah*),” even though he studies this at night, outside [the Holy Temple], and is not a Priest (*Kohen*), in a way that it is impossible to [actually] fulfill the *mitzvah* of sacrificing a burnt offering (*Olah*). However, even so, through his study of Torah it is as though he brought a burnt offering (*Olah*). This is because the Torah is the aspect of the desire of the heart (*Re’uta d’Leeba*) which transcends division etc.

To further explain, there also is something similar to this in the *mitzvot*, [specifically] in the *mitzvah* of repentance (*Teshuvah*), by which it is possible to repair and satisfy all deficiencies and blemishes in fulfilling the *mitzvot*. This is because it reaches the desire of the heart (*Re’uta d’Leeba*), the source for the drawing down of all the particular desires in the particular *mitzvot*.¹⁸⁹⁹

However, the fact that repentance (*Teshuvah*) is the aspect of the desire of the heart (*Re’uta d’Leeba*) which transcends division, is only so in comparison to the divisions of the rest of the *mitzvot*. However, within the matter of repentance (*Teshuvah*) [itself], there also is a matter of divisions and changes etc.¹⁹⁰⁰ This is as explained in Tanya,¹⁹⁰¹ that repentance (*Teshuvah*) is primarily in the heart, and that in the heart there are many aspects and levels, all of which depends on what kind of a person he is, and on the time and place etc. Therefore, even though a person has already properly repented, it nonetheless is possible that today his repentance has not been accepted etc.

In contrast, the true revelation of the aspect of the desire of the heart (*Re’uta d’Leeba*), which completely transcends

¹⁸⁹⁹ See Likkutei Torah, Drushim L’Shabbat Shuvah 65b and on; Derech Mitzvotecha 39b.

¹⁹⁰⁰ Also see Likkutei Torah, Shir HaShirim 23d.

¹⁹⁰¹ Tanya, Likkutei Amarim, Ch. 29

division, is specifically in the matter of Torah (and it only is because of the inter-inclusion of Torah and *mitzvot* that there also is a likeness to this in the *mitzvot*, in the *mitzvah* of repentance (*Teshuvah*)).

7.

The explanation is that¹⁹⁰² even though the Torah is the aspect of “man-*Adam*-אדם,” since “the Torah came forth from Wisdom-*Chochmah*,”¹⁹⁰³ this is only as it was drawn and came out (“came forth”) from concealment into revelation. However, about the root and source from where it was taken, the verse states,¹⁹⁰⁴ “And from Midbar they went to Mattanah.”¹⁹⁰⁵ This is because the aspect of “the desert-*Midbar*-מדבר” is higher than the aspect of “man-*Adam*-אדם.” For, about the desert (*Midbar*-מדבר) it is written,¹⁹⁰⁶ “a land in which no man passed, and no man settled.” Within man himself, this is the aspect of his forehead

¹⁹⁰² Also see Likkutei Torah *ibid.* 22a, 23b and on.

¹⁹⁰³ Zohar II 62a; 85a; 121a

¹⁹⁰⁴ Numbers 21:19; Talmud Bavli, Eruvin 54a

¹⁹⁰⁵ Talmud Bavli, Eruvin 54a *ibid.* – “What is the meaning of that which is written, ‘And from the desert (*Midbar*-מדבר) they went to Mattanah’? If a person makes himself humble like the desert (*Midbar*-מדבר) upon which everyone treads, his [Torah] study will endure... What is the meaning of that which is written, ‘And from the desert (*Midbar*-מדבר) they went to Mattanah (מתנה); and from Mattanah (מתנה) to Nachliel (נחליאל) and from Nachliel to Bamot (במות), and from Bamot (במות) to the valley’? If a person makes himself humble like the desert (*Midbar*-מדבר), the Torah will be given to him as a gift (*Mattanah*-מתנה), and once it is given to him as a gift (*Mattanah*-מתנה), his inheritance is the Almighty (*Nechalo E*”ל-נהלו א), as it is stated, ‘from Mattanah (מתנה) to Nachliel (נחליאל).’ Once his inheritance is the Almighty (*Nechalo E*”ל-נהלו א), he rises to greatness (*Gedulah*-גדולה), as it is stated, from Nachliel (נחליאל) to Bamot (במות) [meaning, ‘heights’]. If he becomes haughty, the Holy One, blessed is He, lowers him, as it is stated, ‘from Bamot (במות) [meaning ‘heights’] to the valley (*HaGai*-הגיא).’ If he repents, the Holy One, blessed is He, raises him [back] up, as it is stated (Isaiah 40:4), ‘Every valley (*Gei*-גיא) shall be elevated.’”

¹⁹⁰⁶ Jeremiah 2:6

(*Metzach*),¹⁹⁰⁷ which always is on one level and changes are not recognizable in it, as it is with the [rest of the] face etc.

This is because the forehead (*Metzach*) is the receptacle for the aspect of desire (*Ratzon*),¹⁹⁰⁸ which transcends Wisdom-*Chochmah*, this being the aspect of the Desire of all desires (*Ra'ava d'Kol Ra'avin*) which is above division. About this aspect the verse states,¹⁹⁰⁹ “He is not a man (*Lo Adam-לֹא אָדָם*) that He should relent,” meaning that it is not applicable for any changes to be there, as it is in the aspect of man (*Adam-אָדָם*).

As this matter is in the soul of man, this refers to the aspect of the singular-*Yechidah* [essence] of the soul, which is called singular-*Yechidah* [in the feminine] because it receives from the aspect of the Singular One-*Yachid* [in the masculine],¹⁹¹⁰ the aspect of “You are He who is One but not in enumeration.”¹⁹¹¹ That is, there is no division or multiplicity in the *Yechidah*, and it follows automatically that there also are no changes in it etc. This is because multiplicity and change are one and the same matter.

This then, is the matter of the Torah, in that its root and source is in the aspect of the desert (*Midbar-מִדְבָּר*) “in which no man settled.” It only is because the entire matter of the Torah is to specifically be drawn down below that the Torah is therefore drawn into the aspect of man (*Adam-אָדָם*), this being the meaning of, “The Torah came forth from Wisdom-*Chochmah*.” However, its primary source and root is in the aspect of “no man settled there,” this being the aspect of the desire (*Ratzon*) which transcends Wisdom-*Chochmah* and is the aspect of the Crown-*Keter*.

¹⁹⁰⁷ Also see the beginning of Ohr HaTorah, Bamidbar.

¹⁹⁰⁸ See Zohar III 129a, 136b (Idra Rabba); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 and elsewhere.

¹⁹⁰⁹ Samuel II 15:29

¹⁹¹⁰ See Likkutei Torah, Re'eh 25a; Sefer HaMaamarim 5696 p. 57.

¹⁹¹¹ Introduction to Tikkunei Zohar 17a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

This is further elucidated by the well-known matter that “the inner aspect (*Pnimityut*) of the Father-*Abba* (Wisdom-*Chochmah*) is the inner aspect (*Pnimityut*) of the Ancient One (*Atik*).”¹⁹¹² That is, in general, the Crown-*Keter* is the matter of the desire (*Ratzon*) (in which change is applicable etc.) whereas the inner aspect (*Pnimityut*) of the Crown-*Keter*, and particularly the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, even transcends the matter of the desire (*Ratzon*), this being the matter of the One who desires (*Baal HaRatzon*), [the source of all desires, called] the Desire of all desires (*Ra’ava d’Kol Ra’avin*). This is the aspect that the Jewish people roused by giving precedence to “We will do” over “We will listen,” this being the matter of nullification of self (*Bittul*) to the One who desires (*Ba’al HaRatzon*), as explained before at length.

8.

Now, we should add to the explanation of the relationship between their giving precedence to “We will do” over “We will listen” and receiving the Torah, which is the aspect of the “desert” (*Midbar*-מדבר) “in which no man settled.” Namely, that this is why the Torah was specifically given in the desert (*Midbar*).¹⁹¹³

To explain, in the desert (*Midbar*) there is no growth. All there is, is the dust of the earth, which is the aspect of the inanimate (*Domem*).¹⁹¹⁴ This is because the strength of the sun burns off and evaporates all the moisture in the dust of the earth, such that it is not fitting to be sown, since nothing will grow there. Even animals are not found there, being that they are incapable of withstanding

¹⁹¹² See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Ramaz to Zohar III 260b, 276b; Likkutei Torah, Nitzavim 49d; Sefer HaMaamarim 5700 p. 49 and on, and the note of the Rebbe there.

¹⁹¹³ See Likkutei Torah, Shir HaShirim 23b and on; Ohr HaTorah, Bamidbar p. 11 and on.

¹⁹¹⁴ Also see Likkutei Torah, Bamidbar 4a

the intense heat, and because of the absence of any sustenance for them there, and it certainly is inhospitable for people to settle there. (That is, it is unlike fields that even though they are places where man does not settle, there nonetheless are all kinds of growth of herbs, grains, and trees there, and therefore there also are animals there etc.)

Beyond this, even in the earth itself, [in a desert] all that remains is the inanimate (*Domem*) part of it, meaning the inanimate of the inanimate (*Domem SheB'Domem*). In other words, in a concealed way, the earth includes within itself the aspects of the vegetative (*Tzome'ach*), the animal (*Chai*), and the speaker (*Medaber*). For, as the verse states,¹⁹¹⁵ “All originate from the dust,” and they all receive from the earth, which has the power of growth within itself etc., and [moreover] “there is a land that grows sages etc.”¹⁹¹⁶ However, in the desert (*Midbar*), because of the heat of the sun, all the parts of vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*) in the earth have been removed from it, meaning that it even lacks the quality of soil, and all that remains in it is the aspect of the inanimate of the inanimate (*Domem SheB'Domem*), from which there is no bestowal whatsoever.

Now, the matter of the desert (*Midbar*), as it is within man, is the matter of the ultimate nullification of self (*Bittul b'Tachlit*), this being the aspect of the constriction and constraint of the totality of one's essential self, such that all that remains of him is his essential point, this being the aspect of the Crown-*Keter* within him. He then is in a state of the inanimate of the inanimate (*Domem SheB'Domem*), such that even to himself, he is not in a state of bestowal whatsoever, but is like the desert (*Midbar*), in that even its earth only possesses the portion of the inanimate (*Domem*).

¹⁹¹⁵ Ecclesiastes 3:20

¹⁹¹⁶ See Zohar I 125a (Midrash HaNe'elam); Sefer HaMaamarim 5692 p. 176.

This may be understood from the analogy of a student who sits before his teacher, as in the teaching of our sages, of blessed memory,¹⁹¹⁷ “Any Torah scholar who sits before his teacher and his lips are not dripping with bitterness etc.,” meaning that he must be in a state of ultimate nullification of self (*Bittul b’Tachlit*), so that all that remains in him is the essential point, meaning that he is a receptacle to receive, in that this itself is his essential self, that he is a recipient. He then is not in a state of bestowing at all, not even to himself, meaning, not even to understand the matter to himself. For, when he sits before his master, he then is occupied in receiving the essential point of the intellect of the teacher, and “while he is occupied in absorbing, he cannot not exude,”¹⁹¹⁸ not only to his fellow, but even to himself.

Only after he departs from his teacher can he then begin to contemplate the intellect he received from his teacher, to understand it to himself, at which point he is not just in the aspect of a recipient, but is in a state of spreading forth, to bestow to himself in understanding the intellect that he received, refining and dissecting the intellect he received from his teacher, so that it will be understood and grasped very well in his intellect, so that he grasps what the essential point is and what are its particulars, what is primary and what is secondary etc.

Then, after he comes to understand and comprehend, he also comes to the aspect of knowledge-*Da’at*, which includes Kindness-*Chessed* and Might-*Gevurah* and mediates between them. It then is drawn into the emotions (*Midot*) of the heart, until [it is drawn] into thought (*Machshavah*), speech (*Dibur*), and actual deed (*Ma’aseh*).

¹⁹¹⁷ See Talmud Bavli, Shabbat 30b; Pesachim 117a

¹⁹¹⁸ See Talmud Bavli, Chullin 108b; Rama to Yore De’ah 70:1; Also see Ohr HaTorah, Bamidbar (Drushim L’Shavuot) p. 110; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14.

However, all this does not apply while he is sitting before his teacher. For, in addition to the fact that one who is wise does not speak before those who are greater than himself,¹⁹¹⁹ and how much more so before his teacher, and how much more so when his teacher is incomparably greater than himself, in addition to all this, he is in a state of ultimate nullification of self (*Bittul*) without any spreading forth whatsoever, not even to himself, to understand the intellect he is receiving from his teacher. He rather is in the aspect of an empty vessel,¹⁹²⁰ the aspect of the inanimate of the inanimate (*Domem SheB'Domem*), like a desert (*Midbar*), as explained above.

This likewise is the matter of giving precedence to “We will do” over “We will listen,” this being the nullification of self (*Bittul*) to the One who desires (*Baal HaRatzon*), blessed is He. This is the the ultimate state of nullification of self (*Bittul b'Tachlit*), which is greater than the nullification of self (*Bittul*) of “We will listen,” in which he accepts to fulfill this particular desire upon himself.¹⁹²¹ It rather is similar to the nullification (*Bittul*) of the desert (*Midbar*), the aspect of the inanimate of the inanimate (*Domem SheB'Domem*).

Therefore, through this they merited to receive the Torah, which is the aspect of the desert (*Midbar*) “in which no man settled,” through which we come to the ultimate state of the nullification of self (*Bittul*) of fear of *HaShem*-יהו"ה, blessed is He, as in the verse,¹⁹²² “*HaShem*-יהו"ה commanded us to do all these decrees, to fear *HaShem*-יהו"ה etc.”

¹⁹¹⁹ Mishnah Avot 5:7

¹⁹²⁰ Talmud Bavli, Brachot 40a; See Sefer HaMaamarim 5634 p. 302 and on; 5679 p. 651 and on; 5691 p. 353 and on; 5693 p. 538 and on.

¹⁹²¹ See the discourse entitled “*B'Sha'ah SheHeekdeemoo*” 5709, Ch. 2 (Sefer HaMaamarim 5709 p. 148 and on).

¹⁹²² Deuteronomy 6:24

This then, is the meaning of [the teaching], “At the time that Israel accorded precedence to ‘We will do’ over ‘We will listen,’¹⁹²³ [six-hundred thousand ministering angels came and tied two crowns on each member of the Jewish people], one corresponding to ‘We will do’ and one corresponding to ‘We will listen.’” This is because “We will listen” is also a matter of accepting the yoke (*Kabbalat Ol*) in a way that transcends intellect, this being the yoke of the *mitzvot*, which is the nullification of self (*Bittul*) to *HaShem*’s יהו"ה Supernal desire (*Ratzon HaElyon*). However, before this is the acceptance of the yoke (*Kabbalat Ol*) of “We will do,” which is the [acceptance of the] yoke of the Kingdom of Heaven, this being the nullification of self (*Bittul*) to the One who desires (*Baal HaRatzon*), the aspect of the Desire of all desires (*Ra’ava d’Kol Ra’avin*).

Therefore, it was through giving precedence to “We will do” over “We will listen,” that they awakened the revelation of the aspect of the Desire of all desires (*Ra’ava d’Kol Ra’avin*), and through this, they drew down and revealed the particular desires for the 248-ה positive *mitzvot* and the 365-ה prohibitive *mitzvot* from there, and then, after having drawn down these desires etc., they listen and fulfill them, this being the matter of “We will listen.” This matter is like what is stated about the angels “to listen to the voice of His word (*Lishmo’a b’Kol Dvaro*- לשמוע בקול דברו)” after they “make His word (*Osei Dvaro*- עושי דברו).”

Beyond this, the level of the Jewish people is greater than the level of the angels. For, in regard to the angels who “make His word,” this is only in reference to the aspect of speech (*Dibur*), which is the source for the existence of the worlds, this being the matter of the Ten Utterances by which the world was created.¹⁹²⁴

¹⁹²³ Exodus 24:7

¹⁹²⁴ Mishnah Avot 5:1

In contrast, in regard to the Jewish people who “make His word,” this is in reference to the Ten Commandments, (which are inclusive of the entirety of Torah and *mitzvot*), which correspond to the Ten Utterances, but are higher than them etc. This is as known¹⁹²⁵ about the explanation of the verse,¹⁹²⁶ “Each ladle was ten, ten (*Asarah, Asarah*-עשרה עשרה) of the sacred *shekel*.”

Now, through their rousing and drawing down the aspect of the Desire of all desires (*Ra'ava d'Kol Ra'avin*), there also was caused to be the novelty of the giving of the Torah, that Godliness is drawn to below. That is, the aspect of “I - meaning who I am-*Anochi; Mee SheAnochi*-מי שאנכי,” who is not hinted in any letter or thorn [of a letter], is drawn down into the simple things [mentioned] in the continuation of the Ten Commandments, all the way to [the concluding words], “anything that belongs to your fellow.”¹⁹²⁷ That is, in all of them there is a drawing down of holiness, only that it presently is not seen to our eyes, but in the coming future there will be the revelation of that which already has been actualized now.

Now, “these days are remembered and actualized each and every year,”¹⁹²⁸ that on the eve of the holiday of Shavuot there is the matter of giving precedence to “We will do” over “We will listen,” this being the matter of nullification of self (*Bittul*) to the One who desires (*Ba'al HaRatzon*) etc., and in a way of complete abandonment (as in the words of the Tzemach Tzedek in Ohr HaTorah).¹⁹²⁹ That is, he abandons all his matters and throws himself into studying Torah etc. Through this we merit two crowns, one corresponding to “We will do,” and one

¹⁹²⁵ Zohar III 11b

¹⁹²⁶ Numbers 7:86

¹⁹²⁷ Exodus 20:14

¹⁹²⁸ See Esther 9:28; Also see Ramaz in Sefer Tikkun Shovevim, cited and explained in Sefer Lev David of the Chida, Ch. 29.

¹⁹²⁹ Ohr HaTorah *ibid.* p. 165 (cited before in Ch. 4); Also see the beginning of Ohr HaTorah there.

corresponding to “We will listen,” which the ministering angels tied for each and every Jew. Then tomorrow [on the holiday of Shavuot] we will merit the giving of the Torah and the receiving of the Torah, as in the accepted wording – and as in the words of our Rebbes, our leaders – “[May you] receive the Torah with joy and inwardly.”¹⁹³⁰

¹⁹³⁰ Explained in Likkutei Sichot Vol. 4, p. 1,307; Vol. 8 p. 272 and elsewhere.

Discourse 31

“*Chaveeven Yisroel... -
Beloved are Israel...*”

Delivered on 2nd day of Shavuot, 5726
By the grace of *HaShem*, blessed is He,

1.

It states in Mishnah,¹⁹³¹ “Beloved are Israel, for a precious instrument was given to them, as it states,¹⁹³² ‘For I have given you a good teaching, do not forsake My Torah.’” Now, there are those (such as Machzor Vitri and elsewhere)¹⁹³³ who have a version of the text that reads “for a precious instrument was given to them by which the world was created.”

Now, although our custom is not add the words, “by which the world was created,” (as in the version in the Alter Rebbe’s Siddur), nonetheless, the meaning of the words of the Mishnah, that the Torah is called “a precious instrument” (specifying the word “instrument-*Kli*” כלי) is because the world was created with it. This is as Rashi explains, “The Torah is a great and important instrument by which the world was created, as the verse states,¹⁹³⁴ ‘I was with Him as His-*Amon*-אמן,’ meaning,¹⁹³⁵ ‘The Torah is saying: I was the tool of His craft-*Klee Umanuto*-אומנותו etc.’”

About this [the Mishnah] brings proof from the verse, “For I have given you a good teaching (*Lekach Tov*-לקח טוב) etc.” This

¹⁹³¹ Mishnah Avot 3:14

¹⁹³² Proverbs 4:2

¹⁹³³ See “Shinuyei Nuscha’ot” to Mishnah here; Also see Pirush HaMishnayot of the Rambam.

¹⁹³⁴ Proverbs 8:30

¹⁹³⁵ Midrash Bereishit Rabba 1:1

is as Rabbi Ovadia Bartenura explains, that the word “Good-*Tov*-טוב” here refers to the act of creation, about which the verse states,¹⁹³⁶ “And God saw that it was good-*Tov*-טוב,” and that the word “teaching-*Lekach*-לקח” here refers to the Torah, about which the verse states,¹⁹³⁷ “May my teaching (*Leekhee*-לקחי) descend like rain.” Thus, the Torah (“teaching-*Lekach*-לקח”) is the precious instrument (“the tool of His craft-*Klee Umanuto*-כלי אומנותו”) by which He created the world (“Good-*Tov*-טוב”).

Now, we must understand the meaning of this praise that the Torah is the “precious instrument” by which the world was created. For, is not the primary superiority and elevation of Torah is that it is the delight of the King, the Holy One, blessed is He, within which He delights? This is as the verse continues,¹⁹³⁸ “I was with Him... as His delights etc.,” specifying “with Him-*Etzlo*-אצלו,” being that,¹⁹³⁹ “[Only] God understands its way,” but¹⁹⁴⁰ “it is hidden from the eyes of all living beings.”¹⁹⁴¹ If so, why then do we praise the Torah with the matter of being “the precious instrument” by which the world was created, rather than its primary matter, that it utterly transcends the world?

This question becomes all the more difficult based on the explanation in the words of the Living God (the teachings of Chassidus),¹⁹⁴² on the verse, “I was with Him as His *Amon*-אמון etc.” That is, when Dovid called the Torah “songs” (*Zemirot*-זמירות), as the verse states,¹⁹⁴³ “Your statutes were like songs to me

¹⁹³⁶ Genesis 1:10, 1:12, 1:18, 1:21, 1:25

¹⁹³⁷ Deuteronomy 32:2

¹⁹³⁸ Proverbs 8:30 *ibid.*

¹⁹³⁹ See Job 28:23

¹⁹⁴⁰ See Job 28:21

¹⁹⁴¹ Tanya, Kuntres Acharon 161a, cited and explained in Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Massa HaAron b’Katef, Ch. 2 (Derech Mitzvotecha, 41b.

¹⁹⁴² Tanya, Kuntres Acharon *ibid.* 160a and on, cited and explained in Sefer HaMitzvot of the Tzemach Tzeddek *ibid.* (41a and on); *Hemshech* 5672 Vol. 1, Ch. 171 and on, and elsewhere.

¹⁹⁴³ Psalms 119:54

etc.,” the Holy One, blessed is He, said to him, “Dovid, you call them songs?” Such that he was punished for this etc.¹⁹⁴⁴

This is because Dovid was praising the level of Torah that relates to the worlds (in that the entire vitality and sustainment of the world depends on a single precision of the precisions of the Torah, and it is through Torah that additional light and vitality is drawn to the worlds etc.) This then was his sin, that he did not praise the primary level of Torah that completely transcends the worlds, such that praising it because it is the vitality of the world, is not praising it at all, for this is utterly inconsequential in comparison etc. Based on this, the question on this Mishnah is further compounded. That is, why is the Torah being praised that it is the “precious instrument” by which the world was created?

We also must understand the statement [in the Mishnah] before this, “Beloved is man, for he was created in the image [of God]... Beloved are Israel, for they are called children of the Ever Present One etc.” It then adds, “Beloved are Israel, for a precious instrument was given to them etc.” We therefore must understand the connection and relationship between these three matters.

2.

This may be understood based on the explanation in the discourse of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, entitled “*Chaveeven Yisroel*” of the year 5646,¹⁹⁴⁵ (one hundred years ago) [which appears to be based on the discourse entitled “*Eem Bechukotai Teileichu*” 5626¹⁹⁴⁶ (one hundred years

¹⁹⁴⁴ Talmud Bavli, Sotah 35a

¹⁹⁴⁵ A transcript of the discourse is printed in the additions (*Hosafot*) to Sefer HaMaamarim 5646 p. 411 and on.

¹⁹⁴⁶ Sefer HaMaamarim 5626 p. 93 and on; Also see the discourse entitled “*Eem Bechukotai*” in Maamarei Admor HaZaken 5566 p. 163 and on, and with additions etc., in Maamarei Admor HaEmtza’ee, Vayikra Vol. 2, p. 736 and on; Ohr

ago) of the Rebbe Maharash (and also is related to the discourse entitled “*Chaveeven Yisroel*” of the Tzemach Tzedek in Ohr HaTorah¹⁹⁴⁷ (which was recently published)),¹⁹⁴⁸ upon which the discourses of his honorable holiness, my father-in-law, the Rebbe,¹⁹⁴⁹ are based], on the words, “a precious instrument by which the world was created,” in that there are two explanations of this.

The first explanation is that the world was created through the Torah. This is as in the (above-mentioned) teaching of our sages, of blessed memory,¹⁹⁵⁰ “The Torah is saying: I was the craftsman’s tool (*Klee Umanuto*-כלי אומנותו) of the Holy One, blessed is He. Just like when a king of flesh and blood builds a palace, he does not build it based on his own knowledge... but has plans on sheets and tablets to ascertain how to build the rooms etc., so too, the Holy One, blessed is He, looked into the Torah and created the world.” This is like the teaching,¹⁹⁵¹ “He gazed into the Torah and created the world.”

The second explanation of the words, “by which He created the world,” is that the intention for the creation of the world was entirely for the sake of Torah. This is as in the teaching of our sages, of blessed memory,¹⁹⁵² “The Holy One, blessed is He, established a condition with the act of creation, [saying to them], ‘If Israel accepts My Torah, good...’” This is as in the verse,¹⁹⁵³ “I made the earth and created man upon it,” that the earth was made for the sake of man, and man was made for the sake of

HaTorah, Bechukotai p. 634 and on; Discourse entitled “*Eem Bechukotai*” 5679 (Sefer HaMaamarim 5679 p. 420 and on).

¹⁹⁴⁷ Ohr HaTorah, Bamidbar, Drushim L’Shavuot p. 171 and on.

¹⁹⁴⁸ The date in the “opening words” is the 13th of Iyar 5726.

¹⁹⁴⁹ Sefer HaMaamarim 5700 p. 92-98; 5702 p. 104 and on.

¹⁹⁵⁰ Midrash Bereishit Rabba 1:1

¹⁹⁵¹ Zohar II 161a and on

¹⁹⁵² See Talmud Bavli, Shabbat 88a; Avodah Zarah 3a; Midrash Tanchuma,

Bereishit 1

¹⁹⁵³ Isaiah 45:12

“I created-*Barati*-בראתי-613” which is the numerical value of [the] 613-תרי”ג-*[mitzvot]*.¹⁹⁵⁴

In other words, the entire purpose of the creation of the earth was for the sake of souls within in bodies to fulfill Torah and *mitzvot*. Our sages, of blessed memory, similarly stated,¹⁹⁵⁵ ““These (*Eileh*-אלה) are the generations of the heaven and the earth.¹⁹⁵⁶ In whose merit were they created and in whose merit do they endure? In the merit of,¹⁹⁵⁷ ‘These (*Eileh*-אלה) are the names of the children of Israel.’ And by what merit do these endure? By the merit of,¹⁹⁵⁸ ‘These (*Eileh*-אלה) are the statutes etc.”

This is also the meaning of the teaching of our sages, of blessed memory, [about the word],¹⁹⁵⁹ “In the beginning-*Bereishit*-בראשית,” in which they stated,¹⁹⁶⁰ “Two beginnings-*Beit Reishit*-ראשית-ב. ראשית-*Reishit*.’ That is, for the sake of Israel who are called ‘the beginning-*Reishit*-ראשית,’ and for the sake of the Torah which is called ‘the beginning-*Reishit*-ראשית.”

Based on this, the “precious instrument by which (for the sake of which) the world was created” is understood. That is, the world was created for the sake of the Torah that was given to Israel, (“Beloved are Israel, for a precious instrument has been given to them, for whose sake the world was created”). That is, through the Jewish people fulfilling Torah and *mitzvot* the intention in creation is fulfilled.

¹⁹⁵⁴ Mikdash Melech to Zohar I 205b

¹⁹⁵⁵ Midrash Shemot Rabba 48:2

¹⁹⁵⁶ Genesis 2:4

¹⁹⁵⁷ Exodus 1:1

¹⁹⁵⁸ Deuteronomy 4:45

¹⁹⁵⁹ Genesis 1:1

¹⁹⁶⁰ Cited in Rashi and Ramban to Genesis 1:1

3.

Now, before this the Mishnah states, “Beloved is man, for he was created in the image [of God]... Beloved is Israel, for they are called children of the Ever Present One etc.”

The explanation is that when it states, “Beloved is Israel, for they are called children of the Ever Present One,” this refers to the Godly soul, the second soul, which is unique to Jews, drawn from *HaShem* יהו"ה's Supernal thought and wisdom, blessed is He, just as a son is drawn from the brain of his father, (as explained in Tanya).¹⁹⁶¹

The words, “Beloved is man, for he was created in the image [of God]” refer to the intellectual soul (*Nefesh HaSeechleet*), called the “image-*Tzelem*-צלם.”¹⁹⁶² About this the verse states,¹⁹⁶³ “Only in the image (*Tzelem*-צלם) does man walk,” meaning that the “walking” of the Godly soul within the animalistic soul is through the aspect of the “image-*Tzelem*-צלם,” referring to the intellectual soul (*Nefesh HaSeechleet*), which is the intermediary between [the Godly soul and the animalistic soul] that bonds them.

The explanation¹⁹⁶⁴ is that, in essence, the Godly soul and the animalistic soul are distant from each other, such that they are utterly beyond all relative comparison to each. This is because the Godly soul is the aspect of “the spirit of man that ascends on high,”¹⁹⁶⁵ the nature and yearning of which is always to ascend Above, being that it entirely is nothing but Godliness and spirituality.

¹⁹⁶¹ Tanya, Likkutei Amarim, Ch. 2

¹⁹⁶² Likkutei Torah, Bechukotai 47c

¹⁹⁶³ Psalms 39:7

¹⁹⁶⁴ Also see the discourse entitled “*Chaveeven Yisroel*” 5676 (Sefer HaMaamarim 5672-5676 p. 108 and on).

¹⁹⁶⁵ See Ecclesiastes 3:21

That is, not only is it that before the Godly soul descended to below, it only related to *HaShem* 's-ה"י Godliness, as the verse states,¹⁹⁶⁶ “As *HaShem*-ה"י, the God of Israel lives, before whom I stood,” in that there it stands in a state of constant love and fear of *HaShem* 's-ה"י,¹⁹⁶⁷ but even upon its descend to below, as the Godly soul is, in and of itself (discounting the concealment and hiddenness brought about by the body and animalistic soul, which must be removed) the Godly soul only relates to spiritual matters. In contrast, the animalistic soul is the diametric opposite, in that it is “the spirit of the beast that descends below,”¹⁹⁶⁸ such that it is drawn to lowly matters etc.

Now, even though they are the ultimate of distance from each other [in that they are diametric opposites], the Godly soul nevertheless descended to manifest within the body and animalistic soul to repair them. (That is, in and of itself, the Godly soul requires no repair at all.)¹⁹⁶⁹ [This repair comes about] through [the Jewish people] fulfilling Torah and *mitzvot*, which manifest in physical matters of this physical world. (And as said before, this is the intention for entire creation, as in the teaching of our sages, of blessed memory,¹⁹⁷⁰ that, “These (*Eileh*-אלה) are the generations of the heaven and the earth,”¹⁹⁷¹ are in the merit of,¹⁹⁷² “These (*Eileh*-אלה) are the names of the children of Israel,” which are in the merit of,¹⁹⁷³ “These (*Eileh*-אלה) are the testimonies and the statutes etc.”

However, for the Godly soul to repair the animalistic soul, there must be an intermediary between them. This is the

¹⁹⁶⁶ Kings I 17:1

¹⁹⁶⁷ See Sefer HaMaamarim 5697 p. 234; 5700 p. 13 and elsewhere.

¹⁹⁶⁸ See Ecclesiastes 3:21 *ibid*.

¹⁹⁶⁹ Tanya, Likkutei Amarim, Ch. 37 (48b).

¹⁹⁷⁰ Midrash Shemot Rabba 48:2

¹⁹⁷¹ Genesis 2:4

¹⁹⁷² Exodus 1:1

¹⁹⁷³ Deuteronomy 4:45

intellectual soul (*Nefesh HaSeechleet*), meaning that a person is capable of contemplating and grasping the greatness of *HaShem*-יהו"ה, blessed is He, with his human intellect, thus also making it possible for the Godly soul to explain this to the animalistic soul etc.

That is, without the intellectual soul (*Nefesh HaSeechleet*), it would be impossible for the Godly soul to effect the animalistic soul. This is because, since the nature of the animalistic soul is to only be drawn to lowly matters, therefore, when it hears words of Godliness spoken, it runs away, as we clearly see, that when someone who is sunken into physical lusts hears people talking about matters of Godliness and spirituality, he runs away, because he knows that this will have an effect on him and will disrupt him from being entrenched in his lusts etc.

Thus, the only way the Godly soul can effect the animalistic soul is through the medium of the intellectual soul, in that through it the Godly soul can explain in a way that relates to and is understood by the animalistic soul, such that it too comes to love *HaShem*-יהו"ה, as the verse states,¹⁹⁷⁴ “You shall love *HaShem*-יהו"ה your God, with all your heart (*Bechol Levavech*-בכל לבבך),” meaning,¹⁹⁷⁵ “with both your inclinations.”

4.

Now, the effect of the Godly soul on the animalistic soul through the medium of the intellectual soul, (about which the verse states,¹⁹⁷⁶ “Only in the image (*Tzelem*-צלם) does man walk”), is through intellectual contemplation (*Hitbonenut*). This is the matter of the [verse],¹⁹⁷⁷ “Listen-*Shema*-שמע etc.,” which

¹⁹⁷⁴ Deuteronomy 6:5

¹⁹⁷⁵ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Sifrei and Rashi to Deuteronomy 6:5.

¹⁹⁷⁶ Psalms 39:7

¹⁹⁷⁷ Deuteronomy 6:4

precedes, “You shall love *HaShem*-יהו"ה your God, with all your heart.” That is, to bring about love of Him “with all your heart (*Bechol Levavech*-בכ"ל לבבך),” meaning, “with both your inclinations,” this is through being preceded by “Listen-*Shema*-שמע.” This is because “Listen-*Shema*-שמע” is a word that means understand and comprehend,¹⁹⁷⁸ as in the verse,¹⁹⁷⁹ “Speak, *HaShem*-יהו"ה, for Your servant is listening-*Shome'ah*-שומע.”

Moreover, the matter of contemplation (*Hitbonenut*) is understood in the word “Listen-*Shema*-שמע” itself. For, the word “*Shema*-שמע” divides into “*Shem Ayin*-שם עי.” Now, the *Ayin*-ע-70 refers to the seven Supernal emotive qualities (*Midot*), each of which includes ten. “The name-*Shem*-שם of ע-70” refers to the radiance, (being that the matter of a name (*Shem*-שם) is that it only is a radiance) from the aspect of *Ayin*-ע-70, meaning only a radiance of the aspect of the seven Supernal emotive qualities (*Midot*). This itself is the content of the contemplation of the “*Shema*-שמע,” namely, that the existence of all the worlds is solely from a radiance of the aspect of the emotions (*Midot*) (“the name of ע-70-*Shem* Ayin-שם”).

The explanation is that the relation to the worlds, is solely from the aspect of the [Supernal] emotions (*Midot*). This is as the verse states,¹⁹⁸⁰ “For I have said, the world (*Olam*-עולם) shall be built of kindness-*Chessed*,” (kindness-*Chessed* being the beginning of the emotive qualities (*Midot*) and includes all the other emotions), and,¹⁹⁸¹ “Remember Your mercies, *HaShem*-יהו"ה, and Your kindnesses, for they are of the world (*Mei'Olam*-מעולם).” In contrast, the aspect of the [Supernal] intellectual qualities (*Mochin*) is entirely beyond the worlds.

¹⁹⁷⁸ See the beginning of Torah Ohr and elsewhere; Also see “Listen Israel,” a translation of Rabbi Hillel of Partitch’s commentary to the first chapter of Shaar HaYichud of the Mittler Rebbe (“The Gate of Unity”).

¹⁹⁷⁹ Samuel I 3:9

¹⁹⁸⁰ Psalms 89:3

¹⁹⁸¹ Psalms 25:6

By way of analogy, this may be understood from man below, who is called “man-*Adam*-אדם” because he is “likened (*Adameh*-מדה) to the Supernal One,”¹⁹⁸² in that even absent of another, the intellect (*Mochin*) has existence. That is, even without another, it is possible for a person to sit by himself and think intellectually.

Moreover, often the presence of another is distracting to him, and to be able to delve into his intellect, he specifically must contemplate in solitude, without distraction. This is not so of the emotions (*Midot*), such as the bestowal of kindness-*Chessed*, the existence of which is only possible when there is another with whom to be kind.¹⁹⁸³ The same applies to the other emotions (*Midot*).

Now, the likeness to this Above, in the aspect of the Supernal Man (*Adam HaElyon*), is the revelation and spreading forth of the Supernal emotions (*Midot*) as they relate to the existence of worlds. Thus one of the intentions for the creation of the worlds is “to reveal His powers and His deeds etc.,”¹⁹⁸⁴ “to make Himself known through them.”¹⁹⁸⁵

However, the Supernal emotions (*Midot*) themselves are limitless (*Bli Gvul*), in that there is no end to their spreading forth. [For, even though the word “emotion-*Midah*-מדה” is of the same root as the word “measure-*Medidah*-מידה,” which is the matter of limitation, nonetheless, this only is limitation as compared to the intellectual qualities (*Mochin*), which are altogether beyond the worlds, unlike the emotions (*Midot*) which are drawn down and revealed in the worlds, and are limited relative to it.

¹⁹⁸² Sefer Asarah Maamaraot, Maamar Eim Kol Chai, Part 2, Ch. 33, and elsewhere.

¹⁹⁸³ Also see Sefer HaMaamarim 5708 p. 273 and elsewhere.

¹⁹⁸⁴ Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 1; Shaar HaHakdamot, Hakdamah 3.

¹⁹⁸⁵ Zohar II 42b

However, relative to the worlds, the Supernal emotions (*Midot*) are in a state of limitlessness (*Bli Gvul*), such that there is no end to their spreading forth.] It therefore is impossible for there to be the existence of the worlds from the emotions (*Midot*) themselves, but solely from the aspect of “The Name of *Ayin-Shem Ayin*-ע אש,” which is but a mere radiance from the aspect of the Supernal emotions (*Midot*).

This is the meaning of [the verse], “Listen-*Shema*-שמע... One-*Echad*-אהד.” That is, the existence of the worlds, which includes the seven firmaments [of the heavens] and the earth (7-8) and the four directions (7-4) hinted in the word “One-*Echad*-אהד,”¹⁹⁸⁶ are only from a radiance (“name-*Shem*-שם”) of the aspect of the Supernal emotions (“*Ayin*-ע-70”).

Beyond this, as we continue in the recital of “Blessed is the Name of His glorious Kingship forever and ever,” this is only a radiance of a radiance etc.¹⁹⁸⁷ This is as stated,¹⁹⁸⁸ “[Let them praise the Name *HaShem*-יהוה], for His Name alone is exalted; His glory is above earth and heaven.” That is, even the aspect of His Name (the radiance) is above the worlds (“His Name alone is exalted”) and it only is His glory, which is only the glory and ray of the aspect of His Name, that is brought forth and through which the earth and heaven are brought into being.¹⁹⁸⁹

This likewise is the meaning of, “Listen... and you shall love... with all your heart.” That is, in order for one to come to love of *HaShem*-יהוה, blessed is He, with all his heart, such that even his animalistic soul is transformed to love *HaShem*-יהוה, blessed is He, there must be the matter of “Listen-*Shema*-שמע,” this being the matter of contemplating with the intellect, (through

¹⁹⁸⁶ Sefer Mitzvot Katan, cited in Beit Yosef to Orach Chayim 61; Shulchan Aruch, and Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:6.

¹⁹⁸⁷ See Torah Ohr *ibid.*, and elsewhere.

¹⁹⁸⁸ Psalms 148:13

¹⁹⁸⁹ See Torah Ohr, Beshalach 65b; Likkutei Torah, Emor 31c and on.

the intellectual soul) into the matter of “The Name of *Ayin-Shem Ayin*-ע'שם.”

Beyond this, he should have neither desire in the “Name-*Shem*-שם” nor in the “*Ayin*-ע-70,” but solely to be nullified and subsumed in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This also is the matter of the command, “You shall love *HaShem*-יהו"ה your God,” [in that the word] “You shall love-*v'Ahavta*-ו'אהבת” is said in the form of a command. Now, the question about this is well-known.¹⁹⁹⁰ That is, how does it apply for there to be a commandment to love, (which is an emotion) of the heart?

The answer is that the commandment is about contemplating (*Hitbonenut*),¹⁹⁹¹ through which love of “*HaShem*-יהו"ה your God, with all your heart and with all your soul,” will follow automatically. That is, even the animalistic soul will be transformed “to love *HaShem* your God-*et HaShem Elo*”*hecha*-ך'את יהו"ה אלהיך,” in which the word “*et*-את” is specified, [in which the word “*et*-את” means “that which is secondary” (*Et HaTaphel*-את הטפל)],¹⁹⁹² meaning, to be secondary and nullified to *HaShem*'s-יהו"ה Godliness, (similar to what our sages, of blessed memory, expounded [stating],¹⁹⁹³ “The word ‘*et*-את’¹⁹⁹⁴ comes to include that which is subordinate to his flesh.” The verse then continues and specifies, “*HaShem* your God-*HaShem Elo*”*hecha*-ך'את יהו"ה אלהיך,” meaning that *HaShem*-יהו"ה should be “your strength and

¹⁹⁹⁰ See Sefer HaMaamarim 5701 p. 116.

¹⁹⁹¹ Also see Mishneh Torah, Hilchot Yesodei HaTorah 2:2

¹⁹⁹² See Talmud Bavli, Bava Kamma 41b

¹⁹⁹³ Talmud Bavli, Eruvin 4b; Pesachim 22b

¹⁹⁹⁴ Of the verse (Leviticus 15:16) “He shall bathe all of his flesh-*et kol b'saro*-את כל בשר.”

your vitality,”¹⁹⁹⁵ (meaning, the strength and vitality of the animalistic soul too).

5.

However, this love that comes through intellectual contemplation (*Hitbonenut*) (about which the verse states, “You shall love (*v’Ahavta*-וְאָהַבְתָּ)”) in the form of a command, the command being in regard to the intellectual contemplation (*Hitbonenut*), as mentioned above), has measure and limit. That is, because the intellect that gave rise to [the love] is limited, therefore the love born of it is also limited, and this is so even though it is “with all your heart and with all your soul,” in that it penetrates all the inner powers [of the soul] etc. Nonetheless, it is measured and limited.

Now, about this there is the second explanation of the words “You shall love *HaShem*-יְהוָה your God,” that it means, “you **will** come to love.” For, as known,¹⁹⁹⁶ there are two meanings of the word, “You shall love-*v’Ahavta*-וְאָהַבְתָּ.” The first is that it is in the form of a command, and the second is that it is in the form of a promise and guarantee.

Now, at first glance, this is not understood. What is added by the meaning that, “you will come love,” given that there already **is** the love brought about through the command. However, the explanation is that in the first explanation, that “You shall love-*v’Ahavta*-וְאָהַבְתָּ” is in the form of a command, since the command is in regard to intellectual contemplation (*Hitbonenut*) through which he will come to love as an automatic consequence, therefore the love is measured and limited, as explained above.

This then, is what the second explanation adds, that it means “You **will** love-*v’Ahavta*-וְאָהַבְתָּ” in the form of a promise

¹⁹⁹⁵ See Likkutei Torah, Balak 73c and elsewhere.

¹⁹⁹⁶ Torah Ohr, Tisa 86c and elsewhere.

and guarantee [that in the end you will love]. That is, in addition to the limited love brought about by fulfilling the command to contemplate (*Hitbonenut*) (as in the first explanation), in addition “in the end you will come to love” which transcends measure and limitation, this being the matter of [loving *HaShem*-יהו"ה your God] “with all your more” (*Bechol Me'odecha*-בכל מאדך), that is, limitlessly (*Bli Gvul*).¹⁹⁹⁷

Now, we must understand. How is one to come to love of *HaShem*-יהו"ה that transcends measure and limitation, “with all your more,” given that ultimately, the love comes by the way of the contemplation (*Hitbonenut*) of “Listen-*Shema*-שמע etc.,” this being intellectual contemplation, which is limited and measured?

However, the explanation is that the matter of loving Him “with all your more” specifically comes after and in continuation of loving Him “with all your heart,” meaning “with both your inclinations.” In other words, after the Godly soul has affected the animalistic soul, transforming it to love *HaShem*-יהו"ה (by intellectual contemplation through the medium of the intellectual soul), with the refinement and purification of the animalistic soul, we then come to loving Him “with all your more” (*Bechol Me'odecha*-בכל מאדך), which transcends measure and limitation.

The analogy given for this¹⁹⁹⁸ is the overpowering strength and force of the flow of water after a blockage has been removed, which previously obstructed and restrained the flow of the water. That is, the strength of the flow is beyond comparison to the flow of the water as it was without the blockage. This is because in the place of the blockage, there is a gathering and buildup of many waters, the strength of which increases and becomes overpowering, until the waters burst through the blockage and sweep it away with them in the overpowering force of their flow.

¹⁹⁹⁷ See Torah Ohr, Mikeitz 39c and on, and elsewhere.

¹⁹⁹⁸ See Sefer HaMaamarim 5697 p. 244 and on; p. 250 and elsewhere.

The likeness to this in the analogue is that the concealment and hiddenness of the animalistic soul over the Godly soul is comparable to the blockage that obstructs the flow of the waters. The refinement and purification of the animalistic soul is comparable to the bursting of the blockage, which causes the waters to flow with very great and overpowering force. This is the matter of loving *HaShem*-יהו"ה “with all your more” (*Bechol Me’odecha*-בכל מאדך) which comes about after and through the removal of the concealment and hiddenness of the animalistic soul, its refinement, purification, and transformation to love of *HaShem*-יהו"ה.

Now, the reason that through the refinement and purification of the animalistic soul “with all your heart,” meaning, “with both your inclinations,” we thereby come to love of *HaShem*-יהו"ה, blessed is He, that transcends measure and limitation, “with all your more” (*Bechol Me’odecha*) (in that the proof from the analogy of the flow of the waters only demonstrates the matter, but does not explain it), is that as known¹⁹⁹⁹ the root of the Godly soul is from the world of Repair-*Tikkun*, whereas the root of the animalistic soul is from the world of Chaos-*Tohu*, which transcends the world of Repair-*Tikkun*.

[This is like how an animal (and this applies to the general class of living beings-*Chai*, as well as the vegetative class-*Tzome’ach* and the inanimate class-*Domem*), is rooted in the world of Chaos-*Tohu*, which transcends the root of the class of the speaker-*Medaber*, which is the world of Repair-*Tikkun*].²⁰⁰⁰

The superiority of the world of Chaos-*Tohu*, over and above the world of Repair-*Tikkun*, is that in the world of Chaos-*Tohu* the lights (*Orot*) are abundant, but the vessels (*Keilim*) are few. This is unlike the world of Repair-*Tikkun*, in which the lights (*Orot*) are few and the vessels (*Keilim*) are abundant.

¹⁹⁹⁹ See Torah Ohr, Bereishit 9a; Mikeitz 40d, and elsewhere.

²⁰⁰⁰ See Likkutei Torah, Tzav 13b; Emor 37c and on, and elsewhere.

Now, since the root of the animalistic soul is from the world of *Chaos-Tohu*, in which the lights (*Orot*) are abundant, this is why through refining and purifying the animalistic soul we come to love of *HaShem*-יהו"ה “with all your more,” beyond measure and limitation, similar to the abundant light (*Ohr*) of the world of *Chaos-Tohu*, which is in a manner that transcends limitation.

6.

That is, the explanation that the lights of the world of *Chaos-Tohu* are abundant (does not only refer to abundance in quantity, but) also to abundance in quality. In other words, the lights (*Orot*) are higher, such that the being of the light (*Ohr*) of the world of *Chaos-Tohu* is in essence beyond any comparison to the essence of the light (*Ohr*) of the world of *Repair-Tikkun*.

The example of this may be understood from the matter of light (*Ohr*) as it is below, in that there are different categories [of light]. For, example, there is the light of a candle, the light of a torch, the light of a bonfire, the light of the moon, and the light of the sun.²⁰⁰¹ Not only is the light of each one more abundant (in quantity) than the one [before it], but it also is a much higher class of light. Albeit, there still is a relative comparison between them.

However, there is another class of light that is beyond all comparison. This refers to the light (*Ohr*) created on the first day of creation, about which our sages, of blessed memory, stated that,²⁰⁰² “Adam, the first man, could gaze from the end of the world to its end.”

The explanation is that not only could he gaze and see through it to the end of this world (this also being beyond the

²⁰⁰¹ See *Sefer HaArachim Chabad*, Vol. 3, p. 288, 289, 294 and on, 342 and on.

²⁰⁰² *Talmud Bavli*, *Chagigah* 12a; *Midrash Bereishit Rabba* 11:2, 12:6

limited measure of what the eye of man can see, even when the sun is shining). For, if this was the case, it should have said “from the beginning (or inception) of the world until its end.”

However, since it states, “from the end of the world to its end,” it is understood that what is meant here is two worlds, for this is where the terminology “from the end of the world to its end” applies, implying two “ends.” This refers to the two general worlds, (within which are included all the worlds in the order of the chaining down of the worlds (*Seder Hishtalshelut*)). These two general worlds are the revealed world (*Alma d’Itgaliya*) and the concealed world (*Alma d’Itkasiya*). It is in both these worlds that Adam, the first man, gazed by means of this light.

This being so, it is an entirely different class of light, and is beyond all comparison altogether. Therefore, “when the Holy One, blessed is He, saw that the world was unbefitting of making use of this light, He arose and concealed it etc.”²⁰⁰³ In other words, this does not just refer to a diminishment of the light (in quantity), but it was completely concealed, so that nothing at all remained of it. However, even this highest light that illuminated on the first day [of creation] is a light of the world of Repair-*Tikkun*, which is only in a way of diminished light (“the lights are few”).

From the above we can understand the great elevation and wondrousness, beyond all comparison, of the abundant light (*Ohr*) of the world of Chaos-*Tohu*, (“the abundant lights”), which are many times more than this. In other words, the lights of the world of Chaos-*Tohu* are simple lights that were revealed from the Limitless light of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who is the utmost simplicity, such that it is not in the category of being divided and limited in vessels (*Keilim*). And although from the very fact that it is called “light” (*Ohr*-אור) it must be said that it

²⁰⁰³ Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 11:2, 12:6

has a vessel (*Kli*-כלי), being that light (*Ohr*) without a vessel (*Kli*) cannot exist, nevertheless, the vessel (*Kli*) is diminished (“the vessels are few”). In other words, the vessel (*Kli*) is in a state of complete nullification, which is why it does not conceal or limit the light (*Ohr*), but rather, the light (*Ohr*) illuminates in its simplicity as it is, in and of itself, in which case any division and limitation does not apply.

In contrast, in the world of Repair-*Tikkun* it is the very opposite, that the light (*Ohr*) is small but the vessel (*Kli*) is abundant. That is, besides the fact that the light (*Ohr*) itself is small, meaning a light that utterly cannot compare to the light of the world of Chaos-*Tohu*, but beyond this, the vessel (*Kli*) is abundant, meaning that the little bit of light itself, comes limited and concealed through an abundance of vessels (*Keilim*).

7.

Now, we should add based on the explanation elsewhere,²⁰⁰⁴ that the *Sefirot* of the world of Chaos-*Tohu* are the aspect of “points” (*Nekudot*), in that there is no bond or inter-inclusion between them. This is because the state of each *Sefirah* is its essential point (*Nekudah*), this being the aspect of its Crown-*Keter*, which does not come in a way of composition or inter-inclusion with anything else. This is why for there to be the next *Sefirah*, there was a shattering of each *Sefirah* before it, as the verses states,²⁰⁰⁵ “He reigned... and he died etc.” This is because since each *Sefirah* is an essential point, in which composition and inter-inclusion does not apply, the one cannot bear the other.

In contrast, in the world of Repair-*Tikkun* there only is the spreading forth of the *Sefirot*, this being a diminishment of the

²⁰⁰⁴ Sefer HaMaamarim 5678 p. 330 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

²⁰⁰⁵ Genesis 36:32 and on.

light, so that the essential points of the *Sefirot* do not illuminate, but only their spreading forth. This is why they are in a state of inter-inclusion, in that each *Sefirah* also includes its opposite etc.

Now, this is because the *Sefirot* of the world of Chaos-*Tohu* are in a state of ultimate nullification and adhesion to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is why they are in a state of essential points (*Nekudah*) that have no inter-inclusion etc.

This may be understood with the analogy of the teacher and student (explained before).²⁰⁰⁶ That is, at the time that a true student is sitting before his teacher to receive the bestowal, "his lips are dripping with bitterness."²⁰⁰⁷ That is, he is in a state of ultimate nullification of self (*Bittul*), so that all that remains of him is the essential point of a recipient.

At this time he is not in a state of bestowing at all, because "when he is absorbing, he cannot not exude,"²⁰⁰⁸ not only to his fellow, but even to himself. This is because of his bond and nullification of self to his teacher, to receive the essential intellect in the [words and] letters of his teacher. Because of this, he certainly is incapable of accepting any other explanation, and how much more so, is he incapable of receiving an explanation in opposition to the intellect of his teacher.

In contrast, once he departs from his teacher, and begins contemplating the intellect he received from his teacher, to understand it to himself, then he no longer is in a state of ultimate self-nullification, only having the essential point of a recipient. Rather, he is in a state of spreading forth, to bestow the intellect

²⁰⁰⁶ In the discourse of the 1st night of Shavuot of this year, 5726, entitled "b'Sha'ah SheHeekdeemoo – At the time that they gave precedence," Discourse 30, Ch. 8 (Sefer HaMaamarim 5726 p. 224).

²⁰⁰⁷ See Talmud Bavli, Shabbat 30b; Pesachim 117a

²⁰⁰⁸ See Talmud Bavli, Chullin 108b; Rama to Yore De'ah 70:1; Also see Ohr HaTorah, Bamidbar (Drushim L'Shavuot) p. 110; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14.

he received from his teacher to himself, in that it comes to be in a way of understanding and grasp for him, by way of the faculties of Wisdom-*Chochmah*, Understanding-*Binah* and Knowledge-*Da'at* (until it also is drawn into the emotions (*Midot*) etc.) He then is able to also receive and bear other explanations, even opposite explanations etc., even though from the essential point of the recipient there is no room for this at all.

The likeness to this in the difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun*, is that because of the nullification (*Bittul*) of the *Sefirot* of the world of Chaos-*Tohu*, this being the matter of the smallness of the vessel (*Kli*), the light is revealed in its simple state, in such a way that division and limitation does not apply, this being the matter of the abundance of the light (*Ohr*). The opposite is so of the world of Repair-*Tikkun*, that the abundance of the vessel (*Kli*) even limits and conceals the diminished light in which division and limitation is applicable.

8.

Now, from all this it is understood that the abundance of the light (*Ohr*) of the world of Chaos-*Tohu* is in a way that transcends measure and limitation. This is why love of *HaShem*-יהו"ה “with all your more” (*Bechol Me'odecha*), which transcends measure and limitation, specifically comes by being preceded by refining and purifying the animalistic soul, (“with all your heart,” meaning, “with both your inclinations”).

This is because the animalistic soul is rooted in the world of Chaos-*Tohu*, where there is an abundance of light (*Ohr*) in a limitless way (*Bli Gvul*), beyond the limited light of the world of Repair-*Tikkun*, which is the source of the Godly soul. Therefore, when the Godly soul does its work and has its effect in refining and purifying the animalistic soul, through which its root in the

limitless light of the world of Chaos-*Tohu* is revealed, then thereby the Godly soul also comes to have love of *HaShem*-יהו"ה “with all your more” (*Bechol Me'odecha*-מאדך בכל).

That is, even though this only is “with all **your** more-*Me'od Shelcha*-שלך מאד,”²⁰⁰⁹ which is utterly incomparable to the “more-*Me'od*-מאד” of the One Above, who is the Truly Limitless One, nonetheless, this itself is the kindness of *HaShem*-יהו"ה, that [He made it] that “all your more” which only is limitless relative to the limited powers of man, should awaken the “more-*Me'od*-מאד” of the One Above, meaning, the truly limitless One (*Bli Gvul*), who is not hinted by any letter or even the thorn [of a letter] etc.,²⁰¹⁰ in that there is no matter of limitation in Him whatsoever (limitation being the matter of a letter-*Ot*-אות, in that it comes forth in a limited form, from which there then can be a matter of concealment and hiddenness etc.) and in whom concealment and hiddenness is entirely inapplicable.

This is the meaning of the verse,²⁰¹¹ “Draw me, after You we will run etc.” The word “Draw me-*Mashcheini*-משכני” is in the singular, but it then continues “we will run-*Narutzah*-נרוצה” in the plural. That is, by the Godly soul drawing the animalistic soul and affecting it, so that it too comes to loves *HaShem*-יהו"ה, this causes the matter of “we will run-*Narutzah*-נרוצה” in the plural, in that the Godly soul is also caused to have the matter of “running” in a limitless way (*Bli Gvul*), because of the root of the animalistic soul in the abundant light (*Ohr*) of the world of Chaos-*Tohu*.

This is likewise the meaning of the verse,²⁰¹² “Only in the image (*Tzelem*-צלם) does man walk.” For, as explained above (in chapter three), the “image-*Tzelem*-צלם” refers to the intellectual soul (*Nefesh HaSeechleet*), which is the intermediary medium that

²⁰⁰⁹ See Torah Ohr, Mikeitz 39c and on, and elsewhere.

²⁰¹⁰ See Likkutei Torah, Pinchas 80b

²⁰¹¹ Song of Songs 1:4; Also see Maamarei Admor HaZaken, Et'halech Liozhna p. 169-174 and elsewhere.

²⁰¹² Psalms 39:7

allows for the Godly soul to have an effect on the animalistic soul. It is through this that “man will walk” in which “will walk-*Yit’halech*-תהלך” is specified, this being true walking in a limitless way (*Bli Gvul*).²⁰¹³ This is because through the Godly soul affecting the animalistic soul, it too is caused to have the superiority of limitlessness (*Bli Gvul*), this being the matter of “walking” (*Halichah*-הליכה).

9.

Now, we can connect this to the [ten] verses that state,²⁰¹⁴ “If you go (*Teileichu*-תלכו) in My statutes etc., until the verse, “and I caused you to walk erect (*Kommemyut*-קוממיות).” The explanation²⁰¹⁵ is that the ultimate purpose of the descent of the soul is to be in the aspect of a “walker-*Mehalech*-מהלך,” as the verse states,²⁰¹⁶ “I will grant you to walk (*Mahalchim*-מהלכים) amongst these who stand (*Omdeem*-עומדים).”

That is, before the descent of the soul to below, it was in a state of “standing” (*Omed*-עומד), whereas upon its descent it becomes the aspect of a “walker” (*Mehalech*-מהלך), in that it comes to the aspect of love of *HaShem*-יהוה “with all your more” (*Bechol Me’odecha*), [meaning] without limitation (*Bli Gvul*).

This matter comes about through “My statutes-*Bechukotai*-חוקותי,” which is a word that indicates “engraving-*Chakikah*-חקיקה,” referring to engraving the animalistic soul to make it fit to receive the revelation of Godly light. This is the matter of the verse,²⁰¹⁷ “I will dwell within them (*b’Tocham*-בתוכם),” in which the verse does not say “I will dwell within it-

²⁰¹³ See Sefer HaMaamarim 5660 p. 108 and on, and elsewhere.

²⁰¹⁴ Leviticus 26:3-13

²⁰¹⁵ See Likkutei Torah, *Bechukotai* 45a and on.

²⁰¹⁶ Zachariah 3:7

²⁰¹⁷ Exodus 25:8

b'Tocho-בתוכו,” but “within them-*b'Tocham*-בתוכם,” meaning, within each and every Jew.²⁰¹⁸

This likewise is the meaning of, “If you go in My statutes-*Bechukotai*-בהקיותי,” that through the engraving (*Chakikah*-חקיקה) of the animalistic soul, to affect its refinement and purification etc., such that it is transformed to love *HaShem*-יהו"ה (“with all your heart,” meaning, “with both your inclinations”) there thereby is caused to be the matter of limitless walking, which is the matter of “with all your more” (*Bechol Me'odecha*).

Now, there also is another matter in this, as in Rashi's explanation,²⁰¹⁹ that “If you go in My statutes” means that “you must labor in Torah.” That is, Torah study must specifically be in a way of toil, and true toil is specifically in a way that transcends measure and limitation, and in a way of engraving (*Chakikah*-חקיקה), so that it is not something superimposed, but becomes inherent to him, (as explained elsewhere at length).²⁰²⁰

This likewise is the meaning of the continuation of the verse, “then I will provide your rains in their time.” That is, the matter of “rains” hints at Torah which is called “rain.”²⁰²¹ The explanation is that through the toil in studying Torah we merit the revelation of the limitless light (*Ohr HaBli Gvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He.²⁰²²

²⁰¹⁸ 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.

²⁰¹⁹ Rashi to Leviticus 26:3

²⁰²⁰ See Likkutei Torah, *Bechukotai* 45a and on.

²⁰²¹ See Ramban to Leviticus 26:3; Also see the discourse of Shabbat Parshat Behar-*Bechukotai* of earlier this year, 5726, entitled “*Eem Bechukotai Teileichu* – If you go in My statutes,” Discourse 28, Ch. 4 and on (Sefer HaMaamarim 5726, p. 206 and on).

²⁰²² See Sefer HaMaamarim 5646 p. 415; Also see *Hemshech* 5666 p. 93.

The passage concludes, I caused you to walk erect (*Kommemiyut*-קוממיות) [in which the word “erect-*Kommemiyut*-קוממיות” is plural], indicating two statures-*Komot*-קומות,²⁰²³ the statures (*Komot*-קומות) of the Godly soul and the animalistic soul, through which the matter of walking without limitation (*Bli Gvul*) is caused.

The verse [there] continues,²⁰²⁴ “The land will give its produce, and the tree of the field will give its fruit.” Now, we must understand the connection between the produce of the land and the fruit of the tree with the matter of “[If] you go in My statutes.”

The explanation is that our sages, of blessed memory, stated,²⁰²⁵ “Every mention of the word ‘offspring-*Toldot*-תולדות’ in the Torah is written lacking [one or more of the letter *Vav*-ו] except for two times, [these being] ,²⁰²⁶ ‘These are the products (*Toldot*-תולדות) of the heavens and the earth when they were created,’ and,²⁰²⁷ ‘These are the generations (*Toldot*-תולדות) of Peretz.’

Why do these two not lack a *Vav*-ו-6? Because they correspond to the six things that were taken away from Adam, the first man,” which include the produce of the earth and the fruit of the tree. For, at first, everything was created in its state of completion (the world was created in a state of completion). However, upon the sin of Adam, the first man, everything was ruined, and will not return to a state of repair until [Moshiach] the son of Peretz comes.

This then, is the meaning of [the words], “The land will give its produce, and the tree of the field will give its fruit.” That is, it hints at the repair and rectification of the lacking in the world, which will return to its original state of completion, as it was before the sin, which will even be recognized in the produce of the

²⁰²³ See Talmud Bavli, Bava Batra 75a

²⁰²⁴ Leviticus 26:4 *ibid*.

²⁰²⁵ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To’ar there)

²⁰²⁶ Genesis 2:4

²⁰²⁷ Ruth 4:18

land and the fruit of the tree. About this our sages, of blessed memory, stated,²⁰²⁸ that on Pesach the world is judged in regard to the grain, and that on Shavuot it is judged in regard to the fruits of the tree.

This then, is the meaning of, “If you will go in My statutes... the land will give its produce, and the tree of the field will give its fruit.” That is, through the toil in serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* below, one thereby is caused to be a “walker” (*Mehalech*-מהלך, [as in the verse] “If you will go (*Teileichu*-הלכו) in My statutes”), so that there is a revelation in him of the limitless light of *HaShem*-יהו"ה, blessed is He, (*Ohr HaBli Gvul*), that he thereby affects a drawing down and revelation of His limitless light in the world as well, to the point of affecting the true perfection of the world, such that it becomes “a home for the Holy One, blessed is He,”²⁰²⁹ specifying a “home-*Dirah*-דירה.”

That is, it is compared to one’s home, within which he is revealed in the totality of his essential self,²⁰³⁰ meaning that there will come to be the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in the world.

10.

This then, is the general matter of the giving of the Torah. For, the Torah is “not in the heavens,”²⁰³¹ but was specifically given below to souls within bodies in this lowest world of which

²⁰²⁸ Talmud Bavli, Rosh HaShanah 16a

²⁰²⁹ Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

²⁰³⁰ Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 680); Ohr HaTorah, Balak p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3.

²⁰³¹ Deuteronomy 30:12; Talmud Bavli, Bava Metziya 59b

there is no lower. How much more so in regard to the *mitzvot* of the Torah, that they specifically are fulfilled in this physical world, with physical things in which the *mitzvot* manifest. This is to such an extent that even when in regard to *mitzvot* that are the duties of the heart, they must be felt in the physical heart, (as explained in the discourses of his honorable holiness, my father-in-law, the Rebbe).²⁰³²

About this our sages, of blessed memory, stated²⁰³³ that when the angels argued [against giving the Torah to man, and said] “Set Your majesty over the heavens,”²⁰³⁴ the Holy One, blessed is He, told Moshe to respond to them. That is, the response to their argument could only be given specifically by a soul in a body. It is in this regard that our teacher Moshe responded saying before the Holy One, blessed is He, “Master of the world, the Torah that you are giving me, what is written in it... Moshe said to them (to the ministering angels), ‘did you descend to Egypt...? Is there an evil inclination amongst you...?’” In other words, the entire matter of giving the Torah is specifically below, all the way to the lowest point of, “did you descend to Egypt? Is there an evil inclination amongst you?”

That is, it is specifically there that there must be a refinement and purification of the lower. For, it specifically is through the refinement and purification of the lower that we come to the aspect that is without limitation (*Bli Gvul*). This is like the explanation above about the refinement and purification of the animalistic soul, which is rooted in the world of Chaos-*Tohu*, in which there is an abundance of light (*Ohr*) in a state of limitlessness.

From this, we also can come to an understanding about all worldly matters within which sparks from the shattering of the

²⁰³² Sefer HaMaamarim 5697 p. 215

²⁰³³ Talmud Bavli, Shabbat 88b and on

²⁰³⁴ Psalms 8:2

vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu* have fallen. That is, through their refinement and clarification there is a drawing down and revelation of their root in the world of Chaos-*Tohu*, in which there is abundant light (*Ohr*) in a state of limitlessness (*Bli Gvul*), until there specifically comes to be a drawing down and revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, below. This is because “the Holy One, blessed is He, desired a home for Himself in the lower worlds.”²⁰³⁵

11.

With the above in mind, we can explain the teaching of the Mishnah, “Beloved is man, for he was created in the image (*Tzelem*-צלם) [of God]... Beloved are Israel, for they are called children of the Ever Present One... Beloved are Israel, for a precious instrument was given to them etc.”

The explanation is that the Mishnah begins by explaining the level of the intellectual soul (*Nefesh HaSeechleet*), that “beloved is man, for he was created in the image (*Tzelem*-צלם),” and the level of the Godly soul, is “beloved are Israel, for they are called children of the Ever Present One,” (as explained in chapter three).

That is, through them the refinement and purification of the animalistic soul is caused. (This is as explained above, that the effect of the Godly soul upon the animalistic soul is through the medium of the intellectual soul (*Nefesh HaSeechleet*.) Through this there is a drawing down and revelation in the Godly soul of the abundant and limitless light of the world of Chaos-*Tohu*, which is where the animalistic soul is rooted (as explained in chapter six).

²⁰³⁵ Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

The [Mishnah] continues and explains that this matter primarily comes about through Torah. About this it states, “Beloved are Israel, for a precious instrument was given to them etc.,” referring to the Torah.

The explanation²⁰³⁶ is that even though our sages, of blessed memory, stated,²⁰³⁷ “The world stands on three things, on the Torah, on the Temple Service (*Avodah*), and on acts of lovingkindness (*Gemilut Chassadim*),” meaning that besides the mode of Torah study, there also is the mode of the Temple Service, referring to the service of the sacrificial offerings (*Korbanot*), the likeness to which is our service of *HaShem*-יהו"ה is prayer, [as it states],²⁰³⁸ “The prayers were established in place of the sacrificial offerings (*Korbanot*),” and there also is the mode of acts of lovingkindness (*Gemilut Chassadim*), referring to fulfilling the *mitzvot*, being that charity (*Gemilut Chassadim*) is inclusive of all the *mitzvot*.²⁰³⁹

Nevertheless, the primary mode is that of Torah [study] (about which it states, “Beloved are Israel, for a precious instrument was given to them”). This is because in its root, the Torah transcends both the world of Chaos-*Tohu* and the world of Repair-*Tikkun*. This is why through it empowerment is granted both to the mode of the Temple Service (prayer – *Avodah*), and the mode of acts of lovingkindness (*Gemilut Chassadim*), the matter of which is the “running” (*Ratzo*) desire (in prayer), rooted in the worlds of Chaos-*Tohu* and the “return” (*Shov*) in fulfilling the *mitzvot*, rooted in the worlds of Repair-*Tikkun*.

Thus, through this a bond is caused for the Godly soul to manifest within the animalistic soul to refine, purify, and elevate it to its root in the world of Chaos-*Tohu*, through which there also

²⁰³⁶ See Sefer HaMaamarim 5646 ibid. p. 419

²⁰³⁷ Mishnah Avot 1:2

²⁰³⁸ Talmud Bavli, Brachot 26a-b

²⁰³⁹ Tanya, Ch. 37 (48b)

comes to be an illumination of the abundant and limitless light of the world of Chaos-*Tohu* to the Godly soul.

Now, we should add based on the explanation in the discourse of his honorable holiness, my father-in-law, the Rebbe,²⁰⁴⁰ regarding the repetitive language of the Mishnah in stating, “Beloved are Israel, for a precious instrument was given to them... an even greater love is that it was revealed to them that they were given a precious instrument etc.” That is, “Beloved are Israel, for a precious instrument was given to them,” refers to the revealed parts of the Torah, whereas, “an even greater love is that it was revealed to them that they were given a precious instrument,” refers to the inner aspects (*Pnimitiyut*) of the Torah.

He continues and explains that this is the meaning of the verse,²⁰⁴¹ “For I have given you a good teaching, do not forsake My Torah.” The words, “I have given you a good teaching” refer to the revealed parts of the Torah. This is as the Baal Shem Tov explained, that in the revealed parts of Torah it is possible for it to be yours but in a way that is undesirable, meaning that because of the reasoning and novel ideas he comes up with, he becomes arrogant and [comes to have a greater sense of his] self-existence.

[This is the opposite of what our sages, of blessed memory, stated,²⁰⁴² “A rabbi who forgoes his honor, his honor is forgone... for [when it comes to the Holy One, blessed is He], the Torah is His, [and He can forgo His honor.”] That is, he forgets that the Torah is the Torah of *HaShem*-יהוה.

Moreover, because his study stems from human intellect, it is possible for him to come to have questions on the Torah, Heaven forbid, and to question the conduct of the Holy One,

²⁰⁴⁰ Sefer HaMaamarim 5702 p. 108 and on.

²⁰⁴¹ Proverbs 4:2

²⁰⁴² Talmud Bavli, Kiddushin 32a

blessed is He, such as the question,²⁰⁴³ “Why does the way of the wicked prosper etc.?”

About this the verse continues, “do not forsake My Torah,” that it is imperative for there also to be the study of “My Torah,” meaning the inner aspects (*Pnimitiyut*) of the Torah, called the Tree of Life,²⁰⁴⁴ through which the study of the revealed parts of Torah (“I have given you a good teaching”) will also be fitting.²⁰⁴⁵

With the above in mind, we can say that through the bond between the inner aspect (*Pnimitiyut*) of the Torah and the revealed aspect of the Torah – the bond of the soul of Torah with the body of Torah (as stated in Zohar),²⁰⁴⁶ the bond of the soul and the body (the concealed and revealed) of the Torah, there also is caused to be the bond of the soul and the body, meaning, the bond between the Godly soul and the animalistic soul, to refine them, purify them, and elevate them to their root and source in the world of Chaos-*Tohu*, through which there also is an illumination in the Godly soul of the abundant light of the world of Chaos-*Tohu* etc.

This then, is why the Mishnah adds that the Torah is “the precious instrument by which the world was created.” For, as explained above (in chapter two) there are two explanations of this. The first is that the Torah is the “craftsman’s tool” of the Holy One, blessed is He, by which He created the world. The second is that the intention in the creation of the world is for the sake of the Torah.

Now, it can be said that these two explanations align with each other. That is, the intention in the creation of the world is as

²⁰⁴³ Jeremiah 12:1; Talmud Bavli, Sanhedrin 96a

²⁰⁴⁴ Zohar III 124b (Ra’aya Mehemna); Tanya, Iggeret HaKodesh, Epistle 26 (145b); Kuntres Etz HaChayim, Ch. 11 and on.

²⁰⁴⁵ Also see the GR”A’s commentary to Proverbs 2:9, 4:22, 5:18, 7:12 (cited in Torat Menachem, Vol. 32, p. 303; Torat Menachem Vol. 30 p. 117; Sichot Kodesh 5728, Vol. 1, p. 182, and elsewhere).

²⁰⁴⁶ Zohar III 152a

in the teaching of our sages, of blessed memory,²⁰⁴⁷ on the verse,²⁰⁴⁸ “His thighs (*Shokav*-שוקייו) are pillars of marble,” that “This refers to the world that the Holy One, blessed is He, yearned (*Nishtokek*-נשתוקק) to create.”

This refers to the desire of the Holy One, blessed is He, for a home in the lower worlds, which is why the Torah specifically descended below. Likewise, the general matter of the giving of the Torah was that it was in a way that, “*HaShem*-יהו"ה descended upon Mount Sinai,”²⁰⁴⁹ meaning that the Holy One, blessed is He, descended below, not in a way that He elevated the Jewish people to Above.²⁰⁵⁰ This is because it specifically is through the descent to below that the desire of the Holy One, blessed is He, for a dwelling place in the lower worlds is fulfilled.

We thus find that the praise of the Torah in connection to the creation of the world (in that the Torah is the craftsman’s tool of the Holy One, blessed is He, by which He created the world), is that through Torah there is the fulfillment of the Supernal intent of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, to have a dwelling place in the lower worlds, meaning that His Essential Self should be revealed in the world.

This is as explained above (in chapter nine) about the words, “If you go in My statutes... then the land will give its produce, and the tree of the field will give its fruit.” That is, through Torah the world is brought to a state of perfection and completion, until the ultimate perfection that will take place in the coming redemption, through our righteous Moshiach, “These are the generations (*Toldot*-תולדות) of Peretz,” may it be speedily in our days and in our times!

²⁰⁴⁷ Midrash Bamidbar Rabba 10:1

²⁰⁴⁸ Song of Songs 5:15

²⁰⁴⁹ Exodus 19:20; See Midrash Shemot Rabba 12:3

²⁰⁵⁰ See Sefer HaMaamarim 5655 p. 188 and elsewhere.

Discourse 32

“*Vayedaber Elo*”him... -
God spoke...”

Delivered on 2nd day of Shavuot, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁰⁵¹ “God spoke all of these words to say.” Now, we must understand²⁰⁵² why the verse here states, “God spoke... to say (*Leimor*-לאמר).” For, it makes sense in the rest of the Torah, where the word “to say-*Leimor*-לאמר” means to say it to others,²⁰⁵³ because there the Jewish people heard it from Moshe and only Moshe heard it from the mouth of the Almighty. It thus applies to use the word “to say-*Leimor*-לאמר,” in that the Holy One, blessed is He, told Moshe to repeat it to the Jewish people.

However, in regard to the Ten Commandments-*Aseret HaDivrot*-עשרת הדברות, this explanation cannot apply, in that the entire Jewish people heard directly from the mouth of the Holy One, blessed is He. This being so, what is the meaning of the word “to say-*Leimor*-לאמר here?”

²⁰⁵¹ Exodus 20:1

²⁰⁵² Also see Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 40b; Beginning of the discourse entitled “*Chaveeven Yisroel*” 5646 (which is cited later in the discourse), and elsewhere.

²⁰⁵³ See Rashi to Exodus 19:12; Leviticus 1:1; Numbers 12:13, and elsewhere.

2.

This may be understood by prefacing with what was explained before in the discourse of the holiday of Shavuot,²⁰⁵⁴ based on the discourse of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, entitled “*Chaveeven Yisroel*” of the year 5646,²⁰⁵⁵ (which is founded on the discourse of the Tzemach Tzedek²⁰⁵⁶ and the discourses of the holy Rebbes who preceded him, and the discourse of his honorable holiness, my father-in-law, the Rebbe of our generation, is founded on them).²⁰⁵⁷

That is, there are two explanations of the teaching of our sages, of blessed memory,²⁰⁵⁸ “Beloved are Israel, for a precious instrument was given to them by which the world was created.” The first is that the world was created through the Torah, as in the teaching of our sages, of blessed memory,²⁰⁵⁹ “The Torah is saying: I was the craftsman’s tool of the Holy One, blessed is He. Just like when a king of flesh and blood builds a palace, he... has plans on sheets etc... so too, the Holy One, blessed is He, looked into the Torah and created the world.”

The second explanation is that the intention for the creation of the world was entirely for the sake of the Torah, as in the teaching of our sages, of blessed memory,²⁰⁶⁰ “The Holy One,

²⁰⁵⁴ In the discourse of the 2nd day of Shavuot entitled “*Chaveeven Yisroel – Beloved are Israel*,” Discourse 31 (Sefer HaMaamarim 5726 p. 228 and on).

²⁰⁵⁵ A transcript of the discourse is printed in the additions (*Hosafot*) to Sefer HaMaamarim 5646 p. 411 and on.

²⁰⁵⁶ See Ohr HaTorah, Bechukotai p. 194 and on; Ohr HaTorah Bamidbar (Drushim L’Shavuot) p. 171 and on.

²⁰⁵⁷ See Sefer HaMaamarim 5700 p. 92-98; 5702 p. 104 and on.

²⁰⁵⁸ Mishnah Avot 3:14

²⁰⁵⁹ Midrash Bereishit Rabba 1:1

²⁰⁶⁰ See Talmud Bavli, Shabbat 88a; Avodah Zarah 3a; Midrash Tanchuma, Bereishit 1

blessed is He, established a condition with the act of creation, [saying], ‘If Israel accepts My Torah, good etc.’”

Similarly, our sages, of blessed memory, stated,²⁰⁶¹ ““These (*Eileh*-אלה) are the generations of the heavens and the earth.”²⁰⁶² In whose merit were they created, and in whose merit do they endure? In the merit of,²⁰⁶³ ‘These (*Eileh*-אלה) are the names of the children of Israel.’ And by what merit do these endure? By the merit of,²⁰⁶⁴ ‘These (*Eileh*-אלה) are the testimonies and the statutes etc.’” This then, is the meaning of “by which the world was created,” namely, that the intention in the creation of the world was for the sake of Torah.

He continues in the discourse and explains that this is why it states, “God spoke all these words to say (*Leimor*-לאמר),” in which the word “to say-*Leimor*-לאמר” refers to the Ten Commandments-*Aseret HaDivrot*-עשרת הדברות. This is like the statement in this week’s Torah portion,²⁰⁶⁵ “Each ladle was ten, ten (*Asarah*, *Asarah*-עשרה עשרה) [of the sacred *shekel*],” about which *Zohar* states²⁰⁶⁶ that they refer to the Ten Utterances (*Asarah Ma’amarot*-עשרה מאמרות) [of creation]²⁰⁶⁷ and the Ten Commandments-*Aseret HaDivrot*-עשרת הדברות, in that the Ten Utterances [of creation] correspond to the Ten Commandments, since the Utterances (*Ma’amarot*-מאמרות) are entirely sustained by the Commandments-*Aseret HaDivrot*-עשרת הדברות. This is why the verse states, “all these words-*Leimor*-לאמר,” in that the Ten Commandments-*Aseret HaDivrot*-עשרת הדברות (“all these words-

²⁰⁶¹ Midrash Shemot Rabba 48:2

²⁰⁶² Genesis 2:4

²⁰⁶³ Exodus 1:1

²⁰⁶⁴ Deuteronomy 4:45

²⁰⁶⁵ Numbers 7:86

²⁰⁶⁶ *Zohar* III 11b

²⁰⁶⁷ Mishnah Avot 5:1

עשרה (Asarah Ma'amarot- דברים) strengthen the Ten Utterances (מאמרות), (“to say-Leimor-לאמר”).²⁰⁶⁸

3.

However, we must better understand²⁰⁶⁹ why the Ten Utterances require the strengthening of the Ten Commandments. However, we will begin with the statement in the daily portion of Tanya, in Shaar HaYichud VeHaEmunah,²⁰⁷⁰ in response to the heretics who “compare the making of heaven and earth to the deeds and schemes of man... but their eyes are blinded from seeing the tremendous difference between the deeds and schemes of man, who makes something from something... to the making of heaven and earth, which is something from nothing and is a greater miracle than the splitting of the Red Sea... How much more so therefore, regarding the creation of something from nothing... How much more so is it the case, that with the withdrawal of the power of the Creator from the created, God forbid, the created would revert to nothingness, literally! Rather, the power of the Actor must be within the acted-upon continuously to give it vitality and existence, this being the aspect of the letters of speech of the ten utterances through which they were created.”

This is as he explained before this²⁰⁷¹ [about the verse],²⁰⁷² “Forever *HaShem*-יהוה Your speech stands in the heavens.” That

²⁰⁶⁸ See Likkutei Torah Chukat 57c and on; Ohr HaTorah Yitro p. 873; Kuntres U'Maayan, Maamar 16 Ch. 1; Sefer HaMaamarim 5659 p. 146 and on; 5704 p. 75 and on; See Likkutei Torah, Shir HaShirim 25c, and elsewhere.

²⁰⁶⁹ Also see the discourse entitled “*Vayedaber Elokim*” 5722 (Sefer HaMaamarim 5722 p. 283 and on).

²⁰⁷⁰ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2

²⁰⁷¹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1

²⁰⁷² Psalms 119:89

is, “The Baal Shem Tov,²⁰⁷³ of blessed memory, explained that, ‘Your speech, that You said,²⁰⁷⁴ ‘Let there be a firmament in the midst of the waters etc.’; these very words and letters are established and continuously stand within the firmament of the heavens etc. This is true of all creatures, that they are brought forth into being and receive their vitality from the ten utterances.”

This is especially so considering the explanation in Iggeret HaKodesh, Epistle 20,²⁰⁷⁵ that “the power of the Creator that brings the creations into being from nothing to something is of the Essential Self and Being of the Emanator, blessed is He, whose existence is intrinsic to Him, and who is not caused by any cause that precedes Him, Heaven forbid to think so. It therefore is solely within His power and ability to create something from absolute nothingness and naught without any other reason or cause preceding it.”

This being so, why is the power of the Actor in the Ten Utterances not sufficient, especially the power of the Creator whose existence is intrinsic to His Essential Self etc., which is present within all the creations? Why is there a need for the Ten Commandments to strengthen the Ten Utterances?

4.

Now, to understand this, we first must preface with the explanation in the above-mentioned discourse of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, entitled “*Chaveeveen Yisroel.*”²⁰⁷⁶ There, in explanation of the verse,²⁰⁷⁷

²⁰⁷³ See Keter Shem Tov 194

²⁰⁷⁴ Genesis 1:6

²⁰⁷⁵ Tanya, Iggeret HaKodesh, Epistle 20, 130a and on

²⁰⁷⁶ Sefer HaMaamarim ibid. p. 417 and on; Also see Ohr HaTorah, Bechukotai p. 194 and on; Discourse entitled “*Eem Bechukotai*” 5626 (Sefer HaMaamarim 5626 p. 100 and on); 5679 (Sefer HaMaamarim 5679 p. 428 and on).

²⁰⁷⁷ Leviticus 26:3-13

“If you go in My statutes... then I will give your rains in their time,” it is explained that the Torah is called “rain.” For, it states in Midrash Rabbah²⁰⁷⁸ “Whenever the word ‘light-*Orah*-אורה’ is mentioned by Elihu ben Barachel,²⁰⁷⁹ it only refers to rainfall. Rabbi Hoshaya Rabba said, it only refers to the words of Torah.”²⁰⁸⁰ Now, they are not arguing each other, but both have a single intent.

To explain, our sages, of blessed memory, stated,²⁰⁸¹ “Three keys are maintained in the hands of the Holy One, blessed is He, and were not transferred to an emissary,” and included in these [three] is the key of rain. However, we also find that in regard to the bestowal of rain there also is the matter of an emissary-*Shaliach*-שליח, as the verse states,²⁰⁸² “He **sends** (*Shole’ach*-שולח) water to the outside surfaces.”²⁰⁸³

The explanation is that our sages, of blessed memory, stated,²⁰⁸⁴ “From where is the earth watered? When Israel do the will of the Ever Present One, the earth is watered from the upper waters (*Mayim Elyonim*) above the firmament, and when they do not... the earth is watered from the rainwaters below the firmament.”

²⁰⁷⁸ Midrash Bereishit Rabba 26:7

²⁰⁷⁹ The friend of Iyov (Job).

²⁰⁸⁰ See Sefer HaMaamarim 5646 *ibid.*, wherein this is how the text is cited. In Midrash Bereishit Rabba there it states, “The giving of the Torah.”

²⁰⁸¹ Talmud Bavli, Taanit 2a

²⁰⁸² Job 5:10

²⁰⁸³ Also see the preceding discourse of this year, entitled “*Eem Bechukotai Teileichu* – If you go in My statutes,” Discourse 28, Ch. 2 and on.

²⁰⁸⁴ See *Hemshech* “*Mayim Rabim*” 5636 Ch. 128: “This is like the teaching of our sages, of blessed memory, as it states in Pirkei d’Rabbi Eliezer that when Israel actualizes the will of the Ever Present One, then the earth drinks from the upper waters (*Mayim Elyonim*).” In the note of the Rebbe there he states, “I have thus far not found this. See, however, Pirkei d’Rabbi Eliezer Ch. 5; Talmud Bavli, Bava Batra 25b.”

The difference between them may be understood by prefacing with what our sages, of blessed memory, stated,²⁰⁸⁵ “At the beginning of creation the world was entirely water [mingled with water]. Afterwards, a separation (*Havdalah*) was made, as the verse states,²⁰⁸⁶ “Let there be a firmament... and let it separate between water and water,” meaning, between the upper waters (*Mayim Elyonim*) and the lower waters (*Mayim Tachtonim*).

To explain,²⁰⁸⁷ at first the upper waters (*Mayim Elyonim*) were not in a state of utmost elevation, and the lower waters (*Mayim Tachtonim*) were not in a state of utmost descent. This is analogous to a barrel of wine which is mingled with sediment, and thus the quality of the wine is not as recognizable in it because of the admixture of sediment. In this state, the sediment is likewise not as deficient, being that it still has the flavor of the wine. However, after pouring the wine through a sieve, it becomes clear and praiseworthy, and the sediment descends and only remains as dross.

The same came about through the firmament that separates “between water and water.” That is, the upper waters (*Mayim Elyonim*) ascended to the highest elevation, and the lower waters (*Mayim Tachtonim*) descended to the lowest descent, with no comparison whatsoever relative to how they were when they still were mixed with the upper waters (*Mayim Elyonim*), and how much more, that there is no comparison to how the upper waters (*Mayim Elyonim*) were when they were mingled with the lower waters (*Mayim Tachtonim*), and how much more so that they are of no comparison to how the upper waters (*Mayim Elyonim*) are now, after their separation from the lower waters (*Mayim Tachtonim*) by which they elevated to the utmost elevation.

²⁰⁸⁵ See Midrash Bereishit Rabba 5:2; Shemot Rabba 50:1; Torat Chayim, Bereishit 1c

²⁰⁸⁶ Genesis 1:6

²⁰⁸⁷ With respect to the coming section see Likkutei Torah, Shlach 42b

The explanation is that water (*Mayim*-מים) indicates the matter of pleasure (*Taanug*), in that “water causes all kinds of pleasurable things to grow.”²⁰⁸⁸ This then, is the difference between the upper waters (*Mayim Elyonim*), which are the source of spiritual pleasures, and the lower waters (*Mayim Tachtonim*), which descended to become the source of physical pleasures. Therefore, “the lower waters cry out, ‘we desire to be before the King,’”²⁰⁸⁹ their cry being caused by their great descent etc.

[This is why the lower waters (*Mayim Tachtonim*) were promised they that will be offered on the altar with the salt and the water libations of the holiday of Sukkot.²⁰⁹⁰ This is also the reason for the great joy of the water libation ceremony (*Simchat Beit HaSho’evah*), as our sages, of blessed memory, stated,²⁰⁹¹ “Whosoever has did not seen the celebration of drawing [the water] has never seen celebration in his days,” as explained elsewhere at length.²⁰⁹²]

About this our sages, of blessed memory, stated, “When Israel do the will of the Ever Present One, the earth is watered by the upper waters (*Mayim Elyonim*) above the firmament,” in that the bestowal of beneficence drawn from there is with limitless abundance. This is hinted in the words, “I will give your rains in their time,” which hints at the drawing down of the upper waters (*Mayim Elyonim*).

This is like what we observe that there is no similarity between one who irrigates his field with regular water, compared [to a field that grows from] rainwater. That is, the growth is not

²⁰⁸⁸ See Tanya, Likkutei Amarim, Ch. 1.

²⁰⁸⁹ Tikkunei Zohar, Tikkun 5 (19b); Tosefot HaRosh to Genesis 1:7; Rabbeinu Bachaye to Leviticus 2:13

²⁰⁹⁰ Tosefot HaRosh and Rabbeinu Bachaye ibid. Rashi to Leviticus ibid. Also see Ohr HaTorah (Yahal Ohr) to Tehillim p. 340.

²⁰⁹¹ Talmud Bavli, Sukkah 51a-b

²⁰⁹² See the beginning of the Sichah talk of Simchat Beit HaSho’evah 5716 (Torat Menachem, Vol. 15, p. 54 and on).

as great as it is from rainwater, as the verse states,²⁰⁹³ “It waters the earth causing it to produce and sprout,” in that the growth is primarily brought about specifically through rain that descends in strength (*Gevurah*).²⁰⁹⁴ This quenches the thirst of the earth causing the growth to be in a much higher way, such as “wheat kernels that grows as big as kidneys,”²⁰⁹⁵ to the point that “even barren wild trees will bear fruit.”²⁰⁹⁶ All this is brought about through the Torah, as the verse states, “If you go in My statutes etc.,” meaning, “if you labor in Torah.”²⁰⁹⁷

This is also the meaning of what Rabbi Yochanan said,²⁰⁹⁸ “[Wherever the word ‘light-*Orah*-אורה’ is mentioned by Elihu ben Barachel], it only refers to rainfall,” meaning Torah. This is because the descent of the Torah to below is an essential bestowal, and it therefore is not possible for there to be the descent and manifestation of the light of Torah except in physical manifestation. For, all inner and essential bestowals cannot come forth except in physical being etc.

5.

This then, is the meaning of the verse, “God spoke all these words to say.” That is, when the verse specifies *HaShem*’s יהוה’s title “God-*Elohi*” מ-אלהי,” which is the quality of His Might-*Gevurah*, this is to demonstrate the greatness of the bestowal, like “the might of the rains-*Gevurot Geshamim*,” which is the matter of the upper waters (*Mayim Elyonim*), as mentioned above.

This then, is why the verse states, “God spoke all these words to say (*Leimor*-לאמר),” this being the drawing forth from the

²⁰⁹³ Isaiah 55:10

²⁰⁹⁴ See Talmud Bavli, Taanit 2a

²⁰⁹⁵ Torat Kohanim to Leviticus 26:4

²⁰⁹⁶ See Torat Kohanim and Rashi to Leviticus 26:4

²⁰⁹⁷ Torat Kohanim and Rashi to Leviticus 26:3

²⁰⁹⁸ Midrash Bereishit Rabba 26:7

Ten Commandments-עשרת הדברות (“all of these words-הדברים”) into the Ten Utterances-עשרה המאמרות (“*Leimor-לאמר*”). This is because the Ten Commandments are the aspect of the upper waters (*Mayim Elyonim*), whereas the Ten Utterances are the aspect of the lower waters (*Mayim Tachtonim*).

This is as explained in *Torat Chayim*,²⁰⁹⁹ that the upper waters (*Mayim Elyonim*) and the lower waters (*Mayim Tachtonim*), correspond to the upper wisdom (*Chochmah Ila'ah*) (which is the wisdom of the Torah, as it is, in and of itself) and the lower wisdom (*Chochmah Tata'ah*) (which is the aspect of the Wisdom-*Chochmah* as it is drawn into the act of creation). Thus, since the Ten Utterances are the aspect of the lower wisdom (*Chochmah Tata'ah*), this being the aspect of Kingship-*Malchut*,²¹⁰⁰ whose “feet descend etc.”,²¹⁰¹ they therefore require that a strengthening to be drawn to them etc., from the Ten Commandments.

The general explanation is that in regard to the elevated level of the Torah, the verse states, “As it states in the Primordial Allegory (*Mashal HaKadmoni*),”²¹⁰² in that “the Torah is the allegory (*Mashal*) for the “Predecessor of the World (*Kadmono Shel Olam*).”²¹⁰³ This is because Torah is rooted in the aspect of the Unlimited One, the “Predecessor of all the Primordial (*Kadmon L'Khol HaKedumim*),” this being the aspect of Primordial Man (*Adam Kadmon*). Therefore, we reach this aspect through the Torah.

Now, although the general source of all the worlds is in the Primordial Thought (*Machshavah HaKedoomah*) of Primordial

²⁰⁹⁹ *Torat Chayim*, Bereishit 1a and on.

²¹⁰⁰ *Torah Ohr*, Yitro 70a and elsewhere. Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Nine (*Chochmah*).

²¹⁰¹ Proverbs 5:5; *Ohr HaTorah*, Na'Ch Vol. 1 to Proverbs 5:5 (p. 564 and on).

²¹⁰² Samuel I 24:13

²¹⁰³ Rashi to Samuel I 24:13 *ibid.*; Rashi to Exodus 23:13; Makot 10b, section entitled “*v'HaElokim*.”

Man (*Adam Kadmon*), which is why Primordial Man (*Adam Kadmon*) is called the Man of Creation (*Adam d'Briyah*) of the General Worlds (*Olamot d'Klallut*),²¹⁰⁴ nonetheless, this only is the external aspect (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*), which is the matter of the general thought (*Machshavah HaKlallit*) by which He gazes and sees to the end of all generations.²¹⁰⁵ In contrast, the Torah is rooted in the inner aspect (*Pnimiyyut*) of Primordial Man (*Adam Kadmon*).²¹⁰⁶

This likewise is the meaning of what was explained (in chapter two) about the two explanations of [the teaching],²¹⁰⁷ “Beloved are Israel, for a precious instrument was given to them by which the world was created.” The first explanation is that the world was created through the Torah, and the second explanation is that the intention of the creation of the world is entirely for the sake of the Torah.

This is because the source of all the worlds is from the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*), whereas the Torah is rooted in the inner aspect (*Pnimiyyut*) of Primordial Man (*Adam Kadmon*), and the external aspect (*Chitzoniyut*) comes from and is drawn after the inner aspect (*Pnimiyyut*). Furthermore, the intent of the external (*Chitzoniyut*) is for the sake of the inner (*Pnimiyyut*). This matter comes about through drawing the Ten Commandments into the Ten Utterances.²¹⁰⁸

²¹⁰⁴ See Likkutei Torah, Masei 95a and on; Maamarei Admor HaZaken, Inyanim p. 1 and on, and with the glosses etc., in Ohr HaTorah, Inyanim p. 77 and on; Sefer HaMaamarim 5654 (Kehot 5762) p. 321; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18.

²¹⁰⁵ See the *Zichronot* blessing of the Rosh HaShanah prayers.

²¹⁰⁶ See *Hemshech* 5666 p. 230 and on.

²¹⁰⁷ Mishnah Avot 3:14

²¹⁰⁸ The conclusion of this discourse is missing.

Discourse 33

*“Vayedaber HaShem... BeHa’alotcha et HaNeirot -
HaShem Spoke... When you kindle the lamps...”*

Delivered on Shabbat Parshat BeHa’alotcha,

16th of Sivan, 5726

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

1.

The verse states,²¹⁰⁹ “*HaShem*-יהוה spoke... when you kindle the flames... Aharon did so etc.” Rashi comments on this stating,²¹¹⁰ “This is to tell us the praise of Aharon, that he did not deviate [from the command].” Now, the question about the words, “Aharon did so,” is well known.²¹¹¹ That is, we find several commands given to Aharon in the Torah, where it does not say, “Aharon did so.” Why then does it specifically state “Aharon did so” here?

We also must understand what our sages, of blessed memory, stated,²¹¹² “Why is the Torah portion of the *Menorah* (the candelabrum) juxtaposed [directly after] the portion of the offerings of the princes? This is because when Aharon beheld the dedication offerings of the [tribal] princes, he was stunned (*Chalshah Da’ato*-דעותו-הלשה-his concentration weakened), in that [as the prince of the tribe of Levi] he was not included with them in the dedication etc. Therefore, the Holy One, blessed is He, said

²¹⁰⁹ Numbers 8:1-3

²¹¹⁰ Rashi to Numbers 8:3 citing Sifrei

²¹¹¹ Ohr HaTorah, Beha’alotcha p. 327

²¹¹² Rashi to Numbers 8:2; See Midrash Tanchuma to Beha’alotcha 3 & 5; Midrash Bamidbar Rabba 15:3; 15:6

to him, “By your life! Your portion is greater than theirs, for you will kindle and set the flames in order.”

However, we must understand why “your portion is greater than their portion.” For, at first glance, are not the dedication [offerings] of the princes greater? For they offered sacrificial offerings in great abundance, more than on all the days that followed after.

The same is so of the incense (*Ketoret*). It generally was offered on the inner altar, and only with the dedication offerings of the princes was there a temporary instruction for the incense be offered on the outer altar, (as Rashi explains).²¹¹³ All this was due to the superiority of the first dedication and instruction, which is analogous to a small child, that when first instructing him in learning, he is given greater gifts etc. The same was so of the dedication of the princes. There [first] was the drawing forth of lights in abundance, by which there then could be the general sacrificial offerings in their regular order.²¹¹⁴

In contrast, in Aharon’s kindling of the flames, the first kindling was the same as on all the days that followed after. This being so, what is the meaning of “your portion is greater than their portion,” when the dedication by the princes (“their portion”) had greater abundance and addition, whereas the kindling of the Menorah (“your portion”) was not in a way of addition, but as it was regularly?²¹¹⁵

²¹¹³ Numbers 7:14

²¹¹⁴ See Torah Ohr, Vayeishev (Chanukah) 29d and on; Likkutei Torah, Naso 29a and on.

²¹¹⁵ See the discourse entitled “*Beha’alotcha*” 5566 (Maamarei Admor HaZaken 5566 p. 242 and on) – cited in Ohr HaTorah ibid. p. 354; 5635 (Sefer HaMaamarim 5635 Vol. 2, p. 329 and on); 5654 (Sefer HaMaamarim 5654 p. 318 and on); Also see *Hemshech* 5666 p. 125-126.

2.

This may be understood based on the explanation in Likkutei Torah²¹¹⁶ as well as in Ohr HaTorah²¹¹⁷ (which is now in publication),²¹¹⁸ about the difference between the sacrifices (*Korbanot*) of the princes and the kindling of the flames, as a result of which there also was a difference in the sacrifices of the princes, who numbered twelve. The reason is because the children of Israel are divided into twelve tribes, these being the twelve ways of serving *HaShem*-יהו"ה, blessed is He, such that each tribe ascends by way of its particular pathway.²¹¹⁹

Therefore, each prince offered his own sacrifice individually, by which he elevated his [entire] tribe. In contrast, about the kindling of the lamps, the verse states,²¹²⁰ “When you kindle the lamps... the seven lamps will cast light.” That is, Aharon elevated **all** the souls of Israel, who are compared to the Menorah of seven flames, these being seven levels in the service of *HaShem*-יהו"ה, blessed is He.²¹²¹

Now, the explanation is that there is a difference between the general matter of sacrificial offerings (*Korbanot*), in which they would elevate a physical animal upon the altar, whether a bull or a ram etc., and the kindling of the flames (*Neirot*), which had to specifically be done with “clear olive oil, crushed for illumination.”²¹²²

In other words, even though the kindling of the flames (*Neirot*) had to be done with physical oil, there nevertheless first

²¹¹⁶ Likkutei Torah, Beha'alotcha 31b; Also see 32a-b there.

²¹¹⁷ Ohr HaTorah ibid. p. 323, 325, 353.

²¹¹⁸ This volume (Beha'alotcha, Shlach, Korach) was published around the 20th of Menachem-Av of this year (5726).

²¹¹⁹ See Pri Etz Chayim, introduction to Shaar HaTefilah; Likkutei Sichot Vol. 23, p. 54.

²¹²⁰ Numbers 8:2 ibid.

²¹²¹ Likkutei Torah, beginning of Beha'alotcha

²¹²² Exodus 27:20 and Rashi there.

had to be the refinement and clarification of the oil, and only then was it possible to kindle the flames with it. In contrast, this was not so of the sacrificial offerings (*Korbanot*), in which they would take the animals, as they were, and offer them upon the altar. [This also is why the flames of the candelabrum (*Menorah*) were inside the sanctuary, whereas the sacrifices (*Korbanot*) were offered on the outer altar alone.]

Now, as this matter relates to our service of *HaShem*-יהוה, blessed is He, is that the sacrifices, by which they would elevate the animal upon the altar, indicate the matter of elevating one's animalistic soul, as well as the matter of refining and elevating the world in general. This is brought about by those levels of the soul that descend and manifest in the world, [as indicated by the words],²¹²³ "You created her, You formed her, You blew her into me," corresponding to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).²¹²⁴

In contrast, the kindling of the flames (*Neirot*) indicates the elevation of the Godly soul itself, as it is, in a state of "she is pure (*Tehorah Hee*),"²¹²⁵ in the world of Emanation (*Atzilut*).²¹²⁶

From this it is understood that through the sacrifices of the princes, the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) were elevated to Kingship-*Malchut* of the world of Emanation (*Atzilut*). This is why the sacrifices of the princes numbered twelve, because the twelve tribes correspond to the twelve oxen²¹²⁷ of the world of Creation (*Briyah*) (the root of the animalistic soul),²¹²⁸ and their ascent is to Kingship-*Malchut* [of

²¹²³ In the "*Elo'hai Neshamah*" blessing of the morning blessings.

²¹²⁴ Siddur of the Arizal there; Pri Etz Chayim, Shaar HaBrachot, Ch. 7; Likkutei Torah, Parshat Re'eh 27a

²¹²⁵ Also see the discourse entitled "*Beha'alotcha et HaNeirot*" 5734, Ch. 2 (Torat Menachem, Sefer HaMaamarim Sivan p. 369).

²¹²⁶ Also see Ohr HaTorah, Megillat Esther p. 23; Sefer HaArachim Chabad, section on Aharon, p. 17-18 and the notes there.

²¹²⁷ See Kings I 7:25

²¹²⁸ See Likkutei Torah, Emor 36b, 37a

Emanation-*Atzilut*], which is the aspect of the “sea-*Yam-ים*” that rests upon them from above.”²¹²⁹

However, the service of Aharon in kindling the flames caused an elevation in the world of Emanation (*Atzilut*) itself, from the externality (*Chitzoniyut*) of Kingship-*Malchut*, (which is where the twelve oxen of the world of Creation-*Briyah* ascend to), to the innerness (*Pnimityut*) of Kingship-*Malchut*.

Beyond this, through the revelation and drawing forth of the aspect of Wisdom-*Chochmah* (this being the root of the Godly soul)²¹³⁰ which is the matter of the oil, the ascent of the *Sefirah* of *Malchut* is caused, as well as the aspect of *Zeir Anpin* of the world of Emanation-*Atzilut* in general.

This is why the kindling of the flames were with the number seven, as the verse states, “toward the face of the Menorah shall the seven flames cast light,” (even though, at first glance, only six flames should have cast light, being that only six flames cast light “toward the face of the Menorah” which is the center column) [where the seventh flame was].²¹³¹

This is because the seven lamps are the seven emotive qualities (*Midot*) of the world of Emanation (*Atzilut*) (which are seven and not twelve) and the kindling of the flames was the matter of elevating the seven emotive qualities (*Midot*) of the world of Emanation (*Atzilut*) to the “innerness-*Pnimityut*-פנימיות” ([indicated by the words, “toward the face-*Pnei*-פני of the Menorah”), all the way to that which completely transcends the world of Emanation (*Atzilut*).²¹³²

Based on this, we can understand the superiority of the kindling of the flames in comparison to the sacrifices of the

²¹²⁹ Kings I 7:25; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light (*Malchut*), section on “sea-*Yam-ים*”; Also see Likkutei Torah, Beha'alotcha 32a; Ohr HaTorah, Naso p. 279, and elsewhere.

²¹³⁰ See Tanya, Likkutei Amarim, Ch. 2.

²¹³¹ Also see Ohr HaTorah, Beha'alotcha p. 321, p. 327 and elsewhere.

²¹³² See Likkutei Torah, Beha'alotcha 30d; 31a; Ohr HaTorah ibid. p. 325.

princes. This is because the sacrifices of the princes only brought about the ascent from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to Kingship-*Malchut* of the world of Emanation (*Atzilut*). In contrast, the kindling of the flames caused the ascent in the world of Emanation (*Atzilut*) itself, up to that which transcends the world of Emanation (*Atzilut*).

Now, another matter in this, is that the ascent brought about through the sacrificial offerings, is connected to the our service of refining (*Birur*) the animalistic soul, and refining the world in general, (by which the ascent from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to Kingship-*Malchut* of the world of Emanation-*Atzilut* is caused). This is service and toil in a way of arousal from below, this being an ascent from below to Above.

In contrast, the matter of elevation brought about through the kindling of the flames, which is the elevation of the Godly soul itself (that causes the ascent in the world of Emanation (*Atzilut*) itself), is through a drawing down and revelation from Above, in a way of an arousal from Above.

This is why the verse states, “*HaShem* יהו"ה spoke... when you kindle the flames etc.,” (unlike the sacrifices of the princes, which were offered of their own volition).²¹³³ As known,²¹³⁴ revelation drawn from Above by way of arousal from Above is far higher than that which is drawn by the arousal from below.

Thus, about this the Holy One, blessed is He, told Aharon, “Your portion is greater than theirs, for you will kindle and set the flames in order.” This is because the sacrifices of the princes only caused the ascent from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*), in a way of arousal from below. In contrast, the kindling

²¹³³ Also see Rashi to Numbers 7:3-10

²¹³⁴ See Likkutei Torah, Shir HaShirim 23d

of the flames caused ascent in the world of Emanation (*Atzilut*) itself to higher than the world of Emanation (*Atzilut*) in a way of arousal from Above.

3.

The verse continues, “Aharon did so (*VaYa’as Kein-* ויעש כן) etc.” About this Ohr HaTorah explains²¹³⁵ that this action (*Asiyah-* עשייה) is like the matter of action (*Asiyah-* עשייה) mentioned about Sarah, in which the verse states,²¹³⁶ “God made (*Asah-* עשה) laughter for me.” About this, our sages, of blessed memory, stated,²¹³⁷ “She caused addition to the Luminaries, (in that this verse states a word of ‘action-*Asiyah-*’ עשייה-’, ‘God made-*Asah-*’ עשה-’, and that verse states,²¹³⁸ ‘God made (*VaYa’as-* ויעש) the two great Luminaries’). The same is so of Aharon, that through his service of kindling the flames, which correspond to the Luminaries,²¹³⁹ he caused addition to the Luminaries.

The explanation²¹⁴⁰ is that it first states, “God made the two great Luminaries,” [as equals] but then states, “The great luminary to dominate the day, and the small luminary to dominate the night.” This is because the moon raised an objection etc.²¹⁴¹ To explain, these two great luminaries are the two names *HaShem-* יהו"ה and God-*Elo'him-* אלהים. That is, the great spreading forth and revelation of His Name *HaShem-* יהו"ה is specifically through His title God-*Elohi'm-* אלהים.

²¹³⁵ Ohr HaTorah *ibid.* p. 330 and on.

²¹³⁶ Genesis 21:6

²¹³⁷ Midrash Bereishit Rabb 53:8

²¹³⁸ Genesis 1:16

²¹³⁹ See Midrash Bamidbar Rabba 12:13

²¹⁴⁰ Ohr HaTorah *ibid.* Also see the discourse entitled “*BeHa'alotcha et HaNeirot*” 5630; 5634; 5679; 5734 (Sefer HaMaamarim 5630 p. 167 and on; 5634 p. 226 and on; 5679 p. 433 and on; Torat Menachem, Sefer HaMaamarim Sivan p. 368 and on).

²¹⁴¹ Rashi to Genesis 1:16 *ibid.*

The diminishment of the moon to be “the small luminary,” indicates the matter of concealment, hiddenness, and constriction, stemming from His title God-*Elohi*”m-אלהי”m, causing that there not be the illumination and revelation of the Name *HaShem*-יהו”ה. It is in this regard that [Sarah said], “God-*Elohi*”m-אלהי”m has made laughter for me.” That is, it is specifically through His title “God-*Elohi*”m-אלהי”m,” which is the aspect of constriction (*Tzimtzum*) and concealment to bring about something that is separate, that through self-restraint (*Itkafiya*) and self-transformation (*It’hapcha*) there is a drawing down of the aspect of “laughter,” this being the revelation of the pleasure of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, who transcends the Name *HaShem*-יהו”ה.

This then, is the meaning of [the teaching] that “Sarah caused there to be addition to the Luminaries.” That is, through the ascent of the refinements (*Birurim*) that stem from the constriction (*Tzimtzum*) and concealment brought about specifically by the title “God-*Elohi*”m-אלהי”m” (which is then called “the small luminary,” as mentioned above) there is a drawing down and revelation of additional lights from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, within the Luminaries, and it then is brought about that “the two great Luminaries” are equal in stature etc.

Now, based on the explanation above, that when the verse states, “Aharon did so (*VaYa’as Kein*-ויעש כן),” this is like the matter stated about Sarah, “God has made (*Asah*-עשה) laughter for me,” in that “she caused there to be addition to the Luminaries,” which is the ascent brought about specifically through the toil of affecting refinements (*Birurim*) (as mentioned before), we must say that this likewise was so of the kindling of the lights by

Aharon, that there also was the matter of an ascent brought about through the toil of affecting refinements (*Birurim*).

In other words, the effect of Aharon in kindling the flames was not just in regard to the elevation of the Godly soul itself (in the world of Emanation (*Atzilut*)), but also related to the elevation of the animalistic soul etc., (and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)).²¹⁴²

It may thus be said that the elevation brought about by the toil of affecting refinements (*Birurim*) was also present in Aharon's service of kindling the flames, which was done after "his concentration became weakened" when he saw the dedication by the princes in offering the sacrifices, thereby bringing about the matter of refinements (*Birurim*) (as mentioned above). For, through it he also was caused to come to the elevation brought about through the toil of affecting refinements (*Birurim*), as with the sacrifices of the princes.

However, for Aharon, even this matter (of the elevation brought about through the toil of affecting refinements (*Birurim*) that was caused in him through "his concentration becoming weakened etc."), was part of the general service of kindling the flames, which was in a way of arousal from Above, as the verse states, "*HaShem*-ה' spoke etc.," (as explained in chapter two).

In other words, the "weakening of Aharon's concentration" was not actually a matter of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) (as it was with the princes who offered the sacrifices in dedication of the altar by their own volition), but was only the aspect of being an empty

²¹⁴² Also see *Sefer HaArachim Chabad* *ibid.*, (in regard to the effect of the kindling of the lamps by Aharon upon the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*), to the point that it even effected those who are found on the lowest of levels).

receptacle²¹⁴³ for the revelation drawn from Above in a way of arousal from Above.

Therefore, Aharon's effect in kindling the flames (did not only relate to the elevation of the Godly soul itself, but also) related to the elevation of the animalistic soul etc., (the matter of refinements), brought about (not by way of toil from below to Above, but) specifically through drawing down revelation from Above.²¹⁴⁴

4.

With the above in mind, we can understand a greater depth in the matter of "Your portion is greater than theirs." That is, the superiority of kindling the lamps, over and above the sacrifices of the princes, was also in regard to the elevation and additional light brought about through the refinement of the animalistic soul and the general matter of the refinements (that stemmed from the fact that "Aharon's concentration was weakened," by which he also came to have this elevation), since ultimately there is greatness to the ascent brought about in the Godly soul itself.

This is like the explanation of the verse,²¹⁴⁵ "Draw me, after You we will run, the King has brought me to His chambers." That is, even though there is an advantage to the refinement of the animalistic soul, which is what is meant by the word "we will run-*Narutzah*-נרוצה" in the plural, referring [both] to the Godly soul and the animalistic soul, it nevertheless then states, "the King has brought **me** to His chambers" [in the singular], referring to the elevation caused in the Godly soul itself, this being a much loftier matter than the elevation and refinement of the animalistic soul.

²¹⁴³ See Likkutei Sichot, Shir HaShirim 13b; Ohr HaTorah, Na"Ch Vol. 2, p. 716 and on.

²¹⁴⁴ Also see Sefer HaArachim Chabad ibid. p. 14 and the citations there.

²¹⁴⁵ Song of Songs 1:4; See Likkutei Torah, Vayikra 2d and on; Ohr HaTorah, Shir HaShirim Vol. 1, p. 64 and on, and elsewhere.

This likewise is the matter of “Your portion is greater than theirs.” That is, the primary elevation is in Aharon’s service as it is, in and of itself, (this being a much loftier matter than what was brought about in him through “the weakening of his concentration”), because this is the ascent of the Godly soul itself, which is an ascent within the world of Emanation (*Atzilut*) itself, up to and including [an ascent] even higher than the world of Emanation (*Atzilut*) etc. That is, this matter is much loftier than the matter of the refinements (*Birurim*) etc.

5.

This likewise is the elevation of the splitting of the river that will take place in the coming future,²¹⁴⁶ over and above the splitting of the sea in the exodus from Egypt. For, even though the verse states,²¹⁴⁷ “As in the days that you went out of the land of Egypt I will show them wonders,” meaning that the revelations of the coming future will be like the revelations that took place during the exodus from Egypt, nonetheless, the revelations of the coming future will be much loftier.

This is why even though splitting of the sea was into twelve channels,²¹⁴⁸ each tribe having a path of its own, nonetheless, in the coming future the river will be split into seven streams.²¹⁴⁹ (This is similar to the difference between the kindling of the flames, which were seven in number, and the sacrifices of the princes, which were twelve in number).

This is because²¹⁵⁰ the matter of the splitting of the sea is connected to the general service of *HaShem*-יהוה, blessed is He, in our times, which is through the refinement of the animalistic

²¹⁴⁶ Isaiah 11:15

²¹⁴⁷ Micah 7:15

²¹⁴⁸ Mechilta to Exodus 14:16; Rashi to Psalms 136:13

²¹⁴⁹ Isaiah 11:15 *ibid.*

²¹⁵⁰ Also see Likkutei Torah, Beha’alotcha 31b; Tzav 14d

soul and the world at large, by which there is caused to be an ascent from the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) to the world of Emanation (*Atzilut*).

This itself is the matter of the splitting of the sea (*Yam-־יָם*), which is the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), in order for there be the ascent and bond of the twelve tribes, which are in the world of Creation (*Briyah*), to their root in the world of Emanation (*Atzilut*) (this being the “twelve diagonal lines” (*Yud-Beit Gevulei Alachson*) of *Zeir Anpin*).²¹⁵¹

In contrast, in the coming future there will be the splitting of the river (not into twelve channels, but) specifically into seven streams, this being the matter of the revelation of the seven lower *Sefirot* of the Ancient One-*Atik*.²¹⁵²

This is also why *Moshiach* is called by seven names,²¹⁵³ since by his hand there will be a drawing forth of the revelation of the seven streams. In other words, in the coming future there will be the ascent of the Godly soul itself, this being the ascent in the world of Emanation (*Atzilut*) itself, up to and including the aspect of the Crown-*Keter*, which transcends the world of Emanation (*Atzilut*), and in the Crown-*Keter* itself, up to the innerness (*Pnimiyut*) of the Crown-*Keter*.

For, as known,²¹⁵⁴ all drawings down right now are just from the externality (*Chitzoniyut*) of the Ancient One-*Atik*, and it is not applicable for there to presently to be a revelation of the inner aspect (*Pnimiyut*) of the Father-*Abba* (Wisdom-*Chochmah*) which is the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*.

²¹⁵¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, and elsewhere.

²¹⁵² Likkutei Torah, Be’ahalotcha *ibid.* 33b.

²¹⁵³ See Midrash Mishlei – Buber – end of Ch. 19.

²¹⁵⁴ Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Likkutei Torah, Shir HaShirim 50c, 51c and on.

Rather, the revelation of the innerness of the Ancient One-*Atik* will only take place in the coming future, with the coming of our righteous Moshiach, may he come and redeem us speedily and in the most literal sense!

Discourse 34

*“VaYahas Calev et HaAm... -
Calev silenced the people...”*

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,²¹⁵⁵ “Calev silenced the people toward Moshe and said, ‘We shall surely ascend and inherit it, for we can surely do it.’” The question about the precise wording here is well known.²¹⁵⁶ That is, why does it say “(Calev silenced the people) toward Moshe? That is, how was this matter more related to Moshe than everyone else? At first glance, the verse could simply have stated “Calev silenced the people.” Furthermore, why did he say, “We can surely do it,” after already having said, “We shall surely ascend and inherit it.”

We also must understand the statement in Talmud,²¹⁵⁷ “If he (Moshe) would say, ‘make ladders and ascend to heaven,’ would we not listen to him? We shall surely go up and inherit it.” At first glance, why did they give the example of “make ladders and ascend to heaven,” something that is in the realm of the impossible²¹⁵⁸ (according to Torah)? Thus, what is the

²¹⁵⁵ Numbers 13:30

²¹⁵⁶ See the beginning of the discourse entitled “*Vayahas Calev*” 5674 (*Hemshech* 5672 Vol. 1, p. 514); 5671 (Sefer HaMaamarim 5671 p. 117).

²¹⁵⁷ Talmud Bavli, Sotah 35a (cited in Rashi to Numbers 13:30).

²¹⁵⁸ Also see Gur Aryeh there.

relationship between “make ladders and ascend to heaven” and entering the Land?

2.

This may be understood by prefacing with the explanation in the teachings of Chassidus,²¹⁵⁹ (founded on the explanation in books of Kabbalah) on the words of the Talmud²¹⁶⁰ about the argument of the spies who said,²¹⁶¹ “They are stronger than us (*Mimenu*-ממנו),” “Do not just read it as ‘than us-*Mimenu*,’ but read it as ‘than Him-*Mimeno*,’ as if to say, ‘even the Master of the house is unable to remove His vessels from there.’” “His vessels-*Keilav*” refers to the vessels (*Keilim*) of the world of Chaos-*Tohu* that shattered, by which sparks of holiness of the world of Chaos-*Tohu* fell below.

The intention in this is for the sparks to be refined and clarified through man’s toil in serving *HaShem* יהוה, blessed is He, man being from the world of Repair-*Tikkun*. It is about this that the spies argued that “even the Master of the house,” in which the “Master of the house” refers to the current conduct of the world of Repair-*Tikkun*, “is unable to extract His vessels from there,” meaning that the world of Repair-*Tikkun* is incapable of refining the sparks of holiness of the world of Chaos-*Tohu*, being that they are on a much higher level than the world of Repair-*Tikkun*.

²¹⁵⁹ See Maamarei Admor HaZaken 5569 p. 221; Ohr HaTorah, Shlach p. 451, p. 458, p. 522; Yahal Ohr p. 344; Sefer HaMitzvot of the Tzemach Tzedek 185b; Also see the discourse entitled “*Lehavin Inyan Taanat HaMeraglim* – To understand the argument of the spies” of Shabbat Parshat Shlach, Shabbat Mevarchim Tammuz 5725 (translated in The Teachings of The Rebbe 5725, Vol. 2, Discourse 52), Ch. 2 and on (Sefer HaMaamarim 5725 p. 306 and on).

²¹⁶⁰ Talmud Bavli, Sotah 35a ibid.

²¹⁶¹ Numbers 13:31

The explanation is that, as known,²¹⁶² what caused the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu* was the fact that in the world of Chaos-*Tohu* the lights (*Orot*) were abundant. In contrast, this is not so of the world of Repair-*Tikkun*, in which the lights (*Orot*) are small. Now, as known,²¹⁶³ when we say that the lights (*Orot*) of the world of Chaos-*Tohu* are abundant, what is meant is not that they only are abundant in quantity, but are of the same category as the lights (*Orot*) of the world of Repair-*Tikkun*. It rather is as explained in the previous discourse,²¹⁶⁴ that the lights (*Orot*) of the world of Chaos-*Tohu* are elevated beyond any measure of comparison relative to the lights (*Orot*) of the world of Repair-*Tikkun*.

This was explained before giving an example from the lights of the world of Repair-*Tikkun* themselves. For, our sages, of blessed memory, stated²¹⁶⁵ that “with the light that was created on the first day of creation, Adam, the first man, would gaze from the end of the world to its end.” This refers to the two ends of the two general worlds, the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*).

However, “when the Holy One, blessed is He, saw that the world was unbefitting of making use of this light, He arose and concealed it for the righteous *Tzaddikim* in the coming future.”²¹⁶⁶ Therefore, all that remains is the light of the sun, the light of the moon, the light of a torch and the light of a candle. Those lights are of no comparison whatsoever relative to the light that was created on the first day.

²¹⁶² See Etz Chayim, Shaar HaKlallim Ch. 1 and on; Shaar 10 (Shaar HaTikkun) Ch. 5; Shaar 11 (Shaar HaMelachim) Ch. 1-2.

²¹⁶³ Sefer HaMaamarim 5626 p. 96 and on

²¹⁶⁴ See the discourse of the 2nd day of Shavuot of this year, 5726, entitled “*Chaveveen Yisroel* – Beloved are Israel,” Discourse 31, Ch. 6 (Sefer HaMaamarim 5726 p. 233 and on).

²¹⁶⁵ Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 11:2, 12:6

²¹⁶⁶ Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 11:2, 12:6

From this we can understand how much more this is so in regard to the difference between the lights of the world of Chaos-*Tohu* and the lights of the world of Repair-*Tikkun*, and that the lights of the world of Chaos-*Tohu* are much greater than the lights of the world of Repair-*Tikkun*, in a way that is beyond all comparison altogether. It is in this regard that they are called “powerful lights” (*Orot Takeefeen*).²¹⁶⁷

This is also why the vessels (*Keilim*) of the world of Chaos-*Tohu* are few. That is,²¹⁶⁸ because of the great elevation of the lights (*Orot*), this causes the vessels (*Keilim*) to be small and diminished, meaning that the vessels (*Keilim*) do not give measure and limit to the lights (*Orot*) and certainly do not conceal or cover them.

Now, because of the relationship between the vessels (*Keilim*) of the world of Chaos-*Tohu* and the lights (*Orot*) of the world of Chaos-*Tohu*, since every vessel has a relation to the light, and this is especially so of the vessels (*Keilim*) of the world of Chaos-*Tohu*, that the smallness of the vessels is because of the abundance of the lights (*Orot*), therefore when the vessels shattered (because of the overabundance of the lights) and fell down to this lowest world, of which there is no lower, with them there also fell sparks of those abundant and powerful lights of the world of Chaos-*Tohu*.

Now, because of the greatness of the lights of the world of Chaos-*Tohu* in comparison to the lights of the world of Repair-*Tikkun*, there was room for the argument of the spies that “even the Master of the house is unable to remove His vessels,” in that it is not within the capacity of the world of Repair-*Tikkun* to refine the sparks of the world of Chaos-*Tohu*, which by all measure of comparison are above it.

²¹⁶⁷ See *Torat Chayim*, Bereishit 9a; 12c, and elsewhere.

²¹⁶⁸ *Sefer HaMaamarim* 5626 p. 96 and on *ibid*.

3.

Now, as this matter relates to our service of *HaShem*-יהו"ה, blessed is He, is that as known, the root of the Godly soul is in the world of Repair-*Tikkun*, whereas the root of the animalistic soul is in the world of Chaos-*Tohu*. This is why about the animalistic soul it states that "his argument comes first."²¹⁶⁹ This is similar to the fact that the evil inclination is called "an old and foolish king,"²¹⁷⁰ in that he comes to a person before the good inclination (who only comes at the age of thirteen) and is called "a poor but wise youth."²¹⁷¹ It is because of this that [the evil inclination] desires to have reign, dominion, and kingship over "the small city,"²¹⁷² which is the body.²¹⁷³ This is as known about Esav, in that he was the firstborn and preceded Yaakov, and that this precedence was not only in time, but also in level. This is because the root of Esav is in the world of Chaos-*Tohu*, which preceded the world of Repair-*Tikkun*, not only in time (which is the matter of the order of the chaining down of the worlds (*Seder Hishtalshelut*) etc.), but also in elevation, importance, and strength etc.

The same is so of the matter of intellect (*Mochin*) and emotions (*Midot*).²¹⁷⁴ For, our sages, of blessed memory, stated,²¹⁷⁵ "A person should always be as soft as a reed, rather than as hard as a cedar." That is, cedar is very stiff wood that cannot be bent to any side. The same is so of a person who has stiff emotions, in that he cannot be bent etc.

²¹⁶⁹ See Zohar I 179a and on.

²¹⁷⁰ See Ecclesiastes 4:13 and Midrash Kohelet Rabba there.

²¹⁷¹ Ecclesiastes 4:13 *ibid.* and Kohelet Rabba *ibid.*

²¹⁷² Ecclesiastes 9:14

²¹⁷³ Talmud Bavli, Nedarim 32b; See Tanya, Likkutei Amarim, Ch. 9

²¹⁷⁴ With respect to the coming section also see *Hemshech* 5672 *ibid.* p. 508 and on; Also see the discourse entitled "*Lehavin Inyan Ta'anat HaMeraglim* – To understand the argument of the spies" 5715, translated in *The Teachings of The Rebbe 5715*, Discourse 17 (*Sefer HaMaamarim 5715* p. 162 and on).

²¹⁷⁵ Talmud Bavli, Taanit 20a

As known, the emotions have much greater strength than the intellect, (similar to the [superior] strength of the world of Chaos-*Tohu*). This is because the emotions (*Midot*) are rooted in the desire (*Ratzon*), which transcends intellect (*Mochin*). This is why the intellect (*Sechel*) is incapable of overturning the emotions (*Midot*). In other words, a person who is kind (*Chessed*) will never change to be a person who is stern (*Gevurah*). The reverse is also true, that a person who by nature is stern (*Gevurah*) will not change to a nature of kindness (*Chessed*). This is because the intellect (*Sechel*) is only capable of weakening the emotions (*Midot*), or causing the revelation of the emotions (*Midot*) to be in a form of holiness.

An example is the emotional quality of love. [The intellect] is capable of transforming love of this world to love of *HaShem*-יהו"ה, blessed is He, and the same applies the other emotional qualities (*Midot*). However, the intellect (*Sechel*) is incapable of transforming the essential emotional quality of kindness-*Chessed* to sternness-*Gevurah* or the like. This is because the root of the emotions (*Midot*) is higher than the intellect (*Mochin*).

[Thus, to transform the essential being of the emotions (*Midot*), a special form of serving *HaShem*-יהו"ה, blessed is He, is needed, one that transcends intellect and reason etc. However, from the angle of the intellect (*Sechel*) itself, it is not possible to change the essential nature of the emotions (*Midot*).]

In fact, the opposite is true, when the emotions (*Midot*) are in full strength and dominance, they cause the intellect (*Mochin*) to lean [one way or another].

4.

However, *HaShem*’s יהוה”s ultimate Supernal intent is for the brain to rule over the heart,²¹⁷⁶ and that the emotions (*Midot*) should specifically be conducted according to the intellect (*Mochin*). In other words, the intellect (*Mochin*) should bring about the refinement and clarification of the emotions (*Midot*). This is as in the above-mentioned teaching of our sages, of blessed memory, “A person should always be as soft as a reed, rather than as hard as a cedar.” This matter comes about through the contemplation (*Hitbonenut*) of the intellect (*Mochin*), by which we effect the emotions (*Midot*) (though in and of themselves, they are “as hard as a cedar”) that they should be conducted according to the dictates of the intellect (*Mochin*).

More specifically, the growth of the emotions (*Midot*) comes from the intellect (*Mochin*). In this, there are the three levels; “gestation” (*Ibbur*), “suckling” (*Yenikah*), and “brains” (*Mochin*).²¹⁷⁷ To explain, the aspect of “gestation” (*Ibbur*) is like the fetus as it is in the womb of its mother, in which “its head is folded between its knees etc.”²¹⁷⁸ That is, only the aspects of *NeHi”Y*²¹⁷⁹ are revealed, whereas the [aspects of] *ChaBa”D*²¹⁸⁰ and *ChaGa”T*²¹⁸¹ are in a state of immaturity (*Katnut*) and concealment.

²¹⁷⁶ Zohar III 224a

²¹⁷⁷ See the discourse entitled “*Vayahas Calev*” *ibid.* (*Hemshech* 5672 *ibid.* p. 516 and on); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35 and the notes there.

²¹⁷⁸ Talmud Bavli, Niddah 30b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30, and the notes there, and Ch. 34-35 *ibid.*

²¹⁷⁹ An acronym for the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

²¹⁸⁰ An acronym for the *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

²¹⁸¹ An acronym for the *Sefirot* of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

The aspect of “suckling” (*Yenikah*) means that the revelation of the emotions (*Midot*), as they come from the comprehension and contemplation, has already been caused, except that this only is that level of intellect that relates to the emotions (*Midot*), the matter of which is to bring the maturation of the emotions (*Midot*) about, in a way that the brain rules over the heart.

Now, the ultimate level of maturation is the aspect of the “brains” (*Mochin*), meaning that the contemplation is into the essence of the matter, as it is abstract and divested of the garments of comprehension. In this case, the light that illuminates in the brain is also drawn to be openly revealed in the heart, meaning that the emotions (*Midot*) come to the level of the intellect (*Mochin*).²¹⁸²

However, for the emotions (*Midot*) to be matured by the intellect (*Mochin*) so that their conduct will be according to the intellect (*Mochin*), there first must be the general weakening and nullification of the emotions, so that they no longer will have the great strength, as they are, in and of themselves (similar to the emotions (*Midot*) of the world of *Chaos-Tohu*, which are in a state of strength and dominance of the light (*Ohr*), in that they then are not nullified to the intellect (*Mochin*), nor are they receptacles for the light of the intellect (*Mochin*).

This matter comes about through the light (*Ohr*) that transcends the intellect (*Sechel*), but rests within the intellect, this being the aspect of Wisdom-*Chochmah*-חכמה, the “power of What-*Ko’ach Mah*-מה מ”כ, which is the aspect of “nothingness” (*Ayin*) and nullification (*Bittul*). Through this there is caused to be a weakening of the emotions (*Midot*), so that there then will be the

²¹⁸² See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 34-35 *ibid.*, and the notes and explanations there, as well as *Kuntres HaHitpaalut* of the Mittler Rebbe, translated as *Divine Inspiration*.

development and maturation of the emotions (*Midot*) by the intellect (*Mochin*), in which their conduct accords to the intellect.

5.

This then, is the meaning of [the verse], “Calev silenced the people towards Moshe.” For, as explained before, the argument of the spies was that “even the Master of the house cannot remove His vessels,” because of the strength of the world of *Chaos-Tohu*. This likewise is the matter of the strength of the emotions (*Midot*) when they are in a state that cannot be refined by the intellect (*Mochin*), until the brain rules over the heart.

About this the verse states, “Calev silenced the people toward Moshe.”²¹⁸³ That is, the word “and he silenced-*Vayahas-*ויהס” is a word meaning “silence-*Shtikah*-שתיקה,”²¹⁸⁴ and as known, silence is the matter of nullification (*Bittul*), referring to the weakening and nullification of the emotions (*Midot*).

Now, being that the power for this comes about through *HaShem*'s יהו"ה Name of *Ma" H*-מ"ה-45 [יוריד ה"א וא"ו ה"א], the verse therefore says “[Calev] silenced... toward Moshe,” for as known, Moshe is the aspect of *HaShem*'s יהו"ה Name of *Ma" H*-ה"ה-45 [יוריד ה"א וא"ו ה"א],²¹⁸⁵ from which the empowerment to nullify (*Bittul*) the emotions of the world of *Chaos-Tohu* is drawn forth.

This is also the meaning of his words, “We shall surely ascend and inherit it, for we can surely do it.” The explanation is that the word, “and inherit it” refers to the matter of inheriting the

²¹⁸³ With respect to the coming section see the end of the aforementioned discourse entitled “*Vayahas Calev*” (*Hemshech* 5672 *ibid.* p. 523 and on).

²¹⁸⁴ See at length in the Sichah talk that followed the discourse (Torat Menachem, Vol. 47, p. 125 and on).

²¹⁸⁵ See Torah Ohr, Yitro 68b and on; Megillat Esther 99c; Torat Chayim, Shemot 43d; Va'era 79d and elsewhere.

lights (*Orot*) of the world of *Chaos-Tohu*.²¹⁸⁶ This is brought about in refinement in a way of engaging and manifesting [with them], in a way of particular refinement (*Birur Prati*). This is prefaced by first effecting a general weakening and nullification (*Bittul Klalli*).

This is why he said “**because (כי-כי) we can surely do it,**” by way of giving the reason. That is, the reason the particular refinement (*Birur Prati*) (of “we shall inherit it”) is possible is because we first bring the weakening and general nullification (*Bittul Klalli*) about, and as known, the general nullification (*Bittul Klalli*) is preparatory to the particular refinement (*Birur Prati*).

Now, the way this is present in our service of *HaShem*-יהוה, blessed is He, every single day, is that the beginning of one’s daily service is by way of general submission, beginning with reciting “I thankfully submit” (*Modeh Ani*) [upon waking]. This is followed by reciting “Submit to *HaShem*-יהוה” (*Hodu*), until one arrives at the Amidah prayer, at which time he is “like a servant standing before his Master.”²¹⁸⁷ All this is the general nullification (*Bittul Klalli*), through which there then can be the particular refinement (*Birur Prati*) in all one’s particular matters and occupation throughout the rest of the day.

(The same applies to those who “dwell in the tents [of Torah study],” who are primarily engaged in the study of Torah throughout the day, nonetheless, this follows the general nullification (*Bittul Klalli*) through the preparation and contemplation (*Hitbonenut*) that takes place at the beginning of the study, as explained in Tanya.)²¹⁸⁸

²¹⁸⁶ See Likkutei Torah of the Arizal, Pinchas (Ta’amei HaMitzvot, section entitled “*Mitzvat Yerushah v’Nachalah*”); Me’orei Ohr, Yod, Section 29 (cited in Ohr HaTorah, Bereishit 17a); Maamarei Admor HaZaken 5567 p. 367; Ohr HaTorah, Zot HaBrachah p. 1,859; Sefer HaMaamarim 5654 p. 30 and on; 5702 p. 64 and on, and elsewhere.

²¹⁸⁷ Talmud Bavli, Shabbat 10a

²¹⁸⁸ Tanya, Likkutei Amarim, end of Ch. 41 (58b)

Now, in regard to the statement, “If he (Moshe) would say, ‘make ladders and ascend to heaven,’ would we not listen to him? We shall surely go up and inherit it,” this is to teach us about self-nullification (*Bittul*) that transcends reason and intellect, which is the granting of the empowerment to affect the weakening and general nullification (*Bittul Klalli*), by which there then can be the particular refinement (*Birur Prati*).

The reason all this was brought about through Calev²¹⁸⁹ is because the name “Calev-כלב-52” shares the same numerical value as the name “Eliyahu-אליהו-52” which has the same numerical value as *HaShem*’s יהוה-52 Name of *Ba”N*-בן-52 [יוריד ה”ה וי”ו ה”ה].

Now, as known, Eliyahu is the aspect of the Name of *Ba”N*-בן-52 as it is within the Name of *Ma”H*-מ”ה-45 [יוריד ה”א].²¹⁹⁰ He therefore was the intermediary to draw from the aspect of the Name of *Ma”H*-מ”ה-45 [יוריד ה”א וא”ו ה”א] to the Name of *Ba”N*-בן-52 [יוריד ה”ה וי”ו ה”ה] (this being the matter of “Calev silenced the people towards Moshe,” thus drawing the nullification (*Bittul*) from the aspect of the *Ma”H*-מ”ה of Moshe to the aspect of the *Ba”N*-בן of the people), being that [as the intermediary] he included both of them.

This is also why about Eliyahu the verse states,²¹⁹¹ “He shall return the hearts of the fathers to the sons.” The matter of fathers (*Avot*) and sons (*Banim*) as they are spiritually, is that they refer to the intellect (*Mochin*) and the emotions (*Midot*). Thus, when the verse states that Eliyahu brings about the “return of the hearts of the fathers to the sons,” this means that the brain will reign over the heart, to the point that it will bring about the transformation of the emotions (*Midot*) etc., as will be done in a

²¹⁸⁹ Also see Ohr HaTorah, Shlach, Hosafot p. 25 (Kehot 5757)

²¹⁹⁰ Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 8; Me’orei Ohr, Aleph, Section 141; See Maamarei Admor HaZaken 5565 Vol. 2, p. 956; 5566 Vol. 1, p. 178 and on.

²¹⁹¹ Malachi 3:24

complete way with the coming of our righteous Moshiach, may he come and redeem us in the near future and in the most literal sense!

Discourse 35

“*Mi Manah Apher Yaakov... -
Who has counted the dust of Yaakov...*”

Delivered on the 12th of Tammuz, 5726

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

1.

The verse states,²¹⁹² “Who has counted the dust of Yaakov or numbered the quarter of Yisroel.” This verse generally refers both to that time (our times), as well as to the coming future. This is understood from the conclusion of the matter [which states],²¹⁹³ “At such time (*Ka’Eit*-כעת) it will be said to Yaakov and Yisroel what God has wrought,” to which there are two meanings.²¹⁹⁴ The first is that [the word, “at such time-*Ka’Eit*”] is in the present tense, and the second is that it is in the future tense (“There is destined to come a time etc.”).

From this we can understand the beginning of the matter, “Who has counted etc.,” that it refers both to that time, as well as (primarily) to the time about which the verse states,²¹⁹⁵ “The number of the children of Israel will be like the sand of the sea, which can neither be measured nor counted.” That is, this verse both mentions the matter of “number (*Mispar*-מספר)” and the matter of “cannot be numbered (*Lo Yisaper*-לא יספר).”

²¹⁹² Numbers 23:10

²¹⁹³ Numbers 23:23

²¹⁹⁴ See Rashi to Numbers 23:23

²¹⁹⁵ Hosea 2:1

This is like the two explanations of the verse, “or numbered the quarter of Yisroel.”²¹⁹⁶ The first is that there is a number (*Mispar*) to the quarter of Israel, and the second is according to the explanation of the verse that it comes in continuation to what was said earlier in the verse, “Who has counted etc.,” meaning, “Who can count the quarter of Israel,” like [the above-mentioned verse], “The number of the children of Israel... can neither be measured nor counted.”

Now, the above verse mentions the two levels of Yaakov and Yisroel, which include all Jews, from the beginning of all levels to the end of all levels. This is because the name Yaakov-עקב is of the root “heel-*Eikev*-עקב,” referring to the lowest level of the Jewish soul, as they are in the aspect of the heel of the foot.

On the other hand, the name Yisroel-ישראל shares the same letters as “A head to Me-*Li Rosh*-לי ראש” (as stated in Holy books),²¹⁹⁷ referring to the aspect of the head (*Rosh*-ראש) and intellect of the Jewish people, up to and including the highest level of which there is no higher level.

However, we must understand why about Yaakov the verse uses the word “dust-*Aphar*-עפר” (“the dust of Yaakov”), whereas about Yisroel it uses the word “quarter-*Rova*-רובע” (“the quarter of Yisroel”).

We also must understand why the primary negation of counting (“Who has counted”) is stated about Yaakov, whereas about Yisroel, even though it is a higher level than Yaakov, like the head in comparison to the heel, the verse uses the word “or numbered-*u’Mispar*-ומספר,” which gives room to explain that there is a number to the quarter of Yisroel.

²¹⁹⁶ See the beginning of the discourse entitled “*Mi Manah*” 5675 (*Hemshech* 5672 Vol. 2, p. 1,053).

²¹⁹⁷ Shaar HaPesukim of the Arizal to Genesis (Vayishlach) 32:29; Pri Etz Chayim, Shaar HaLulav Ch. 1; Likkutei Torah, Shlach 48b and on; Sefer HaMitzvot of the Tzemach Tzedek 15b citing Zohar; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35.

2.

This may be understood by prefacing with the general matter of “the dust of Yaakov” and “the quarter of Yisroel,” which refer to the soul as it descends below. That is, the matters of Yaakov and Yisroel are even present as the souls are above before their manifestation in the body. That is, then too there also is the matter of the “head” (Yisroel) and “foot” (Yaakov).

However, the matter of “the dust of Yaakov,” which also includes the dust in this lower world, only applies as the soul is below, manifest within the body. This likewise is so of the matter of the “quarter (*Rova*-רובע) of Yisroel,” as in Rashi’s explanation (from the Midrashic teachings of our sages, of blessed memory)²¹⁹⁸ [that the word “quarter-*Rova*-רובע” is of the root], “their marital relations-*Reviyoteihem*-רביעותיהן [of the Jewish people],” referring to the birth of new souls through the matter of,²¹⁹⁹ “Be fruitful and multiply.” This matter [only applies] specifically when the soul descends below and manifests in the body, at which time the revelation of the power of the Unlimited One in the matter of giving birth to children is caused.²²⁰⁰

Now, the general descent of the soul to below is not for its own sake. This is brought in Tanya²²⁰¹ citing the statement in Etz Chayim,²²⁰² that, in and of itself, the soul requires no repair at all, but its descent to below is solely to engage in the toil of affecting refinements (*Birurim*), of which there are various particulars (as will be explained). The general matter is that the soul must refine that which has admixture etc., and through this refinement and

²¹⁹⁸ Talmud Bavli, Niddah 31a

²¹⁹⁹ Genesis 1:28

²²⁰⁰ Likkutei Torah, Shir HaShirim 39d and on, and elsewhere.

²²⁰¹ Tanya, Likkutei Amarim Ch. 37 (48b)

²²⁰² Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1

clarification it is elevated to its source and root, this being the ultimate purpose of the descent of the soul to below.

3.

With the above in mind, we can also understand the verse (in Psalm 87),²²⁰³ “*HaShem*-יהו"ה loves the gates of Tziyon (ציון) more than all the dwellings of Yaakov.” About this it states in Talmud,²²⁰⁴ “*HaShem*-יהו"ה loves the gates of those who are distinguished (*Metzuyanim*-מצויינים) in Halachah more than the synagogues and study halls.” That is, notwithstanding the greatness of synagogues, which is the matter of prayer, and study halls, which is the matter of Torah, nonetheless, “the gates of those distinguished (*Metzuyanim*-מצויינים) in Halachah” are even greater.

However, at first glance, this must be better understood. What is the greatness of “the gates of those distinguished in Halachah,” (not only in comparison to synagogues, which is the matter of prayer, but) even in comparison to study halls, which is the matter of Torah?

However, this may be understood based on the explanation in *Iggeret HaKodesh*²²⁰⁵ about the greatness of refining and clarifying final Halachic rulings, to separate the permissible and pure from the forbidden and the impure.

That is, this is not just the matter of studying the give and take discussions of Torah until one understands the law and Halachah in a way that “both these and those are the words of the Living God,”²²⁰⁶ but it rather is specifically “the gates of those who

²²⁰³ Psalms 87:2 – the Psalm that corresponds to the years of the Rebbe whose joyous day and redemption begins on the 12th of Tammuz of this year, (see *Sefer HaMaamarim* 11 Nissan Vol. 1, p. 1 and on); Also see later in Ch. 5 of the discourse.

²²⁰⁴ Talmud Bavli, Brachot 8a

²²⁰⁵ Tanya, *Iggeret HaKodesh*, Epistle 26 (144b)

²²⁰⁶ Talmud Bavli, Eruvin 13b

are distinguished in Halachah,” meaning that the final ruling is such that the Halachah is according to him. For, the manner of the refinement then becomes known, whether it is in a way of clarification and ascent to its root and source (“refinement-*Birur*” according to its simple meaning).

This is because if the Halachah is in accordance to Beit Hillel who lean toward leniency and permissibility, meaning that the matter is not bound and chained by the external husks (*Kelipot*), it can ascend through the person who eats it etc., or alternately, [its refinement] can be through pushing the matter away, if the Halacha is in accordance to Beit Shammai, who lean toward stringency, to forbid etc.

This is the superiority of “the gates of those distinguished in Halachah” over and above regular study halls. For, it is specifically through Halachic rulings that the Supernal will of the Creator is fulfilled in the matter of the refinements (*Birurim*), this being the ultimate purpose of the descent of the soul to below.

4.

In the matter of affecting refinements (*Birurim*), there are several ways. Now, there are generally two ways, which in the terminology of Kabbalah are called the refinement of the rebounding light (*Birur d’Ohr Chozer*) and the refinement of the direct light (*Birur d’Ohr Yashar*).²²⁰⁷ In the terminology of the teachings of Chassidus they are called refinement from below to Above and refinement from Above to below.

²²⁰⁷ In regard to the coming section, see the discourse entitled “*Vayedaber... Zot Chukat HaTorah*” (*Hemshech* 5672 *ibid.* p. 1,045 and on); Also see the discourse entitled “*Lo Heebeet* – He perceived no iniquity in Yaakov,” 5721, translated in *The Teachings of The Rebbe* 5721, Discourse 28 (*Sefer HaMaamarim* 5721 p. 219 and on); Discourse entitled “*Mi Manah* – Who has counted the dust of Yaakov” 5725, translated in *The Teachings of The Rebbe* 5725, Vol. 2, Discourse 55, Ch. 6 and on (*Sefer HaMaamarim* 5725 p. 326 and on).

As known, the analogy for this is from the refining of silver in a crucible.²²⁰⁸ That is, there are two ways to refine silver that is mingled with impurities and dross.²²⁰⁹ The first is from below to above, meaning that in the first stage of the smelting process, there is the removal of the stronger impurities and grossest dross, which have no element of silver in them at all. The silver that remains is much cleaner and more refined than it previously was. However, it still contains some impurities and dross. It then is smelted a second time, and more dross that is not as coarse, but is nevertheless dross, is removed. At this point the silver is even more refined and cleansed. In this way one continues to refine it several times, one refinement after another refinement, until all that remains is fully refined silver that has been cleansed of all its impurities and dross.

The second way is from above to below, meaning that in the very first smelting, the purest and cleanest silver that has no admixture of dross is extracted. Now, silver that is mixed with impurities and dross still remains, but it no longer has the quality it had when mixed with the pure silver. That which remains continues to be refined, thus extracting the cleanest silver, even though it is not as pure as the silver [that was already extracted]. Here too, there remains dross in some of the silver, which one continues to refine etc., until with the final smelting, all the silver in the dross has been extracted, and all that remains are the impurities and the dross.

In our service of *HaShem*-יהו"ה, blessed is He, the likeness to this is that there is serving Him in a way of the rebounding light (*Ohr Chozer*) from below to above. That is, there first is the removal of the coarse dross. This is at the beginning of one's daily service of *HaShem*-יהו"ה, blessed is He, upon awakening from

²²⁰⁸ See Proverbs 17:3; 27:21

²²⁰⁹ Also see *Hemshech* 5666 p. 395 and on; *Sefer HaMaamarim* 5691 p. 322 and on.

sleep, when he recites, “I thankfully submit before You, living and eternal King, that You returned my soul into me” (*Modeh Ani*) That is, [at this point] all that has happened is the matter of “You returned my soul into me,” though [at this point] the soul is only such that “[there is breath] in his nostrils.”²²¹⁰

In other words, he has [only] left the state of sleep, which is one-sixtieth of death,²²¹¹ being that [during sleep] there is a greater dominance of the material [coarseness of the body],²²¹² whereas upon awakening, the coarsest dross departs from him. However, he still is mingled with dross, such that as of yet, he cannot mention any holy names in speech.

He then begins becoming refined through saying the eighteen morning blessings (*Birchot HaShachar*) which correspond to the eighteen blessings of the Amidah prayer,²²¹³ until he come to the level of “submit to *HaShem*-יהו"ה” (*Hodu*). That is, in truth, he still is in only a state of submission (*Hoda'ah*) alone, meaning that although he fulfills the will of the Holy One, blessed is He, it is not in a way that he understands or comprehends, nor does he have any emotional sensitivity to it. It rather is only in a way of submission (*Hoda'ah*), in that he submits that righteousness is with *HaShem*-יהו"ה. However, even so, he indeed is in a state of submission to *HaShem*-יהו"ה, and relates to saying the holy names etc.

One then ascends higher, meaning that he does not suffice with the submission of “submit to *HaShem*-יהו"ה” (*Hodu*) alone, but also engages in refining the dross, to remove the coarseness and materiality of his body and animalistic soul. This he does through the verses of song (*Pesukei d'Zimra*-פסוקי דזמרה), the

²²¹⁰ Isaiah 2:22; Talmud Bavli, Brachot 14a; See Likkutei Torah, Pinchas 79d; Ohr HaTorah, Bereishit (Vol. 6) p. 1,020a and on; Also see *Hemshech* 5672 *ibid.* p. 804.

²²¹¹ Talmud Bavli, Brachot 57b

²²¹² Also see *Hemshech* 5672 *ibid.* p. 737

²²¹³ Ohr HaTorah, Balak p. 1,002; Shaar HaKollel, Ch. 1, Section 11.

matter of which is “to cut down the mighty-*LeZamer Areetzeem-* לזמר עריצים.”²²¹⁴

In other words, through contemplating the greatness of *HaShem*-יהו"ה, blessed is He, in creating and bringing the worlds into being, he removes the “thorns and thistles” that cover and conceal, separating the impurities and dross and removing them from his borders, by which he remains more cleansed.

However, all the above is only an external engraving. There then is the matter of the blessings of the *Shema* and the recital of *Shema* [itself], by which the inner engraving is caused.²²¹⁵ That is, through contemplating the songs of the angels, in a way that the animalistic soul is reminded that they are its root and source etc., we thereby affect the inner nullification (*Bittul Pnimi*) of the animalistic soul. It then is possible to come to “love *HaShem*-יהו"ה your God with all your heart,”²²¹⁶ meaning,²²¹⁷ “with both your inclinations.”

One then comes to the ultimate state of refinement, in which no dross or coarseness remains at all, this being the matter of the Amidah prayer, [in which he is] “like a servant standing before his Master.”²²¹⁸ This is the ultimate state of nullification (*Bittul*), like a servant who has no existence unto himself at all, but his whole existence is the existence of his Master.²²¹⁹

However, there is another way of service, that of the direct light (*Ohr Yashar*), which is from above to below. This refers to one whose soul is from a very high level, and even his body is such that from its inception he did not have any coarse and material

²²¹⁴ See Isaiah 25:5; Likkutei Torah, Bechukotai 47d; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

²²¹⁵ See Likkutei Torah *ibid.*; *Hemshech* 5672 *ibid.* p. 806 and on.

²²¹⁶ Deuteronomy 6:5

²²¹⁷ Talmud Bavli, Brachot 54a (in the Mishnah); Sifrei and Rashi to Deuteronomy 6:5

²²¹⁸ See Talmud Bavli, Shabbat 10a

²²¹⁹ See Torat Chayim, Vayakhel 397d; *Hemshech* 5666 p. 326; Sefer HaMaamarim 5696 p. 309.

nature, but is naturally cold [to such things] etc. This being so, it goes without saying that from the perspective of the light of his soul as it is not bound to the body, and even as his soul is bound to the body, the soul dominates and reigns over the body, and the body does not cause such a great concealment in it. He therefore has no need to force his desire and nature not to relate to coarseness and materiality, since he is divested from all matters of coarseness and materiality, being that they are entirely foreign to him. Rather, his entire existence is solely into matters of Torah and *mitzvot*.

The likeness to this in the general whole of a person's life, is that when he begins serving *HaShem*-יהו"ה, blessed is He, at thirteen years old, during that time his occupation is primarily to study Torah. This is because he is in the time between "the age of ten is for the study of Mishnah" and "the age of fifteen is for the study of Talmud," and until he reaches "the age of twenty is the age of [financial] pursuit,"²²²⁰ in worldly matters, he is engaged solely in matters of Torah, and in a way that "study leads to action,"²²²¹ in matters of *mitzvot*. Moreover, this conduct is not by force, but is the nature that has been arranged for him in life, that as long as he has not come to [the age of] "pursuit," he only is engaged in matters of Torah and *mitzvot*. In the analogy, this is like the silver extracted at the beginning of the refinement.

Afterwards, when he arrives at "the age of twenty is the age of [financial] pursuit," he then goes out into the world and begins engaging in permissible matters, until he also comes to engage in matters that are the opposite of permissible, acceptable, meritorious and pure. It is then that he must begin toiling in affecting refinements (*Birurim*) in the two [above-mentioned] ways, whether in a way of affecting the refinement and ascent to

²²²⁰ Mishnah Avot 5:22

²²²¹ Talmud Bavli, Kiddushin 40b

holiness, or in a way of pushing away [that which is unholy] (as mentioned in chapter three).

Now, the general refinement (*Birur*) mentioned above, which is in a way of the direct light (*Ohr Yashar*), is like the explanation in Etz Chayim²²²² about the matter of the refinement from above of the seven kings of the world of Chaos-*Tohu*. That is, there first was the refinement of the choicest and best. That which was refined and repaired [then] became included in the world of Emanation (*Atzilut*), whereas relative to the world of Emanation (*Atzilut*) the remainder was dross and fell to the world of Creation (*Briyah*). Then there was a subsequently refinement, in which the good sparks ascended to become included in the world of Creation (*Briyah*), whereas the remainder fell to the world of Formation (*Yetzirah*). There then was that which became refined and included in the world of Formation (*Yetzirah*), and the remainder fell to the world of Action (*Asiyah*), until the ultimate dross fell into the external husks (*Kelipot*) which are harsh and evil.²²²³ According to the order of creation, their place is at the base of the world of Action (*Asiyah*).²²²⁴

5.

Now, in all the above-mentioned ways of the toil in affecting refinements (*Birurim*) there is an admixture of the good with the matter of dross. In this, there is refinement in the two [above-mentioned] ways, by way of the rebounding light (*Ohr Chozer*) from below to above (which in the terminology of the

²²²² See Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim), Ch. 3; Taamei HaMitzvot, Parshat Tazriya.

²²²³ See Tanya, Likkutei Amarim, Ch. 6

²²²⁴ See Taamei HaMitzvot of the Arizal, Parshat Beshalach, Mitzvat Techum Shabbat; Likkutei Torah of the Arizal, Bereishit (explained in the discourse entitled “*u’Neva’er Atah Ma’alat Adam HaRishon Kodem SheChata*”), and elsewhere.

revealed parts of Torah is called)²²²⁵ separating the dross from the food, or alternately, by the way of the direct light (*Ohr Yashar*) from above to below, which is called separating the food from the dross. However, there is another higher way of affecting refinements that is akin to separating the food from the food, as will be explained.

With the above in mind, we can also understand the ascent from level to level on one's birthday, even on the birthday of a perfectly righteous *Tzaddik*. That is, even though about the previous year, the Torah itself attests that he is perfectly righteous *Tzaddik*, nonetheless on his birthday a novelty is caused, in that he ascends to an even higher level.

Beyond this, even after his passing, when his soul is not limited, and how much more so that it is not in a state of concealment stemming from the body, nonetheless, every year on his birthday he ascends to an even higher level, and his service of *HaShem*-יהוה, blessed is He, comes to be in higher matters.

This is also why we begin reciting a higher Psalm. This is as in the known story that the Rebbe whose joyous day and day of redemption we are celebrating related about his father, (from which it is understood that this likewise applies to him), about saying a Chassidic discourse on one's birthday related to the Psalm that corresponds to one's years, even after his passing.²²²⁶

However, at first glance this is not understood, for as known, twelve months after his passing, every Jew is certainly in a state of being entirely good. How much more is this certainly so of one who even was a righteous *Tzaddik* during his life in this world. This being so, how is it applicable that after all the matters connected to one's passing and withdrawal [from this world] every year on his birthday he ascends to a loftier level?

²²²⁵ See Talmud Bavli, Shabbat 74a

²²²⁶ See Sefer HaMaamarim 5680 p. 346 and on.

However, the explanation is that this ascent is in a way of separating food from the food. In other words, even though it is food, without dross and waste, Heaven forbid, nonetheless, there are several levels in the food itself, such that there is food fit for the table of kings,²²²⁷ and even higher in elevation after elevation. About this we state,²²²⁸ “Holy ones praise You every day for eternity.” That is, though they are called “holy ones” (*Kedoshim*) they nevertheless “praise You for eternity (*Selah*-סלה),” without cessation. This is as our sages, of blessed memory, stated,²²²⁹ “Wherever it states ‘*Netzach*-נצח,’ ‘*Selah*-סלה,’ or ‘*Va’ed*-ויעד,’ the matter is eternal and unceasing.” In other words, the matter of reciting songs and praises (“they praise You”), which indicates their ascent,²²³⁰ is in a constant way, in that they ascend to no end.

6.

This may be understood from the general matter of the Garden of Eden (*Gan Eden*) (the reward of the soul after it departs from the body until the resurrection of the dead) of which there are many levels. This is so much so, that we find statements [in holy books] that in the Garden of Eden (*Gan Eden*) there are levels to no end.²²³¹ However, generally speaking, they are divided into two categories; the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).

Now, in Zohar it states²²³² that the ascent from the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*) is by way of the pillar between them,

²²²⁷ Talmud Bavli, Yevamot 46a

²²²⁸ In the Amidah prayer

²²²⁹ Talmud Bavli, Eruvin 54a

²²³⁰ See Likkutei Torah, Behar 41b and on

²²³¹ See Tanya, Iggeret HaKodesh, end of Epistle 17; Torah Ohr, Tetzaveh 81c; Likkutei Torah ibid. Bamidbar 18a

²²³² Zohar II 211a

which is called “This-Zeh-הַיְיָ,” as the verse states,²²³³ “And with This (*Zeh-הַיְיָ*) the maiden comes [to the King] etc.,” as explained at length in Torah Ohr in the discourse entitled “With this-Zeh-הַיְיָ.”²²³⁴ Here the soul becomes utterly nullified of its previous level and begins to be subsumed in the higher level.²²³⁵

The explanation is that even before this ascent, the soul was already in the lower Garden of Eden (*Gan Eden HaTachton*) within which any dross does not apply, but is entirely good. This is so much so, that even the matter of the tree of knowledge of good and evil, [as it is] in the Garden of Eden (*Gan Eden*), is only such that because of its many levels, outside the Garden of Eden (*Gan Eden*) there can be a chaining down of the matter of evil.

However, in the Garden of Eden (*Gan Eden*) itself, there is no matter of evil, Heaven forbid to think so. This is why when Adam, the first man, transgressed the will of the Creator and ate of the fruit of the tree, he no longer could stay in the Garden of Eden (*Gan Eden*), because the Garden of Eden (*Gan Eden*) cannot tolerate anything in opposition to the will of the Creator.²²³⁶

From this, the great level of the soul, even as it is in the lower Garden of Eden (*Gan Eden HaTachton*) is understood, especially considering that in the lower Garden of Eden (*Gan Eden HaTachton*) itself, there are many levels until the highest level in the lower Garden of Eden (*Gan Eden HaTachton*).

However, even so, before its ascent to the upper Garden of Eden (*Gan Eden HaElyon*) the soul must go by way of this pillar, through which its existence becomes nullified, such that it becomes a different being, as appropriate to the level it ascends to in the upper Garden of Eden (*Gan Eden HaElyon*). Without this, it would be impossible for the soul to ascend to the upper Garden

²²³³ Esther 2:13

²²³⁴ Torah Ohr, Megillat Esther 100b and on; Also see 96a there.

²²³⁵ See *Hemshech* 5666 p. 12 and on.

²²³⁶ Also see Sefer HaMaamarim 5662 p. 299.

of Eden (*Gan Eden HaElyon*), even though before this, it already was on the highest level of the lower Garden of Eden (*Gan Eden HaTachton*).

The explanation is that the Garden of Eden (*Gan Eden*) is called by this name because,²²³⁷ “*HaShem* God-*Adona*”y *Elohi*”m-אלהי”m יהו”ה planted a Garden (*Gan*-גן) in Eden (עֵדֶן).” Now, as known²²³⁸ it states in *Idra*²²³⁹ that there are two levels of Eden, the lower Eden (*Eden Tata’ah*) and the upper Eden (*Eden Ila’ah*). The upper Eden (*Eden Ila’ah*) is the aspect of “the concealed brain” (*Mocha Stima’ah*), whereas the lower Eden (*Eden Tata’ah*) is the aspect of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*), meaning the Wisdom-*Chochmah* of *Zeir Anpin*.²²⁴⁰

From these [two aspects of Eden] the two aspects of the Garden of Eden (*Gan Eden*) are drawn, these being the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), the matter of which as they are in the *Sefirot*, is Kingship-*Malchut* and Understanding-*Binah*.²²⁴¹ That is, the lower Garden of Eden (*Gan Eden HaTachton*) (Kingship-*Malchut*) is drawn from the lower Eden (*Eden Tata’ah*) (Wisdom-*Chochmah* of *Zeir Anpin*), whereas the upper Garden of Eden (*Gan Eden HaElyon*) (Understanding-*Binah*) is drawn from the upper Eden (“the concealed brain-*Mocha Stima’ah*”).

Now, the general matter of the Garden of Eden (*Gan Eden*) is as our sages, of blessed memory, stated,²²⁴² that in it “the righteous *Tzaddikim* sit with their crowns upon their heads and delight in the ray of the Indwelling Presence of *HaShem*-יהו”ה (the *Shechinah*).” Now, being that delight is when the matter comes in

²²³⁷ Genesis 2:8

²²³⁸ See Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, p. 644 and on.

²²³⁹ Zohar III 290a (*Idra Zuta*)

²²⁴⁰ Zohar III 128b (*Idra Rabba*)

²²⁴¹ See Biurei HaZohar of the Tzemach Tzeddek, Vol. 2 *ibid.* p. 644 and on.

²²⁴² Talmud Bavli, *Brachot* 17a

an inwardly manifest way (*b'Pnimityut*), in a way of understanding and comprehension, it is understood that the matter of understanding and comprehension is not just in the lower Garden of Eden (*Gan Eden HaTachton*), but even in the upper Garden of Eden (*Gan Eden HaElyon*) there is a matter of understanding and comprehension.

However, at first glance, this is not understood. How can it apply for a matter of understanding and comprehension to be in the upper Garden of Eden (*Gan Eden HaElyon*), being that it is drawn from the upper Eden (*Eden Ila'ah*) which is the aspect of the “concealed brain” (*Mocha Stima'ah*)?

That is, even though, in and of itself, the upper Garden of Eden (*Gan Eden HaElyon*) is an aspect of Understanding-*Binah*, nonetheless, through our toil in serving *HaShem*-יהוה, blessed is He, (as the verse states,²²⁴³ “[*HaShem* God-יהוה אלהים placed [the man in the Garden of Eden (*Gan Eden*)] to work it and to guard it”) there comes to be a drawing down from the aspect of Eden into the Garden (*Gan*) through the river (*Nahar*) (that “issues from Eden to water the Garden”),²²⁴⁴ this being the aspect of the Foundation-*Yesod* of the Father-*Abba* (*Wisdom-Chochmah*).

Through this the inner aspect (*Pnimityut*) of *Wisdom-Chochmah* [the concealed brain-*Mocha Stima'ah*] illuminates in the upper Garden of Eden (*Gan Eden HaElyon*). This being so, how can a matter of understanding and comprehension apply to this?

Now, this is as explained at length in *Likkutei Torah*, in the discourse entitled, “*Eileh Pekudei HaMishkan, Mishkan HaEidut*,”²²⁴⁵ that there are two ways of understanding and comprehending. There is positive grasp (*Hasagat HaChiyuv*) and

²²⁴³ Genesis 2:15; See Targum Yonatan ben Uziel there; Zohar I 27a; Zohar II 165b

²²⁴⁴ Genesis 2:10

²²⁴⁵ *Likkutei Torah* 3d & 6c there.

there is grasp by negation (*Hasagat HaShelilah*). Positive grasp (*Hasagat HaChiyuv*) means that one grasps the intellect of the matter itself. However, since his grasp of the matter is through the six “edges” of this matter of intellect, he therefore can only grasp its existence, but not its essential being, which cannot be grasped in the comprehension and understanding of man.

In contrast, grasp by negation (*Hasagat HaShelilah*) is not a direct grasp or comprehension of the matter itself. Rather, one eliminates all matters that either oppose or are unrelated to it. That is, one’s grasp is through negating anything that conceals, hides, or opposes it, by which he comes to its essential being.

This likewise is the difference between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*). That is, the matter of the lower Garden of Eden (*Gan Eden HaTachton*) is the revelation of the existence of *HaShem*’s-יהו"ה Godliness. This is arrived at through positive grasp in a way of comprehension and grasp. In contrast, the matter of the upper Garden of Eden (*Gan Eden HaElyon*) is the revelation of the essential Being of *HaShem*’s-יהו"ה Godliness. This is arrived at through grasp by negation and the negation of grasp etc.

Based on this, it is understood that to come from the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*) the matter of negation is necessary. That is, the “something” (*Bittul HaYesh*) must be nullified to the point of the utter nullification of existence (*Bittul b’Metziyut*). (This is so, even though the “something” (*Yesh*) that preceded it was the “something” (*Yesh*) of the side of holiness (for after all, he is in the Garden of Eden (*Gan Eden*) etc.) except that in the side of holiness itself, it is in a way of understanding, comprehension, and grasp etc.) This explains the matter of the ascent of the soul by way of the pillar between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).

7.

The same is so in the matter of understanding and comprehending Torah, as well as the general matter of serving *HaShem*-יהו"ה, blessed is He, this being the matter of serving Him with love (*Ahavah*), in that “there is no labor like the labor of love.”²²⁴⁶

To explain, there is a way of loving about which the verse states,²²⁴⁷ “To love *HaShem*-יהו"ה your God... for He is your life.”²²⁴⁸ This is the fact that a person loves the life of his own soul. That is, if a person contemplates that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is the life of all life [including his life] he will be roused with love of *HaShem*'s-יהו"ה Godliness.

Now, although this love indeed is true and pure service, and if only it was so²²⁴⁹ that his heart would always be in such a state of love, nevertheless, this is not the ultimate perfection. This is because this love comes in a way that is felt, meaning that there is a sense of self in it. This is because he loves *HaShem*'s-יהו"ה Godliness because His Godliness is his life (“your life”). This is the matter [of the verse],²²⁵⁰ “Closeness to God is good **for me**,” meaning that [in the closeness to God] he finds himself.

This is like love that is contingent on something,²²⁵¹ such as a person who loves his friend because he sees and recognizes his [good] qualities, or because he benefits from him, whether it is physical beneficence or spiritual beneficence. This love of one’s

²²⁴⁶ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c; Kuntres HaAvodah Ch. 1, Ch. 3 and on.

²²⁴⁷ Deuteronomy 30:20

²²⁴⁸ See Sefer HaMaamarim 5633 Vol. 2 p. 400

²²⁴⁹ See Deuteronomy 5:26

²²⁵⁰ Psalms 73:28

²²⁵¹ See Mishnah Avot 5:16

fellow is a kind of self-love, meaning that he either perceives him as good, or as beneficial to himself etc.

Higher than this is love that is not contingent on anything.²²⁵² This is like the love of a son for his father. Such love is not because his father has good or positive qualities, nor is it because of what his father bestows upon him, but is an essential love.²²⁵³

Now, in regard to the explanation in books of Mussar²²⁵⁴ on the matter of the love of a son for his father, that this comes about through contemplating the great goodness that he receives from his father, in that he provides for his food and drink and teaches him Torah, and all other matters that a father is obligated to provide for his son, by which he brings him to live in this world and subsequently brings him to the life of the coming world,²²⁵⁵ all this is only the beginning and preparation through which there subsequently comes to be the revelation and strength of the essential love, which is not because of any reason and is not contingent on anything at all.

The same is so in our service of *HaShem*-יהו"ה, blessed is He. That is, the beginning of one's service is as indicated by [the verse], "To love *HaShem*-יהו"ה your God... for He is your life," and in a way that "closeness to God is good for me," such that this love is in a way that there is sense of self. However, one then must come to essential love, which is not contingent on anything at all, like the essential love of a son for his father, in which he only senses the father.

However, to come to the above-mentioned essential love, he first must utterly nullify his own existence. In our service of *HaShem*-יהו"ה in prayer, (which is the general totality of our

²²⁵² See Mishnah Avot 5:16 *ibid*.

²²⁵³ See *Hemshech* 5672 Vol. 1, p. 55.

²²⁵⁴ See *Sefer Eilu HaMitzvot* of Rabbi Moshe Chagiz (Warsaw 5647), Mitzvah 37, Mitzvat Aseh 14.

²²⁵⁵ See Talmud Bavli, Bava Metziya 33a

service of Him), this is the matter of the preface,²²⁵⁶ “One may only stand to pray from an approach of gravity and submission,” meaning from humility and embitterment.

However, there is a matter of humility and embitterment explained in Mussar books, as well as in some Chassidic discourses, that comes from the state he is in, which is distant from where he should be etc. An example is the state in which one’s soul is just “[the breath] in his nostrils,” due to the dominance of materiality etc., (as explained in chapter four). This kind of humility and embitterment before prayer is effective so that he can approach the service of *HaShem*-יהו"ה, blessed is He, in prayer, in the first way of toil in affecting refinements (*Birurim*), by way of the rebounding light (*Ohr Chozer*) from below to above, in separating the dross from the food.

However, there is another kind of gravity, submission, humility and embitterment, in a higher way. This is when he is embittered by fact that his service of *HaShem*-יהו"ה, blessed is He, is still in a way that he has a sense of self, in that “closeness to God is good for me.” In other words, this is because he still is in the [state and] form of the lower Garden of Eden (*Gan Eden HaTachton*), in which the matter of “they sit and delight in the ray of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*)” is in a way of grasp and comprehension.” This is why “they delight” is also in a way that the delight is sensed, and this is what he is embittered about etc., by the fact that he is in a state in which he has a delight that is felt.

This is because he desires to reach the essential pleasure and the essential love etc. Through this bitterness, which is the nullification of his own existence, he reaches the essential love. This is similar to the nullification of [independent] existence (*Bittul b'Metziyut*) in the pillar by which there is the ascent from

²²⁵⁶ Mishnah Brachot 5:1

the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*), as explained (in chapter six) about the matter of [the verse],²²⁵⁷ “With this (*Zeh-זה*) the maiden comes [to the King].”

8.

Now, the general matter of refining and separating food from food, (which comes after refinement of a matter in which there is dross, whether it is in a way of separating the dross from the food, or in a way of separating the food from the dross, as explained above at length), is the way of refinement (*Birur*) of the coming future, at which time there will be the fulfillment of [the verse],²²⁵⁸ “I shall remove the spirit of impurity from the land,” and there no longer will be a matter of dross and impurity. Rather, then the general service of *HaShem-יהוה*, blessed is He, will be in a way of ascent within the light of holiness itself, as explained in *Iggeret HaKodesh*.²²⁵⁹

This likewise is the meaning of what the verse states about the coming future,²²⁶⁰ “And you will eat the eaten (*Achaltem Achol-אכלתם אכול*) and be satisfied.” It is explained in *Likkutei Torah*²²⁶¹ that this means that what has already been eaten (and refined) will return to be eaten, or alternately, there will be the consumption of that which itself is that which eats, (meaning that it itself will affect the refinement).

To explain, the general matter of the consumption of food by man, is to affect the refinement of the animal (*Chai*), through being sustained by it, such that it becomes his own flesh and blood. Through doing so he also refines the class of vegetation

²²⁵⁷ Esther 2:13

²²⁵⁸ Zachariah 13:2

²²⁵⁹ Tanya, *Iggeret HaKodesh*, Epistle 26 (145a).

²²⁶⁰ Joel 2:26

²²⁶¹ *Likkutei Torah*, Tzav 7c and on

(*Tzome'ach*) that is subsumed in the animal (*Chai*), as well as the class of the inanimate (*Domem*) that is subsumed in the vegetation (*Tzome'ach*).

This is as explained in books of ethics (*Mussar*) and Jewish philosophy (*Chakirah*) and at length in books of Kabbalah and Chassidus, about the matter of the four classes; the inanimate (*Domem*), the vegetative (*Tzome'ach*), the animal (*Chai*) and the speaker (*Medaber*).²²⁶² That is, the ultimate end of the inanimate (*Domem*) is to be elevated in the vegetative (*Tzome'ach*), and the ultimate end of the vegetative (*Tzome'ach*) is to be elevated in the animal (*Chai*), and the ultimate end of the animal (*Chai*) it to be elevated in the speaker (*Medaber*), and through this, they all ascend in the speaker (*Medaber*), in that they become his own flesh and blood.

Now, in addition to the fact that they all ascend to the level of the speaker (*Medaber*), even the speaker (*Medaber*) himself, the one who eats and affects the refinement, must be refined and become food (“And you will eat the eater-*v'Achaltem Achol-*ואכלתם אכול etc.”) thus ascending to an existence that is higher than himself. That is, he ascends and becomes bound to his source and root, in a way that his own existence is nullified, such that there is only the existence of that which he becomes unified to.

However, since all matters of the coming future come about as a result of our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of the exile,²²⁶³ there presently is also a toil of separating food from food at special times and on auspicious days.

In general, this is the matter of the ascent of the soul to the upper Garden of Eden (*Gan Eden HaElyon*), since there also is an illumination in it of the aspect of Wisdom-*Chochmah*, (through

²²⁶² See Ikkarim, Maamar 3, Ch. 1; Kuntres U'Maayon, Maamar 1, Ch. 3; Kuntres HaAvodah, Ch. 6 (p. 43); Sefer HaSichot, Torat Shalom p. 243.

²²⁶³ See Tanya, Likkutei Amarim, beginning of Ch. 37.

man's service, being that, in and of itself, the upper Garden of Eden (*Gan Eden HaElyon*) is the aspect of Understanding-*Binah*), as explained (in chapter six). In the service of *HaShem*-יהו"ה of the soul, this is its ascent to the fourth level of "she is pure" (*Tehorah Hee*-טהורה היא).

To further explain, there is a well-known question²²⁶⁴ about the matter of,²²⁶⁵ "The soul that You have given into me, she is pure. You created her, You formed her, You blew her into me etc." That is, at first glance, how can it be said, "she is pure" before saying "You created her?" However, the explanation is that there is a level of the soul as it is in a state of "You created her," this being the matter of something from nothing (*Yesh MeAyin*). However, before the soul was in a state of "You created her" ("something-*Yesh*"), it was in a state of nothingness (*Ayin*), meaning non-existence, in which she is called pure (*Tehorah*-טהורה). This then, is the service of the soul in its ascent from below to above, to return and ascend from the aspect of "You created her, You formed her, You blew her into me" to the aspect of "She is pure" (*Tehorah Hee*-טהורה היא).

9.

With the above in mind, we can also understand the meaning of the verse, "Who has counted the dust of Yaakov, or numbered the quarter of Yisroel." That is, the two matters of "the dust of Yaakov" and "the quarter of Yisroel" are two ways of refinement (*Birur*), one being separation from the aspect of actual dross (whether it is a separation of the dross from the food or of the food from the dross) and the other being a refinement in which

²²⁶⁴ See Torah Ohr, Mishpatim 77a; Likkutei Torah, Bechukotai 46d; Shir HaShirim 16d, and elsewhere.

²²⁶⁵ See the "*Eloh*" *ai Neshamah*" in the morning blessings.

the matter of dross does not apply, but only the separation of food from food.

The explanation is that dust (*Aphar*-עפר) indicates the matter of materiality, in which there is both the dross and the good. This is why the matter of refinement is necessary, whether in a way of rebounding light (*Ohr Chozer*), this being the separation of the dross from the food, or whether in a way of direct light (*Ohr Yashar*), this being the separation of the food from the dross.

This is why the verse states “the dust of Yaakov.” This is because engaging with the matter of dust, meaning refining the materiality and dross etc., is relevant to the lower levels of the soul that are called Yaakov-יעקב. Nonetheless, even about the level of “the dust of Yaakov” the verse states, “Who has counted,” meaning that it is beyond enumeration (*Mispar*). For, since the toil of affecting the refinement of the matter indicated by “dust” is through Torah and *mitzvot*, which transcend limitation, as the verse states,²²⁶⁶ “Your commandments are exceedingly broad,” this likewise has an effect below on the “dust of Yaakov,” that they are in a way of “Who has counted,” meaning, transcending enumeration.

With the above in mind, we also can understand the statement in Midrash²²⁶⁷ on the verse,²²⁶⁸ “I went down to the garden of nuts (*Ginat Egoz*),” that, “Just as [with] nuts, if you have a sack full of nuts, you [still] can put many sesame seeds and mustard seeds into it and it will hold them. So too, many converts have come and joined Israel. This is the meaning of the verse, ‘Who has counted the dust of Yaakov.’”

Now, this requires explanation, for at first glance, it is not understood. That is, there are not that many converts who have joined the Jewish people that the words “who has counted the dust

²²⁶⁶ Psalms 119:96

²²⁶⁷ Midrash Shir HaShirim Rabba 6:26

²²⁶⁸ Song of Songs 6:11

of Yaakov” should be applied to them. Rather, it is explained²²⁶⁹ that “converts” refers to the sparks of holiness that fell and became sunken in the side opposite holiness. It is to this end that there is the toil of affecting refinements, to refine, purify, and cause the ascent of the sparks, until they become included in “the sack of nuts.”

It is about this that the verse states, “Who has counted the dust of Yaakov,” this being the matter of the many sparks (“converts”) that have been added to the Jewish people, since this is the matter of affecting refinements (*Birurim*), which is the ultimate intent of the descent of the soul to below, this being descent for the sake of ascent.

This is also the meaning of what was explained (in chapter three) about [the verse],²²⁷⁰ “*HaShem*-יהו"ה loves the gates of Tziyon,” meaning that,²²⁷¹ “*HaShem*-יהו"ה loves the gates of those distinguished (*Metzuyanim*-מצויינים) in Halachah, more than the synagogues and study halls.”

In other words, while there certainly must also be the matter of synagogues and study halls, this being the matter of [the teaching],²²⁷² “My prayer should be adjacent to my bed,” through which the study of Torah will [also] be as it should be, meaning that he will know and remember the “Giver of the Torah,” and will [thus] come to direct the Halachah to its truth, for which there must be a state in which “*HaShem*-יהו"ה is with him,”²²⁷³ meaning that, “The Halachah accords to him in every place,”²²⁷⁴ however, the ultimate intent is the matter of “the gates of those distinguished (*Metzuyanim*-מצויינים) in Halachah,” referring to the final Halachic

²²⁶⁹ See Torah Ohr, Lech Lecha 11b; Ohr HaTorah, Balak p. 927

²²⁷⁰ Psalms 87:2

²²⁷¹ Talmud Bavli, Brachot 8a

²²⁷² Talmud Bavli, Brachot 5b; See Likkutei Torah, Zot HaBrachah 96b

²²⁷³ Samuel I 16:18

²²⁷⁴ Talmud Bavli, Sanhedrin 93b; See Ohr HaTorah, Yitro p. 890 and on; Sefer HaMaamarim 5627 p. 304 and on; p. 314 and on; *Hemshech* 5666 p. 429 and on.

ruling as it relates to action, since specifically through this the matter of the refinements (*Birurim*) is caused, this being the ultimate intent of the descent of the soul to below.

This is likewise the meaning of the precise wording, “*HaShem*-יהו"ה loves the gates of Tziyon more than all the dwellings of Yaakov,” in which Tziyon-ציון is specified. For, as explained by the Tzemach Tzeddek in his writings on Psalms,²²⁷⁵ “Tziyon-ציון-156” shares the same numerical value as “Yosef-יוסף-156,” and the matter of Yosef-יוסף is as the verse states,²²⁷⁶ “May *HaShem*-יהו"ה add (*Yosef*-יוסף) another son (*Ben Acher*-בן אחר) for me,” (such that even from Acher-אחר,²²⁷⁷ there comes to be a son-*Ben*-בן,²²⁷⁸ similar to the matter of the converts that were added to the Jewish people), through which there comes to be the refinement of the world of Chaos-*Tohu*.

About this the verse states, “*HaShem*-יהו"ה loves the gates of Tziyon (ציון) more than all the dwellings of Yaakov.” For, [as the verse states],²²⁷⁹ “These are the offspring of Yaakov, (that is) Yosef (specifically).” For, as stated in Zohar,²²⁸⁰ and as explained at length in Biurei HaZohar,²²⁸¹ the preciousness of Yaakov and his ultimate perfection is specifically in the level of Yosef. That is, even though Yaakov himself was also the aspect of the Supernal Chariot (*Merkavah*),²²⁸² nonetheless, the primary novelty is in the level of Yosef, who was “the provider to all the people of the land.”²²⁸³

²²⁷⁵ Ohr HaTorah, Yahal Ohr to Psalms 87:2, Ch. 4 (p. 308)

²²⁷⁶ Genesis 30:24

²²⁷⁷ See Talmud Bavli, Chagigah 15a

²²⁷⁸ Ohr HaTorah, Vayeitzei 220a; Sefer HaMaamarim 5661 p. 164; 5698 p. 30.

²²⁷⁹ Genesis 37:2

²²⁸⁰ Zohar I 216b

²²⁸¹ Biurei HaZohar of the Mittler Rebbe, Vayeichi 29d and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 168 and on.

²²⁸² Midrash Bereishit Rabba 47:6; 82:6

²²⁸³ Genesis 42:6

In other words, by his hand there was the drawing forth and actualization of the refinement below, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), up to and including this lowest world of which there is no lower world, this being the general refinement of “the dust of Yaakov,” as explained above.

However, when it comes to the refinement of “the dust of Yaakov,” this being the refinement of the sparks from the aspect of the dross, both from below to above (the separation of the dross from the food), as well as from above to below (the separation of the food from the dross), this only is at the beginning of service of *HaShem*-יהו"ה, blessed is He.

About this our sages, of blessed memory, said,²²⁸⁴ “Whosoever toils on the eve before Shabbat will eat on Shabbat.” That is, through this we then come to the highest form of refinement (*Birur*), unrelated to separating the sparks from the dross, but rather the refinement of food from food.

This is why after the verse states, “Who has counted the dust of Yaakov,” it continues, “or numbered the quarter of Yisroel.” This does not refer to the refinement of the sparks, but to the refinement of food from food. This is why the word “numbered-*Mispar*-מספר” is used here, in that it is a word that means “brilliance-*Sapeeroot*-ספירות” and radiance,²²⁸⁵ indicating the revelation of light, that which will be revealed will be “the quarter of Israel.” For, as explained in *Likkutei Torah*,²²⁸⁶ the word “quarter” refers to the fourth level, and “the quarter of Yisroel” refers to the fourth level in the Jewish people, which is the aspect of “she is pure” (*Tehorah Hee*-טהורה היא) that transcends

²²⁸⁴ Talmud Bavli, Avodah Zarah 3a

²²⁸⁵ See *Torat Chayim*, *Mishpatim* 302b; Also see the discourse entitled “*Ki Tisa* -When you take a head count of the children of Israel” of *Shabbat Parshat Mishpatim* of earlier this year, 5726, discourse 17 (*Sefer HaMaamarim* 5726 p. 126 and on).

²²⁸⁶ *Likkutei Torah*, *Balak* 70b; *Ki Teitzei* 36a

[the aspects of], “You created her, You formed her, You blew her into me.”

This then, is the meaning of the words, “or numbered the quarter of Yisroel.” That is, the fourth aspect of the Jewish people, [the aspect of] “she is pure,” will be revealed in a way of brilliance and radiance (*Sapeeroot*-תפירות, [as indicated by the word “numbered-*Mispar*-מספר”). This matter comes about through the complete nullification of one’s self-existence (*Bittul b’Metziyut*), similar to the nullification (*Bittul*) that takes place in the ascent [of the soul] from the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*) and even higher.

There therefore is an illumination of the light (*Ohr*) without any concealment or hiddenness, and without the measures and limitations of the vessel (*Kli*). That is, the entire matter of the vessel (*Kli*) is solely to draw forth and reveal the light (*Ohr*), this being the matter of “numbered-*Mispar*-מספר” as a word meaning “brilliance-*Sapeeroot*-תפירות” and radiance.

10.

Now, the two above-mentioned matters of affecting refinement (*Birur*) are connected to the two general ways by which the world is conducted. The first way is that the world is in a state in which there is both dross as well as food, and one must engage in separating the dross from the food or the food from the dross. This way of conduct relates to the conduct of the world by way of the natural order, without overriding the order of nature. The second way, which is the refinement of food from food, is connected to the miraculous conduct of the world, in which the order of nature is overridden and the natural order is utterly nullified.

This likewise is the matter of the miraculous conduct done through His servants, the righteous *Tzaddikim*, (as it states in Shaar HaYichud VeHaEmunah),²²⁸⁷ on the verse,²²⁸⁸ “The righteous rules with the fear of God.” As explained in the Siddur,²²⁸⁹ there is the matter of the 120-ק"כ permutations of *HaShem*'s-יהו"ה title God-*Elohi*"m-אלהי"ם by which the entire order of the chaining down of the worlds (*Seder Hishtalshehut*) was created,²²⁹⁰ as the verse states,²²⁹¹ “In the beginning God-*Elohi*"m-אלהי"ם created,” through the 120-ק"כ permutations.

Additionally, there is the matter of fear of God (*Yirat Elo*"him-אלהי"ם), this being the nullification of the “something” (*Bittul HaYesh*), which is the ultimate purpose of the creation, as the verse states,²²⁹² “God-*Elohi*"m-אלהי"ם has made it that they fear before Him.” This matter comes about through the righteous *Tzaddik*, [both the upper righteous one (*Tzaddik Elyon*) and the lower righteous one (*Tzaddik Tachton*), these being the two modes of “the gates of Tziyon,” as explained in the writings of the Tzemach Tzedek on the verse],²²⁹³ who rules with the fear of God-*Elohi*"m-אלהי"ם.

This matter, (in which we observe miraculous conduct and Divine providence below ten handbreadths, in a way that the order of nature is completely overridden), gives empowerment for the two ways of serving *HaShem*-יהו"ה, blessed is He, that of “the dust of Yaakov” and that of “the quarter of Yisroel,” until we come

²²⁸⁷ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5.

²²⁸⁸ Samuel I 23:3

²²⁸⁹ Siddur Im Da"Ch – Shaar HaChanukah 271c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 50 (Ner Mitzvah v'Torah Ohr, p. 154b).

²²⁹⁰ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

²²⁹¹ Genesis 1:1

²²⁹² Ecclesiastes 3:14

²²⁹³ See Ohr HaTorah, Yahal Ohr ibid. p. 307.

to [the fulfillment of] the statement in this week's Torah portion,²²⁹⁴ "Israel will attain success," which as Zohar explains,²²⁹⁵ refers to the coming redemption through our righteous Moshiach, may he come and redeem us and lead us upright to our land, in the near future and in the most literal sense!

²²⁹⁴ Numbers 24:18

²²⁹⁵ Zohar III 212b

Discourse 36

“*Yehiy HaShem Elokeinu Imanu... -
May HaShem our God be with us...*”

Delivered on Shabbat Parshat Balak,
14th of Tammuz, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,²²⁹⁶ “May *HaShem*-יהו"ה our God be with us, as He was with our forefathers etc.” The words of his honorable holiness, my father-in-law, the Rebbe, said on the 3rd day of Tammuz, 5687, are well known. [At that time his redemption was not yet complete, for although he had left prison, he was not yet free, but was required to travel to the city where he was to be exiled. He therefore did not yet say the discourse [on the blessing], “Blessed are You who bestows goodness upon the guilty.”

However, after only spending a short time in the city where he was exiled and then being freed completely, it became clear that this marked the beginning of his redemption, and is therefore a day of joy.] (As recorded by one who [was present] and heard it),²²⁹⁷ he said: “We ask of *HaShem*-יהו"ה, blessed is He, ‘May *HaShem*-יהו"ה our God be with us, as He was with our forefathers, may He not forsake us or cast us off.’ *HaShem*-יהו"ה, blessed is He, should be with us, and He **will** be with us, as He was with our forefathers.” He concluded, “And it will be fulfilled that ‘*HaShem*-יהו"ה our God, will be with us as He was with our

²²⁹⁶ Kings I 8:57

²²⁹⁷ Published in Sefer HaSichot 5687 p. 169 and on.

forefathers, He will not forsake us or cast us off,' and 'there shall be light for all of the children of Israel,'²²⁹⁸ both spiritually and physically."

2.

Now, there is another explanation of the verse, "May *HaShem*-יהו"ה our God be with us, as He was with our forefathers etc."²²⁹⁹ Namely, "our forefathers" refers to the *Wisdom-Chochmah* and *Understanding-Binah* in the soul. (This is as explained in Tanya,²³⁰⁰ that *Wisdom-Chochmah* and *Understanding-Binah* are the "father" and "mother" that give birth to love of *HaShem*-יהו"ה, and fear and dread of Him etc.)

This refers to the fact that every Jew, because of the essential self of his soul, is bound to the Essential Self of the limitless light of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic and Unlimited One, blessed is He. About this there is the request, "May *HaShem*-יהו"ה our God be with us," in our toil and labor of affecting refinements (*Birurim*), "as He was with our forefathers," the aspects of *Wisdom-Chochmah* and *Understanding-Binah* as they are [unto themselves]. That is, there should be a drawing down from the intellect (*Mochin*) to the emotions (*Midot*), so that the emotions (*Midot*) will also be like the intellect (*Mochin*).

3.

All this may be connected to the short discourse of the Alter Rebbe (found in a booklet of manuscripts that recently arrived) on the verse, "May *HaShem*-יהו"ה our God be with us, as

²²⁹⁸ See Exodus 10:23

²²⁹⁹ See the discourse by this title 5710 (Sefer HaMaamarim 5710 p. 57); Also see the (second) discourse by this title of the year 5724 (Sefer HaMaamarim 5724, p. 261 and on, translated in The Teachings of The Rebbe 5724, Discourse 40).

²³⁰⁰ Tanya, Likkutei Amarim, Ch. 3

He was with our forefathers, may He not forsake us or cast us off.”²³⁰¹ There he brings the verse that follows it,²³⁰² “To turn our hearts to Him, to walk in all His ways and to observe His commandments, decrees and statutes, that He commanded our forefathers.”

He begins by explaining the verse,²³⁰³ “Why should the nations say, ‘Where now is their God?’ Our God is in the heavens; whatever He desires He does etc.” To explain, it is written,²³⁰⁴ “High above all nations is *HaShem*-יהו"ה, above the heavens is His glory.” That is, the nations say that the glory of *HaShem*-יהו"ה is above the heavens, and that He [therefore] is exalted and distant from them.

In truth, He indeed is very distant from the nations, [especially considering that, as known, they are rooted in His title God-*Elohi*”מ-אלהי"ם,²³⁰⁵ whereas about His Name *HaShem*-יהו"ה, Pharaoh said,²³⁰⁶ “I do not know *HaShem*-יהו"ה,” and only, “God-*Elohi*”מ-אלהי"ם will respond with Pharaoh’s welfare.”²³⁰⁷ They are called “other gods-*elohim acheirim*-אלהים אחרים” because they only are sustained from the aspect of the “back-*Achorayim*-אחוריים” of His holiness, not by *HaShem*’s-יהו"ה desire, but like someone who casts something over his shoulders.

This is analogous to a person who hates his fellow, and when he gives him to eat, he casts it over his shoulders etc.²³⁰⁸

²³⁰¹ Subsequently printed in Maamarei Admor HaZaken, HaKetzarim p. 132 and on; Also see the discourse entitled “*Yehiy HaShem Elokeinu Imanu*” 5658 & 5685 (Sefer HaMaamarim 5658 p. 1 and on; 5685 p. 308 and on); Discourse by the same title of Simchat Torah 5745; 16th of Tammuz 5746.

²³⁰² Kings I 8:58

²³⁰³ Psalms 115:2-3

²³⁰⁴ Psalms 113:4

²³⁰⁵ See Torah Ohr, Hosafot 109d and elsewhere.

²³⁰⁶ Exodus 5:2; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, beginning of Vol. 2 (The Letters of Creation, Part 1); Likkutei Torah, Emor 35c; Sefer HaMaamarim 5679 p. 360, and elsewhere.

²³⁰⁷ Genesis 41:16; See Torah Ohr, Yitro 71d

²³⁰⁸ Also see Tanya, Likkutei Amarim, Ch. 22.

They therefore also say of the Jewish people, “Where now is their God?” That is, “How is He your God, that you should draw Him down below etc.?”

Now, the truth of the matter is that even the nations acknowledge that it is possible to draw Godliness down through love and fear, which are matters of spirituality. This is as the verse states about Avraham,²³⁰⁹ “For I have made you the father of many nations.” That is, even the nations acknowledge that through love [this being the primary matter of Avraham, who is called,²³¹⁰ “Avraham who loved Me”] and fear, Avraham was able to grasp and draw *HaShem*’s-יהו"ה Godliness down.

Rather, their only argument is that it is not possible to draw Him down in physical things below, since “His glory is above the heavens” only, in which the aspect of “the heavens” (*Shamayim*-שמים) means love and fear of *HaShem*-יהו"ה,²³¹¹ these being matters of spirituality.

However, the Jewish people know that this is totally false. That in truth, it is possible to draw *HaShem*’s-יהו"ה Godliness below, in physical things. About this we say to the nations,²³¹² “Who is like *HaShem*-יהו"ה our God, who is enthroned on high – yet lowers Himself to look upon the heavens and the earth.”

That is, the opposite [of what they think] is true, that though *HaShem*-יהו"ה, blessed is He, “is enthroned on high,” and is so high and exalted, that to Him, even the heavens are a matter of lowering, He nonetheless “lowers Himself to look upon the heavens and the earth” equally. It therefore is possible for us to draw Him down, blessed is He, below to the earth, through [doing His *mitzvot* with] physical things.

²³⁰⁹ Genesis 17:5

²³¹⁰ Isaiah 41:8

²³¹¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2 & Ch. 33, and the notes and citations there.

²³¹² Psalms 113:5-6

This then, is the meaning of [the verse], “Our God is in the heavens, (but even so), whatever He desires He does.” The word “desire-*Chafetz*-חפץ” [in this verse]²³¹³ refers to *HaShem*’s יהוה-*s* Supernal will, this being the aspect of the Crown-*Keter*. The word Crown-*Keter*-כתר has a numerical value of 620-תר”ך,²³¹⁴ which is the number of the 613 *mitzvot* and the 7 Rabbinic *mitzvot*, these being the 620-תר”ך “pillars of light.”

These are analogous to the pillars in a large hall, which stand upon the earth and their heads are connected to the roof. In the same way, the *mitzvot* are analogous to pillars that are positioned in the highest of heights, this being the Supernal will of *HaShem*-יהוה, blessed is He, [as it is] all the way to this material earth etc.²³¹⁵ This is why it is possible to draw Him down, blessed is He, through the physical action [of doing a *mitzvah*], since “whatever He desires, He does (*Asah*-עשה),” [specifying the word] “does-*Asah*-עשה,” indicating the matter of drawing down His Supernal will (“*Chafetz*-חפץ”) into Action (*Asiyah*-עשיה), through doing the *mitzvot*, which we do in action, even by giving an inanimate (*Domem*) physical coin to charity.

This is likewise the meaning of what the next verse states,²³¹⁶ “Their idols are silver and gold, the handiwork of man.” In other words, for the nations of the world, their lust for silver and gold brings them to “depression-*Atzvut*-עצבות,” which is the meaning of “their idols-*Atzabehem*-עצביהם,” and is of the root *Etzev*-עצב, meaning “sadness-*Atzvut*-עצבות.” This is because they think silver and gold are the handiwork of man.²³¹⁷ However, we

²³¹³ In another transcript of this discourse it adds that the aspect of desire called “*Chafetz*-חפץ” relates exclusively to the Jewish people who are rooted in the inner aspect (*Pnimitiyut*) of the desire (*Ratzon*), which is the aspect of desire called “*Chafetz*-חפץ.” [Also see the prior discourse of this year, 5726, entitled “*VaYolech HaShem et HaYam – HaShem moved the sea*,” Discourse 16.]

²³¹⁴ See *Etz Chayim*, Shaar 17 (Shaar Zeir Anpin), Ch. 1.

²³¹⁵ Tanya, *Iggeret HaKodesh*, Epistle 29

²³¹⁶ Psalms 115:4

²³¹⁷ Also see *Likkutei Dibburim*, Vol. 1, p. 170b and on.

the Jewish people, have no sadness over silver and gold, because we know that everything that comes about is by *HaShem*'s יהו"ה providence, blessed is He, and that through giving charity (*Tzedakah*) with silver and gold, we can draw Him down.

This then, is the meaning of [the verse], "May *HaShem*-יהו"ה our God, be with us as He was with our forefathers." That is, **just** as He was with our forefathers, for as mentioned above, even the nations acknowledged that Avraham was able to grasp and draw *HaShem*'s יהו"ה Godliness down, blessed is He, through love and fear of Him, "so may He be with us," that the nations of the world should know that we can draw Him down to below etc.

However, for this to happen the [next verse] must be fulfilled, "To turn our hearts to Him," that we have a full desire "to walk in all His ways and to observe his commandments." The verse concludes, "that He commanded our forefathers," meaning that when we are bound to our forefathers, so shall it be for us.

4.

With the above in mind we can add to the explanation (in chapter two) that "our forefathers" refers to Wisdom-*Chochmah* and Understanding-*Binah*, and that, "May *HaShem*-יהו"ה our God be with us, as He was with our forefathers" means that there should be the drawing down of the intellect (*Mochin*) to the emotions (*Midot*), such that the emotions (*Midot*) will be like the intellect (*Mochin*).

That is, the request and promise is not just that there should be a drawing down into the aspect of the emotions (*Midot*), but that there also should be a drawing down into action (*Asiyah*) through the *mitzvot*, which are done in action. This is as explained in Tanya,²³¹⁸ that even the limbs of the body of a person who

²³¹⁸ Tanya, Likkutei Amarim, Ch. 23

fulfills the *mitzvot* literally become the Chariot (*Merkavah*) for *HaShem*'s-יהו"ה Supernal will, blessed is He, such as the hand which distributes charity to the poor or performs another *mitzvah* etc.

Now, based on what is written in the transcript mentioned (in chapter one), which concludes [with the words], “and ‘there shall be light for all the children of Israel,’ both spiritually and physically,” we can state an additional matter beyond this. Namely, that the drawing down should not only be in the deed of the *mitzvot*, but even during the preparation to fulfill the *mitzvah*, such as when traveling to do a *mitzvah*, [as in the verse],²³¹⁹ “when you walk on the way.” Indeed, this was the state and standing of the Rebbe whose joyous day and redemption we are celebrating, in that he was on his way to the city to which he was exiled, [traveling] between one mission and another mission.

To preface, the words of the verse are,²³²⁰ “For all the children of Israel there was light in their dwellings.” The word “their dwellings-*Moshvotam*-מוֹשְׁבוֹתָם” is a word that indicates being “settled-*Hityashvut*-הִתְיַשְׁבוּת,” this being the state of the Jewish people while they are engaged in serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*. Then, even a labor and mission that only is for a short period is considered to be [the fulfillment of] His *mitzvot*,²³²¹ such that it is in a way of permanence and settlement (*Hityashvut*).

This is as our sages, of blessed memory, stated,²³²² “Since it is written of them,²³²³ ‘According to the word of *HaShem*-יהו"ה they would encamp, and according to the word of *HaShem*-יהו"ה they would journey,’ it was considered as a permanent [residence]

²³¹⁹ Deuteronomy 6:7

²³²⁰ Exodus 10:23

²³²¹ See Talmud Bavli, Bechorot 10a; Rashi to Beitza 27b entitled “*Chalah*”; Also see Encyclopedia Talmudit, section on “*Issuro Chashuvo*.”

²³²² Talmud Bavli, Erubin 55b

²³²³ Numbers 9:20

for them.” In other words, since the encampment was according to the word of *HaShem*-יהו"ה, therefore even when it was temporary, it was considered as being permanent.

As in the words of his honorable holiness, my father-in-law, the Rebbe,²³²⁴ in every place that the children of Israel encamped in the wilderness, not only in those places that they encamped for lengthy periods, such as Kadesh where they dwelt for nineteen years,²³²⁵ but even in places where they only camped for a short period, [as in the verse],²³²⁶ “For a day and a night... and they would journey,” it was necessary to fully construct the Tabernacle (*Mishkan*) in all its particulars, just as in a place where they encamped for a lengthy period of time.

However, the above-mentioned transcript is precise in its wording, stating “there shall be light for all the children of Israel,” (without including the word “in their dwellings-*b'Moshvotam* במושבותם”). That is, not only “in their dwellings,” meaning when they fulfill the *mitzvah* and mission, but even “when you walk on the way”²³²⁷ from one mission to another mission, then too there should be a state and standing of light, both spiritually and physically.

“So shall it be for us.”²³²⁸ For, as stated in the above-mentioned transcript, this [verse] is not just in the form of a prayer, but is also in the form of a promise. That is, it certainly is so that *HaShem*-יהו"ה our God will be for us as He was with our forefathers, even though we cannot compare to our forefathers. (This is as he continues there, “Even though we are not equal to our forefathers, who had self-sacrifice (*Mesirat Nefesh*) in actuality etc.”)²³²⁹ This will be so until we merit the true and

²³²⁴ Sefer HaSichot 5701 p. 162

²³²⁵ Rashi to Deuteronomy 1:46

²³²⁶ Numbers 9:21

²³²⁷ Deuteronomy 6:7

²³²⁸ The liturgy of the Havdalah blessing.

²³²⁹ There is a small portion of the discourse missing here.

complete redemption through our righteous Moshiach, may he come and redeem us and lead us upright to our land, in the near future and in the most literal sense!

Discourse 37

*“Baruch HaGomel LaChayavim Tovot -
Blessed are You Who bestows goodness
upon the guilty”*

Delivered on Shabbat Parshat Pinchas,
21st of Tammuz, 5726
By the grace of *HaShem*, blessed is He,

1.

The blessing states,²³³⁰ “Blessed [are You, *HaShem*-יהוה our God, King of the world], who bestows goodness upon the guilty, who has bestowed goodness upon me.” It is with this blessing that his honorable holiness, my father-in-law, the Rebbe, whose day of joy and redemption we are celebrating, began the discourse of Shabbat Parshat Pinchas (after having ascended to the Torah and having made the “*HaGomel*” blessing), at the time of the Kiddush.²³³¹

[This is the second, longer discourse, which was said in addition to the first discourse entitled “*Baruch HaGomel*” that was said on the fourth day of the week, the thirteenth of Tammuz,²³³² after receiving the certificate of his emancipation, which itself was preceded by the discourse entitled “*HaShem Lee b’Ozrai*” which

²³³⁰ See Talmud Bavli, Brachot 54b; Mishneh Torah, Hilchot Brachot 10:8; Tur and Shulchan Aruch, Orach Chayim 219:1; Siddur of the Alter Rebbe

²³³¹ Sefer HaMaamarim, Kuntreisim Vol. 1 184b and on; Sefer HaMaamarim 5687 p. 211 and on.

²³³² Sefer HaMaamarim, Kuntreisim ibid. p. 183a and on; Sefer HaMaamarim 5687 p. 208 and on.

he said on the third day of the week, the 12th of Tammuz,²³³³ when he received the news that his emancipation was granted.]²³³⁴ Afterwards, in the Shabbat meal, which was a festive meal of thanksgiving,²³³⁵ he said the discourse entitled “*Se’u Yedeichem Kodesh*,”²³³⁶ (as printed in the pamphlet celebrating the festive occasion of his redemption, which includes these four discourses).²³³⁷ Now, certainly the order in which these discourses were said is also with the ultimate precision,²³³⁸ being that even the order in Torah is Torah.²³³⁹

In the discourse entitled “*Baruch HaGomel*,” the Rebbe whose redemption we are celebrating, poses a question. That is, we must understand why the wording of this blessing differs from the blessing recited for a miracle. For, in the blessing recited for a miracle, one says, “Blessed [are You, *HaShem*-יהוה our God, King of the world], who has made a miracle for me,” without mentioning his own guilt in the blessing.

In other words, he finds no guilt in himself for why he was placed in danger, may the Merciful One save us, thus acknowledging that he was worthy of encountering the danger, Heaven forbid, except that the Holy One, blessed is He, made a miracle for him. In contrast, in this blessing he says, “who bestows blessings upon the guilty,” in that he indeed finds guilt in himself, and acknowledges his guilt in this, except that because of the kindnesses of *HaShem*-יהוה and the ways of *HaShem*-יהוה, He even bestows goodness upon the guilty.

²³³³ Sefer HaMaamarim, Kuntreisim *ibid.* p. 179a and on; Sefer HaMaamarim 5687 p. 201 and on.

²³³⁴ See *Igrot Kodesh of the Rebbe Rayatz*, Vol. 2, p. 66; Reshimat “HaMaasar v’HaChofesh” – Sefer HaMaamarim Kuntreisim *ibid.* 175a.

²³³⁵ Sefer HaSichot 5687 p. 173; Reshimat “HaMa’asar v’HaChofesh” *ibid.*

²³³⁶ Sefer HaMaamarim Kuntreisim *ibid.* p. 188a and on; Sefer HaMaamarim 5687 p. 217 and on.

²³³⁷ Sefer HaMaamarim Kuntreisim *ibid.* p. 174a and on.

²³³⁸ Also see *Likkutei Sichot*, Vol. 28 p. 149 and on.

²³³⁹ See *Likkutei Sichot*, Vol. 24, p. 629, note entitled “*Seder in Torah*.”

2.

This may be understood by prefacing with what he points out in the discourse entitled “*Se’u Yedeichem Kodesh*,” that we must better understand this, being that all blessings come from the Name *HaShem*-יהו"ה, as the verse states,²³⁴⁰ “May *HaShem*-יהו"ה bless you from Tziyon,” and it states,²³⁴¹ “May *HaShem*-יהו"ה bless you... May *HaShem*-יהו"ה illuminate... May *HaShem*-יהו"ה uplift etc.” This being so, what is the meaning [of the previous verse,²³⁴² “Lift your hands in holiness] and bless *HaShem*-יהו"ה”? That is, what need is there to bless the Name *HaShem*-יהו"ה?

About this, he explains that through the toil of affecting [the matter of] “Lift your hands in holiness,” [which as he explains in the discourse, the primary toil is to elevate the “hands,” referring to the emotions (*Midot*),] to the level of “holiness-*Kodesh*,” [about which it states],²³⁴³ “Holiness-*Kodesh* is a thing unto itself,” [this being the aspect of Wisdom-*Chochmah*],²³⁴⁴ through this we “bless *HaShem*-יהו"ה,” thus affecting a drawing down of additional light and revelation in the lower Name *HaShem*-יהו"ה. [This is as he explains at the conclusion of the discourse, that “bless *HaShem*-יהו"ה” means that there should be the revelation of the Name *HaShem*-יהו"ה in the world, by which there is a drawing down of additional light in the Name *HaShem*-יהו"ה.]

Now, it can be suggested that this is similar to the verse,²³⁴⁵ “The eternal truth of *HaShem*-יהו"ה to the world (*Le’Olam*-לעולם).”

²³⁴⁰ Psalms 134:3

²³⁴¹ Numbers 6:24 and on

²³⁴² Psalms 134:2

²³⁴³ Zohar III 94b

²³⁴⁴ See Torah Ohr, Mikeitz 40d and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

²³⁴⁵ Psalms 117:1 – [The word “*Le’Olam*-לעולם” is generally translated as eternal, but also means “to the world,” and thus the above translation is inclusive of both meanings.]

That is, through the drawing down and revelation “**to the world-*L’Olam-לעולם*,”** there is a drawing down and revelation of “**The truth of *HaShem-Emet יהו"ה*”**, referring to the Upper Name *HaShem-יהו"ה*,²³⁴⁶ this being the additional light and illumination in the lower Name *HaShem-יהו"ה*.]

It is then that the Upper Name “*HaShem-יהו"ה* shall bless you,”²³⁴⁷ and the blessing is “from Tziyon,”²³⁴⁸ which [as mentioned at the conclusion of the discourse, is “the revelation of”] the essential point of the soul (the singular-*Yechidah* essence of the soul),²³⁴⁹ through which there then is the fulfillment of the true intent of “the Maker of heaven and earth etc.”²³⁵⁰ [The conclusion of the discourse states: “Thereby *HaShem’s-יהו"ה* Supernal intention is fulfilled, that there be the revelation of light in the world.”]

3.

Now, we must first explain the matter of the Name *HaShem-יהו"ה*, about which it states, “Bless *HaShem-יהו"ה*.” The explanation is that there are two modes by which [the world] is conducted.²³⁵¹ There is the natural conduct, stemming from *HaShem’s-יהו"ה* title God-*Elohi”m-אלהים*-86, which shares the

²³⁴⁶ See *Hemshech* 5666 p. 291 and on (in the new edition).

²³⁴⁷ Psalms 134:3; It the transcript it is noted: In order for there to be a drawing forth of the lower Name *HaShem-יהו"ה* to below, it is necessary for there to be additional illumination of light within the lower Name *HaShem-יהו"ה* from the Upper Name *HaShem-יהו"ה*, and it is through this that the lower Name *HaShem-יהו"ה* is drawn to below.

²³⁴⁸ Psalms 134:3 *ibid*.

²³⁴⁹ Also see the Mittler Rebbe’s introduction to *Shaar HaEmunah* and *Shaar HaYichud*, translated as *Essential Faith*.

²³⁵⁰ Psalms 134:3 *ibid*.

²³⁵¹ See *Sefer HaMaamarim* 5678 p. 86 and on; 5698 p. 162 and on; Discourse entitled “*Patach Eliyahu – Eliyahu began and said*” 5715, translated in *The Teachings of The Rebbe* 5715, Discourse 5 (*Torat Menachem, Sefer HaMaamarim Kislev* p. 100 and on).

same numerical value as “the natural order-*HaTeva*-הטבע-86.”²³⁵² Then there is miraculous conduct, stemming from the Name *HaShem*-יהו"ה, as it means “He was and He is and He will be-*Hayah v’Hoveh v’Yihiyeh*-היה ויהי והיה” as One,²³⁵³ higher than the matter of time (and the parameters of the world). In this, the lower Name *HaShem*-יהו"ה is also included (since it too is called *HaShem*-יהו"ה, as it means “He was and He is and He will be-*Hayah v’Hoveh v’Yihiyeh*-היה ויהי והיה”). It thus can be said that this is that which is drawn from the Name *HaShem*-יהו"ה (the miraculous conduct) into His title God-*Elohi*”m-אלהי"ם (the natural conduct).

This is like the teaching of our sages, of blessed memory,²³⁵⁴ “At first it arose in [His Supernal] thought to create the world with the quality of Judgment-*Din*, as the verse states,²³⁵⁵ ‘In the beginning God-*Elohi*”m-אלהי"ם created.’ He saw that the world could not endure this, so He joined the quality of mercy-*Rachamim* to it, as the verse states,²³⁵⁶ ‘On the day that *HaShem* God-*HaShem Elohi*”m-אלהי"ם made earth and heaven.’” As explained in Shaar HaYichud VeHaEmunah,²³⁵⁷ the conjoining the quality of mercy-*Rachamim* to it, is the matter of “the

²³⁵² Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*); Pardes Rimoni, Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section beginning “*v’HaMargeel*” (121b); Shnei Luchot HaBrit 89a, 189a, 308b; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re’eh 22b and on, and elsewhere.

²³⁵³ Zohar III 257b (Ra’aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) *ibid.* and on; Pardes Rimoni, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 7 (82a).

²³⁵⁴ Rashi to Genesis 1:1 (section beginning “*Bara Elo’him*”); See Pesikta Rabbati, Parsha 40 (“*Bachodesh HaShevi’i*”) 2.

²³⁵⁵ Genesis 1:1

²³⁵⁶ Genesis 2:4

²³⁵⁷ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5.

revelation of Godliness through the Righteous (*Tzaddikim*) and the signs and miracles of the Torah.”

Within the general matter of Torah and *mitzvot*, this is the general difference between the *mitzvot* and Torah. That is, amongst the *mitzvot* there are those that depend on time and space. However, this is not so of Torah, which transcends time and space. This is as our sages, of blessed memory, stated,²³⁵⁸ “Whosoever engages in [studying] the Torah of the burnt offering (*Olah*), it is as though he has offered a burnt offering (*Olah*),” even though he is not a priest (*Kohen*) and is outside of the land [of Israel] etc.²³⁵⁹

In the general matter of serving *HaShem*-יהו"ה, blessed is He, this is the difference between service of Him indicated by the words “with all your heart and with all your soul,”²³⁶⁰ which is service that accords to reason and intellect (similar to the natural conduct), and service of Him indicated by the words “with all your more (*Bechol Me'odecha*-בכל מאדך),” (which is similar to the miraculous conduct).

Thus, about this it states, “Bless *HaShem*-יהו"ה,” since this is the entire matter of serving *HaShem*-יהו"ה, blessed is He, that is, to affect the revelation of the Name *HaShem*-יהו"ה in the world. In other words, in and of itself, the world stems from His title “God-*Elohi*”מ-אלהי”ם-86” (which shares the same numerical value as “the natural order-*HaTeva*-הטבע-86” as mentioned above), which conceals and covers over His Name *HaShem*-יהו"ה. This is why the word “world-*Olam*-עולם” is of the same root as “concealment-

²³⁵⁸ Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Tinyana end of Siman 1; Mahadura Kamma 1:11; Hilchot Talmud Torah 2:11; Similarly, see Baal HaTurim to the beginning of the Torah portion of Tzav; Rabbeinu Bachaye to the end of the Torah portion of Vayakhel, and Tzav (Leviticus) 7:37; Also see Talmud Bavli, Menachot 110a

²³⁵⁹ See Likkutei Torah, Bamidbar 13a

²³⁶⁰ Deuteronomy 6:5; See Sefer HaMaamarim 5709 p. 189 and on and elsewhere.

He'elem”העלם”²³⁶¹ (indicating hiddenness), in that it hides and covers over Godliness.

The toil in serving *HaShem* יהו"ה, blessed is He, is to refine the sparks of holiness that fell into worldly matters and elevate them to their source and root etc., by which we remove the concealment and hiddenness that stems from His title “God-*Elohi*”מ-אלהי”ם,” and affect that the (lower) Name *HaShem* יהו"ה illuminates below in a revealed way.

4.

Now, through affecting the revelation of the Name *HaShem* יהו"ה in the world, additional light is caused in the Name *HaShem* יהו"ה etc. This is as explained before (in the previous discourse),²³⁶² that the ultimate intent is for there to specifically be the toil of affecting refinements (*Birurim*) below, this being the matter of “the dust of Yaakov.”²³⁶³

This is also the meaning of the verse (in the Psalm of the Rebbe whose day of joy and redemption we are celebrating),²³⁶⁴ “*HaShem* יהו"ה loves the gates of Tziyon (ציון) more than all the dwellings of Yaakov.” About this our sages, of blessed memory, explained,²³⁶⁵ “*HaShem* יהו"ה loves the gates of those who are distinguished (*Metzuyanim*-מצויינים) in Halachah more than the synagogues and study halls.”

The difference between them is that the study of Torah in the study halls can be in a way of [inconclusive] give and take of argumentation. Moreover, even when a conclusive Halachic

²³⁶¹ Likkutei Torah, Shlach 37d

²³⁶² In the discourse of the 12th of Tammuz of this year, 5726, entitled “*Mi Manah* – Who has counted the dust of Yaakov,” Discourse 35, Ch. 9 (Sefer HaMaamarim 5726, p. 267 and on).

²³⁶³ Numbers 23:10

²³⁶⁴ Psalms 87:2 – (See Sefer HaMaamarim 11 Nissan Vol. 1, p. 1 and on.)

²³⁶⁵ Talmud Bavli, Brachot 8a

ruling is reached, it is possible that it remains in a way of, “both these and those are the words of the Living God.”²³⁶⁶ In contrast, “the gates of those who are distinguished (*Metzuyanim*-מצויינים) in Halachah,” refers to the matter of a conclusive Halachic ruling, as it relates to actual deed. As explained in *Hemshech* 5666,²³⁶⁷ this is when the study is imbued with fear of Heaven, and in a way of being [fully] given over to it etc., such that he directs his intention to the truth of the Torah, being that he knows that this matter relates to actual tangible deed.

The reason is because the toil in the actual deed of affecting refinements (*Birurim*) etc., is *HaShem* 's-יהו"ה ultimate Supernal intention in creation. This is as our sages, of blessed memory, stated,²³⁶⁸ “What is the meaning of the verse,²³⁶⁹ ‘And there was evening and there was morning, **the** sixth day (*Yom HaShishi*-יום הששי)’? Why do I require the superfluous letter *Hey*-ה? To teach that the Holy One, blessed is He, established a condition with the act of creation, and said, ‘If Israel accepts the Torah, you will exist etc.’” (In other words, the verse “And there was evening and there was morning” stated at the conclusion of the act of creation, depends on “**The** sixth (*HaShishi*-הששי) day,” [with the definite article (*Hey*-ה *HaYediyah*)], implying “the sixth” that is specified elsewhere, this being the sixth day of Sivan, at which time the Torah was given.)²³⁷⁰

However, at first glance, even before to the giving of the Torah,²³⁷¹ “Avraham, our forefather, was an Elder who sat in Yeshivah (the study hall)... Likewise Yitzchak... and likewise Yaakov... and throughout the days of our forefathers, Yeshivah (the study hall) never left them etc.”

²³⁶⁶ Talmud Bavli, Eruvin 13b

²³⁶⁷ *Hemshech* 5666 p. 514 and on, p. 553 and on.

²³⁶⁸ Talmud Bavli, Shabbat 88a (and Rashi there)

²³⁶⁹ Genesis 1:31

²³⁷⁰ See Rashi to Shabbat 88a *ibid.*

²³⁷¹ See Talmud Bavli Yoma 28b

However, the explanation is that the mode of service of *HaShem*-יהו"ה of our forefathers was a spiritual service, whereas upon the giving of the Torah it was introduced that Torah should specifically have an effect on the physicality of the world, this being *HaShem*'s-יהו"ה ultimate intention in the creation. Thus, since His ultimate Supernal intention is specifically for the toil of affecting refinements (*Birurim*) below, this therefore is brought about through elevation and addition etc. This is as our sages, of blessed memory, stated,²³⁷² "Israel were only scattered amongst the nations of the world in order that converts would be added to them," to the point that even "the dust of Yaakov" will be in a way that transcends enumeration (*Mispar*) ("Who has counted the dust of Yaakov").

5.

However, for the toil of affecting refinements (*Birurim*) and drawing the light down (which is the matter of "bless *HaShem*-יהו"ה") to be as it should be, there first must be the matter of [the preceding words of the verse],²³⁷³ "raise your hands in holiness," this being the matter of washing and elevating the hands (*Netilat Yadayim*) etc. As this relates to serving *HaShem*-יהו"ה, blessed is He, the hands indicate the general matter of actual deed, which primarily is done through the hands. The matter of washing and elevating the hands (*Netilat Yadayim*) is that the deed should be done in purity etc.

For example, it should not be in a way that the *mitzvah* that is done by way of transgression or the like. This is as our sages, of blessed memory, stated²³⁷⁴ about a Torah scholar, that he should not come to a state and standing of having a bad reputation (in that

²³⁷² Talmud Bavli, Pesachim 87b

²³⁷³ Psalms 134:2

²³⁷⁴ Talmud Bavli, Mo'ed Katan 17a (and Rashi there).

bad rumors are spread about him). Specifically then, the *mitzvah* is done in a state of wholeness and brings about the matter of “bless *HaShem*-יהוה” etc.

Now, it can be said that the reason that before the Rebbe said the discourse entitled “*Se’u Yedeichem Kodesh*,” he said the discourse entitled “*Baruch HaGomel LaChayavim Tovot*,”²³⁷⁵ which is about the four categories of people who must give thanks,²³⁷⁶ these being one who was sick and recovered, one who was imprisoned and came out, those who traveled on the sea when they come up from the sea, and those who traveled through the wilderness when they arrive at a settlement.

The sign for them is “all who live-*Kol HaChayim*-כל החיים” [shall thank You],²³⁷⁷ [in which the word “live-*Chayim*-חיים” is an acronym for] “one who was sick-*Choleh*-חולה,” “one who suffered-*Yeesurim*-יסורים,” “the sea-*Yam*-ים,” and “the wilderness-*Midbar*-מדבר.”

He [then] explains these matters as they are in our service of *HaShem*-יהוה, blessed is He.²³⁷⁸ That is, there can be a person who is sick, may the Merciful One save us, in which the sickness is that his mind and his heart have become muddled (*Timtum HaMo’ach v’HaLev*). Alternately, he may be imprisoned, in that the evil dominates over the good, Heaven forbid, as the verse states,²³⁷⁹ “The wicked (the evil inclination) surrounds the righteous (the good inclination).” Alternately, he might descend to the sea, this being the many distractions of worldly matters. [This is as known about the meaning of the verse,²³⁸⁰ “Many

²³⁷⁵ Also see Likkutei Sichot, Vol. 28 p. 149 and on.

²³⁷⁶ Talmud Bavli, Brachot 54b; Tur and Shulchan Aruch, Orach Chayim 219:1

²³⁷⁷ See the Amidah prayer.

²³⁷⁸ Sefer HaMaamarim, Kuntreisim ibid. p. 187b; Sefer HaMaamarim 5687 p.

216.

²³⁷⁹ Habakkuk 1:4

²³⁸⁰ Song of Songs 8:7

waters etc.,” referring to the many preoccupations in earning one’s livelihood and thoughts about worldly concerns etc.²³⁸¹

Even though about this the verse states,²³⁸² “Many waters cannot extinguish the love,” referring to the hidden love for *HaShem*-יהו"ה, blessed is He, that every Jewish soul has etc., which is why even after it manifests in the physical body and engages in physical matters, called “many waters,” they are incapable of extinguishing the soul from being in a state of constant love and wondrous yearning to ascend and become subsumed Above etc.²³⁸³ Nonetheless, in the interim, he is in a state that there are “many waters” that cause distraction and confusion etc.]

Alternately, he could be traveling in the wilderness, meaning that he has become entrenched in the physicality and materiality of the world, Heaven forbid. (It can be said that the foundation for this is the statement in Torah Ohr, in the discourses on the Megillah of Esther,²³⁸⁴ that the “wilderness-*Midbar*-מדבר” refers to physical matters that are not directed to *HaShem*-יהו"ה, that are compared to a desert, which is an empty barren wilderness etc.)

In other words, in order that one’s service of *HaShem*-יהו"ה, blessed is He, be as it should be, he must affect in himself not to be in the above-mentioned state and standing of the guilty etc. As he explains in the discourse, all Jews have an obligation to study Torah and fulfill its *mitzvot*, and if for whatever reason one did not do this, is he not guilty in this etc.?

However, it is in this regard that he continues in the discourse and states that it is nevertheless written,²³⁸⁵ “He thus devised plans that they not be kept banished,” and little by little, through the great kindness of God, a spirit is roused [in him] from

²³⁸¹ Torah Ohr, Noach 8c and elsewhere.

²³⁸² Song of Songs 8:7 *ibid*.

²³⁸³ Torah Ohr, Noach 8c *ibid*.

²³⁸⁴ Torah Ohr, Megillat Esther 94a

²³⁸⁵ Samuel II 14:14

Above, as the verse states,²³⁸⁶ “For He stands to the right of the destitute, to save [him] from those who judge his soul.” [The word “those who judge-*Shoftei*-שׁוֹפְטֵי” is in the plural, referring to the good inclination and the evil inclination, this being the level of the intermediary person (*Beinoni*), who also has an evil inclination, who acts like a magistrate and judge who gives his opinion in the judgment. Likewise, the evil inclination presents his opinion in the left ventricle of the heart etc., but the second judge, this being the Godly soul in the brain, immediately argues against him etc.

Now, the final ruling is like the [third judge] who tips the scale,²³⁸⁷ this being the Holy One, blessed is He, who assists the good inclination, as our sages, of blessed memory, stated,²³⁸⁸ “If not for the fact that the Holy One, blessed is He, helps him etc.”²³⁸⁹ He thereby is roused to repentance (*Teshuvah*), at which point “the righteous (*Tzaddik*) is rescued from affliction etc.”²³⁹⁰

All this comes after the preface in the first discourse, entitled “*HaShem*-יהוה is with me amongst my helpers.”²³⁹¹ That is, one must know the truth, that “there is nothing besides Him,”²³⁹² and He alone is the Creator who brings man into being and enlivens him, helping him in all he has. This is as Rambam wrote,²³⁹³ “The Foundation of all foundations and the pillar of all wisdoms is to know that there is a primal Being who brings all existence into being, and all beings that exist in the heavens and the earth and everything in-between, only come into being from the truth of His being.”

²³⁸⁶ Psalms 109:31

²³⁸⁷ See Talmud Bavli, Shabbat 39b

²³⁸⁸ Talmud Bavli, Kiddushin 30b

²³⁸⁹ Tanya, Likkutei Amarim, Ch. 51

²³⁹⁰ Proverbs 11:8

²³⁹¹ Sefer HaMaamarim, Kuntreisim *ibid.* p. 179a and on; Sefer HaMaamarim 5687 p. 201 and on.

²³⁹² Deuteronomy 4:35

²³⁹³ Mishneh Torah, Hilchot Yesodei HaTorah 1:1

These four words, “The foundation of all foundations and the pillar of all wisdoms-*Yesod HaYesodot V’Amud HaChochmot* יסוד היסודות ועמוד החכמות” form an acronym of the Name *HaShem*-יהו"ה.²³⁹⁴ For, the true reality is that the Name *HaShem*-יהו"ה brings into being, only that the actual coming into being is through His title God-*Elohi* "מ-אלהי"ם etc.²³⁹⁵ (This concludes the quote of his words.)

This also is why the general toil in serving *HaShem*-יהו"ה, blessed is He, is to draw down and reveal the Name *HaShem*-יהו"ה in the world, [this being the meaning of the verse], “Bless *HaShem*-יהו"ה,” meaning, to reveal that the true reality of the existence of the created something (*Yesh HaNivra*) is the True Something (*Yesh HaAmeete*),²³⁹⁶ to the point that in the world there is a revelation and sight of (not only the created something (*Yesh HaNivra*), but) the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He.

6.

Now, everything stated above is relevant to each and every Jew in his service of *HaShem*-יהו"ה, blessed is He. As he cites at the end of the discourse entitled “*Baruch HaGomel*,”²³⁹⁷ (in continuation of the matter of arousal to repentance through which “the righteous (*Tzaddik*) is rescued”) that the verse states,²³⁹⁸ “Your people are all righteous.” He continues and explains that

²³⁹⁴ Seder HaDorot 927; Shem HaGedolim of the Chidah, section on Rambam; Also see “Pirush” commentary to Rambam there.

²³⁹⁵ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKimuy*), and on.

²³⁹⁶ See *Biurei HaZohar* of the Mittler Rebbe, Beshalach 43c

²³⁹⁷ *Sefer HaMaamarim Kuntreisim* *ibid.* p. 187b; *Sefer HaMaamarim* 5687 p. 216.

²³⁹⁸ Isaiah 60:21; Mishnah Sanhedrin 10:1 (Perek Chelek)

the soul of every single Jew is “a part of God from on high,”²³⁹⁹ and that this is the meaning of “he is given an oath-*Mashbee'een Oto*-משביעין אותו.”²⁴⁰⁰ That is, each and every soul is given sufficient satiety-*Sova*-שובע by which to prevail over the evil inclination and overpower him.

This becomes even sweeter based on the explanation in *Kitzurim v'Ha'arot L'Tanya*²⁴⁰¹ about the matter of “he is given an oath.” That is, the “oath-*Shevuah*-שבועה” itself is the “satiety-*Sova*-שובע” that grants the empowerment to fulfill ones mission, as known from the matter that “one may take an oath to fulfill the *mitzvot*.”²⁴⁰² In other words, when there is a state in which there is difficulty in fulfilling Torah and *mitzvot* in a way of service that accords to reason and intellect, there then must be the matter of an oath (*Shevuah*-שבועה), by which there is a drawing of empowerment to serve *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect.

This is because the matter of the oath (*Shevuah*-שבועה) is from a much loftier aspect. This is as known regarding the matter of [the verse],²⁴⁰³ “In Myself-*Bi*-בי I have sworn, [said *HaShem*-יהו"ה],” that this refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself,

²³⁹⁹ See Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v'Pelach HaRimon, Shaar 32, Ch. 1; 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.

²⁴⁰⁰ Talmud Bavli, Niddah 30b; Tanya, Likkutei Amarim, Ch. 1

²⁴⁰¹ *Kitzurim v'Ha'arot L'Tanya*, p. 48 and on, p. 57 and on.

²⁴⁰² See Talmud Bavli, Nedarim 8a; Temurah 3b

²⁴⁰³ Genesis 22:16; Isaiah 45:23; See *Kitzurim v'Ha'arot* *ibid.* p. 52 and on.

blessed is He,²⁴⁰⁴ who transcends [the letters of] His Name *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם, (which is why a descriptive name is not used [here] etc.). It therefore is possible for there to be the bond and drawing down of the Name *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם through this,²⁴⁰⁵ so that there is a drawing down and revelation of the Name *HaShem*-יהו"ה in the world.

This also is explained in the discourse entitled "*Se'u Yedeichem Kodeesh*" in explanation of the continuation of the verse, "May *HaShem*-יהו"ה bless you from Tziyon." Namely, the blessing is from "Tziyon-ציון," this being the essential point of the soul, the singular-*Yechidah* essence of the soul.²⁴⁰⁶ This transcends reason and intellect (similar to the matter of the oath (*Shevu'ah*-שבועה),²⁴⁰⁷ from which there is a drawing down of empowerment, so that the service of *HaShem*-יהו"ה, blessed is He, will be in a way that nothing can influence him or affect any change in him, Heaven forbid, similar to the verse,²⁴⁰⁸ "I *HaShem*-יהו"ה have not changed."

This matter too is relevant to every single Jew, as stated at the conclusion of the discourse entitled "*Baruch HaGomel*." For, the verse states,²⁴⁰⁹ "I *HaShem*-יהו"ה have not changed and you the children of Yaakov have not expired." The meaning²⁴¹⁰ is that the prophet is astonished and asks the Jewish people, "Do you not see

²⁴⁰⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, (The Letters of Creation, Part 1), The Drawing Forth of Action from the Letters (*Otiyot*) to *Elohi*"מ-אלהי"ם.

²⁴⁰⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*) *ibid*.

²⁴⁰⁶ Also see the Mittler Rebbe's introduction to *Shaar HaEmunah* and *Shaar HaYichud*, translated as *Essential Faith*.

²⁴⁰⁷ See *Kitzurim v'Ha'arot L'Tanya*, p. 52, p. 178; *Sefer HaMaamarim* 5660 p. 143.

²⁴⁰⁸ Malachi 3:6

²⁴⁰⁹ Malachi 3:6 *ibid*.

²⁴¹⁰ See Torah Ohr, *Yitro* 67a

that He, blessed is He, is unchanging etc.? This being so, why have you the sons of Yaakov not expired (*Keeleetem*-כליתם)?” meaning, “Why are you not drawn after Torah and *mitzvot* to the point of the expiry of the soul (*Klot HaNefesh*-כלות הנפש)?”

That is, even when discussing lower souls, which is why they are called Yaakov-יעקב, which is of the root “heel-*Eikev*-עקב,”²⁴¹¹ nonetheless, even about them, the prophet is astonished that they do not come to the point of the expiry of the soul (*Klot HaNefesh*-כלות הנפש). This is because they too have a relation to this matter, because of the singular-*Yechidah* essence of their souls, and it thus is in their ability to draw down the aspect of the singular-*Yechidah* essence, so that it becomes revealed in all the manifest powers of the soul.

7.

The verse concludes, “May *HaShem*-יהו"ה bless you from Tziyon, the Maker of heaven and earth.” That is, through this, the true intent of the Maker of heaven and earth is fulfilled. This is as explained in the discourse, that the sustainment of the heavens and the earth is brought about through fulfilling Torah and *mitzvot* according the service of *HaShem*-יהו"ה of the heart. There then is the perfection of the three pillars; Torah, *mitzvot*, and service of *HaShem*-יהו"ה, blessed is He, upon which the world stands.²⁴¹²

This is so until we come to the perfection of the coming future, about which time the verse states,²⁴¹³ “Behold! I am creating new heavens and a new earth,” (spiritually, from which there is a chaining down and drawing forth physically as well). This matter is likewise actualized in the Jewish people, as the verse

²⁴¹¹ Genesis 25:26

²⁴¹² See Mishnah Avot 1:2

²⁴¹³ Isaiah 65:17

states,²⁴¹⁴ “For just as the new heavens and the new earth that I will make, will endure before Me – the word of *HaShem*-יהוה – so will your offspring and your name endure.” This refers to the matter of ascent to the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, (in that it specifies “before [Me]-*Lifnei*-לפני”).²⁴¹⁵

This likewise is the perfection of the matter of “lift your hands to holiness,” this being the matter of the elevation of the emotions (*Midot*), up to the elevation of the aspect of *Zeir Anpin* (the emotions-*Midot*) to the Ancient One-*Atik*. So shall it be for us,²⁴¹⁶ with the coming of Moshiach, soon and in the most literal sense!

²⁴¹⁴ Isaiah 66:22

²⁴¹⁵ Likkutei Torah, Shir HaShirim 51c

²⁴¹⁶ The liturgy of the Havdalah blessing.

Discourse 38

*“Vayedaber Moshe el Roshei HaMatot... -
Moshe spoke to the heads of the tribes...”*

Delivered on Shabbat Parshat Matot-Masei,
Shabbat Mevarchim Menachem-Av, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁴¹⁷ “Moshe spoke to the heads of the tribes of the children of Israel, saying: This is the thing that *HaShem*-יהוה has commanded: If a man makes a vow etc.” Now, we must understand²⁴¹⁸ the matter of vows (*Nedarim*) in general. For, it states in Talmud Yerushalmi,²⁴¹⁹ “Is it not enough what the Torah forbade you, that you want to forbid other things from yourself?” [That is], why should a person make the permissible forbidden to him?

We also must understand why this Torah portion was specifically said to the tribal heads, unlike all other Torah portions which were said to all of Israel. Rashi comments on this stating, “He showed respect to the princes by teaching them first, and then [taught] all the children of Israel,” and adds, “How do we know that this was so of **all** his declarations [in *HaShem*’s-יהוה Name]? Because the verse states,²⁴²⁰ ‘Aharon and all the Princes of the community returned to him and Moshe spoke to them. After that,

²⁴¹⁷ Numbers 30:2

²⁴¹⁸ With respect to the coming section, see the beginning of the discourse entitled “*Vayedaber... HaMatot*” 5675 (*Hemshech* 5672 Vol. 2 p. 1,069).

²⁴¹⁹ Talmud Yerushalmi, *Nedarim* 9:1; Also see *Likkutei Sichot* Vol. 13 p. 107 and on (from this gathering).

²⁴²⁰ Exodus 34:31-32

all the children of Israel approached him [and he commanded them everything that *HaShem*-יהו"ה had spoken to him on Mount Sinai.”]

However, we still must understand why the Torah notifies us of this (that “he showed respect to the princes by teaching them first”) specifically in the Torah portion that deals with vows (*Nedarim*). Rashi explains, “Why is this stated here? To teach us that one who is expert in the laws can annul vows etc.” We therefore must understand this.

We also must understand what Rabbeinu Bachaye wrote,²⁴²¹ that the Torah portion about vows is juxtaposed [directly after] to the Torah portion about the festivals, because at the end of the Torah portion of the festivals the verse states,²⁴²² “These are what you shall make for *HaShem*-יהו"ה on your appointed festivals, besides your vows and your free-will offerings etc.”

However, at first glance, this is not understood, because in general, the matter of the festivals does not come by way of vow. On the contrary, at the conclusion of the Torah portion about the festivals it states, “besides your vows etc.” This being so, what connection is there between vows and the festivals?

2.

The explanation is that, as known,²⁴²³ the Holy One, blessed is He, desired a dwelling for Himself in the lower worlds. That is, *HaShem* 's-יהו"ה Supernal intention is specifically to dwell below. This is why the Jewish people must engage in matters of this lowly world, to refine and clarify them. From this it is understood that the matter of vows (*Nedarim*), which is the matter

²⁴²¹ Numbers 30:2

²⁴²² Numbers 29:39

²⁴²³ Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

of abstinence, is unnecessary. This is as our sages, of blessed memory, taught,²⁴²⁴ “Vows are a fence to abstinence,” because by separating oneself from the permissible, he neither refines nor clarifies them.

This is like the well-known teaching of the Baal Shem Tov²⁴²⁵ on the verse,²⁴²⁶ “If you see the donkey (*Chamor*-חמור) of one you hate crouching under its burden... help you shall help him.” He explained that the manner of toiling in service of *HaShem*-יהו"ה, blessed is He, is not by way of breaking the materiality (*Chumriyut*-חומרייט), but on the contrary, “help you shall help him.” That is, the toil and service of *HaShem*-יהו"ה must be done together with one's body and animalistic soul, to refine and clarify them, so that they too will ascend to Godliness.

This is why Torah states that what the Torah forbade you is enough, and one should not make the permitted forbidden to himself, being that the matter of affecting refinements (*Birurim*) is *HaShem*'s-יהו"ה ultimate Supernal intent.

However, all the above applies to “man who walks upright (*Yashar*),”²⁴²⁷ meaning that he goes in the straight path etc. However, for one who has sinned, blemished, and left the path, and he sees in himself that he is incapable of refining this [particular] thing, the solution is to abstain from it by way of taking a vow forbidding himself from benefitting from this permissible thing.

This is like the words of his honorable holiness, my father-in-law, the Rebbe, who said that a well-known [Chassidic] saying is,²⁴²⁸ “What is forbidden is forbidden, and what is permitted is

²⁴²⁴ Mishnah Avot 3:13

²⁴²⁵ Igrot Kodosh of the Rebbe Rayatz Vol. 3, p. 325, copied in HaYom Yom for the 28th of Shvat; Keter Shem Tov, Hosafot, Section 21.

²⁴²⁶ Exodus 23:5

²⁴²⁷ See Ecclesiastes 7:29

²⁴²⁸ Sefer HaSichot 5705 p. 72; Igrot Kodosh of the Rebbe Rayatz, Vol. 4, p. 74 (copied in HaYom Yom for the 25th of Adar II).

dispensable.” This is because in his state and standing, it can be that not only will he not refine the food, but on the contrary, the food will draw him down and lower him all the way down etc. Therefore, for him it is necessary to abstain and forbid it to himself.

3.

The matter of the two above-mentioned manners as they are in the worlds in general, is the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). The world of Emanation (*Atzilut*) is a refined world, about which the verse states,²⁴²⁹ “Evil shall not dwell with You.” It also is called “the world of Oneness” (*Olam HaAchdut*).²⁴³⁰ This is because in the world of Emanation (*Atzilut*), not only are “He and His life force one,” but also “He and His organs are one.”²⁴³¹

In contrast, this is not so in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), about which the verse states,²⁴³² “From there it divided,” meaning, that is where the matter of division begins, to the point of the existence of evil etc., in that even in the world of Creation (*Briyah*), at the very least, there already is a minority of evil.²⁴³³

From this it is understood that the matter of vows (*Nedarim*) only applies in the levels of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In contrast,

²⁴²⁹ 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, and elsewhere.

²⁴³⁰ See Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Vol. 1, Ch. 2; Likkutei HaShas of the Arizal, Mesechet Shabbat, and elsewhere.

²⁴³¹ Introduction to Tikkunei Zohar 3b

²⁴³² Genesis 2:10; See Torah Ohr, Bereishit 3a; Va’era 57a, and elsewhere.

²⁴³³ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), Hakdamah L’Drush; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54 *ibid*.

from the perspective of the world of Emanation (*Atzilut*), there altogether is no need for the matter of vows (*Nedarim*).

In the matter of the *Sefirot*, this is the difference between the *Sefirah* of Understanding-*Binah* and the *Sefirah* of Wisdom-*Chochmah*.²⁴³⁴ For, the *Sefirah* of Understanding-*Binah* is the source of the chaining down (*Hishtalshelut*). That is, even though it transcends the seven days of construct, nonetheless, it has a relation to them, in that it is their source etc., and it is therefore applies for there to be the matter of vows (*Nedarim*) there.

In contrast, the aspect of Wisdom-*Chochmah* transcends the chaining down of the worlds (*Hishtalshelut*). For, as known, in Wisdom-*Chochmah* there is an illumination of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, since it is sensed in it that He is Alone and there is nothing besides Him etc.²⁴³⁵ Thus, from the perspective of Wisdom-*Chochmah*, it does not apply for the forces of externality to derive any vitality, as the verse states,²⁴³⁶ “They die, but not in wisdom.” It therefore is inapplicable for there to be a matter of vows (*Nedarim*) there.

4.

Now, just as there is the above-mentioned difference within space (the worlds and the *Sefirot*), there also is this difference within time. That is, this is the general difference

²⁴³⁴ See Likkutei Torah, Matot 85a; Ohr HaTorah Matot p. 1,309 and on; Discourse entitled “*Vayedaber... HaMatot*” 5679 (Sefer HaMaamarim 5679 p. 543 and on); End of the discourse entitled “*Vayedaber... HaMatot*” 5675 (*Hemshech* 5672 *ibid.* p. 1,076).

²⁴³⁵ See Tanya, Likkutei Amarim, Ch. 35 in the note.

²⁴³⁶ Job 4:21; See Torah Ohr, Lech Lecha 12d and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35, and elsewhere.

between the mundane days of the week,²⁴³⁷ the holidays, and Shabbat.

This is as explained before,²⁴³⁸ about the matter of refinements (*Birurim*), that there is a refinement (*Birur*) that has relation to dross, whether in a way that the dross is separated from the food, or in a way that the food is separated from the dross.²⁴³⁹ This is the general matter of the toil of the mundane days of the week.

However, on the holidays there also is a matter of refinement (*Birur*) that relates to dross, as the verse states,²⁴⁴⁰ “The dung of your festival celebrations.” This is why [on the holidays] one must be careful that the forces of externality will not derive any vitality etc.

This is evident from the law regarding the joy of the holidays, that it must be in a way that obligates him to feed the convert, the orphan, and the widow, together with all other poor etc., as the verse states,²⁴⁴¹ “You shall rejoice in your festival – you, [your son, your daughter, your servant, your maidservant, and the Levite,] the convert, the orphan and the widow who are in your cities,” and without this, the verse states,²⁴⁴² “I will spread dung on your faces, the dung of your festival celebrations.”

This is to such an extent that the courts must appoint officers for the festivals who are to circulate and check [and ensure

²⁴³⁷ See Ohr HaTorah *ibid.* p. 1,308 and on; Discourse entitled “*Vayedaber... HaMator*” 5630; 5679 (Sefer HaMaamarim 5630, p. 220; Sefer HaMaamarim 5679 p. 544 and on).

²⁴³⁸ In the discourse of the 12th of Tammuz of this year, 5726, entitled “*Mi Manah* – Who has counted the dust of Yaakov,” Discourse 35, Ch. 4 and on (Sefer HaMaamarim 5726 p. 259 and on).

²⁴³⁹ See *Hemshech* 5672 Vol. 2, p. 1,045 and on; p. 1,058 and on.

²⁴⁴⁰ Malachi 2:3; See Zohar II 88b; Torah Ohr, beginning of Chayei Sarah, and elsewhere.

²⁴⁴¹ Deuteronomy 16:14

²⁴⁴² Mishneh Torah, Hilchot Yom Tov 6:18

modesty] etc.,²⁴⁴³ so that the joy of the holidays will be celebrated appropriately. All this is because the holidays (*Yom Tov*) stem from the aspect of the intellect (*Mochin*) of the Mother-*Imma* (Understanding-*Binah*).²⁴⁴⁴ This is because about the holidays it states that they are²⁴⁴⁵ “festivals for joy (*Mo’adim L’Simcha*),” and it is written,²⁴⁴⁶ “The mother of the children rejoices,” referring to the aspect of Understanding-*Binah*, this being the level of the world of Creation (*Briyah*), as in the teaching,²⁴⁴⁷ “The Supernal Mother (*Imma Ila’ah*) dwells in the Throne.”

Now, since Understanding-*Binah* is the source of the chaining down of the worlds (*Seder Hishtalshelut*) (as mentioned in chapter three), it therefore applies for there to be a matter of derivation of vitality [by the forces of externality] etc.

Higher than this is the day of Shabbat, which is the aspect of the intellect (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*),²⁴⁴⁸ that transcends the chaining down of the worlds (*Hishtalshelut*), in which the matter of dross does not apply. This is why it states, “The dung of your festivals,” and does not state “The dung of your Shabbats.”²⁴⁴⁹ This is why it is a *mitzvah* to

²⁴⁴³ Mishneh Torah, Hilchot Yom Tov 6:21; Shulchan Aruch of the Alter Rebbe, Orach Chayim 529:13

²⁴⁴⁴ See Pri Etz Chayim, Shaar Mikra’ei Kodesh, Ch. 1; Likkutei Torah, Tzav 11d; Discourse entitled “*Vayedaber... Matot*” *ibid.* 5675 (*Hemshech* 5672 *ibid.* p. 1,073); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26 *ibid.*

²⁴⁴⁵ In the Amidah and Kiddush liturgy for the holidays.

²⁴⁴⁶ Psalms 113:9; Zohar I 219a; Zohar II 84a, 85b; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Eim HaBanim*—אֵם הַבָּנִים”; Likkutei Torah, Shemini Atzeret 88d; Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 6 & Ch. 26.

²⁴⁴⁷ Tikkunei Zohar, Tikkun 6 (23a)

²⁴⁴⁸ See Pri Etz Chayim, Shaar Mikra’ei Kodesh, Ch. 1; Likkutei Torah, Tzav 11d; Discourse entitled “*Vayedaber... Matot*” *ibid.* 5675 (*Hemshech* 5672 *ibid.* p. 1,073); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26 *ibid.*

²⁴⁴⁹ Zohar II 88b

make Shabbat delightful with food and drink,²⁴⁵⁰ such that even sleeping on Shabbat is a matter a delight,²⁴⁵¹ since it is impossible for there to be any derivation of vitality [by the forces of externality] etc.

The general service of *HaShem*-יהו"ה, blessed is He, on Shabbat is not a matter of refinement (*Birurim*) in which it applies for there to be waste and dross, being that on Shabbat the act of separating (*Borer*) is forbidden. Rather, the service of Him on Shabbat is as indicated in the verse,²⁴⁵² “And you will eat the eaten (*Achaltem Achol*-אכלתם אכול etc.,” referring to the matter of separating food from food, as explained before at length.

With the above in mind, we also can understand the relationship between the matter of the holidays and the matter of oaths (*Nedarim*).²⁴⁵³ For, in the aspect of Understanding-*Binah* (which is the level of the holidays), it also is applicable for there to be the matter of oaths (*Nedarim*) (as explained in chapter three).

5.

However, based on this we must understand the verse,²⁴⁵⁴ “Moshe spoke to the heads of the tribes of the children of Israel, saying... If a man makes a vow etc.” For, at first glance, based on what was explained before, the matter of oaths (*Nedarim*) only applies specifically on lower levels, specifically in the aspect of the Understanding-*Binah*, it being the source of the chaining down

²⁴⁵⁰ Shulchan Aruch of the Alter Rebbe, Orach Chayim 242:1 and elsewhere.

²⁴⁵¹ See Yalkut Re'uveini to Deuteronomy (Va'etchanan) 4:19; Siddur HaArizal (Kol Yaakov), Acharei Se'udat Shabbat; Shnei Luchot HaBrit, Mesechet Shabbat 134b; Shulchan Aruch of the Alter Rebbe, Orach Chayim 281:1; 292:2

²⁴⁵² Joel 2:26; See *Hemshech* 5672 *ibid.* (p. 1,058 and on).

²⁴⁵³ See Likkutei Torah, Matot 85a; Ohr HaTorah Matot p. 1,309 and on; Discourse entitled “*Vayedaber... HaMatot*” 5679 (Sefer HaMaamarim 5679 p. 543 and on); End of the discourse entitled “*Vayedaber... HaMatot*” 5675 (*Hemshech* 5672 *ibid.* p. 1,076).

²⁴⁵⁴ Numbers 30:2

of the worlds (*Hishtalshelut*), as well as specifically in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are in a way of division etc.

The same is so as it is in the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, that the matter of oaths (*Nedarim*) only applies when a person sees in himself that it is not possible for him to refine the thing etc. From this it is understood that the matter of oaths (*Nedarim*) is more relevant to simple people, who because of their low level must have the matter of abstention etc.

This being so, why was this Torah portion said to the heads of the tribes, who are on a high level, like the elders who were on the level of Moshe, as the verse states,²⁴⁵⁵ "I will emanate some of the spirit that is upon you and place it upon them." However, on the level of Moshe, which is the aspect of Wisdom-*Chochmah*, the matter of oaths (*Nedarim*) does not apply (as explained in chapter three).

However, the explanation is that the primary intention of this Torah portion is (not the matter of vows (*Nedarim*), but on the contrary, it is) the matter of the annulment of vows (*Hatarat Nedarim*).²⁴⁵⁶ This is as explained (in chapter two) that according to Torah, the matter of oaths (*Nedarim*) is unnecessary.

This is why this Torah portion was said to the heads of the tribes, so that they should annul vows (*Hatarat Nedarim*). This is because the annulment of vows (*Hatarat Nedarim*) must specifically be done by a wise sage (*Chacham*) and in a way that he [retroactively] uproots the oath from its root.²⁴⁵⁷ In other

²⁴⁵⁵ Numbers 11:17

²⁴⁵⁶ See Likkutei Torah, Matot 85a; Ohr HaTorah Matot p. 1,309 and on; Discourse entitled "*Vayedaber... HaMatot*" 5679 (Sefer HaMaamarim 5679 p. 543 and on); End of the discourse entitled "*Vayedaber... HaMatot*" 5675 (*Hemshech* 5672 *ibid.* p. 1,076).

²⁴⁵⁷ Talmud Bavli, Ketubot 74b

words, they cause the Jewish people to be on a higher state and standing, in which the matter of vows (*Nedarim*) is unnecessary.

The general matter of the wise sage (*Chacham*) nullifying the vow, meaning that that which is forbidden becomes permissible, stems from the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is in Wisdom-*Chochmah*, this being the aspect of the Might-*Gevurah* of the Ancient One-*Atik*,²⁴⁵⁸ which is why it is in his power to make the matter permissible.

Now, there also is another way to annul vows (*Hatarat Nedarim*), which is done by three regular people (*Hedyotot*). The explanation is that it is explained in the Siddur²⁴⁵⁹ about the fact that when three Jews sit together at a meal, they recite "Let us bless-*Nezarech*-גברך," that this refers to the [three] aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, which become included together as one. The blessing is then that of the many, and is drawn forth from the aspects of the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah*. The same is so of the matter of three regular people (*Hedyotot*), that they draw from the aspect of the Crown-*Keter*, and it therefore is in their power to annul the vow.

Based on this, we can add in explanation of the juxtaposition of the Torah portion of the festivals to the Torah portion of vows. That is, the verse,²⁴⁶⁰ "These are what you shall make for *HaShem*-יהו"ה on your appointed festivals, besides your vows and your free-will offerings etc.," hints at the connection and relationship between the holidays and the vows, since they both are from the aspect of Understanding-*Binah*, from which it is

²⁴⁵⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24, and the notes and citations there.

²⁴⁵⁹ Siddur Im Da"Ch – Shaar Birchah HaMazon (102a and on; 104a and on).

²⁴⁶⁰ Numbers 29:39

possible for [the external forces] to derive vitality etc., and therefore the matter of abstention is necessary etc.

However, after this comes the Torah portion of vows (*Nedarim*), which primarily is the matter of the annulment of vows, this being from the aspect of Wisdom-*Chochmah* which transcends Understanding-*Binah*, just as the matter of Shabbat transcends the holidays.²⁴⁶¹ This is so, until we come to the ultimate elevation of the day of Shabbat, “a day that is entirely Shabbat and rest for everlasting life.”²⁴⁶²

²⁴⁶¹ There is a small portion of the discourse missing here.

²⁴⁶² Talmud Bavli, Tamid 33b

Discourse 39

“*v’Achalta v’Savata u’Beirachta et HaShem... -
You will eat and be satisfied and bless HaShem...*”

Delivered on Shabbat Parshat Eikev,
20th of Menachem-Av, 5726²⁴⁶³
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁴⁶⁴ “You will eat, and you will be satisfied, and you will bless *HaShem*-יהוה your God etc.” About this it states in *Zohar*,²⁴⁶⁵ “The *mitzvah* is to bless the Holy One, blessed is He, for all that one eats, drinks, and derives benefit from in this world.” In other words, the view of the *Zohar* (in the name of the Faithful Shepherd (*Ra’aya Mehemna*), our teacher Moshe), is that we learn from this verse, “You will eat, and you will be satisfied, and you will bless etc.,” that there is a Biblical obligation to make a blessing over all food and drink, and over all that one benefits from in the world.

Now, this is unlike the Halachic ruling in *Shulchan Aruch*,²⁴⁶⁶ and [unlike] the *Shulchan Aruch* of the Alter Rebbe,²⁴⁶⁷ and [unlike] his *Seder Birkhat HaNehenin*,²⁴⁶⁸ [which is related to the *Siddur* and is the aspect of the final teaching, such that the Halachah is in accordance with it, in that it takes precedence over

²⁴⁶³ This is the first of two discourses said at this gathering.

²⁴⁶⁴ Deuteronomy 8:10

²⁴⁶⁵ *Zohar* III 270b; Also see the letter of Erev Shabbat Kodesh, Eikev 5726 (*Igrot Kodesh*, Vol. 24 p. 191) in the note entitled “*v’Achalta*.”

²⁴⁶⁶ *Shulchan Aruch*, *Orach Chayim* 209:3

²⁴⁶⁷ *Shulchan Aruch* of the Alter Rebbe 167:1

²⁴⁶⁸ *Seder Birkhat HaNehenin* 1:1

the ruling in Shulchan Aruch,²⁴⁶⁹ and is more aligned to the teachings of Chassidus],²⁴⁷⁰ that only Grace after Meals (*Birkhat HaMazon*) is a Biblical commandment, whereas the blessings before eating, and all blessings over that which one derives pleasure from (*Birkhat HaNehenin*) are Rabbinically instituted.

Now, the view of the Zohar is also found in Talmud, in Tractate Brachot,²⁴⁷¹ [where it states], “The sages taught: From where is it derived that Grace after Meals (*Birkhat HaMazon*) is from the Torah? As it states, ‘You will eat, and you will be satisfied, and you will bless’ etc. However, this only provides a source for the after-blessing. From where is it derived [that one is also obligated to bless] before [eating]? It is derived *a fortiori* (*Kal VaChomer*). That is, if when one is satisfied he [is obligated to] recite a blessing [and thank the Creator for being satisfied], then when he is hungry, should he not all the more so [recite a blessing for the food that the Creator provides him with, by which his hunger will be satisfied]? Rabbi said: This (*a fortiori* – *Kal VaChomer*) is unnecessary (being that the verse states), ‘You will eat, and you will be satisfied, and you will bless.’”

Even though Tosefot²⁴⁷² and Shita Mekubetzet²⁴⁷³ state that the verse [used in regard to blessing before deriving benefit] is only an allusion [in **support** of the Rabbinic obligation, but is not a Biblical obligation], nonetheless, the Rashba²⁴⁷⁴ wrote that Rabbi (and other Tana'im there) indeed maintain the view that it **is** a Biblical obligation, except that we do not rule that way etc. We do indeed find that in various places in Zohar, in which the

²⁴⁶⁹ See Shaalot uTeshuvot Tzemach Tzedek, Orach Chayim 18:4; Shaalot uTeshuvot Divrei Nechemiah, Orach Chayim 21.

²⁴⁷⁰ Also see Shaar HaKollel (of Rabbi Avraham David Lavut), 1:1; Introduction to Sefer Piskei HaSiddur (of Rabbi Chayim Avraham Na'eh).

²⁴⁷¹ Talmud Bavli, Brachot 48b

²⁴⁷² Tosefot entitled “*Ela Svara*” to Talmud Bavli, Brachot 35a

²⁴⁷³ Shita Mekubetzet entitled “*Kal VaChomer*” to Brachot 48b *ibid*.

²⁴⁷⁴ Chiddushei HaRashba to Brachot there, section entitled “*Ha d'Afleegoo*”

ruling is in accordance with a single view in Talmud, even though the Halachah is not like that opinion, nonetheless,²⁴⁷⁵ “both these and those are the words of the Living God.”²⁴⁷⁶

2.

Now, we should explain why according to the view of the Zohar there is an obligation from the Torah to also make a blessing before eating, even though the Halachah is that the blessing made before eating is only Rabbinical. However, we should first preface with an explanation of the teaching of our sages, of blessed memory,²⁴⁷⁷ that the arguments between Beit Hillel and Beit Shammai are [an example of an argument that is for the sake of Heaven, and is] destined to endure.

The question on this is well known.²⁴⁷⁸ That is, how could they say that it is “destined to endure” when they also said,²⁴⁷⁹ “When Beit Shammai [express an opinion] about which Beit Hillel [disagrees], their opinion is [considered as though it is] not a Mishnah [and is completely disregarded].”

In regard to what they answered,²⁴⁸⁰ that this is because “both these and those are the words of the Living God,” in that the words of Beit Shammai are also rooted above in the world of Emanation (*Atzilut*), this does not adequately answer their words, “destined to endure.” This is because the simple meaning of “destined to endure” is that it means endurance in **this** world, being that “the Torah is not in the heavens.”²⁴⁸¹ It therefore is not

²⁴⁷⁵ Talmud Bavli, Eruvin 13b

²⁴⁷⁶ Also see Likkutei Sichot, Vol. 32 p. 135 and note 18 there, and elsewhere.

²⁴⁷⁷ Mishnah Avot 5:17

²⁴⁷⁸ See Midrash Shmuel to Avot 5:17 *ibid.*, cited in Likkutei Torah, Korach 54b and on.

²⁴⁷⁹ Talmud Bavli, Brachot 36b

²⁴⁸⁰ Midrash Shmuel *ibid.*, cited in Likkutei Torah *ibid.*

²⁴⁸¹ Deuteronomy 30:12; See Talmud Bavli, Bava Metziya 59b

adequate to [answer this by saying] that it has an [enduring] root above etc.

However, the explanation²⁴⁸² is as the Arizal explained,²⁴⁸³ that in the coming future, in the times of Moshiach, the Halachah will be according to Beit Shammai. (This is because the Halachic Court (*Beit Din*) of the coming future, will be greater in wisdom and in number, and will thus be capable of nullify the previous ruling that, “When Beit Shammai [express an opinion] in which Beit Hillel [disagrees], their opinion is [considered as though it is] not a Mishnah [and is completely disregarded],” and they can change the Halachic ruling to be according Beit Shammai.)²⁴⁸⁴ In this case it actually is “destined to endure.”

The same may be said about our subject here, that the reason that the Halachic ruling that the obligation to make the blessing over food and drink and all that one derives benefit from in this world is only Rabbinic and not from the Torah, is because in our times, after the destruction of the Temple etc., we do not merit that the Halachic ruling should be in accordance to Rebbi and the other Tana'im who maintain the view that it is a Biblical obligation.

However, from the perspective of the inner aspect (*Pnimitiyut*) of Torah, it indeed can be said that it is a Biblical obligation from the Torah [itself] “to bless the Holy One, blessed is He, for all that one eats, drinks, and derives benefit from in this world.” Therefore, when a Jew is on a level such as this, in that his conduct accords to the inner aspects (*Pnimitiyut*) of Torah, then **all** blessings recited over benefitting from this world (*Birkhat HaNehenin*) are as important and stringent for him as Grace after Meals (*Birkhat HaMazon*), which is a Biblical obligation.

²⁴⁸² Likkutei Torah ibid.

²⁴⁸³ Mikdash Melech (Bereishit 17b), cited in Likkutei Torah ibid.

²⁴⁸⁴ See Hitva'aduyot 5751 Vol. 3 p. 283 and on; 5752 Vol. 1, p. 179; Torat Menachem, Hadranim Al HaRambam v'Shas p. 231.

This can be understood based on the explanation in Likkutei Torah²⁴⁸⁵ about the Biblical obligation to recite Grace after Meals (*Birkhat HaMazon*). That is, by eating the bread, the sparks of holiness in the bread, which are rooted in the world of Chaos-*Tohu* and transcend the world of Repair-*Tikkun*, are caused to be refined, and through this, it is in his power to bless the Holy One, blessed is He etc.

Based on this, it can be said that when a Jew is on a lofty level, in which his service of *HaShem*-יהו"ה, blessed is He, is in a way of “with all your more” (*Bechol Me’odecha*-בכל מאדך),²⁴⁸⁶ this being the aspect of Chaos-*Tohu* as it is in Repair-*Tikkun*,²⁴⁸⁷ then even before eating, he already has the power to bless with all the strength (and full power [of the world of Chaos-*Tohu*]) as it is with Grace after Meals (*Birkhat HaMazon*) that follows eating, after which the sparks of the world of Chaos-*Tohu* have been refined. Then, after having made the blessing and after eating for the sake of Heaven and refining the sparks of the world of Chaos-*Tohu* in the food, there then is added to him additional strength and empowerment to bless in an even higher way.

3.

Now, in the continuation of its teaching, the Zohar²⁴⁸⁸ adds an explanation of the wording of the blessing, stating, “Blessed-*Baruch*-ברוך’ – This refers to the secret of the Source that is above all, to pour, and to draw down, and to illuminate all the flames.” In the notes of my father, master, teacher and rabbi (whose Hilulah

²⁴⁸⁵ See Likkutei Torah, Eikev 14b; Naso 26a and on; Also see Siddur Im Da”Ch, Shaar Birkhat HaMazon 102a and on, and elsewhere.

²⁴⁸⁶ Deuteronomy 6:5

²⁴⁸⁷ See Sefer HaMitzvot of the Tzemach Tzedek 160b and on, and elsewhere.

²⁴⁸⁸ Zohar III 271a *ibid.*; Also see the aforementioned letter in regards to the remainder of this discourse.

we are celebrating) on the margins of the Zohar,²⁴⁸⁹ he explains the three words “to pour, to draw down, and to illuminate.”²⁴⁹⁰

He begins by explaining that when it states, “‘Blessed-*Baruch*-ברוך’ – This refers to the secret of the Source that is above all,” this refers to [the aspect of] the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*). To preface, we find that there are two explanations about this. In Biurei HaZohar²⁴⁹¹ it is explained that this refers to the aspect of the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*). However, in Ohr HaChamah²⁴⁹² (written not long after the time of the Arizal),²⁴⁹³ he explains that this refers to the aspect of Understanding-*Binah*.

However, in the notes of my father, master, teacher and rabbi, he tips the scales and rules that it refers to the aspect of the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*) in accordance to the explanation of Biurei HaZohar, and not like the view of Ohr HaChamah. Proof for this is from the fact that the Zohar states, “‘Blessed-*Baruch*-ברוך’ – This refers to the secret of the Source that is **above all**,” and it cannot be said about Understanding-*Binah* that it is “the Source that is above all,” being that Wisdom-*Chochmah* is higher than it. This is so much so, that the level of Wisdom-*Chochmah* is incomparably greater than Understanding-*Binah*.

This is because Understanding-*Binah* is the matter of grasp and comprehension, whereas about Wisdom-*Chochmah*, Tanya explains²⁴⁹⁴ that it transcends understanding and comprehension etc., which is why the limitless light of the Unlimited One,

²⁴⁸⁹ Subsequently printed in Likkutei Levi Yitzchak to Zohar III, p. 458.

²⁴⁹⁰ Also see the Sichah talk of Shabbat Parshat Eikev, 20th of Menachem-Av 5720, Ch. 9 and on (Torat Menachem, Vol. 28 p. 276 and on); Discourse entitled “*V’Achalta v’Savata*” of Shabbat Parshat Eikev, 20th of Menachem-Av 5733 (Sefer HaMaamarim 5733 p. 460 and on).

²⁴⁹¹ Biurei HaZohar of the Mittler Rebbe, Eikev 120a and on.

²⁴⁹² Of Rabbi Avraham Azulai (1570-1643)

²⁴⁹³ Who lived from c. 1534-1572

²⁴⁹⁴ Tanya, Likkutei Amarim, Ch. 18-19

HaShem-יהו"ה, blessed is He, that “no thought at all can grasp,”²⁴⁹⁵ manifests in it. This refers to the essential point of Jewishness present in every Jew, about which the verse states,²⁴⁹⁶ “And the Lord-אדני"י awoke like one who was sleeping, [like a warrior rousing from wine”] to stand against the test steadfastly, with faith in *HaShem*-יהו"ה beyond any intellectual grasp or reason etc., to give his life over for the sanctification of *HaShem*'s-יהו"ה Name.

The distance in comparison between [*Chochmah* and *Binah*] is also understood by their relation to the worlds. For, as known, “the Supernal Mother (*Imma Ila'ah*) (Understanding-*Binah*) dwells in the Throne,”²⁴⁹⁷ this being the world of Creation (*Briyah*). In contrast, “the Supernal Father (*Abba Ila'ah*) (Wisdom-*Chochmah*), dwells in the world of Emanation (*Atzilut*),”²⁴⁹⁸ and the world of Emanation (*Atzilut*) is the World of Oneness (*Olam HaAchdut*),²⁴⁹⁹ in which “He and His life force are One and He and His organs are One.”²⁵⁰⁰ In contrast, this is not so of the world of Creation (*Briyah*), [about which the verse states],²⁵⁰¹ “From there it divided.”

It thus must be said that the words, “Blessed-*Baruch*-ברוך – This refers to the secret of the Source that is above all,” (does not refer to Understanding-*Binah*, but) refers to the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*).

Now, in the notes of my father, master, teacher and rabbi, he continues that Wisdom-*Chochmah* (which is “Blessed-*Baruch*-ברוך,” this being the Foundation-*Yesod* of the Father-*Abba*) is the *Yod*-י of the Name *HaShem*-יהו"ה. In this, there are three aspects,

²⁴⁹⁵ Introduction to Tikkunei Zohar 17b

²⁴⁹⁶ Psalms 78:65

²⁴⁹⁷ Tikkunei Zohar, Tikkun 6 (23a)

²⁴⁹⁸ Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a; See Sefer HaMaamarim 5696 p. 119.

²⁴⁹⁹ See Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Vol. 1, Ch. 2; Likkutei HaShas of the Arizal, Mesechet Shabbat; Torah Ohr, Va'era 57a, and elsewhere.

²⁵⁰⁰ Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20.

²⁵⁰¹ Genesis 2:10; See Torah Ohr, Bereishit 3a; Va'era 57a, and elsewhere.

these being the three letters of the word *Yod-ד"י*, [except that when written, it only is written with the *Yod-ד*, whereas the *Vav-Dalet-ו"א* are hidden].

Now, the *Yod-ד* is a point (*Nekudah*), the *Vav-ו* is a [vertical length of] line (*Kav*) (indicating a drawing down from above to below)²⁵⁰² and the *Dalet-ד* is a plane (*Shetach*) (in that it has both length and breadth).²⁵⁰³

He adds that these three also hint at [the *Sefirot* of] *Wisdom-Chochmah*, *Understanding-Binah*, and *Knowledge-Da'at*. That is *Wisdom-Chochmah* [the *Yod-ד"י*] includes *Understanding-Binah* and *Knowledge-Da'at* as well. That is its *Yod-ד* is *Wisdom-Chochmah*, its *Vav-ו* is *Knowledge-Da'at*, and its *Dalet-ד* is *Understanding-Binah*.

My father, master, teacher and rabbi concluded by explaining the three words “to pour, to draw down, and to illuminate,” and stated: “To pour from the *Yod-ד*, to draw down from the *Vav-ו*, and to illuminate from the *Dalet-ד*.”

In general, this may be understood based on the explanation of the matter of point (*Nekudah*), line (*Kav*), and plane (*Shetach*) [in the discourse entitled “*Mi Manah*” 5672,²⁵⁰⁴ and in the discourse entitled “*L'Marbeh HaMisrah*” 5700,²⁵⁰⁵ (where he adds that this also is the matter of [the three levels] point-*Nekudah*, emanation-*Sefirah*, stature-*Partzuf*),²⁵⁰⁶ and before this, in the discourse entitled “*Efes Biltecha*” 5694 (in *Sefer HaMaamarim* 5711)].²⁵⁰⁷

²⁵⁰² See *Hemshech* 5672 and *Sefer Maamarim* 57112 cited later in the discourse; Tanya, *Iggeret HaTeshuvah*, Ch. 4 (94b); Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 14-15.

²⁵⁰³ See the citations in the prior note.

²⁵⁰⁴ *Hemshech* 5672 Vol. 1, p. 50 and on.

²⁵⁰⁵ Ch. 4 – printed in *Sefer HaMaamarim*, *Kuntreisim* Vol. 2, p. 436a and on.

²⁵⁰⁶ See *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 20.

²⁵⁰⁷ *Sefer HaMaamarim* 5711, p. 164 and on.

That is, the drawing down of the blessing (*Brachah*) is from the highest source of the blessing, which is the essence (*Etzem*) of the blessing (and not a radiance of it). This is hinted in the word “to pour out-*l’Arka*-לאֲרַקֵּא,” which is like the verse,²⁵⁰⁸ “[Your Name is] like poured oil-*Shemen Turak*-שֶׁמֶן תּוֹרַק,”²⁵⁰⁹ [about which it states],²⁵¹⁰ “Like one who pours out (*Meireek*-מְרִיק) from one vessel to another vessel.” That is, the oil itself, indicating the aspect of Wisdom-*Chochmah*,²⁵¹¹ as it was in the first vessel, is poured into the second vessel, and it thus is drawn all the way down below, meaning that it manifests and illuminates in the vessels, “to illuminate all the flames (*Botzinin* [*Neirot*]),” in that “flames” are vessels (*Keilim*) [that carry] light.²⁵¹²

²⁵⁰⁸ Song of Songs 1:3

²⁵⁰⁹ See Ohr HaTorah, Eikev p. 549 and on.

²⁵¹⁰ Midrash Shir HaShirim Rabba 1:3

²⁵¹¹ See Biurei HaZohar of the Mittler Rebbe, Eikev 118b

²⁵¹² The end of this discourse is missing.

Discourse 40

*“VaYe’ancha VaYareevecha... -
He afflicted you and starved you...”*

Delivered on Shabbat Parshat Eikev,
20th of Menachem-Av, 5726²⁵¹³
By the grace of *HaShem*, blessed is He,

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

²⁵¹³ This is the second of two discourses said at this gathering.

Discourse 41

“Ani LeDodi v’Dodi Li - I am to my Beloved and my Beloved is to me”

Delivered on Shabbat Parshat Re’eh,
Shabbat Mevarchim Elul, 5726²⁵¹⁴
By the grace of *HaShem*, blessed is He,

1.

The words of the verse²⁵¹⁵, “I am to my Beloved and my Beloved is to me-*Ani LeDodi v’Dodi Li*-אני לדודי ודודי לי” form to acronym “Elul-אלול.”²⁵¹⁶ In *Likkutei Torah*, in the discourse entitled “*Zeh*”²⁵¹⁷ [the Alter Rebbe] explains the relationship between Elul and “I am to my Beloved and my Beloved is to me.”²⁵¹⁸ That is, Elul is [the time] of the arousal from below, “I am to my Beloved,” and on Rosh HaShanah and Yom HaKippurim the arousal is drawn from Above to below, “my Beloved is to me.”

²⁵¹⁴ The original discourse was edited by the Rebbe and published as a pamphlet for Rosh Chodesh Elul 5750.

²⁵¹⁵ Song of Songs 6:3

²⁵¹⁶ Avudraham, Seder Tefilat Rosh HaShanah uPirushah, Ch. 1; Pri Etz Chayim, Shaar 24 (Shaar Rosh HaShanah) Ch. 1; Shaar HaPesukim of the Arizal to Song of Songs 6:3; Ba”Ch to Tur, Orach Chayim, Hilchot Rosh HaShanah 581, section beginning “v’He’everu”; Also see the citations in *Torat Menachem*, Sefer HaMaamarim Elul p. 245, note 67.

²⁵¹⁷ *Likkutei Torah*, Re’eh 32a and on; Also see the discourse entitled “*Ani LeDodi*” 5746 (*Torat Menachem*, Sefer HaMaamarim Elul p. 230 and on) regarding the relationship between this discourse (in *Likkutei Torah*) and the Torah portion of Re’eh, and page 32-לב.

²⁵¹⁸ This is as expressly stated in *Likkutei Torah* there, at the beginning of the discourse, “The **explanation of the matter is that** Elul etc.” That is, the fact that Elul-אלול is the arousal from below etc., is the explanation of the matter of Elul-אלול being an acronym of [the verse] “I am to my Beloved and my Beloved is to me-*Ani LeDodi v’Dodi Li*-אני לדודי ודודי לי.”

Now, the drawing down on Rosh HaShanah and Yom HaKippurim comes through the arousal below during the month of Elul. This is why “אלול-Elul” is an acronym for “I am to my Beloved and my Beloved is to me-*Ani LeDodi v’Dodi Li-אני לדודי לי*” [in that “my Beloved-*Dodi-דודי*” is also included in the acronym Elul-אלול]. This is because the arousal from below during the month of Elul (“I am to my Beloved”) is (also) the preface to the drawing forth (“my Beloved is to me”) of Rosh HaShanah and Yom HaKippurim.²⁵¹⁹

Now, this requires further explanation. For, from the fact that the letters *Vav-ו* and *Lamed-ל* (which are of the words “my Beloved is to me-*v’Dodi Li-לי-דודי*”) are part of the word Elul-אלול itself, at first glance, this seems to indicate that the month of Elul is not just a preface to “my Beloved is to me,” but that the matter of “my Beloved is to me” also is present in the month of Elul-אלול itself.

2.

He continues the discourse [and explains] that the month of Elul is the time of the thirteen attributes of mercy.²⁵²⁰ For, even though Elul is the time of “I am to my Beloved,” which is the arousal from below, nonetheless, the arousal of man below, especially considering his distance from *HaShem’s-יהו"ה* Godliness, is through the awakening and granting of empowerment from *HaShem-יהו"ה* Above and the revelation of the thirteen attributes of mercy during Elul. This revelation is to

²⁵¹⁹ Based on this what is stated in the discourse is made more sweet, namely, that in order for there to be “my Beloved is to me” on Rosh HaShanah and Yom HaKippurim, there must first be the arousal from below of Elul – even though this discourse is discussing the matter of Elul, and not Rosh HaShanah and Yom HaKippurim – since this is an explanation of “I am to my Beloved and my Beloved is to me-*Ani LeDodi v’Dodi Li-לי-דודי ודודי לי-אני*” being an acronym of Elul-אלול.

²⁵²⁰ See Mishnat Chassidim, Mesechet Elul 1:3; Pri Etz Chayim ibid.

every single Jew, even those who are very distant,²⁵²¹ and is the empowerment granted by *HaShem*-יהו"ה Above, blessed is He, to serve Him in a way of “I am to my Beloved.”

However, (primarily) the revelation in the month of Elul is only the granting of empowerment (not that the revelation awakens him), whereas the actual toil comes from the person [himself] – “I am to my Beloved.” This is the element of superiority of the month of Elul, over and above the ten days of repentance.

This is because, during the ten days of repentance, and especially on Rosh HaShanah and Yom HaKippurim, the revelation is such, that the revelation awakens the person, and one’s service of *HaShem*-יהו"ה, blessed is He, is like the outcome of the revelation from Above. In contrast, the primary superiority of one’s service (by serving *HaShem*-יהו"ה, blessed is He, through his **own** strength) – “I am to my Beloved” – is in Elul.

3.

Now, to explain the two above-mentioned matters about the revelation of the thirteen attributes of mercy during Elul – that the revelation during Elul is to each and every Jew, even those who are very distant, but even so, the revelation does not awaken a person, but only grants him empowerment – is as he continues to explain in the discourse, that the revelation of the thirteen attributes of mercy during Elul is comparable to the King being in the field.

Now, amongst the differences between how a king is in the field and how a king is in his royal court, there are two matters.²⁵²² In regard to the level of the revelation, the primary revelation of the countenance of “the beauty of the king ([that] your eyes shall

²⁵²¹ Sefer HaMaamarim 5700 p. 166

²⁵²² With respect to the coming section also see Likkutei Sichot, Vol. 4, p. 1,343 and on; Torat Menachem, Sefer HaMaamarim Elul p. 223 and on.

behold)²⁵²³ is in his royal court, when he is wearing his royal garb and the crown of kingship, which is not so when he is in the field.²⁵²⁴

However, when it comes to his revelation itself, it primarily is when he is in the field. For, when he is in his royal court, one cannot enter before him except by his [royal] permission, such that only the chosen amongst the nation and singularly special individuals [may enter]. In contrast, when the king is in the field, all are granted permission [and are able]²⁵²⁵ to greet his face, whosoever desires, and the king receives them all with a pleasant face and shows everyone a happy face.

The same is so in the analogue, that the revelation of Rosh HaShanah and Yom HaKippurim, and this is so of the ten days of repentance in general, is comparable to the king as he is in his royal court. This is in a way of revelation that awakens a person, like the king as he is in his court (donned in royal garb and the crown of kingship) which instills one with awe and fear.

However, for a person to sense the revelation of Rosh HaShanah and Yom HaKippurim, this (primarily) is after being preceded by the service of *HaShem*-יהו"ה, blessed is He, of the month of Elul, by which one becomes one of the chosen amongst the nation and singularly special individuals who are granted entry into the court of the King.

The revelation of the month of Elul is comparable to the king as he is in the field. This is in a way that the revelation does not awaken the person, but only grants him empowerment to serve *HaShem*-יהו"ה. Nevertheless, the granting of empowerment

²⁵²³ Isaiah 33:17; See Mishneh Torah, Hilchot Melachim 2:5 [where it states], “A king should dress and adorn himself in attractive and impressive garments, as it states [Isaiah 33:17], ‘Your eyes will behold the beauty of the king.’”

²⁵²⁴ To elucidate based on Likkutei Torah, Re’eh 25c, that when the King is in the field “He is garbed in external garb, by way of analogy.”

²⁵²⁵ See the addition of the Rebbe to Sefer HaMaamarim 5700 p. 167.

brought about by this revelation, is to each and every Jew, including those who are very distant.

This is comparable to the king as he is in the field. For, when the king is in this state, he does not instill awe and fear. This is especially so of those who are [generally] found in the field and are on a low level. Beyond this, when the king is in this state, he does not even arouse the yearning to greet his face.²⁵²⁶ This is why the discourse is specific in stating “whosoever **desires** to go out and greet his face.” That is, the fact that they go out and greet the face of the king is out of **their** desire,²⁵²⁷ only that the “empowerment” to go out and greet the face of the king in the field, is because the king is in the field. This is because (when He is in the field) there then is the permission and ability for every single Jew to greet the face of the King.

4.

Now, we must better understand this. For, at first glance, in explaining that the revelation during Elul (and that the empowerment brought about through this revelation) is to each and every Jew, which only applies when the King is in the field at which time whosoever desires is able to greet His face, why does [the Alter Rebbe] then add that “the king receives them all with a pleasant face and shows everyone a happy face,” especially

²⁵²⁶ In contrast, this is not so when he is in his royal hall, when “many people wait days and years to see his might and glory” (Iggeret HaKodesh, Epistle 24 – Tanya, p. 137b).

²⁵²⁷ This is further elucidated based on Torah Ohr, Megillat Esther 98d and on, in explanation of the teaching of our sages, of blessed memory (Shabbat 88a), “The Holy One, blessed is He, overturned the mountain above them like a tub... from here we derive that there is a substantial caveat to the Torah.” That is, since their according precedence to “We will do” (*Na’aseh*) over “We will listen” (*Nishma*) was due to the revelation from Above, and not of their own accord, this is not out of free choice and desire, but by His **coercion**. Rather, it was specifically in the days of Achashverosh, the time of concealment, that they fully accepted the Torah willingly, as a desire that stemmed from themselves.

considering the fact that “the King receives them all with a pleasant face and shows everyone a happy face” is a drawing down and revelation from Above, that comes **after** the toil in serving *HaShem*-יהו"ה, blessed is He,²⁵²⁸ which is not understood, because the drawing down and revelation that follows the toil of serving *HaShem*-יהו"ה, blessed is He (“my Beloved is to me”) comes during the ten days of repentance, whereas the analogy of the king in the field, comes to explain the revelation of Elul, which (is the empowerment for) the [actual] toil and service and precedes it.

We also must understand the two matters of, “He **receives** them all with a pleasant face and **shows** everyone a happy face.” Additionally, about His receiving them, it states “a **pleasant** face (*Panim Yafot*-פנים יפות),” whereas about “showing them” it states “a **happy** face (*Panim Sochakot*-פנים שוחקות).”

Now, to explain this, we should preface with an explanation that the novelty of the revelation of the thirteen attributes of mercy during the month of Elul, compared to the revelation on Rosh HaShanah and Yom HaKippurim, is in two matters.

That is, to receive the revelation of Rosh HaShanah and Yom HaKippurim, a lofty level of service [is required,] ([that of] the chosen amongst the people and singularly special individuals). [In contrast], to receive the revelation of Elul, it only is necessary to receive the face of the King, which in the analogue is the matter of awakening to accept the yoke of the Kingship of Heaven.²⁵²⁹

Another novelty in the revelation of Elul, is that the revelation is also to those who are in the wilderness (*Midbar*)²⁵³⁰

²⁵²⁸ For, when it is stated that “the king receives them all etc.,” (on face value) this refers to those who go and greet his face.

²⁵²⁹ Sefer HaMaamarim 5700 p. 167

²⁵³⁰ To elucidate from Maamarei Admor HaZaken, Al Parshiyot HaTorah, discourse entitled “*Inyan Elul*” (p. 825), “It is called a field (*Sadeh*-שדה) and a wilderness (*Midbar*-מדבר), like a king who is traveling on the way in the wilderness.” It can be said that the intention there is that in Elul the revelation of the thirteen

of the side opposite holiness.²⁵³¹ This is also understood from the fact that the primary revelation of the thirteen attributes of mercy during Elul, is the empowerment to repent (*Teshuvah*).²⁵³² This is because repentance (*Teshuvah*) in the most simple sense, is [repenting] over matters that are undesirable (the aspect of the wilderness (*Midbar*)), and the primary repentance is for having cast off the yoke [of *HaShem* 's-יהו"ה Kingship].²⁵³³ It thus is understood that during the month of Elul the revelation is also to those who are in the ultimate state of distance.

Now, in regard to what it states in the discourse, that the revelation of Elul is in the field (and not in the wilderness (*Midbar*)), this is because the revelation of the thirteen attributes of mercy is (not within the wilderness itself, meaning, in matters that are the opposite of *HaShem* 's-יהו"ה will, blessed is He,²⁵³⁴ in that revelation of Godliness does not at all apply in them, but what is meant is) that the Jewish people are found in the wilderness (*Midbar*), and the revelation in them is the granting of empowerment to leave the wilderness (*Midbar*) and come to the field (*Sadeh*) to greet the face of the King.

Based on this, it can be said that when he states in the discourse that “the King receives them all with a pleasant face and shows everyone a happy face,” his intention in emphasizing

attributes of mercy to **the Jewish people** who are found in the wilderness, as will be explained in the discourse.

²⁵³¹ See the discourse in Likkutei Torah, beginning of Ch. 2 (34b) and elsewhere.

²⁵³² See Likkutei Torah, Re'eh 33c, “The thirteen attributes of mercy illuminate and are revealed during the month of Elul, so that we return in repentance (*Teshuvah*),” and in Ohr HaTorah, Re'eh, end of p. 807 [it states], “The thirteen attributes of mercy that illuminate in Elul are for the life of the soul, in order to rouse it in repentance (*Teshuvah*).”

²⁵³³ To further elucidate based on Iggeret HaTeshuvah, Ch. 1 (Tanya 91a), the matter of repentance (*Teshuvah*) is that he makes the decision in his heart not to rebel against **His Kingship**, blessed is He, and not to transgress the commands of the King.

²⁵³⁴ See the discourse in Likkutei Torah, beginning of Ch. 2 (34b) and elsewhere.

“**everyone**” is that even those who just **want** to greet the face of the King, but are imprisoned by their inclinations, meaning that even when they are roused with a desire to repent and accept the yoke of the Kingship of Heaven upon themselves, the desire does not come into actuality - they too are received with a pleasant face, and this awakens a strong and powerful desire in them to greet the face of the King, and through this desire, they thereby overcome whatever obstacles and obstructions there are.

5.

He continues the discourse stating, “and shows everyone a happy face.” Now, the difference between “receives” (with “a pleasant face”) and “shows” (with “a happy face”) is that the word “receives-*Mekabel*-מקבל” applies to something that already is (before he receives it) and he [merely] receives it. On the other hand, “showing” his happy face is that it is **His happy face** (which was also there before showing it to them) that He shows and reveals to another.

This then, is why after he stated that “the King receives them all with a pleasant face,” he then adds that He “shows everyone a happy face.” For, the fact that He receives them all “with a pleasant face” is because the desire of **the people** (to greet the face of the King) is well received by the King, with a pleasant face.

However, the addition that **He shows** a cheerful face, is that when [below] there is arousal to return in repentance (*Teshuvah*) there then is a drawing down and revelation of a happy face from Above, which is the pleasure (*Taanug*) (the happiness and laughter (*Schok*-שחוק)) of the King Himself.

This pleasure (*Taanug*) is higher than the pleasure (of the “pleasant face”) and comes about through the arousal to return to *HaShem*-יהו"ה in repentance (*Teshuvah*) below. For as explained

elsewhere,²⁵³⁵ the root of “laughter-*Schok*-שחוק” (the “**Happy face**-*Panim Sochakot*-פנים שוחקות”) is in the essence of pleasure (this being the essential pleasure (*Taanug Atzmi*) that is not a composite [pleasure] (*Taanug Murkav*)) and is higher than pleasure brought about through something external (composite pleasure – *Taanug Murkav*).

It can be said that in the analogue, the happy face is the matter of *HaShem*'s-יהו"ה pleasure (*Taanug*) Above, in the Jewish people themselves.²⁵³⁶ (That is, [this pleasure] transcends the pleasure that the Jewish people bring Him by fulfilling His Torah and *mitzvot*, and even transcends the pleasure they bring Him by repenting (*Teshuvah*)). This is because this the pleasure in their essential being.

It is by **showing** them His happy face, in which this pleasure (*Taanug*) is revealed to whosoever (is roused with the desire to return to *HaShem*-יהו"ה (*Teshuvah*)), that (“as waters reflect a Face back to a face”) this pleasure is pleasure in *HaShem*'s-יהו"ה Godliness, such that the pleasure in His Godliness becomes one's own essential pleasure. This grants him even greater empowerment to overcome the obstacles and obstructions, and to return to *HaShem*-יהו"ה with complete repentance (*Teshuvah Sheleimah*).

²⁵³⁵ See at length in Torah Ohr, Toldot 2c-d

²⁵³⁶ Amongst the reasons for the superiority of Returnees (*Baalei Teshuvah*) over and above righteous (*Tzaddikim*) is that repentance (*Teshuvah*) stems from the soul which transcends Torah (Sefer HaMaamarim 5705 p. 125 and elsewhere); Therefore, it is through repentance (*Teshuvah*) that there is (subsequently) the revelation of the superiority of the Jewish people themselves. Even so, the matter of repentance (*Teshuvah*) is only an introduction that precedes the revelation of the pleasure in the Jewish people themselves, since the soul itself transcends even the matter of repentance (*Teshuvah*). (See at length in the discourse entitled “*Shuvah Yisroel*” of Shabbat Shuvah 5637, Ch. 4 (Torat Menachem, Sefer HaMaamarim Tishrei p. 99 and on), in regard to the matter of “the essence of the day itself atones, and elsewhere.)

6.

Now, we must better understand this. For, based on what was said before, the revelation in Elul is not only the granting of empowerment to serve *HaShem*-יהו"ה, blessed is He, [in that when the King is in the field there then is the **permission and ability** for everyone to greet His face]. Rather, it also is what awakens man [through the King receiving everyone with a pleasant face, and especially through showing everyone a happy face, which is what awakens them to return in complete repentance]. However, even so, the service of *HaShem*-יהו"ה during the month of Elul, is as indicated by the words, "I am to my Beloved," this being one's toil [by his own strength].

We should add that this matter, that the revelation in the month of Elul is not just the granting of empowerment, but is also an awakening,²⁵³⁷ is understood from the general matter of the king being in the field.²⁵³⁸ That is, when the king is in the field, in addition to the fact that everyone has the permission and ability to greet the face of the king, the very fact that the people know that the king is in the field, in the same place where they are, awakens the desire in them to greet the face of the king.²⁵³⁹

²⁵³⁷ To elucidate from what is also stated in Ohr HaTorah in the prior note [Ohr HaTorah, Re'eh p. 807] where it states, "To **awaken it** (*Le'orer*-לעוררה) to repentance."

²⁵³⁸ To further elucidate, from the details that he adds (that "he receives them with a pleasant countenance and shows them a cheerful countenance") it is only understood that the revelation from Above during Elul causes that the desire to greet the countenance of the king be with even greater strength. However, from the fact that the king is in the field it is understood that the revelation from Above also causes there to be the arousal of the desire in the first instance, as will be stated in the discourse.

²⁵³⁹ This is especially brought about through the contemplation that the intention of the king in descending to the field is in order that the people of the field also be able to greet his countenance – and it is on account of this that he foregoes the revelation of the crown of his kingship and his royal garb – through which one is roused to an even greater extent ("as waters reflect a face back to a face") with the desire to greet the countenance of the king.

Now, it can be said that the reason that the desire of the people is to greet the king, is because of the essence of their beings. That is, since “the king is the heart of all the people,”²⁵⁴⁰ therefore their bond with the king is in the essence of their beings.²⁵⁴¹ Only that, even so, when the king and the people are spatially distant [from each other] it is possible that their bond with the king, and (thus also) their desire to greet his face, is in a state of concealment. However, through the king being in the field, in the very place where they are, this desire comes to be revealed.

The same is so in the analogue, that the awakening to return to *HaShem*-יהו"ה in repentance (*Teshuvah*), which comes about through the revelation of the thirteen attributes of mercy during Elul, is that through the revelation of the thirteen attributes of mercy the revelation of the inner desire of the Jewish people is caused.

[This is also understood from the continuation of the discourse²⁵⁴² (after the analogy of the king in the field), that *HaShem*'s-יהו"ה title God-*E"l*-א"ל is the first of the thirteen attributes of mercy, and is their source and totality. The matter of His title God-*E"l*-א"ל is that it literally is the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as the verse states,²⁵⁴³ “*HaShem*-יהו"ה is God-*E"l*-א"ל, and He **illuminates** for us (*VaYa'er Lanu* לננו-ויאר),” and light (*Ohr*) is similar to the Essential Self (*Etzem*).

[This is as explained in various places²⁵⁴⁴ about the difference between “light-*Ohr*-אור” and “influence-*Shefa*-שפע.” Namely, that “influence-*Shefa*-שפע” is when the bestower constricts himself according to the capacity of the recipient,

²⁵⁴⁰ See Mishneh Torah, Hilchot Melachim 3:6

²⁵⁴¹ See Likkutei Sichot, Vol. 4, p. 1,050; Vol. 8 p. 25, and elsewhere.

²⁵⁴² Likkutei Torah, Re'eh 32b

²⁵⁴³ Psalms 118:27

²⁵⁴⁴ See Sefer HaErechim Chabad, Vol. 2 p. 458 and on.

whereas “light-*Ohr*-אור” has a likeness to its Luminary (*Ma’or*-מאור).]

Now, this revelation illuminates within every single Jew. Beyond this, the revelation of *HaShem*’s יהו"ה title God-*E*”ל-א”ל within every Jew is the minister (*Sar*-שר) who has dominion within him, in that the name *Yisroel*-ישראל consists of the letters *Yod*-י “minister-*Sar*-שר” and “God-*E*”ל-א”ל.”²⁵⁴⁵ This is why the nullification (*Bittul*) to Godliness within each and every Jew (*Yisroel*-ישראל) is nullification (*Bittul*) that transcends reason and intellect. This is because in the Jewish people (*Yisroel*-ישראל) there is the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*), *HaShem*-יהו"ה, blessed is He, Himself, literally, who transcends the chaining down of the worlds (*Hishtalshelut*).

Thus, through the revelation of the thirteen attributes of mercy (during Elul), the beginning, source, and totality of which is [*HaShem*’s-יהו"ה title] God-*E*”ל-א”ל, there is the arousal and revelation of the aspect of God-*E*”ל-א”ל within each and every Jew.]

This then, is why our service of *HaShem*-יהו"ה, blessed is He, during the month of Elul is that of, “I am to my Beloved,” even though the arousal is through a revelation from Above. This is because the revelation from Above is only the **cause** by which the revelation of the inner desire of **the person** [himself] is caused.

7.

Now, it can be said that through the revelation of the thirteen attributes of mercy rousing and revealing the inner desire of the Jewish people, in that their desire for Godliness is because

²⁵⁴⁵ In *Likkutei Torah* there it explains that the [prefix] *Yod*-י is indicative of the constancy of the deed. In other words, the matter of “the minister of God-*Sar E*”ל-א”ל-שר” is constant. In the summary there (32d) it states that *Yisroel*-ישראל forms the words “upright-*Yashar*-ישר” [and] “God-*E*”ל-א”ל.”

they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, there is caused to be an elevation in the thirteen attributes of mercy.

The explanation is that creation is for the sake of the Jewish people.²⁵⁴⁶ What is meant here²⁵⁴⁷ is not just the creation of the world, but all revelations, even the highest revelations. For, through the descent of the thirteen attributes of mercy from their place (in the royal court, higher than the chaining down of the worlds (*Hishtalshelut*)) to the field, in order to awaken and reveal the inner desire of the Jewish people, there is a revelation in them that the intent in them is for the sake of the Jewish people, who are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.²⁵⁴⁸

This can be connected to the verse,²⁵⁴⁹ “The king is dependent on the field.” That is, even the king, who no one is higher than, is dependent on the field, in that he is vitalized from it.²⁵⁵⁰ Now, based on the statement in Zohar,²⁵⁵¹ “Who is the word ‘king-*Melech*-מלך’ [referring to here]? It refers to the Upper King (*Melech Ila’ah*) who is connected to the field,” it can be said that even the vitality of the Upper King (*Melech Ila’ah*), so to speak, comes about through His descent and drawing down to the field, for through this, there is the revelation that His intention in it, is for the sake of the Jewish people, who are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

²⁵⁴⁶ Rashi to Genesis 1:1

²⁵⁴⁷ Also see Torat Menachem, Sefer HaMaamarim Av p. 199 and on.

²⁵⁴⁸ See Torat Menachem *ibid.* for some additional details regarding this.

²⁵⁴⁹ Ecclesiastes 5:8

²⁵⁵⁰ See Rabbi Avraham Ibn Ezra to Ecclesiastes 5:8 there. Also see Biurei HaZohar (Hosafot) to Chayei Sarah 129a and on, that the **simple** meaning of the verse is that even the king is dependent upon the field and must receive beneficence from its crops and fruits.

²⁵⁵¹ Zohar I 122a

Now, based on the statement in Zohar that,²⁵⁵² “There is [one] field (*Sadeh*-שדה) and there is [another] field (*Sadeh*-שדה),” these being the “field” of holiness, and the “field” of the opposite of holiness, it can be said²⁵⁵³ that the matter of [the verse], “The king is dependent on the field,” (that through the descent and drawing down to the field, elevation is caused in the Upper King (*Melech Ila’ah*)), is primarily is brought about by the fact that the revelation of the thirteen attributes of mercy, which transcend the chaining down of the worlds (*Hishtalshelut*), (which, in general, is the Upper King (*Melech Ila’ah*)),²⁵⁵⁴ is even to Jews who are found in the desert (*Midbar*) (this being the “field” (*Sadeh*-שדה)²⁵⁵⁵ of the side opposite holiness).

For, through this there is the revelation of their inner desire, and they go out of the desert (*Midbar*) (the “field” of the side opposite holiness) to the “field” of holiness, to greet the face of the King. For, through the return and repentance (*Teshuvah*) of those Jews who at first were in the ultimate state of distance, there is a revelation of the innermost aspect of a Jew, that their **true** desire (even as they sin) is for *HaShem* ’s-יהוה Godliness, only that their inclinations have overpowered them.²⁵⁵⁶

[This is like the Tzemach Tzedek’s explanation²⁵⁵⁷ of the verse,²⁵⁵⁸ “For he found her in the field (*Sadeh*-שדה), the betrothed maiden cried out, but she had no savior (*Ein Moshiya*-אין מושיע).”

²⁵⁵² Zohar I 122a *ibid*.

²⁵⁵³ Similarly see Torat Menachem, Sefer HaMaamarim Av p. 171 and on.

²⁵⁵⁴ In Biurei HaZohar there it states that the Upper King (*Melech Ila’ah*) refers to *Zeir Anpin*. However, in the discourse entitled “*Nachamu*” 5670 (Sefer HaMaamarim 5670 p. 218; p. 223 and on) it states that the Upper King (*Melech Ila’ah*) is the aspect of the Crown-*Keter* which transcends the chaining down of the worlds (*Seder Hishtalshelut*).

²⁵⁵⁵ See Ohr HaTorah, Toldot p. 143b (citing Radak in Sefer HaShoroshom and Sefer Michlol) that “sometimes when ‘field-*Sadeh*-שדה’ is written, it means ‘wilderness-*Midbar*-מדבר’”.

²⁵⁵⁶ Mishneh Torah, Hilchot Geirushin 2:20

²⁵⁵⁷ Ohr HaTorah *ibid*. 144a and on

²⁵⁵⁸ Deuteronomy 22:27

That is, when the “betrothed maiden” (referring to the Godly soul) is in the “field” of the side opposite holiness, and moreover, this caused that “Esav, the man of the field”²⁵⁵⁹ “seized her and lay with her,”²⁵⁶⁰ the desire of the Godly soul is also for holiness then, and she cries out with the bitterness of her soul, over the fact that “Esav, the man of the field” seized her – “the betrothed maiden cried out.” Because of this, “The Godly ‘nothingness’ is her savior (*Ein Moshiya*-אֵין מוֹשִׁיעַ-” That is, salvation is drawn down to her from the aspect of the Godly “nothing-*Ayin*,” which transcends the chaining down of the worlds (*Hishtalshelut*].)

Now, since the revelation of the inner desire of the Jewish people (because of their root in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He) comes about through the Jewish people repenting (*Teshuvah*) and returning to *HaShem*-יהו"ה, in that they first were in the “field” of the side opposite holiness (the desert (*Midbar*)) - therefore the elevation brought about in the thirteen attributes of mercy, by descending and being drawn down below to awaken man, is primarily by awakening those who first were in the ultimate state of distance.

8.

This then, is why “I am to my Beloved and my Beloved is to me-*Ani LeDodi v'Dodi Li*-אני לדודי ודודי לי” forms the acronym “Elul-אֱלוּל.” It can be said²⁵⁶¹ that the words, “my Beloved is to me-*v'Dodi Li*-ודודי לי” of the acronym Elul-אֱלוּל (primarily) refers to the revelation of the thirteen attributes of mercy during Elul. This is why it states “my Beloved is to me” after stating “I am to

²⁵⁵⁹ [Genesis 25:27]

²⁵⁶⁰ Deuteronomy 22:25

²⁵⁶¹ For an additional explanation of this see *Torat Menachem*, *Sefer HaMaamarim Elul* p. 228 and on.

my Beloved,” [even though the revelation of the thirteen attributes of mercy during Elul is what grants empowerment to serve *HaShem*-יהו"ה, blessed is He, in the way [indicated by] “I am to my Beloved”].

This is because, from the inner perspective (*Pnimitiyut*) of the matter, “I am to my Beloved” (man’s service) is higher than “my Beloved is to me” (revelation from Above). This is as explained (in chapters six and seven) that the reason for the revelation of the thirteen attributes of mercy, is to awaken our service of *HaShem*-יהו"ה [from below], through which the elevation is caused in the thirteen attributes of mercy.

Now, there are two matters in this. There is the elevation brought about in the revelation from Above, through the descent to below to awaken man (as explained in chapter seven). Then there is the elevation brought about through man’s actual arousal to repentance (*Teshuvah*).

Now, in this itself there are two matters. There is the elevation stemming from the pleasure from Above in man’s service, especially in the service of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) – [through which] “He receives everyone with a pleasant face.” This causes a revelation of the essential pleasure (*Taanug Atzmi*) of *HaShem*-יהו"ה, blessed is He, in the Jewish people themselves (in that the root of their souls is higher than the root of Torah and *mitzvot*, even including the *mitzvah* of repentance (*Teshuvah*)) – this being the happy face (as explained in chapter five).

Now, it can be said that since the arousal to repentance (*Teshuvah*) in man, (by which the revelation of the “pleasant face” and the “happy face” is caused) comes about through the revelation of “my Beloved is to me” (this being the revelation of the thirteen attributes of mercy during Elul), therefore, the effect of “I am to my Beloved” on “my Beloved is to me” is that even

the revelation of “my Beloved is to me” ascends to the pleasure of the “pleasant face” and the “happy face.”

May it be desirable [before *HaShem*-יהו"ה, blessed is He], that through our deeds and service of Him,²⁵⁶² and especially through the toil of the month of Elul, we will merit the coming redemption speedily and in the most literal sense. For, there then will be the **true** matter of showing “a happy face.” This is as explained in several places²⁵⁶³ about “the joust that the Holy One, blessed is He, is destined to make for the righteous (*Tzaddikim*) in the coming future,”²⁵⁶⁴ that it will be openly seen, in a revealed way, that the entire battle between good and evil (in this world) is solely for there to be laughter and delight, [as the verse states],²⁵⁶⁵ “Then our mouths will be filled with laughter.” May all this be in the immediate future, and in the most literal sense!

²⁵⁶² Tanya, Likkutei Amarim, Ch. 37

²⁵⁶³ Torah Ohr, Toldot 10d and on; Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, p. 21d **and elsewhere**.

²⁵⁶⁴ Midrash Vayikra Rabba 13:3

²⁵⁶⁵ Psalms 126:2

Discourse 42

“*V’Hayah Kee Tavo el HaAretz... -
It will be when you come to the land...*”

Delivered on Shabbat Parshat Ki Tavo,
18th of Elul, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁵⁶⁶ “It will be when you come to the Land that *HaShem*-יהוה your God gives you as an inheritance, and you inherit it and dwell in it, you shall take from the first of every fruit of the ground etc.” The question about this is well known.²⁵⁶⁷ That is, the verse first states, “that *HaShem*-יהוה your God, **gives** you as an inheritance,” this being a matter of a gift (*Matanah*),” and the verse then states, “and you inherit it,” this being a matter of inheritance (*Yerushah*). That is, a gift (*Matanah*) and an inheritance (*Yerushah*) are two [different] matters.

In addition, we must also understand what the connection and relationship is between these three matters (that He “gives you as an inheritance, and you inherit it, and dwell in it”), which are introductory to the matter of the first fruits (*Bikkurim*) in the continuation of the Torah portion.

2.

This may be understood with a preface of the explanation in the discourse of the Tzemach Tzedek (this year being the

²⁵⁶⁶ Deuteronomy 26:1-2

²⁵⁶⁷ Also see the discourse by this title of the year 5672 (*Hemshech* 5672 Vol. 1, p. 112); 5675 (*Hemshech* 5672 Vol. 2, p. 1,122 and on).

hundredth-year anniversary of his passing and Hilulah), in Ohr HaTorah,²⁵⁶⁸ as well as in the discourse of the Rebbe Maharash, which was said one-hundred years ago on Shabbat Parshat Ki Tavo 5726,²⁵⁶⁹ (which appears to be founded on the discourse of the Tzemach Tzedek).

In it, he brings the teaching of the Midrash,²⁵⁷⁰ “Moshe gazed with Divine Inspiration (*Ru’ach HaKodesh*) and saw that the Holy Temple is destined to be destroyed, and that the first fruits will cease [being offered]. He therefore established that the Jewish people should pray three times daily.” Now, at first glance, it is not understood²⁵⁷¹ what relationship there is between the three prayers and the first fruits (*Bikkurim*).

3.

He continues in the discourse and states: However, it is written,²⁵⁷² “I saw your forefathers like ripe fruit on a fig tree in its beginning.” About this, our sages, of blessed memory, stated,²⁵⁷³ “Our forefathers... arose first in thought to be created, as it states, ‘I saw your forefathers like a ripe fruit (*K’Veekurah*-כבכורה) on a fig tree in its beginning.” That is, the matter of the first fruits (*Bikkurim*-בכורים) refers to our forefathers, and “there only are three who are called forefathers.”²⁵⁷⁴

²⁵⁶⁸ Ohr HaTorah, Ki Tavo p. 1,033 and on; p. 1,039 and on; Also see the discourse entitled “*Ki Tavo* – It shall be when you come to the land” of Shabbat Parshat Ki-Tavo 5725, translated in The Teachings of The Rebbe 5725, Vol. 2, Discourse 66, Ch. 3 and on; Also see the discourse entitled “*Ki Tavo*” of Shabbat Parshat Ki Tavo, 18th of Elul 5744.

²⁵⁶⁹ Sefer HaMaamarim 5726 p. 227 and on.

²⁵⁷⁰ Midrash Tanchuma, beginning of Ki Tavo

²⁵⁷¹ Megaleh Amukot, Ophan 185

²⁵⁷² Hosea 9:10

²⁵⁷³ Midrash Bereishit Rabba 1:4

²⁵⁷⁴ Talmud Bavli, Brachot 16b

To explain, in this there already is emphasis of the connection between the first fruits (*Bikkuruim*) (referring to our forefathers) and the three prayers. This is because the [three] prayers²⁵⁷⁵ were established by our forefathers.²⁵⁷⁶

He continues and explains that the first fruits (*Bikkurim*) precede everything, including even the Terumah.²⁵⁷⁷ [This is as also cited in Rashi on the verse,²⁵⁷⁸ “according to all the commandments You commanded me etc.” (recited in the declaration of the tithes), that, “I have given them according to their prescribed sequence, and did not give precedence to the Terumah over the first fruit (*Bikkurim*) etc.”]

The explanation is that the Terumah refers to the Torah. This is as stated in Zohar,²⁵⁷⁹ that the word Terumah-תרומה is “Torah *Mem*-מ-תורה,” (in that the Torah-תורה was given in *Mem*-מ-40 days), whereas the first fruits (*Bikkurim*) refers to the Jewish people (as we find that the entire Jewish people are called the “first fruits-*Bikkurim*-בכורים”),²⁵⁸⁰ which even precede the Torah.²⁵⁸¹ This is as the verse states,²⁵⁸² “Israel is holy to *HaShem*-יהוה, the first of His crop.” That is, they even are higher than the Torah, which is called “His crop.”

[To further explain, even though Terumah is also called “first-*Reishit*-ראשית,”²⁵⁸³ however it is called first with the [suffix] *Tav*-ת, indicating the feminine form. That is, the word “head-*Rosh*-ראש” is in the masculine form, whereas the word “first-*Reishit*-ראשית” is the feminine form and refers to the aspect of

²⁵⁷⁵ Also see Sefer HaMaamarim ibid. p. 228.

²⁵⁷⁶ Talmud Bavli, Brachot 26a-b

²⁵⁷⁷ Mishnah Terumot 3:7

²⁵⁷⁸ Deuteronomy 26:13

²⁵⁷⁹ Zohar III 179a

²⁵⁸⁰ Zohar II 121a; Zohar III 253a

²⁵⁸¹ Midrash Bereishit Rabba 1:4

²⁵⁸² Jeremiah 2:3

²⁵⁸³ Mishnah Terumot 3:7 ibid.

Wisdom-*Chochmah* ([as the verse states],²⁵⁸⁴ “The beginning of wisdom-*Reishit Chochmah*-חכמה ראשית”) which receives from the aspect of the “head-*Rosh*-ראש” etc.,²⁵⁸⁵ this being the aspect of the first fruit (*Bikkurim*).]²⁵⁸⁶

From this we can also understand the matter of the first fruit (*Bikkurim*) (which is higher than the Torah), as it is in our service of *HaShem*-יהוה, blessed is He. For, Torah is the matter of grasp and understanding, with reason and intellect, as the verse states,²⁵⁸⁷ “For it is your wisdom and understanding in the eyes of the nations.” This being so, the matter of the first fruit (*Bikkurim*) which transcends the Torah, is the matter of service of *HaShem*-יהוה, blessed is He, that transcends reason and intellect, this being the aspect of the desire of the heart (*Re’uta d’Leeba*), which also is the matter of repentance (*Teshuvah*).

To explain, even though the level of the first fruit (*Bikkurim*) transcends the Torah, nevertheless, the matter of the level of the first fruit (*Bikkurim*) which transcends Torah, is itself specifically revealed through Torah.

This is similar to the explanation²⁵⁸⁸ about repentance (*Teshuvah*), that even though it is greater in elevation than the Torah, since through it, there is repair of all blemishes caused in the Torah, nonetheless, the elevated level of repentance (*Teshuvah*), which transcends Torah, is itself specifically revealed through the Torah.

Now, all this is in regard to serving *HaShem*-יהוה, blessed is He, in a way of ascent from below to Above, in which the loftiest level of service in this, is the matter of the first fruit (*Bikkurim*), which is service of Him with the desire of the heart (*Re’uta*

²⁵⁸⁴ Psalms 111:10; Proverbs 4:27

²⁵⁸⁵ Torah Ohr, Yitro 70a

²⁵⁸⁶ Also see Hosafot to Ohr HaTorah, Pinchas p. 20.

²⁵⁸⁷ Deuteronomy 4:6

²⁵⁸⁸ See *Hemshech* 5672 Vol. 3, p. 1,408.

d'Leeba), as mentioned above. In addition, there is also the matter of drawing from Above to below.

The explanation²⁵⁸⁹ is that in the *mitzvah* of the first fruit (*Bikkurim*) there are two matters. There is the bringing of the first fruits (*Bikkurim*) and there is the reading of the Torah portion of the first fruits. Bringing the first fruits is the matter of elevation and ascent from below to Above, in which we take the regular (*Chullin*) fruits and bring them to the Holy Temple to the priest (*Kohen*).

The substance of this in our service of *HaShem*-יהו"ה, blessed is He, is the elevation of the souls of the Jewish people (who are called the "first fruits" (*Bikkurim*)), meaning, the elevation of the soul that manifests in the body to its root and source etc. About this the verse states,²⁵⁹⁰ "You shall come to the priest (*Kohen*)," the "Great Priest" (*Kahana Rabba*),²⁵⁹¹ who is rooted in the aspect of "abundant kindness" (*Rav Chesed*),²⁵⁹² and "the priest (*Kohen*) shall take the basket from your hand, and lay it before the altar of *HaShem*-יהו"ה, your God."²⁵⁹³

About this our sages, of blessed memory, stated,²⁵⁹⁴ "Michael, the Great Priest (*Kahana Rabba*), offers the souls of the righteous *Tzaddikim* upon the altar," meaning, "to be subsumed in the body of the King,"²⁵⁹⁵ which is the greatest elevation from below to Above.

After this comes the reading of the Torah portion of the first fruits (*Bikkurim*), this being the matter of drawing Godliness

²⁵⁸⁹ In regard to the coming section see Ohr HaTorah *ibid.* p. 1,039 and on; Also see Sefer HaMaamarim 5627 p. 410 and on.

²⁵⁹⁰ Deuteronomy 26:3

²⁵⁹¹ See Targum Yonatan ben Uziel and Targum Yerushalmi to Deuteronomy 26:3 *ibid.*

²⁵⁹² Exodus 34:6; Psalms 86:15

²⁵⁹³ Deuteronomy 26:4

²⁵⁹⁴ See Talmud Bavli, Menachot 110a and Tosefot there; Zohar I 80a, 81a Zohar II 232b; Zohar III 33a

²⁵⁹⁵ Zohar I 217b

from Above to below. About this we say,²⁵⁹⁶ “*HaShem*-יהו"ה took us out of Egypt... and He brought us to this place... a land flowing with milk and honey,” this being the aspect of the sweetness and delight in *HaShem*'s-יהו"ה Godliness. This refers to the aspect of loving Him with delight (*Ahavah b'Taanugim*) that is drawn from Above in the aspect of a gift (*Matanah*) through the radiance from the root of the soul, which is drawn to illuminate in the soul that manifests in the body.

4.

Now, with the above in mind, we can also understand the relationship between the first fruits (*Bikkurim*) and prayer (as in the teaching of the Midrash mentioned in chapter two). This is because in prayer there also are the two matters of ascent (*Ha'ala'ah*) and drawing down (*Hamshachah*), just as in the *mitzvah* of the first fruits (*Bikkurim*). These are the matters of the *Shema* recital and the Amidah prayer, [which are two primary matters in prayer. With this we can answer²⁵⁹⁷ why we sometimes find²⁵⁹⁸ that the primary aspect of prayer is the recital of *Shema*, but we sometimes find²⁵⁹⁹ that the primary aspect of prayer is the Amidah].

That is, the recital of *Shema* is the matter of ascent and elevation (*Ha'ala'ah*).²⁶⁰⁰ This is because the matter of the *Shema* recital is to give up one's soul with self-sacrifice (*Mesirat Nefesh*) in [the recitation of] “*HaShem* is One-*HaShem Echad*-יהו"ה

²⁵⁹⁶ Deuteronomy 26:8-9

²⁵⁹⁷ Also see the discourse entitled “*Vayomer Lo Yehonatan*” 5722, translated in *The Teachings of The Rebbe 5722*, Vol. 1, Discourse 19 (*Sefer HaMaamarim 5722* p. 144).

²⁵⁹⁸ Siddur Im Da"Ch 19a, 19c

²⁵⁹⁹ Likkutei Torah, Balak 71c

²⁶⁰⁰ See Torah Ohr, Bereishit 1d and elsewhere.

אהד,²⁶⁰¹ to the point of coming to love Him “with all your more” (*Bechol Me’odecha*-בכל מאדך),²⁶⁰² this being the matter of serving Him with the desire of the heart (*Re’uta d’Leeba*),²⁶⁰³ (this being the ultimate fulfillment and perfection of the matter of the first fruits (*Bikkurim*), as mentioned above).

In contrast, the Amidah is the matter of drawing down from Above to below.²⁶⁰⁴ This is the matter of [the blessings], “Blessed are You *HaShem*-יהוה-יה,” to draw down the revelation of the Name *HaShem*-יהוה-יה in all the particulars of the eighteen blessings of the prayer.²⁶⁰⁵ That is, the state of [being like] “a servant standing before his Master”²⁶⁰⁶ should be drawn into him in all the particulars of the supplications for his needs etc.

We thus find that the recital of *Shema* and the Amidah prayer are similar to the bringing the first fruits (*Bikkurim*) and the reading of the Torah portion of the first fruits (*Bikkurim*), these being the matters of elevation (*Ha’ala’ah*) and drawing down (*Hamshachah*).

5.

Based on this, we can explain why in the introduction to the *mitzvah* of the first fruits (*Bikkurim*) the verse states, “that *HaShem*-יהוה-יה your God, gives you as an inheritance, and you inherit it, and dwell in it.” The explanation is that the word “inheritance-*Nachalah*-נחלה” also means an inheritance, except that it is like the verse,²⁶⁰⁷ “The current (*Nachalah*-נחלה) would have surged over our souls,” in that the inheritance (*Nachalah*-

²⁶⁰¹ See Zohar II 119a; Zohar III *ibid*.

²⁶⁰² Deuteronomy 6:5

²⁶⁰³ See the discourse entitled “*Lech Lecha*” 5666.

²⁶⁰⁴ See Torah Ohr, Bereishit 1d and elsewhere.

²⁶⁰⁵ Zohar I 26a; See Torat Chayim, Tzetzaveh 350b

²⁶⁰⁶ See Talmud Bavli, Shabbat 10a

²⁶⁰⁷ Psalms 124:4

נהלה) and drawing down only comes in a transcendent encompassing (*Makif*) state alone.²⁶⁰⁸ In other words, the [aspect indicated by] “inheritance-*Nachalah*-נהלה” is only in the transcendent encompassing aspect (*Makif*).²⁶⁰⁹

More specifically, in the transcendent encompassing aspect (*Makif*) itself, there are two levels. There is the externality (*Chitzoniyut*) of the encompassing aspect (*Makif*) and there is the innerness (*Pnimiyyut*) of the encompassing aspect (*Makif*). The matter of the precedence of the Jewish people (who are called “the first fruit” (*Bikkurim*), as mentioned in chapter three), specifically stems from the innerness (*Pnimiyyut*) of the encompassing aspect (*Makif*).²⁶¹⁰ This is because from the externality (*Chitzoniyut*) of the encompassing aspect (*Makif*) there is the argument that Esav is the firstborn, [and] “his argument is [presented] first.”²⁶¹¹ However, from the perspective of the innerness (*Pnimiyyut*) of the encompassing aspect (*Makif*) Yaakov is the firstborn.

This may be better understood based the explanation in the above-mentioned discourse,²⁶¹² that in truth, Yaakov took the birthright rightfully. This is as Rashi explains on the verse,²⁶¹³ “After that his brother emerged,” stating, “Yaakov was conceived from the first drop... Go and learn from a tube with a narrow opening – put in two stones one after the other. The one that goes in first will come out last etc.” In other words, Esav’s precedence over Yaakov is only in how they actually came out.

The same is so in the worlds, in regard to the worlds of Chaos-*Tohu* and Repair-*Tikkun*, which are the aspects of *Nekudim* and *Berudim*. That is, in the actual coming into being, the world

²⁶⁰⁸ Likkutei Torah, Drushei Rosh HaShanah 62b

²⁶⁰⁹ Also see the end of the discourse entitled “*v’Hayah Ki Tavo*” 5672 (*Hemshech* 5672 Vol. 1 p. 118); 5675 (*Hemshech* 5672 Vol. 2, p. 1,131).

²⁶¹⁰ See *Hemshech* 5672 Vol. 3 p.1,415 and on.

²⁶¹¹ See *Zohar* I 179a and on.

²⁶¹² *Ohr HaTorah* *ibid.* p. 1,036; p. 1,042; *Sefer HaMaamarim* 5626 p. 231

²⁶¹³ *Genesis* 25:26

of Chaos-*Tohu* precedes the world of Repair-*Tikkun*. However, from the perspective of the root of Yaakov, he is the true firstborn.

This also is why it is in Yaakov's power to refine and inherit Esav, this being the matter of refining the sparks of the world of Chaos-*Tohu* that fell with the shattering [of the vessels] (*Shevirat HaKeilim*) etc. For, through this we inherit the lights of the world of Chaos-*Tohu*. This is because of the root of Yaakov, which is an aspect that transcends the worlds of Chaos-*Tohu* and Repair-*Tikkun*.

About this the verse states,²⁶¹⁴ “He took my birthright and see, now he took away my blessing.” My birthright (*Bechorati*- בכורת) refers to the fact that the lights of the world of Chaos-*Tohu* also illuminate in the vessels (*Keilim*) of the world of Repair-*Tikkun*. My blessing (*Birchati*-ברכת) refers to the matter of drawing down additional [influence] and an abundance of lights from the limitless light of the Unlimited One, יהו"ה-*HaShem*, blessed is He, who transcends the worlds of Chaos-*Tohu* and Repair-*Tikkun*. All this is due to the innerness (*Pnimityut*) of the transcendent encompassing aspect (*Makif*), in which Yaakov is first, as explained above.

This likewise is the matter of the first fruits (*Bikkurim*- ביכורים).²⁶¹⁵ For, when we take the choicest fruits²⁶¹⁶ and bring them up to the Holy Temple, there then is the argument of Esav, “He took my birthright and see, now he took away my blessing.” This is because in the blessing of Esav it states,²⁶¹⁷ “The fatness of the earth shall be your dwelling.”

The response is that it is in the power of Yaakov to refine “the fatness of the earth” of Esav because of Yaakov's root in the aspect that transcends the worlds of Chaos-*Tohu* and Repair-

²⁶¹⁴ Genesis 27:36

²⁶¹⁵ Also see Hosafot to Ohr HaTorah, Pinchas p. 21

²⁶¹⁶ See Talmud Bavli, Menachot 84b and Rashi (beginning with the words “*MeiArtzecha*”); Mishneh Torah, Hilchot Bikkurim 2:3

²⁶¹⁷ Genesis 27:39

Tikkun, which we reach through the matter of the first fruits (*Bikkurim*-ביכורים) in the spiritual service of *HaShem*-יהו"ה, blessed is He, this being the matter of elevating the soul to its root and source etc., (as explained in chapter three).

This then, is why the preface to the matter of the first fruits (*Bikkurim*) is that “It will be when you come to the land that *HaShem*-יהו"ה your God gives you as an inheritance (*Nachalah*-נחלה) and you inherit it (v’*Yerishtah*-וירשתה),” this being the matter of inheritance (*Yerushah*-ירושה) in a way of an “inheritance” (*Nachalah*-נחלה) indicated by the verse, “The current (*Nachalah*-נחלה) would have surged over (*Al*-על) our souls,” meaning, the encompassing aspect (*Makif*), up to and including the inner aspect (*Pnimityut*) of the encompassing aspect (*Makif*), in which Yaakov precedes. From there is the granting of empowerment for the matter of the first fruits (*Bikkurim*), including that “a Heavenly Proclamation (*Bat Kol*) blesses him, ‘You have brought the first fruits today – you will be privileged to do so next year too.’”²⁶¹⁸

6.

Now, we can add to the explanation of the difference between inheritance-*Nachalah*-נחלה” and “inheritance-*Yerushah*-ירושה,” that these are particular levels in the matter of affecting refinements (*Birurim*). To preface, the general matter of entering into the land, its conquest and division (only after which they became obligated in [bringing] the first fruits (*Bikkurim*), meaning, after they conquered the land and divided it,²⁶¹⁹ seven years conquering it and seven years dividing it),²⁶²⁰ came after the preparation of going through “the awesome wilderness – of snake,

²⁶¹⁸ Rashi to Deuteronomy 26:16

²⁶¹⁹ Rashi to Deuteronomy 26:1

²⁶²⁰ Talmud Bavli, Zevachim 118b

fiery serpent, and scorpion etc.,”²⁶²¹ this being the general matter of the refinement of the external husks (*Kelipot*) etc.²⁶²² Now, since all matters that are present in the preparation are also present in the toil that comes after the preparation, therefore, the matter of the conquest and inheritance of the land is also connected to the matter of affecting refinements (*Birurim*).

This is as we previously explained,²⁶²³ that there are various ways in the matter of affecting refinements (*Birurim*). That is, there is refinement (*Birur*) that is connected to the matter of dross. In this itself, there are two ways, from below to above, this being the matter of separating the dross from the food, and from above to below, this being the matter of separating the food from the dross.

There then is an even higher way in the matter of refinements (*Birurim*) that is not connected to the matter of dross altogether. Instead, this is the refinement of food from food, like the verse,²⁶²⁴ “And you will eat the eaten (*Achaltem Achol- אכלתם אכול*) etc.,” this being the matter of the refinement (*Birur*) of the day of Shabbat.

[This is similarly so of the holidays (*Yom Tov*), even though, more specifically, there is a difference between the holidays (*Yom Tov*) and Shabbat.²⁶²⁵ This is because on the holidays, there is the labor [in the preparation of food] “for what must be eaten for any person,”²⁶²⁶ and there also is the matter of

²⁶²¹ Deuteronomy 8:16

²⁶²² See Likkutei Torah, Naso 20a and elsewhere.

²⁶²³ In the discourse entitled “*Mi Manah* – Who has counted the dust of Yaakov” of the 12th of Tammuz of this year, 5726, Discourse 35, Ch. 4 and on (Sefer HaMaamarim 5726, p. 259 and on), and in the discourse entitled “*Vayedaber Moshe el Roshei HaMatot* – Moshe spoke to the heads of the tribes,” Discourse 38, Ch. 4 (Sefer HaMaamarim 5726 *ibid.* p. 283).

²⁶²⁴ Joel 2:26

²⁶²⁵ See Torah Ohr, Chayei Sarah 15d; Siddur Im Da”Ch 203c and on.

²⁶²⁶ Exodus 12:16

[the verse],²⁶²⁷ “The dung of your festivals.” In contrast, this is not so of Shabbat, in which even the labor of preparing food is forbidden, and “it does not say ‘The dung of your Shabbats.’”²⁶²⁸

Now, in the worlds in general, it is in regard to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*) about which the verse states,²⁶²⁹ “From there it divided,” that this is in a way of separating the dross from the food or separating the food from the dross. However, in the world of Emanation (*Atzilut*), in which there is no admixture of dross, as the verse states,²⁶³⁰ “Evil shall not dwell with You,” it is in a way of separating food from food.

Now, this is also the difference between an “inheritance-*Yerushah*-ירושה” and “inheritance-*Nachalah*-נחלה.” That is, “inheritance-*Yerushah*-ירושה” is the refinement of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) in a way of separating the dross from the food or separating the food from the dross. In contrast, “inheritance-*Nachalah*-נחלה” is the refinement of the world of Emanation (*Atzilut*), in a way of separating food from food.²⁶³¹

Now, in addition, there is an even higher level, which is higher than the matter of refinements altogether (including separating food from food). It rather is only the matter of ascents from level to level etc., [up to and including the level in which even the matter of ascents is not applicable etc. For, as known, this is the difference between the two time periods of the coming future.]²⁶³²

²⁶²⁷ Malachi 2:3

²⁶²⁸ Zohar II 88b

²⁶²⁹ Genesis 2:10; See Torah Ohr, Bereishit 3a; Va’era 57a, and elsewhere.

²⁶³⁰ 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, and elsewhere.

²⁶³¹ See the end of the discourse entitled “*v’Hayah Ki Tavo*” 5675.

²⁶³² See *Hemshech* 5666 p. 140; Likkutei Sichot, Vol. 14 p. 182 and on.

As this matter is in the general totality of the worlds, is that even the separating of food from food, which applies in the world of Emanation (*Atzilut*), is only in the aspect of the vessels (*Keilim*) [of Emanation-*Atzilut*]. This refers to the refinement and ascent of the vessels (*Keilim*), in that they are made to be fitting to receive the aspect of light (*Ohr*) that transcends the light that manifests in the vessels (*Keilim*).

However, in the lights (*Orot*) [themselves] the matter of refinements (*Birurim*) does not apply.²⁶³³ This is because refinement (*Birurim*) only applies where there is the existence of a “something” (*Yesh*) etc., even if only, at the very least, in a refined way, this being the matter of the vessels (*Keilim*). In contrast, in the light (*Ohr*) the matter of refinement (*Birur*) does not apply, but only ascent from level to level etc.

In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of loving *HaShem*-יהו"ה with delight in Him (*Ahavah b'Taanugim*) stemming from the essential self of the Godly soul that delights in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He. This is the meaning of “and [you] dwell in it,” referring to the matter of drawing down the aspect of the *HaShem*'s-יהו"ה Supernal pleasure (*Taanug*) etc.²⁶³⁴

This is the meaning of the verse,²⁶³⁵ “He perceived no iniquity in Yaakov, and saw no toil in Yisroel etc.” The explanation is as elucidated in Likkutei Torah,²⁶³⁶ that in the aspect of Yaakov, [who is called],²⁶³⁷ “My servant Yaakov,” it applies for there to be a matter of “iniquity-*Aven*-און,” as in the verse,²⁶³⁸

²⁶³³ See the beginning of the discourse entitled “*Re'eh Anochi*” and the beginning of the discourse entitled “*Atem Nitzavim*” 5675

²⁶³⁴ See the end of the discourse entitled “*v'Hayah Ki Tavo*” 5675.

²⁶³⁵ Numbers 23:21

²⁶³⁶ Likkutei Torah, Balak 71d and on

²⁶³⁷ Isaiah 44:1

²⁶³⁸ Isaiah 55:7

“[Let] the iniquitous man (*Ish Aven*-אִישׁ אָוֶן) [leave] his thoughts,” and it only is that “He perceived no iniquity (*Aven*-אָוֶן) in Yaakov.” Nonetheless, there still is the matter of the labor and toil in the work of affecting refinements (*Birurim*), in separating the dross etc. This is why the verse²⁶³⁹ must state,²⁶⁴⁰ “Do not fear, My servant Yaakov.” That is, he should not fear descending and engaging in the toil of affecting refinements (*Birurim*) etc.

However, higher than this is the matter of “[He] saw no toil in Yisroel.” That is, in the aspect of Yisroel-יִשְׂרָאֵל, which is the matter of “the song of God-*Shir E*”ל-שִׁיר אֱלֹהִים,” the matter of iniquity (*Aven*-אָוֶן) is altogether not applicable, and it only is applicable for there to be a matter of “toil-*Amal*-עֲמַל” there. But, even so, “[He] saw no toil (*Amal*-עֲמַל) in Yisroel.” This refers to the day of Shabbat, at which time it is unnecessary for there to be the toil of separating and affecting refinements that relate to dross, but it only is in the way [indicated by the verse], “And you will eat the eaten (*Achaltem Achol*-אָכַלְתֶּם אָכֹל etc.,” referring to separating food from food.

However, there is an even higher matter, as stated at the [conclusion of the] verse,²⁶⁴¹ “[*HaShem*-יְהוָה his God is with him] and the friendship (*Teru'at*-תְּרוּעַת) of the King is in him.” Now, the word “*Teru'at*-תְּרוּעַת” has two meanings.²⁶⁴² The first is that it means “breaking-*Shevirah*-שִׁבְרָה,” as in the verse,²⁶⁴³ “You will smash them (*Tero'eim*-תְּרוּעִים) with an iron rod,” this being the matter of repentance (*Teshuvah*).²⁶⁴⁴ The second is that it means love and endearment (*Rei'ut*-רֵיעוּת), meaning that “the friendship (*Teru'at*-תְּרוּעַת) of the King is in him.” That is, he comes to be in a state and standing of friendship with the King, such that he unites

²⁶³⁹ See Torat Menachem, Sefer HaMaamarim Tishrei p. 239, note 24.

²⁶⁴⁰ Isaiah 44:2; Jeremiah 30:10

²⁶⁴¹ Numbers 23:21 *ibid*.

²⁶⁴² Likkutei Torah Balak *ibid*. 72b; Also see Ohr HaTorah, Balak p. 990.

²⁶⁴³ Psalms 2:9

²⁶⁴⁴ See Sefer HaMaamarim 5691 p. 7

with the King in a way that they literally become as one, and it is understood that it then is entirely inapplicable for there to even be a matter of toil (*Amal*-עמל).

[This is because even one who “makes gestures in the presence of the King,” even if he does so for the king, nonetheless, since such a deed is in a way that there is another being besides the being of the King, it is considered to be a rebellion against the Kingdom.]²⁶⁴⁵ Rather, there only is a matter of endearment and friendship, because of the revelation of *HaShem*’s יהו"ה Supernal pleasure (*Taanug*) which causes him to delight over *HaShem*-יהו"ה.

This matter comes about through the “*Teru’ah*-תרועה” in its simple meaning, which is the matter of the sounding of the Shofar on Rosh HaShanah. (This is also why this verse, “He perceived no [iniquity]... the friendship (*Teru’at*-תרועת) of the King is in him,” is one of the ten verses we recite on Rosh HaShanah.)²⁶⁴⁶ This is to the point that this already begins from Rosh Chodesh Elul,²⁶⁴⁷ at which time there is an illumination of the thirteen attributes of mercy.²⁶⁴⁸

This is as the Alter Rebbe²⁶⁴⁹ explained with the analogy of the king, that before his arrival in the city, the people of the city go out to greet him and receive his face in the field. At that time, whosoever desires to go out and greet his face is granted permission to do so.

[That is, every single one has the power and the ability to greet the face of the King, except that this must be through his own effort, to go out and greet His face. Nonetheless, through the effort, whosoever desires to do so, including those “who dwell in

²⁶⁴⁵ See Talmud Bavli, Chagigah 5b

²⁶⁴⁶ See Talmud Bavli, Rosh HaShanah 32b

²⁶⁴⁷ Tur, Orach Chayim 581:1

²⁶⁴⁸ Siddur of the Arizal of Rabbi Shabtai of Rashkov, beginning of Seder Kavanot Rosh Chodesh Elul, and elsewhere.

²⁶⁴⁹ Likkutei Torah, Re’eh 32a and on

houses of clay,²⁶⁵⁰ and are found in the field, have the ability to receive the revelations and the drawings forth of the month of Elul.

The reason is because in their essence, they truly are “city dwellers,” as in the precise wording of the Alter Rebbe in the analogy, that “the people of the **city** go out... and welcome His face in the field.” That is, in essence, they [truly] are “city dwellers.”²⁶⁵¹ He then “receives them all with a pleasant face and shows everyone a happy face.”

He concludes, “the same is likewise so, that by way of analogy, during the month of Elul we go out and greet the light of His face, blessed is He, in the field. For, the verse states,²⁶⁵² “May *HaShem*-יהוה illuminate His face to you,” this being the matter of the radiance of the thirteen attributes of mercy, so that they will be “face to face etc.”²⁶⁵³ and,²⁶⁵⁴ “In the light of the King’s countenance is life.”²⁶⁵⁵

²⁶⁵⁰ Job 4:19

²⁶⁵¹ Also see the discourse entitled “*Ani LeDodi*” 5735

²⁶⁵² Numbers 6:25

²⁶⁵³ See Deuteronomy 5:4; Proverbs 27:19

²⁶⁵⁴ Proverbs 16:15; Likkutei Torah Balak ibid.

²⁶⁵⁵ The conclusion of this discourse is missing.

Discourse 43

“*Ki HaMitzvah HaZot... - For this Commandment...*”

Delivered on Shabbat Parshat Nitzavim-Vayeilech,

25th of Elul, 5726

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

1.

The verse states,²⁶⁵⁶ “For this commandment that I command you today – it is not hidden from you, and it is not distant. It is not in heaven... nor is it across the sea... Rather, the matter is very close to you – in your mouth and in your heart – to do it.” The question of Likkutei Torah about this is well known.²⁶⁵⁷ That is, we must understand what “this commandment-*mitzvah*-מצוה is.”

Now, it does not refer to all of Torah, for if that was so, it should have said “all the commandments-*mitzvot*-מצוות etc.” (This is especially so considering that in addition to stating “commandment-*mitzvah*-מצוה” in the singular (rather than “all the commandments-*mitzvot*-מצוות” [in the plural], it also specifies “**this-*HaZot* הִזֹּאת *mitzvah*” [in the singular].**

We can add that if we were to say that “this *mitzvah*” refers to all of Torah, it therefore is not understood why the matter (that “it is not hidden from you”) was only stated now. This is because the commandment to fulfill all the *mitzvot* was already stated many times before this, (even in Mishneh Torah [Deuteronomy] itself).

²⁶⁵⁶ Deuteronomy 30:11-14

²⁶⁵⁷ Likkutei Torah, Nitzavim 45b

This being so, it should have stated “it is not hidden etc.,” before this, and this being so, why did the Torah wait until now?

On the other hand, we also must understand what need there is to negate that “it is not hidden from you etc.” How does it apply to assume that the whole matter of Torah and *mitzvot* is hidden and distant etc.? That is, the Torah already stated (in the Torah portion of Yitro in the book of Shemot [Exodus]) that the general matter of the giving of the Torah was in a way that “*HaShem*-יהו"ה descended upon Mount Sinai,”²⁶⁵⁸ this being the complete opposite of being hidden and distant in the heavens or across the sea. We also must understand (as Likkutei Torah continues) what is the meaning of “that I command you, etc.”

However, the explanation is as Likkutei Torah explains,²⁶⁵⁹ that “this *mitzvah*” refers to (the *mitzvah*) of repentance (*Teshuvah*-תשובה). This is as the preceding verse states,²⁶⁶⁰ “When you will return (*Tashuv*-תשוב) to *HaShem*-יהו"ה etc.,” this being “this commandment that I-*Anochi*-אנכי – (referring to,²⁶⁶¹ “I, meaning who I am-*Anochi*; *Mee SheAnochi*-מי אנכי, “שאנכי”) – am commanding you etc., (as the Ramban writes).²⁶⁶²

This is because repentance (*Teshuvah*) is higher than all the *mitzvot*, which are drawings down of the vitality of the soul from the Name *HaShem*-יהו"ה. However, once one has caused blemish in the Name *HaShem*-יהו"ה, through a deficiency in a *mitzvah* that depends upon the letter *Yod*-י of the Name, or the letter *Hey*-ה etc., then repentance (*Teshuvah*) comes and repairs and draws down the Name *HaShem*-יהו"ה.

²⁶⁵⁸ Exodus 19:20

²⁶⁵⁹ Likkutei Torah *ibid.* 45c and on.

²⁶⁶⁰ Deuteronomy 30:10

²⁶⁶¹ See Likkutei Torah, Pinchas 80b; Re’eh 31d; Zohar I 167b, Zohar III 11a-b, in explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye*”*h Asher Eheye*”*האשה אשר אהיה-ה*.”

²⁶⁶² Ramban to Deuteronomy 30:11

This is why it must be said that repentance (*Teshuvah*) reaches much higher, to the aspect of “I-*Anochi*-אנכי,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, to draw the aspect of *HaShem*-יהו"ה from there and repair all blemishes and deficiencies.

This is why about the *mitzvah* of repentance (*Teshuvah*) the verse states, “that I-*Anochi*-אנכי command you today.” For, although all the *mitzvot* are the *mitzvot* of *HaShem*-יהו"ה, repentance (*Teshuvah*), which is from the aspect of “I-*Anochi*-אנכי,” is higher than them.

About this the verse states, “It is not hidden from you etc.” That is, one should not say to himself that “being that repentance (*Teshuvah*) is a very high level and is the aspect of, “I - meaning who I am-*Anochi*; *Mee SheAnochi*-מי שאנכי,” - how could I possibly attain this?” The verse therefore states, “it is not hidden from you etc.,” because this is not a level that separate and apart from you etc.

2.

This can be understood through a preface of the explanation in a discourse of the Rebbe Maharash about the difference between the 25th of Elul and Rosh HaShanah.²⁶⁶³ That is, as known, Rosh HaShanah is called “the beginning of Your works.” This is as we recite,²⁶⁶⁴ “This day is the beginning of Your works, a remembrance of the first day.”

However,²⁶⁶⁵ at first glance, being that “the world was created on the 25th of Elul,²⁶⁶⁶ would it not have been appropriate

²⁶⁶³ In the discourse entitled “*Yom Tov Shel Rosh HaShanah*” 5632 (which is published).

²⁶⁶⁴ In the *Zichronot* blessing of the Musaf prayer of Rosh HaShanah.

²⁶⁶⁵ Also see *Likkutei Torah*, *Nitzavim* 47a

²⁶⁶⁶ *Pirkei d’Rabbi Eliezer*, Ch. 8; *Midrash Vayikra Rabba* 29:1

to establish Rosh HaShanah on the 25th of Elul, which is the first day of the act of creation? Why then was Rosh HaShanah established on the sixth day of the act of creation, when Adam, the first man, was created?

However, the explanation is that the general matter of the coming into being of the world, is through the emotive qualities (*Midot*). This is as stated,²⁶⁶⁷ “For I said, the world shall be built of kindness-*Chessed*.” That is, the coming into being of the world, is through the quality of kindness-*Chessed*, which is the first of the emotive qualities (*Midot*), and the same is so of the other emotive qualities (*Midot*), which are called “the seven days of construct.”²⁶⁶⁸

However, this comes about through the union of the Father-*Abba* and Mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*). For, it is through the union of the Father-*Abba* and Mother-*Imma* that the birth of the emotions (*Midot*) is caused. This is like how it is in man below, that the emotions (*Midot*) are born of the intellect (*Mochin*), as explained in Tanya.²⁶⁶⁹

Now, in the union of the Father-*Abba* and Mother-*Imma* themselves, there are two levels,²⁶⁷⁰ and outer union (*Yichud Chitzoni*) and inner union (*Yichud Pnimi*). The outer union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma* is solely to sustain the worlds, and this a constant and unceasing union. About this Zohar states²⁶⁷¹ that the Father-*Abba* and Mother-*Imma*

²⁶⁶⁷ Psalms 89:3; See Sefer HaMaamarim 5633 Vol. 2, p. 540 and on; 5698 p. 58; 5708 p. 272 and on, and elsewhere.

²⁶⁶⁸ Tanya, Likkutei Amarim, Ch. 3

²⁶⁶⁹ Tanya, Likkutei Amarim, Ch. 3 *ibid*.

²⁶⁷⁰ Likkutei Torah there cites to Etz Chayim, Shaar HaNesirah, Ch. 2 and Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 5; Also see Likkutei Torah, Shir HaShirim 22c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25-26.

²⁶⁷¹ See Zohar III 290b (*Idra Zuta*); Etz Chayim, Shaar HaKlallim, Ch. 13; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 *ibid*.

are “(two lovers who never separate), their union is constant and never ceases,” this being from “the day that *HaShem* God-*HaShem Elohi*”m-אלהי"ה created earth and heaven,”²⁶⁷² “because He desires kindness-*Chessed*.”²⁶⁷³

This refers to the arousal of *HaShem*'s-ה"ה Supernal desire, because of the pleasure (*Taanug*) in [fulfilling] “His lust for a dwelling place in the lower worlds.”²⁶⁷⁴ This is as in the teaching of our sages, of blessed memory,²⁶⁷⁵ on the verse,²⁶⁷⁶ “His thighs (*Shokav*-שוקייו) are pillars of marble (*Amudei Sheish*-עמודי שש) set in sockets of fine gold (*Adnei Paz*-פז-אדני).”

That is, “This refers to the world that the Holy One, blessed is He, yearned (*Nishtokek*-בשתוקק) to create... ‘six pillars (*Amudei Sheish*-שש-עמודי),’ in that He established (*He'emeed*-העמיד) the entire act of creation in six days (*Shishah Yamim*-ששה ימים) etc.” Now, why did He yearn for this? That is neither known nor understood, but that He yearned we do know. (As in the words of the Alter Rebbe,²⁶⁷⁷ “On a lust there is no question.”)

This yearning is the aspect of “the desire for kindness-*Chafetz Chessed*-חפץ חסד.” For, the [kind of desire called] “*Chafetz*-חפץ” is the innerness of the desire (*Pnimitiyut HaRatzon*). From the aspect of the [inner] desire for kindness (*Chafetz Chessed*) there is a drawing down of radiance to the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, to be in a state of constant external union (*Yichud Chitzoni*) for the sake of sustaining the worlds.

²⁶⁷² See Genesis 2:4

²⁶⁷³ Micah 7:18; See Likkutei Torah, Nitzavim ibid.; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

²⁶⁷⁴ See Midrash Tanchuma, Naso 16; Bechukotai 3; Bamidbar Rabba 13:6; Tanya, Likkutei Amarim, Ch. 36, and elsewhere.

²⁶⁷⁵ Midrash Bamidbar Rabba 10:1

²⁶⁷⁶ Song of Songs 5:15

²⁶⁷⁷ *Hemshech* 5666 p. 7 and on (p. 11 in the new print).

[In other words, what is meant by the desire for kindness (*Chafetz Chessed*) is the aspect of kindness-*Chessed* that transcends both the emotional qualities (*Midot*) and the intellectual qualities (*Mochin*), which are the three first *Sefirot*, (since it is from it, that there is the drawing down to bring about the union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*), and it [itself] transcends the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) and is before the restraint of the *Tzimtzum*, and there itself [before the *Tzimtzum*] it is the aspect of the desire for kindness called “*Chafetz Chessed*-חפץ חסד.” That is, as mentioned above, the [kind of desire called] “*Chafetz-חפץ*” is the innerness of the desire (*Pnimityut HaRatzon*), which is bound to the pleasure (*Taanug*), this being the matter that “He yearned etc.”]

In addition, there also is the matter of the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, by which new light is drawn down. This is the difference between the 25th of Elul and Rosh HaShanah. That is, on the 25th of Elul there only is caused to be the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma* for the sake of sustaining the worlds. In contrast, on Rosh HaShanah the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma* is caused, by which new light is drawn down, (as will be explained in chapter five).

3.

In the discourse he explains that even the external union of the Father-*Abba* and Mother-*Imma*, which is for the sake of sustaining the worlds, is also drawn through the service of *HaShem*-יהוה of the Jewish people in fulfilling His Torah and *mitzvot*. [In other words, just as Above, even though there is the matter of “He desires kindness,” but this is specifically drawn down through the union (*Yichud*) of the Father-*Abba* and Mother-

Imma, the same is so below, that to draw down the union (*Yichud*) of the Father-*Abba* and Mother-*Imma*, Torah and *mitzvot* must be fulfilled.]

The explanation is that in many discourses²⁶⁷⁸ it is explained about the difference between the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma* and their inner union (*Yichud Pnimi*), that specifically the inner union (*Yichud Pnimi*) is brought about through the toil in serving *HaShem*-יהו"ה, blessed is He, whereas the external union (*Yichud Chitzoni*) is constant and does not require our toil. That is, even without the toil in serving *HaShem*-יהו"ה, blessed is He, there is the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma* for the sake of sustaining the worlds.

This is as known,²⁶⁷⁹ that about the sustainment of the world, a covenant was formed with Noach, as the verse states,²⁶⁸⁰ “Continuously, all the days of the earth, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.” Thus, for this [to be,] the fulfillment of Torah and *mitzvot* is not necessary.

However, elsewhere,²⁶⁸¹ it is explained that even for the worlds to be sustained there must be toil of serving *HaShem*-יהו"ה, blessed is He. This refers to the matter of engaging in mundane work during the week, in engaging in honest business dealings without any admixture of theft or the like, Heaven forbid. Through this, the world, which was created in the six mundane days of the week, is caused to be sustained. In contrast, by engaging in Torah and *mitzvot*, a drawing down of new light from the innerness

²⁶⁷⁸ See, for example, Likkutei Torah, Shir HaShirim 22c.

²⁶⁷⁹ See Ohr HaTorah, Tisa p. 2,008; Sefer HaMaamarim 5630 p. 105; *Hemshech* 5672 Vol. 1, p. 299, p. 408.

²⁶⁸⁰ Genesis 8:22

²⁶⁸¹ See Sefer HaMaamarim 5630 p. 251 and on; *Hemshechs* 5666 p. 30 and on (p. 43 in the new edition).

(*Pnimiyyut*) of Wisdom-*Chochmah* and Understanding-*Binah* is caused.

However, this discourse explains that even the drawing down from the externality (*Chitzoniyyut*) of Wisdom-*Chochmah* and Understanding-*Binah* is through engaging in Torah and *mitzvot*. Proof for this is from the teaching of our sages, of blessed memory, who stated,²⁶⁸² “The Holy One, blessed is He, established a condition with the act of creation, [saying to them], ‘If Israel accepts the Torah, then you will be sustained, but if not, I will return you to chaos and void.’” Similarly, it is written,²⁶⁸³ “If not for My Covenant (meaning the [study of] Torah) day and night, I would not have set up the laws of heaven and earth.”

This [likewise] is the meaning of,²⁶⁸⁴ “In the beginning-*Bereishit*-בראשית,” meaning,²⁶⁸⁵ “For the sake of the Torah which is called ‘the beginning-*Reishit*-ראשית’ and for the sake of the Israel who are called ‘the beginning-*Reishit*-ראשית.’” Likewise, it is written,²⁶⁸⁶ “I made the earth and created man upon it,” in that the earth was made for the sake of man,²⁶⁸⁷ and man was made for the sake of “I created-*Barati*-בראתי-613” which has the numerical value of [the] 613-תרי"ג [mitzvot].²⁶⁸⁸

All this proves that even the sustainment of the worlds (brought about by the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma*), depends on the fulfillment of the *mitzvot*.

This is as he explains in the discourse, that in the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma* itself, there are two levels. To explain, our sages, of blessed

²⁶⁸² See Talmud Bavli, Shabbat 88a; Avodah Zarah 3a; Midrash Tanchuma, Bereishit 1

²⁶⁸³ Jeremiah 33:25; See Talmud Bavli, Avodah Zarah 3a (and Rashi there).

²⁶⁸⁴ Genesis 1:1

²⁶⁸⁵ Rashi and Ramban to Genesis 1:1

²⁶⁸⁶ Isaiah 45:12

²⁶⁸⁷ See Zohar I 205b

²⁶⁸⁸ Mikdash Melech to Zohar I 205b

memory, stated,²⁶⁸⁹ “The world was created in a state of wholeness.” However, after the sin of the tree of the knowledge of good and evil (at which time Adam, the first man, was banished from the Garden of Eden, as the verse states,²⁶⁹⁰ “[So *HaShem* God-*HaShem Elohi*”מ-אלהייה] banished him from the Garden of Eden... having driven out Adam etc.”) a lacking was caused in six things.

This is as our sages, of blessed memory, stated,²⁶⁹¹ “Every mention of the word ‘offspring-*Toldot*-תולדות’ in the Torah, is written missing [some of the *Vav*’s-ו-6] (except for two),” corresponding to the six things that were taken from Adam, the first man, (and the same applies thereafter, in the generation of the flood etc.).

Thus, it depends on this, as to whether there is the need for engaging in Torah and *mitzvot* for the sake of sustaining the world. In other words, to sustain the world as it is now, after the sin etc., (in a way that “offspring-*Toldot*-תולדות” is missing the *Vav*-ו), it is sufficient that the covenant with Noah was formed (even without engaging in Torah and *mitzvot*). However, engaging in Torah and *mitzvot* causes the refinement of the tree of the knowledge of good and evil, and there thereby is a drawing down into the world from a higher aspect similar to the state of the world as it was created in a state of wholeness.

This then, is the meaning of the precondition that the Holy One, blessed is He, established with the act of creation, that “if the Jewish people accept the Torah, you will be sustained etc.,” in that this precondition was established at the beginning of the creation, when the world was created in a state of wholeness.

²⁶⁸⁹ See Midrash Bereishit Rabba 14:7; Also see 12:6 and 13:3 there (and the Yefeh To’ar commentary there).

²⁶⁹⁰ Genesis 3:23-24

²⁶⁹¹ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To’ar there)

4.

Now, the general matter of the sustainment of the world, (including even the highest level of the world drawn down by fulfilling Torah and *mitzvot*), brought about on the 25th of Elul through the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma*, is only the renewal of that which already was, (and not the drawing down of new light, as brought about on Rosh HaShanah through the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*). Thus, for this [to be], Rosh HaShanah is unnecessary. This is as stated in the discourse, that the aspect of the external bestowal of influence²⁶⁹² is already drawn down on the 25th of Elul for the entire [coming] year, about which he cites, “as I have found written in the writings of my grandfather, master, teacher, and Rebbe, may the mention of the righteous bring blessing, and may his merit protect us.”²⁶⁹³

This is as explained in the discourse about the matter that the vitality of the whole year is included in Rosh HaShanah.²⁶⁹⁴ Now, this general whole (*Klall*), is a particular (*Prat*) of the “six thousand years of the world,”²⁶⁹⁵ meaning that it is one six-thousandth (1/6000). It then divides into even greater particulars, into months, days, hours, and minutes.

That is, on every new month (Rosh Chodesh) vitality is drawn down for the entire month, and on every day there is a drawing down of the vitality for all twenty-four hours of that day, and at each hour there is the drawing down of vitality for all its

²⁶⁹² There are individuals who recall that the Rebbe added that this includes all matters of physicality for the entirety of the year, with the exception being matters that relate to the service of *HaShem*-יהוה, blessed is He. (See Likkutei Torah, Drushei Rosh HaShanah 56a; Sefer HaSichot, Torat Shalom, p. 26 and the note of the Rebbe there.)

²⁶⁹³ See Maamarei Admor HaEmtza'ee, Nitzavim p. 890.

²⁶⁹⁴ Also see Likkutei Torah, Nitzavim 46b, 57b; Ateret Rosh, the beginning of Shaar Rosh HaShanah.

²⁶⁹⁵ Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a

sixty minutes, all the way to the division of 1,080 *chalakim* that make up an hour.²⁶⁹⁶

About this it states,²⁶⁹⁷ “In His goodness, He renews the act of creation every day constantly.” This is why a person must bless the eighteen morning blessings and the eighteen blessings of the Amidah prayer each day, as the verse states,²⁶⁹⁸ “A living person, a living person (*Chai Chai*-חַי חַי-18 18), he shall thank You.”

This is as the Alter Rebbe writes in Shulchan Aruch²⁶⁹⁹ in explaining one of the reasons for washing the hands-*Netilat Yadayim* in the morning, namely, that every morning a person is like new creation. However, when it states, “He renews the act of creation every day [constantly],” what is meant is not just each day, but at all times and at each and every moment, [a moment] being the final particular.

Now, just as in the final particular it does not apply to say that this particular is an utterly new drawing down included in this moment, the same is so of the greater particular which includes the whole year. That is, it does not apply to say that it is completely new, being that this particular was already included in the general vitality of all “six thousand years of the existence of the world”, except that since it only is in a general form (*Klall*) and not in particular form (*Prat*), therefore, in and of itself, it needs to be renewed. This is the renewal of that which already was, to come out from the general (*Klall*) to the particular (*Prat*), like the novelty the comes from the general whole of the year into particulars of days, hours, and minutes.

²⁶⁹⁶ See Mishneh Torah, Hilchot Kiddush HaChodesh 6:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, beginning of Vol. 3 (The Letters of Creation, Part 2).

²⁶⁹⁷ In the *Yotzer* blessing of the morning *Shema* recital

²⁶⁹⁸ Isaiah 39:19; See Maamarei Admor HaZaken 5563 Vol. 2, p. 749; Maamarei Admor HaEmtza'ee, Nitzavim p. 809.

²⁶⁹⁹ Alter Rebbe's Shulchan Aruch, Orach Chayim 4:1

Based on this, it applies to say that on the 25th of Elul there is the drawing down of the vitality for the general whole of the year. For, just as on the 25th of Elul, at which time the world was created, there was the drawing down of the general vitality for the entire six thousand years, this likewise so of the drawing down of the particular (*Prat*) from the general whole (*Klall*), that when it comes to the drawing down of the single particular of the six thousand years that includes the whole of [this] year, this too comes about on the 25th of Elul. Still and all, it does not apply to say that this is Rosh HaShanah, just as the 25th of Elul at the beginning of creation is not considered to be Rosh HaShanah.

He concludes stating, “What comes out of this is that in regard to what he (my grandfather, master, teacher, and Rebbe) wrote, that on the 25th of Elul there is a drawing down of new vitality for the entire year, this poses no problem whatsoever, and the matter indeed is true for who he said it to, and who he wrote it for.”

However, Rosh HaShanah is (not about the renewal of the creation of the world, which is the matter of the 25th of Elul, but is rather) about the novelty of the creation of the soul of Adam, the first man,²⁷⁰⁰ this being the innerness (*Pnimityut*) of the worlds. There then is caused to be the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, the matter of which is to add and increase new light, meaning that there should be a drawing down of the innerness (*Pnimityut*) of *HaShem*’s-יהוה's Supernal Pleasure (*Taanug*) as it literally is in His Essential Self, blessed is He.

About this it states, “This day is the beginning of Your works.” For, even though the creation of Adam, the first man, (about whom the matter of Rosh HaShanah relates, as mentioned above) is the end of the act [of creation], on the sixth day of the act of creation, nonetheless, in regard to the matter of revealing

²⁷⁰⁰ Also see Likkutei Torah, Nitzavim 47a

new light, it is the beginning. For, before the creation of Adam, the first man, this light was not revealed. Furthermore, the creation of man is *HaShem's* יהו"ה primary Supernal intent. Moreover, "the end action arose first in thought."²⁷⁰¹ This being so, even though the creation of the heavens and earth preceded [the creation of man], nonetheless, man, who is at the end of the creation, precedes them, being that he arose first in *HaShem's* יהו"ה Primordial Thought.

5.

However, to affect the drawing down of new light on Rosh HaShanah through the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, just fulfilling the *mitzvot* throughout the whole year is not sufficient. Rather, there specifically must be service of *HaShem* יהו"ה, blessed is He, in repentance (*Teshuvah*).²⁷⁰²

The reason is because serving *HaShem* יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* throughout whole year is measured and limited. Therefore, the light drawn down by it is measured and limited and relates the order of the chaining down of the worlds (*Seder Hishtalshelut*). That is, even though it was explained above that the worlds come into being "because He desires kindness," this being because of the pleasure etc., as explained above on the verse, "His thighs (*Shokav*-שוקיו) are pillars of marble," that, "This refers to the world which the Holy One, blessed is He, yearned (*Nishtokek*-נשתוקק) to create," nevertheless, even this yearning relates to the chaining down of the worlds (*Hishtalshelut*) and is therefore in a state of limitation.

²⁷⁰¹ See the Lecha Dodi liturgical hymn.

²⁷⁰² Also see Likkutei Torah, Nitzavim 48a

This matter relates to the second explanation²⁷⁰³ of the verse, “His thighs (*Shokav*-שוקיו) are six pillars (*Amudei Sheish*-שש עמודי),” referring to the angels about whom the verse states,²⁷⁰⁴ “Each one had six (*Sheish*-שש) wings.” About this the verse states,²⁷⁰⁵ “He caused them to stand (*Vaya’amideim*-ויעמידם) for the world forever,” meaning that the world stands (*Omeid*-עומד) upon the angels.

That is, the world is sustained through the work of the angels, and the work of the angels is in a way of “standing-*Amidah*-עמידה,”²⁷⁰⁶ [this being the meaning of] “He caused them to stand-*Vaya’amideim*-ויעמידם etc.” The same is so in our study Torah, Avodah (the sacrifices, or prayer), and acts of lovingkindness, which are the three pillars (*Amudim*-עמודים) upon which the world stands (*Omeid*-עומד).²⁷⁰⁷

However, for there to be a drawing down of new light on Rosh HaShanah through the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, there must be service of *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), this being a novel service, by which there is a drawing down of the aspect of His Essential Hiddenness, even higher than the revelation of the concealed, drawn down through fulfilling all the *mitzvot*.

Therefore, relative to the drawing down brought about through repentance (*Teshuvah*), the drawings down brought about through all the *mitzvot* is considered to be like the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma*, relative to the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-

²⁷⁰³ See the commentary of the Rokeach to Song of Songs 5:15; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Shaar 3 & 4 (*Netzach & Hod*) [34b]; Also see Ohr HaTorah, Na”Ch Vol. 1, p. 159 and on.

²⁷⁰⁴ Isaiah 6:2

²⁷⁰⁵ Psalms 148:6

²⁷⁰⁶ See Ohr HaTorah *ibid.* p. 162 and elsewhere.

²⁷⁰⁷ Mishnah Avot 1:2

Imma, which is like the renewal of that which already was, relative to the drawing down of novel light.

[He continues the discourse] adding that even though in Tanya²⁷⁰⁸ it is explained that the study of Torah is the aspect of repentance (*Teshuvah*) from Above to below, this being the upper repentance (*Teshuvah Ila'ah*), it can be said that this is specifically when the study of Torah is in the state of ultimate self-nullification (*Bittul*).

This is as our sages, of blessed memory, stated,²⁷⁰⁹ “Just as there [at Sinai, the revelation] was with awe, fear, quaking and trembling, so too here etc.” This is like the matter of the verse,²⁷¹⁰ “The entire people in the camp trembled [in fear].” The trembling [in fear] (which is like the matter of repentance (*Teshuvah*)), [causes] the withdrawal of the blood,²⁷¹¹ such that one does not sense his vitality altogether because of the great dread. It is then that one’s study of Torah is in a state of repentance (*Teshuvah*) from Above to below.

However, about regular study of Torah, it can be said that this too is like the external union (*Yichud Chitzoni*), (which only effects the renewal of that which already was), relative to the inner union (*Yichud Pnimi*), (which effects a drawing down of new light and illumination), as explained above.

6.

With the above in mind, we can understand that the verse,²⁷¹² “For this commandment... it is not hidden from you etc.,” refers to the *mitzvah* of repentance (*Teshuvah*) (as discussed in chapter one). For, due to the greatness of repentance

²⁷⁰⁸ Tanya, Iggeret HaTeshuvah, Ch. 9

²⁷⁰⁹ Talmud Bavli, Brachot 22a; See Torah Ohr, Yitro 67b

²⁷¹⁰ Exodus 19:16

²⁷¹¹ Talmud Bavli, Niddah 9a

²⁷¹² Deuteronomy 30:11-14

(*Teshuvah*), in that through it new light is drawn down, this literally being the aspect of the innerness (*Pnimityut*) of the Supernal pleasure (*Taanug*) in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, there thus is room to say that it is hidden and distant. Moreover, it is true that, in and of itself, it indeed is hidden and distant.

However, the reason it is not hidden “**from you**” is because “**I-Anochi**-אנכי command you,” that is, “I - meaning who I am-*Anochi*; *Mee SheAnochi*-מי שאנכי,” commands and grants empowerment to each and every Jew to draw down new light etc., through serving *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*).

7.

Now, we should add that the drawing down of new light brought about through the toil in serving *HaShem*-יהו"ה, blessed is He, in repentance and return to Him (*Teshuvah*) on Rosh HaShanah, also has an effect on fulfilling Torah and *mitzvot* throughout the whole year, so that it too is in a way that transcends measure and limitation, like the study of the Torah, that the study should be in a way of “awe, fear, quaking and trembling” (as mentioned in chapter five). The same is so of fulfilling the *mitzvot*, that they should be good deeds that illuminate.

This is like the known²⁷¹³ explanation of the words of our sages, of blessed memory,²⁷¹⁴ “repentance and good deeds,” that through repentance (*Teshuvah*), even the deeds (of fulfilling the *mitzvot*) become good and illuminating. This is similar to the explanation in the Siddur, in the discourse entitled “*Lehavin Inyan*

²⁷¹³ See Likkutei Torah, Matot 82a; Shemini Atzeret 85a; Shir HaShirim 17c

²⁷¹⁴ Mishnah Avot 4:17

Tekiyat Shofar,²⁷¹⁵ that the matter of pleasure (*Taanug*) is also drawn into the actual deed, such that in the actual deed it is recognized that he has pleasure in it.

The same is so of service of *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), that the novelty in it, is that there is a drawing down that is recognizable in it, even in all other matters that relate to serving *HaShem*-יהו"ה, blessed is He, in that they too come to be in a way that transcends measure and limitation, as explained above.

Beyond this, the new light of Rosh HaShanah drawn down through repentance (*Teshuvah*) is also drawn down and has an effect in the world, since it is in a way of the renewal of that which already was, through the drawing down that comes about on the 25th of Elul. This is as hinted in the explanation of Likkutei Torah,²⁷¹⁶ on the verse, "Rather, the matter (*HaDavar*-הדבר) is very near to you... to do it." That is, "the matter-*HaDavar*-הדבר," which refers to the "word of the *Hey-Hey Davar*-ה' דבר-*Hey*," which is the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), is "to do it-*La'asoto*-לעשותו," referring to the matter of the construct (*Binyan*) of Kingship-*Malchut* (which is called the world of Action (*Asiyah*) of the world of Emanation (*Atzilut*)), which takes place on Rosh HaShanah. In other words, there should be a drawing down of new light there too etc.

This then, is also the meaning of the explanation in the continuation of the discourse about the matter of [the verse],²⁷¹⁷ "And you shall say, 'Such [success] for life (*Koh LeChai*-כה להי)!' " About this it explains in *Zohar*²⁷¹⁸ that "on the holiday of Rosh HaShanah there is a bond between 'Thus-*Koh*-כה' and 'Life-

²⁷¹⁵ Siddur Im Da"Ch 246a and on

²⁷¹⁶ Likkutei Torah, Drushim L'Rosh HaShanah 56d (also see Likkutei Torah, Nitzavim 46d).

²⁷¹⁷ Samuel I 25:6

²⁷¹⁸ Zohar II 23b

Chai-חי.”²⁷¹⁹ That is, the aspect of “Thus-*Koh*-כה-25” refers to the 25th (כ"ה) of Elul, which is the time of the renewal of the worlds through the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma*. However, it is necessary to bond “Thus-*Koh*-כה” with “Life-*Chai*.” This is the matter of the holiday of Rosh HaShanah, at which time there is a drawing down of the inner bestowal brought about through the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, to draw down the aspect of the pleasure (*Taanug*) etc.

This matter is brought about through “You shall say-*v’Amartem*-ואמרתם,” this being the aspect of the word “saying-*Omer*-אמר,” [which is an acronym for] fire-*Aish*-אש, water-*Mayim*-מים, and air-*Ru’ach*-רוח,²⁷²⁰ this being the aspect of the voice (*Kol*-קול) of the Shofar of Rosh HaShanah, which includes the three aspects indicated by the acronym “saying-*Omer*-אמר,” (as also mentioned in *Likkutei Torah*).²⁷²¹

8.

Now, all this comes about through the preparation of serving *HaShem*-יהוה, blessed is He, in repentance (*Teshuvah*) during the seven weeks of consolation. This is because consolation (*Nechamah*) is the matter of repentance (*Teshuvah*), about which it states,²⁷²² “a doubled measure of consolation,” in a way in which,²⁷²³ “I-*Anochi*-אנכי, [only] I-*Anochi*-אנכי am He who comforts you,” in which the word “I-*Anochi*-אנכי” is mentioned twice.

²⁷¹⁹ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Two (*Yesod*).

²⁷²⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37.

²⁷²¹ *Likkutei Torah*, *Nitzavim* 47b

²⁷²² *Midrash Eichah Rabba* 1:57

²⁷²³ *Isaiah* 51:12

This is as the Tzemech Tzedek explains in Sefer HaMitzvot²⁷²⁴ about the greatness of the double mention of “I-*Anochi*-אֲנֹכִי,” as the verse states,²⁷²⁵ “I-*Anochi*-אֲנֹכִי, [only] I-*Anochi*-אֲנֹכִי, am He who wipes away your willful sins etc.” This is so until the conclusion of the seven weeks of consolation, with the Haftorah of,²⁷²⁶ “Rejoice, I shall rejoice with *HaShem*-יְהוָה... for He has dressed me in the raiment of salvation, He has cloaked me in a robe of righteousness,” hinting at all the drawings down of Rosh HaShanah etc.²⁷²⁷

All this comes about in a way that, “You are standing today, all of you etc.,”²⁷²⁸ in which “today-*HaYom*-הַיּוֹם” refers to Rosh HaShanah,²⁷²⁹ as the verse states,²⁷³⁰ “It happened on The day-*HaYom*-הַיּוֹם,” which Targum translates as, “It was the day of Great Judgment,”²⁷³¹ at which time “you are standing, all of you,” in that the sparks of all souls stand and are elevated to their first source, all the way to “before *HaShem*-יְהוָה,” this being the aspect that transcends the divisions of “the heads of your tribes... to the drawer of your water.”

It is from there that there is a drawing down to below in all the particular levels of “the heads of your tribes... to the drawers of your water,” so that we merit to be inscribed and sealed for a good and sweet new year, and that there will be the drawing down of additional success, both in our service of *HaShem*-יְהוָה, blessed is He, in Torah and *mitzvot*, as well as in all matters pertaining to one’s children, health, and abundant sustenance, and all with abundance, below ten hands-breadths!

²⁷²⁴ Derech Mitzvotcha, Mitzvat Vidui uTeshuvah, Ch. 2 (38b and on)

²⁷²⁵ Isaiah 43:25

²⁷²⁶ Isaiah 61:10

²⁷²⁷ See Likkutei Torah, Nitzavim 47b and on.

²⁷²⁸ Deuteronomy 29:9; See Likkutei Torah ibid.

²⁷²⁹ See Pa’aneach Raza end of Nitzavim

²⁷³⁰ Job 2:1

²⁷³¹ See Zohar II 32b

