

THE  
TEACHINGS  
OF  
THE REBBE

A Translation and adaptation  
into English of

*Sefer HaMa'amarim 5727*  
(Volume 1)

By

Our Master and Teacher  
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson  
The Lubavitcher Rebbe

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### Other books by the authors:

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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  
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The Knowledge of HaShem – ספר התחלת החכמה – באנגלית

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

# Acknowledgements

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

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

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

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

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

# Warning

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Translators

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

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



## Forward

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

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

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

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

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

<sup>12</sup> Maimonides

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>19</sup> Pronounced Jikatiya

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

<sup>21</sup> Nachmanides

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

<sup>23</sup> Discourse entitled “*Shivvit*” of Shabbat Parshat Naso 9 Sivan, 5720; Also see *Shnei Luchot HaBrit* 5a; *Ohr HaTorah Yitro* p. 836-839; *Sefer HaMaamarim* 5656

ultimate and most essential knowledge of *HaShem*, and the Rebbe instructs us to draw these teachings forth into revelation.

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

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

In another entry,<sup>26</sup> the Rebbe refers to the following teaching, relayed by Rabbi Shmuel of Lubavitch, the fourth Chabad Rebbe, to

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p. 381 and on; *Hemshech* 5666 p. 431; Sefer HaMaamarim 5677 p. 72 and on; Sefer HaMaamarim 5696 p. 73 and on, and elsewhere.

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

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

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

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

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

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

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*

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

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

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

to his famous work *Imrei Binah*, translated as “The Gateway to Understanding.” Similarly, since the Rebbe often reiterated the Talmudic dictum that if the Jewish people do *Teshuvah*-repentance, they will immediately be redeemed,<sup>30</sup> we have made several foundational works available on the proper approach to *Teshuvah*-repentance, such as *Poke’ach Ivrim* of the Mittler Rebbe, translated as “Opening the Eyes of the Blind,” as well as the first eleven chapters of his *Derech Chayim – Shaar HaTeshuvah*, under the title “The Path of Life,” which the Rebbe encouraged the study of on a yearly basis.

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

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

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

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

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

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

24<sup>th</sup> of Tevet, 5785

כ"ד טבת שנת תשפ"ה, שנת רגל"י מבש"ר

The Translators

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

# Discourse 1

## “Teekoo BaChodesh Shofar - Sound the Shofar at the Renewal of the Moon”

Delivered on the 2<sup>nd</sup> day of Rosh HaShanah, 5727  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>33</sup> “Sound the Shofar at the renewal of the moon, at the covering (*BaKeseh*-בכסה) for our festive day.” About this it states in Talmud,<sup>34</sup> “On which holiday is the moon covered (*Mitkaseh*-מתכסה)? You must say this is Rosh HaShanah.” In Midrash Rabbah it states,<sup>35</sup> “Rabbi Berachya opened” – [to explain, as know, the use of the “opened-*Patach*-פתח” is the matter of “opening the pipe” and receptacle (*Kli*) for the drawing down of influence etc.]<sup>36</sup> – “‘Sound the Shofar at the renewal of the moon’ – are not all months the new moon? ‘At the covering (*BaKeseh*-בכסה)’ (meaning, in the month that the moon is covered) – is not [the moon] covered at the beginning of all months? It is ‘for our festive day’ (meaning, in the month in which there is a holiday). However, is Nissan not also a month that is covered and has its own festival? Rather, what month is covered, has a festival, and its festival is

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<sup>33</sup> Psalms 81:4

<sup>34</sup> Talmud Bavli, Rosh HaShanah 8a

<sup>35</sup> Midrash Vayikra Rabba 29:6 (and see Matnot Kehunah there)

<sup>36</sup> See Sefer HaMaamarim 5678 p. 283

on the same day? You will only find this in the month of Tishrei.”

Now, the question about this is well known.<sup>37</sup> Namely, it first states “at the renewal of the moon,” and then explains, “at the covering for our festive day.” However, why did it not [simply] state, “Sound the Shofar on the festival in which the moon is covered?” We also must understand what the superiority of this is, that the holiday comes when the moon is covered.

## 2.

This may be understood with an explanation of the general matter of Rosh HaShanah, about which it states,<sup>38</sup> “This day is the beginning of Your works, a remembrance of the first day.” That is, on every Rosh HaShanah everything reverts to its original state,<sup>39</sup> and it therefore is necessary to affect an essential drawing down in the first place. For, just as at “the beginning of Your works” (the beginning of creation) there literally was a novel drawing down, so too with the “remembrance of the first day” which takes place on every Rosh HaShanah, it is necessary to newly awaken the drawing down all matters etc.

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<sup>37</sup> Also see the beginning of the discourse entitled “*Teekoo*” 5674 (*Hemshech* 5672 Vol. 1, p. 390), and elsewhere.

<sup>38</sup> In the liturgy of the Musaf of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a).

<sup>39</sup> See Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Likkutei Torah, Nitzavim 51b, and elsewhere.

In the terminology of Kabbalah this is known as the construct (*Binyan*) of the *Sefirah* of Kingship-*Malchut*<sup>40</sup> for the sake of the coming into being of the worlds. This is because the existence of the worlds comes from the *Sefirah* of Kingship-*Malchut*, as the verse states,<sup>41</sup> “Your Kingship is the kingship of all worlds,” referring to the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, through which the existence of all the worlds is caused, up to and including this lowest world, which is *HaShem*'s-יהו"ה ultimate Supernal intention in the creation, being that “the Holy One, blessed is He, lusted for a dwelling place in the **lower** worlds.”<sup>42</sup> About this our sages, of blessed memory, said,<sup>43</sup> “The world could have been created with one utterance,” in which the “one utterance” refers to the *Sefirah* of Kingship-*Malchut*.<sup>44</sup>

Now, since on Rosh HaShanah the *Sefirah* of Kingship-*Malchut* ascends to its true root in the concealment of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, it therefore is necessary that we construct the *Sefirah* of Kingship-*Malchut* anew, together with all its ten *Sefirot* for it to be a complete stature (*Partzuf*).

This also is the meaning and reason why during the ten days of repentance (beginning on Rosh HaShanah) we recite the

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<sup>40</sup> See Pri Etz Chayim *ibid.*, and on.

<sup>41</sup> Psalms 145:13

<sup>42</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

<sup>43</sup> Mishnah Avot 5:1

<sup>44</sup> See Midrash Shmuel to Avot there; Sefer HaMaamarim 5659 p. 146 and on; 5692 p. 429 and on; 5704 p. 73 and on.

Psalm,<sup>45</sup> “A song of ascents. From the **depths** I called You etc.,”<sup>46</sup> because this hints at the construct of all the particular ten *Sefirot* of the *Sefirah* of Kingship-*Malchut*,<sup>47</sup> this being the matter of the ten “depths” mentioned in Sefer Yetzirah,<sup>48</sup> “The depth of first and the depth of after [Time], the depth of good and the depth of evil [Soul], the depth above and the depth below, the depth of east and the depth of west, the depth of north and the depth of south [Space].”<sup>49</sup>

### 3.

This is explained in the Siddur, in the well-known discourse [entitled] “*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov Zichrono LiBrachah*” (which was said by the Alter Rebbe and written down by the Mittler Rebbe).<sup>50</sup> Namely, since on Rosh HaShanah it is necessary to renew the quality of Kingship-*Malchut* from its first source, through there being desire and pleasure in this quality, it therefore is necessary to draw this pleasure down from its source, this being the aspect of the essential power of the Supernal pleasure, as it is in the Essential Self of the Emanator, blessed is He.

In other words, since all matters return to as they were before, and it is necessary to awaken and draw them down

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<sup>45</sup> Psalms 130

<sup>46</sup> Pri Etz Chayim, Shaar Tefilot Rosh HaShanah, Ch. 7

<sup>47</sup> See the end of the discourse entitled “*MiMaamakim*” 5674 (*Hemshech* 5672 *ibid.* p. 404), and elsewhere.

<sup>48</sup> Sefer Yetzirah 1:5

<sup>49</sup> Pri Etz Chayim, Shaar Tefilot Rosh HaShanah, Ch. 7 *ibid.*

<sup>50</sup> Siddur Im Da”Ch, Shaar HaTekiyot, p. 246a and on.

anew, it therefore is not possible for the arousal to come from such an aspect as this, which itself must be awakened and brought into being anew, since it has not yet come into being. It therefore is necessary that the arousal be from the Essential Self of the Emanator Himself, blessed is He.

Now, to explain this, he brings the analogy of a person who does his work out of the desire and pleasure he has in it. That is, his [general] power of pleasure constricts and descends to manifest in this [particular] work. This is in a way that it first is drawn into his power of intellect, to conceptualize it in his intellect and reasoning, to come to the proper intention of how to accomplish his work.

From this, the pleasure is then drawn down to the emotions of the heart, so that his heart becomes roused with feelings of love and attraction to it. It also [manifests] in his quality of might-*Gevurah*, to constrict himself to doing it according to the [dictates] of the pleasure. It then is drawn into thought and speech, and ultimately into the power of action, to do the work in actual deed.

However, once he becomes tired and withdraws from the work, in that he is tired and his hands are weakened from it, it then becomes necessary to reawaken all the pleasure he has in it anew. Now, this awakening must come from the essence of his soul, for since it even transcends the power of the pleasure and the power of pleasure is drawn from it, it therefore is from there that the arousal of the power of the pleasure is possible, so that it returns to be drawn forth into the intellect and emotions, and ultimately into his power of action.

The same is understood about the work of bringing the creation into being, that there is a matter of pleasure (*Taanug*) in it, as the verse states,<sup>51</sup> “His thighs (*Shokav*-שוקיו) are pillars of marble,” [about which our sages, of blessed memory, stated],<sup>52</sup> “This refers to the world that the Holy One, blessed is He, yearned (*Nishtokek*-נשתוקק) to create.” In other words, *HaShem*’s-יהו"ה Supernal pleasure (*Taanug*) is drawn down into the aspects of intellect (*Mochin*) and emotions (*Midot*), until it comes into the aspect of Kingship-*Malchut*, through which novel existence is brought into actual being.

However, on Rosh HaShanah, when all things revert to their original state, we must awaken the innerness (*Pnimityut*) and Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who even transcends the aspect of pleasure (*Taanug*), being that even the pleasure (*Taanug*) is withdrawn, and it therefore is necessary to awaken it and draw it from its root and source anew.

This comes about through our service of specifically sounding the simple voice of the Shofar. This is because the simple voice is rooted in the simplicity of the soul, which transcends all the powers, and therefore this is what causes the arousal Above of the innerness (*Pnimityut*) and Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, that there should be a drawing down from there of the innerness (*Pnimityut*) of the pleasure (*Taanug*) into the innerness (*Pnimityut*) of the intellect (*Mochin*) and the

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<sup>51</sup> Song of Songs 5:15

<sup>52</sup> Midrash Bamidbar Rabba 10:1

innerness (*Pnimityut*) of the emotions (*Midot*), up to and including the innerness (*Pnimityut*) of Kingship-*Malchut*.

Now, since the arousal of Rosh HaShanah is from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, therefore the drawing is all the way down to this world, even into the shiny husk (*Kelipat Nogah*) and even into lower matters for which the shiny husk (*Kelipat Nogah*) is the intermediary.

It is in this regard that specifically on Rosh HaShanah<sup>53</sup> we plead and request, "Evil shall be entirely consumed in smoke, when You remove the rule of the wicked from the earth." For, since the drawing down is from the highest place - the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, which is why it is drawn furthest down,<sup>54</sup> about this we request that "the kingdom of evil shall be entirely consumed in smoke etc."

This also is the meaning of the statement in the prophecy of Yishayahu,<sup>55</sup> "*HaShem*-יהו"ה, You are my God, I will exalt you etc." This verse serves as an introduction to the prophecy about the nullification of the kingship of [the husk] of Nogah, as in the following verse,<sup>56</sup> "You have made the city [of the oppressor] into a heap," in which the word "city-*Me'Eer*-מעיר" shares the same letters as the word "*MiYa'ar*-מייער"<sup>57</sup> about which the verse states,<sup>58</sup> "The boar of the forest (*MiYa'ar*-

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<sup>53</sup> In the Amidah prayer of Rosh HaShanah

<sup>54</sup> See Shaarei Orah of the Mittler Rebbe, Shaar HaPurim 58a and on; 65a and on, and elsewhere.

<sup>55</sup> Isaiah 25:1

<sup>56</sup> Isaiah 25:2

<sup>57</sup> Rabbeinu Bachaye to Genesis 36:39

<sup>58</sup> Psalms 80:14

מיער ravages it,” this being the aspect of Kingship-*Malchut* of [the husk of] Nogah.<sup>59</sup>

Thus, the meaning of “You have made the city (*Me’Eer-* מעיר) [of the oppressor] into a heap” is that “the boar of the forest (*MiYa’ar-* מיער-*ע*)” should be nullified and turned into a heap. For this to happen, it is necessary for there to be a revelation of new light from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-* יהוה, blessed is He. This is the matter of the verse, “*HaShem-* יהוה, You are my God, I will exalt you,” in order for there to be a drawing down of revelation of new light from the aspect of the exaltedness of His Essential Self, blessed is He.<sup>60</sup>

#### 4.

Now, the construct of Kingship-*Malchut* is brought about through the [powers of] might-*Gevurot* and constrictions, as the verse states,<sup>61</sup> “They will speak of the glory of Your kingdom, and will tell of Your might.” The next verse continues,<sup>62</sup> “To inform mankind of His mighty deeds, and the glorious splendor of His Kingship.” (“Your might-*Gevuratcha-* גבורתך and “His mighty deeds-*Gevurotav-* גבורותיו,” are two separate matters, as will soon be explained.) That is, through

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<sup>59</sup> Me’orei Ohr 8:6; Kehilat Yaakov, section on “boar-*Chazir-* חזיר.”

<sup>60</sup> See the beginning of the discourse entitled “*Teekoo*” *ibid.* (*Hemshech* 5672 *ibid.* p. 391); Also see Biurei HaZohar of the Tzemach Tzeddek Vol. 1, p. 526; Discourse entitled “*Ki Teitzei*” 5673 (*Hemshech* 5672 *ibid.* p. 376 and on).

<sup>61</sup> Psalms 145:11

<sup>62</sup> Psalms 145:12

them, the construct (*Binyan*) of Kingship-*Malchut* is brought about.

The general explanation is that the construct (*Binyan*) of the *Sefirah* of Kingship-*Malchut* comes through the matter of “surgical separation” (*Nesirah*).<sup>63</sup> This is like what we find with Adam and Chavah, who are compared to *Zeir Anpin* and Kingship-*Malchut*, that the verse states,<sup>64</sup> “*HaShem* God-*HaShem Elohi*” מ-אלהי”מ יהויה אלהי”מ cast a deep slumber upon the man and he slept; and He took one of his sides and He filled flesh in its place.... [and He] fashioned the side... into a woman.”

This is as stated in Talmud,<sup>65</sup> “The Holy One, blessed is He, made Adam, the first man, with two faces (*Partzufin*), as the verse states,<sup>66</sup> “Back and front You have formed me (*Tzartani*-צרתני)” (which is of the same root as “depiction-*Tzurah*-צורה,” meaning, two faces). He severed them in two and made one [side] into Chava.

We thus find that in the *Sefirot*, there is the state of Kingship-*Malchut* as it is before the separation (*Nesirah*), and there is its state as it is after the separation (*Nesirah*). The matter of the construct (*Binyan*) of Kingship-*Malchut* through the powers of *Might-Gevurot*, is not just before the separation (*Nesirah*), but even after the separation (*Nesirah*),<sup>67</sup> as will be explained.

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<sup>63</sup> See Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1 *ibid.*, and on.

<sup>64</sup> Genesis 2:21-22

<sup>65</sup> Talmud Bavli, Brachot 61a and Rashi there; Also see Pri Etz Chayim *ibid.* Ch. 1 & Ch. 2; Siddur Im Da”Ch *ibid.* 246d

<sup>66</sup> Psalms 139:5

<sup>67</sup> See Maamarei Admor HaZaken 5565 Vol. 2, p. 905

5.

This is as explained by (the Tzemach Tzeddek<sup>68</sup> and) the Rebbe Maharash,<sup>69</sup> (this year being the hundred-year anniversary of his assuming the leadership) about the matter of the separation (*Nesirah*). That is, as known,<sup>70</sup> before the separation (*Nesirah*), “they shared one wall etc.,” (which is why the matter of separation (*Nesirah*) was necessary, as will be explained).<sup>71</sup>

He explains this with the analogy of the bestowal from a teacher to his student (the likeness to which is the bestowal that *Zeir Anpin* bestows to Kingship-*Malchut*). Namely, even when the teacher bestows intellect and reasoning, explaining it very well, until the student understands it well, there nevertheless is a vast difference between the teacher and the student in their understanding of the intellectual matter and its explanation.

This is because the power of intellect of the teacher is much greater, and the intellect of the student cannot compare to it. (This is the true matter of teacher and student, that the difference between them is such that there is no comparison between them.) Thus, even after the teacher constricts his own intellect to accord to the capacity of the student, there

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<sup>68</sup> Biurei HaZohar of the Tzemach Tzeddek, Vol. 1 p. 401

<sup>69</sup> In the discourse entitled “*Lehavin Inyan Asarah Omkeem*” 5627 (Sefer HaMaamarim 5626 p. 236 and on).

<sup>70</sup> See Etz Chayim, Shaar HaKlallim, Ch. 10; Shaar 31 (Shaar Ha'arat HaMochin), Ch. 1; Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 2.

<sup>71</sup> In chapter eight.

nevertheless is no comparison between the understanding of the student in this constricted intellect that relates to him, and the understanding of the teacher, such that the difference between them is that they are utterly not comparable.

Nonetheless, when the teacher explains the intellect to the student by enclothing it in an analogy taken from the world of the student, such as a physical allegory from worldly matters, the teacher and the student are then equal in their grasp of the intellect. This is because in grasping matters of the world, the grasp of the student is the same as the grasp of the teacher.

He brings an example for this, that just as the teacher knows that fire burns and water extinguishes fire, so likewise, the student knows this too, and in their knowledge of this, there altogether is no difference between the teacher and the student. Therefore, even in regard to the intellect grasped through the analogy, the student's understanding and grasp will literally be the same as the teacher understanding and grasp.

In other words, the superiority of the teacher's intellect, over and above the student's intellect, is only in regard to grasping of the [abstract] intellect, as it is unto itself. However, this is not so if the intellect is enclothed in a physical analogy and he only understands it through the analogy, being that in relation to the physical analogy, the intellect of the student and the intellect of the teacher are equal.

With the above in mind, we also can understand this as it relates to *Zeir Anpin* and Kingship-*Malchut* (bestower and recipient). That is, even though they are distant from each other in a way that is beyond any comparison, in that *Zeir Anpin* is

the end of the worlds of the Unlimited (*Ein Sof*),<sup>72</sup> whereas Kingship-*Malchut* is the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), nonetheless, there is a state in which the intellectual qualities (*Mochin*) of *Zeir Anpin* become very concealed, such that there is no recognition of any superiority of the intellect (*Mochin*) of *Zeir Anpin*, over and above the intellect (*Mochin*) of *Nukva*, in that both are in a state of immaturity and diminishment (*Kanut*). This is the meaning of the matter that they “shared one wall,” in that the bestower and recipient are equal.

6.

To further explain, the above explanation about the fact that before the separation (*Nesirah*) they “shared one wall,” is in addition to the explanation of the Mittler Rebbe,<sup>73</sup> that “they share one wall” means that the aspect of the powers of *Might-Gevurot* of the bestower and the recipient are one.

He prefaces with an explanation of what is well known about the matter of the construct of Kingship-*Malchut* from the aspect of the powers of *Might-Gevurot*, that this is the matter of the rebounding light (*Ohr Chozer*) which returns to its source. This is analogous to fire, the nature of which is to ascend and withdraw above. The same is so of the aspect of the light and Godly vitality drawn below (the aspect of Kingship-*Malchut*), that the nature of this light and vitality is to depart and ascend

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<sup>72</sup> Sefer HaMitzvot of the Tzemach Tzedek 4b; 86b and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32-33.

<sup>73</sup> Siddur Im Da”Ch ibid. 246c.

from its descent to below and become subsumed above in the source from where it was hewn in the world of Emanation (*Atzilut*). In other words, this is the aspect of the rebounding light (*Ohr Chozer*) of Kingship-*Malchut*.

The same is so of the aspect of the emotions (*Midot*) of the world of Emanation (*Atzilut*), which is the aspect of *Zeir Anpin*. That is, they too have the nature of rebounding light (*Ohr Chozer*) that returns to its essence. This is because in the revelation of the emotions, such as the love in the breath that comes from the heart, the breath returns to the essential emotion in the heart, just as the breath of the mouth in speaking returns to its source etc.

We thus find that, at the very least, it is understood that the bestower, this being the aspect of the emotions (*Midot*) of *Zeir Anpin*, is in a state of the powers of Might-*Gevurot*, and the same is so of Kingship-*Malchut*, the source of all the recipients, that it is in a state of Might-*Gevurah*, both being in a state of rebounding light (*Ohr Chozer*), this being the matter of the “single wall for both of them,” this being the aspect of the Might-*Gevurah* of the rebounding light (*Ohr Chozer*).

However, according to this explanation, *Zeir Anpin* and Kingship-*Malchut* are only equal in that both have the motion of “running” (*Ratzo*) to ascend above etc. Thus, it is in this regard that in the above-mentioned discourse he adds the explanation of the “wall shared between them,” that in their general state and standing they are equal, just as the teacher and student are equal in their understanding of an intellect that is enclothed in an analogy.

7.

However, we still must understand this. For, even when the teacher enclothes the intellect in an analogy, there still is a difference between the understanding of the teacher and the understanding of the student. This is as his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explains in *Hemshech* 5670,<sup>74</sup> that in truth, even in an analogue that is understood through the analogy, the teacher understands much more than the student, except that when the teacher gives over the analogy, (meaning, [when he is talks] about the intellect as it manifests [in the analogy]) the superior knowledge of the teacher, over and above the student, is not recognizable, being that they both know the analogy equally.

Moreover, even when the teacher talks about the analogue, nonetheless, when he discusses the intellect according to the analogy (meaning, when he makes the comparison between the analogue and the analogy, which is the matter of understanding the intellect specifically through the analogy, meaning, how the analogue is understood through the analogy etc.) there then is not a strong recognition of the knowledge of the teacher. We thus find that indeed there is a difference between them, except that the difference is not recognizable etc.

Now, it can be said that this is why the Rebbe Rashab continues there and explains it with an additional example. That is, when the teacher only learns the letters and words of the Scripture with the student, there then is no superiority of the

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<sup>74</sup> *Hemshech* 5670, p. 52.

teacher over the student, being that they both say and know the letters and words equally. Even though it is true that the teacher certainly knows much more from the words than the student, meaning, the [meaning and] light that manifests in the words, and he even has greater understanding of the words themselves, meaning, why the verse was specifically said with these particular words etc., and he even knows the light in the letters themselves, (for, as known, every letter has light within it, as well as an essential power, besides the light and intellect that manifests within it etc., (as briefly explained in Shaar HaYichud VeHaEmunah)),<sup>75</sup> all of which the student does not know etc., nonetheless, in this there is no recognition whatsoever of the superiority of the teacher knowledge, over and above the student knowledge. This is because here, they only are learning the letters and words themselves, in which they both are equal.

In other words, the example from the study of the intellect through the analogy is not yet sufficient. For, in studying the intellect through the analogy, this only is in a way that the difference between the teacher and the student is unrecognizable. However, in reality, there is a difference between them, such that the difference is even in [the grasp of] the analogy itself, (and not just of the intellect as it manifests in the analogy). This is because the student only grasps the physicality of the analogy, whereas the teacher is aware of the spirituality and depth of the analogy.

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<sup>75</sup> See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 12; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 (The Foundations), Vol. 2 & 3 (The Letters of Creation, Parts 1 & 2), Vol. 4 (The Vowels of Creation).

For example, in the analogy brought in the discourse, that fire burns and water extinguishes fire, the teacher is aware of the spirituality and depth of this, such as the teaching of the Rav, the Maggid of Mezhritch<sup>76</sup> in explanation of the teaching of our sages, of blessed memory,<sup>77</sup> on the verse,<sup>78</sup> “He makes peace in His high places,” between “Michael, the ministering angel of water, and Gavriel, the ministering angel of fire etc.”

That is, at first glance, they should extinguish each other. However, the Holy One, blessed is He, makes peace between them through revealing a great and awesome bestowal of radiance in them from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He etc., through which the opposing qualities (*Midot*) of Michael and Gavriel are subsumed in their source and root etc., and are nullified in His light, blessed is He, etc.<sup>79</sup>

This is why he brings the additional example of studying the letters and words. For, being that the teacher’s intention is to teach the letters and words alone, rather than the light within them, (unlike learning the intellect through the analogy, such that even when he talks about the analogy, his intention is that through it, the analogue will be understood) thus, in reciting the letters and words, they literally are equal.

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<sup>76</sup> See Maamarei Admor HaZaken, Et’halech Liozhna p. 12; Sefer HaMaamarim 5563 Vol. 1 p. 53; Biurei HaZohar of the Mittler Rebbe, Lech Lecha 8c and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

<sup>77</sup> See Midrash Bamidbar Rabba 12:8; Shir HaShirim Rabba 3:11; Tanchuma Vayigash 6

<sup>78</sup> Job 25:2

<sup>79</sup> See Tanya, Iggeret HaKodesh, Epistle 12.

Now, based on the above, it is understood that the state of the *Sefirah* of Kingship-*Malchut* as she is before the separation (*Nesirah*), when “they shared one wall,” is certainly a matter of Might-*Gevurah*, meaning, the constriction of the bestowal of *Zeir Anpin* until it is literally equal to *Nukva*, without any distinction or separation between them.

In addition, even after the separation (*Nesirah*) (at which point they no longer share one wall, nonetheless, there is a separation of comparison between the recipient and the bestower because of the dominance of the light of Kindness-*Chessed* in the bestower, to bestow with great revelation, beyond the constriction that he constricted himself to manifest the intellect into a physical analogy),<sup>80</sup> Kingship-*Malchut* receives the bestowal from *Zeir Anpin* through many constrictions etc.

This is the meaning of the verse, “To inform mankind of His mighty deeds (*Gevurotav*-גבורותיו) etc.” That is, specifically through this, the existence of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) is possible, which are literally in a state of actual separate creations, through which that which arose in His desire that “I will be king” is fulfilled.<sup>81</sup> This is because, “there is no king without a nation,” and the word “nation-*Am*-עַם” is of the same

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<sup>80</sup> See at length in *Sefer HaMaamarim* 5626 p. 237 and on.

<sup>81</sup> See *Likkutei Torah*, *Naso* 20d; 21d; *Nitzavim* 47c; 51b, and elsewhere; Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 10.

root as “dimness-*Omemut*-עוממות,” meaning that they are separate beings etc.<sup>82</sup>

## 9.

In addition, through the powers of Might-*Gevurot* and the constrictions (*Tzimtzumim*) of the *Sefirah* of Kingship-*Malchut* the abundant multiplicity and division of the creations is caused etc., as the verse states,<sup>83</sup> “How abundant are your works *HaShem*-יהוה.” About this Torah Ohr explains<sup>84</sup> that this refers to the lower worlds and all the creations of this world that are divided according to their classes, with many different divisions and millions of levels within the categories of the inanimate (*Domem*), the vegetative (*Tzome'ach*) and the animal (*Chai*), such that there are many kinds of inanimate (*Domem*) beings, and many kinds of vegetation (*Tzome'ach*) etc., each kind having a different flavor unto itself, such as apples, walnuts, almonds etc.

There similarly is are many divisions in the category of the inanimate (*Domem*), for there are many different kinds of stones, such that there also are precious stones etc., as explained at length in the discourses of the Mittler Rebbe.<sup>85</sup> There similarly are many kinds within the class of animals (*Chai*), as explained by the Rebbe Maharash in the above-mentioned

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<sup>82</sup> Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7.

<sup>83</sup> Psalms 104:24

<sup>84</sup> Torah Ohr, Va'era 56b

<sup>85</sup> Torat Chayim, Va'era 60d and on; Also see Sefer HaMaamarim 5692 p. 20 and on.

discourse.<sup>86</sup> Namely, there is a great multiplicity of divisions within the category of animals (*Chai*) in general, such as the difference between domesticated animals, wild animals, and fish etc. However, in each of them, there is a multiplicity of tens of thousands of divisions of various different kinds and species etc.

He continues and explains that this likewise is so of the spiritual aspects of the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*) and speaker (*Medaber*), in that there likewise is an abundance of division of different kinds and species etc., for “there is no grass below that does not have a constellation (*Mazal*) above etc.”<sup>87</sup>

The same is so even higher, in regard to angels and souls, which are analogous to the spiritual aspects of inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*) and speaker (*Medaber*). This is because, as known, there are angels called “animals-*Chayot*-חיות,” there are those called “fish-*Dagim*-דגים,” and there are those called plants, such as fruit or grain etc., and in them too there is an abundance of multiplicity and division. The primary differences between them are in their flavor and appearance, such as by way of analogy, there are differences between the vegetation and fruits below, such that there are apples and almonds etc.

The same is so of the angels above, their “flavor” is in how they grasp their Creator etc. The differences in the angels

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<sup>86</sup> In the discourse entitled “*Lahavin Klallut Inyan Asarah Omkeem*” (Sefer HaMaamarim 5626 p. 234 and on).

<sup>87</sup> See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Moreh Nevuchim 2:10; Tanya, Iggeret HaTeshuvah, Ch. 6 (96a); Iggeret HaKodesh, end of Epistle 20 (132a).

stems from their different [levels of] grasp, in that each one has a unique grasp of the Godly light etc. This is as stated in Zohar,<sup>88</sup> that the camp of Michael to the south, consists of 186,000 angels, like the number of the camp of Yehudah.<sup>89</sup> That is, even though they all are from the side of Kindness-*Chessed*, this being the light of the quality of love (*Ahavah*), nonetheless, there are myriad levels within them, meaning, 180,000 kinds of love. The same is so of the camp of Gavriel to the north, in that there are myriad levels in the quality of fear (*Yirah*), and the same applies to the other angelic camps.

As he proves in the discourse, when the Zohar explains that each camp has myriads of angels, what is meant is not just that there are many angels, but rather that there are many kinds of angels, and within each kind there are myriads of angels of that kind, and the Zohar's primary intention is to point out the abundance of many kinds, which is the primary matter of division.

The same applies to souls. In them there also are many divisions, just like the angels. We observe this below in the class of speakers (*Medaber*), that there are many different kinds, having many different perspectives and emotional characteristics (*Midot*) etc.

Now, the primary cause for the above-mentioned many divisions is because the *Sefirah* of Kingship-*Malchut* is constructed (*Binyan*) from the powers of Might-*Gevurot*, just as the emission of the simple voice within the many divisions of

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<sup>88</sup> Zohar III 154a; 155a

<sup>89</sup> Numbers 2:9; See the note of the Rebbe to Sefer HaMaamarim 5703 p. 84 that he was not concerned with also counting the units of hundreds there [186,400].

the letters of speech, is caused through the powers of Might-*Gevurot*, this being the matter of constriction (*Tzimtzum*), to constrict and divide the light of the bestowal of the Supernal speech into many particulars etc.

This is the meaning of the verse,<sup>90</sup> “You shattered the sea with Your might.” This is because the word “sea-*Yam-ים*” refers to the *Sefirah* of Kingship-*Malchut*, which is the lower Wisdom (*Chochmah Tata’ah*).<sup>91</sup> It is called “sea-*Yam-ים*” in that just as the sea covers and hides the creatures that are within it, so likewise, the coming into being brought about through the *Sefirah* of Kingship-*Malchut* is in a way that the Creator is hidden and concealed from the created.

The word “with Your might-*b’Ozcha-בעזך*” refers to the five-*ה* powers of Might-*Gevurot*, [these being the five letters that end words] *MaNTzePa”Ch-מנצפ”ך*,<sup>92</sup> which divide the breath of the simple voice, thus bringing about the existence of a fragmentation into many letters. In other words, through this “You shattered the sea,” this being the division stemming from the *Sefirah* of Kingship-*Malchut*, called “the sea-*Yam-ים*.”

Now, the verse specifies “You-*Atah-אתה*,” in the second person [meaning that one is speaking directly to the One who is present], referring to the Essential Self of *HaShem-ה'יהו*, blessed is He, for only about Him can it be said that He always is present.<sup>93</sup> However, at first glance, why must the drawing

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<sup>90</sup> Psalms 74:13

<sup>91</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

<sup>92</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44-45.

<sup>93</sup> See Sefer HaMaamarim 5677 p. 117; Sefer HaMaamarim, Kuntreisim Vol. 2, p. 296a and elsewhere.

down be from the aspect of “You-*Atah*-אתה”? Why is it, that what is drawn to Kingship-*Malchut* (the lower wisdom-*Chochmah Tata’ah*) from the (upper) Wisdom-*Chochmah* is not enough, as in the teaching,<sup>94</sup> “The father founded the daughter”?

However, the explanation is that in the *Sefirah* of Wisdom-*Chochmah* there is no abundant multiplicity and division, but the opposite is true, within the power of Wisdom-*Chochmah* are included all the inter-inclusions below it. Moreover, there, it is in the ultimate state of inter-inclusion and the ultimate state of oneness. [This is why the aspect of Wisdom-*Chochmah*, as it is in the worlds, is the world of Emanation (*Atzilut*),<sup>95</sup> which is the World of Oneness (*Olam HaAchdut*).]<sup>96</sup>

Therefore, the matter of division cannot be drawn down into Kingship-*Malchut*, which is the Lower Wisdom (*Chochmah Tata’ah*), from the Upper Wisdom (*Chochmah Ila’ah*), since there [in the Upper Wisdom], it is in a state of Oneness, which is the opposite of great multiplicity and division. Rather, for this, strength must be drawn down from the One indicated by the word “You-*Atah*-אתה” in order to bring about the matter of division (“[You] shattered”) in Kingship-*Malchut* (“the sea-*Yam*-ים”), through the five powers of Might-*Gevurot* (“with Your might”), as explained above.

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<sup>94</sup> Zohar III (Ra’aya Mehemna) 248a; 256b; 258a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42, Ch. 50.

<sup>95</sup> See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 2, Ch. 13; Likkutei Torah, Tzariya 21a and elsewhere.

<sup>96</sup> See Avodat HaKodesh, Part 1, Ch. 2

Now, just as the construct (*Binyan*) of Kingship-*Malchut* is from the powers of Might-*Gevurot*, by which the existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) with great multiplicity is possible, so likewise, in the drawing down from the Emanator to bring about the existence of the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*), this too is specifically through the powers of Might-*Gevurot* and constrictions (*Tzimtzumim*).<sup>97</sup>

On the contrary, this is understood a priori, based on the powers of Might-*Gevurot* and constrictions (*Tzimtzumim*) that are necessary between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). For, as known,<sup>98</sup> the lack of comparison between the world of Emanation and the Emanator, is incomparably greater than the lack of comparison between the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and the world of Emanation (*Atzilut*). That is, even though the world of Emanation (*Atzilut*) is Godliness, it nevertheless is a world etc.<sup>99</sup> (This is particularly so of Kingship-*Malchut* of the world

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<sup>97</sup> See Sefer HaMaamarim 5626 p. 240 and on, that these two matters of the powers of Might-*Gevurot*, (that is, the powers of Might-*Gevurot* that are for the sake of the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*), and the powers of Might-*Gevurot* that are for the sake of the ten *Sefirot* of the world of Emanation (*Atzilut*) are the two matters of “To inform human beings of His mighty deeds (*Gevurotav*-גבורותיו),” and, “of Your might (*Gevuratcha*-גבורתך) they will tell.” See there.

<sup>98</sup> See Sefer HaMaamarim 5677 p. 132; Also see the glosses to the discourse entitled “*Patach Eliyahu*” in Torah Ohr – Sefer HaMaamarim 5658 p. 39; Kuntres U’Maayon, Maamar 21, Ch. 2; Sefer HaMaamarim 5692 p. 205.

<sup>99</sup> See Sefer HaMaamarim 5710 p. 112.

of Emanation (*Atzilut*) which comes with form, measure, and limitation, in order to be the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*.)

Therefore, for there to be the existence of the world of Emanation (*Atzilut*) there must be the powers of Might-*Gevurot* and constrictions, as the verse states,<sup>100</sup> “Wisdom-*Chochmah* is found from nothing (*Ayin-אין*.)” In other words, the existence of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) from the Emanator, is literally the matter of something from nothing (*Yesh MeAyin*).

This is because the Emanator Himself is utterly separate and transcendent from the aspect of Wisdom-*Chochmah*, in a way that is beyond all relative comparison. In other words, Wisdom-*Chochmah* is only of relative comparison to the externality (*Chitzoniyut*) of the Crown-*Keter*, which is called the Long Face-*Arich Anpin*.

As known, the meaning of “Face-*Anpin-אנפין*” is that it refers to the intellectual faculties (*Mochin*) of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*, and they too are in a limitless state (*Ein Sof*), which is why it is called “The **Long** Face-*Arich Anpin*.” That is, this refers to the spreading down of the light of the intellectual faculties (*Mochin*) with great expansiveness.

However, in comparison to the innerness (*Pnimiyut*) of the Crown-*Keter*, which is called the Ancient One-*Atik-עתיק*, indicating that He is “removed-*Ne’etak-נעתיק*” and utterly separate and transcendent, Wisdom-*Chochmah* is utterly incomparable to it. Therefore, the existence of Wisdom-

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<sup>100</sup> Job 28:12

*Chochmah* from it, is through the aspect of the powers of *Might-Gevurot* and constrictions (*Tzimtzumim*).

11.

This then, is the matter of the ten depths [mentioned in *Sefer Yetzirah*], corresponding to which we recite throughout the ten days of repentance,<sup>101</sup> “A song of ascents. From the **depths** I called You etc.” This is because the word “depth-*Omek*-עומק” has the numerical value of 216-ריו” which is the numerical value of “*Might-Gevurah*-גבורה-216.”<sup>102</sup> The ten depths (*Omakim*-עומקים) are the matter of the powers of *Might-Gevurot* and constrictions (*Tzimtzumim*) in order for there to be the emanation of the ten *Sefirot* of the world of Emanation (*Atzilut*).

More specifically, there is<sup>103</sup> “a depth of first (*Omek Reishit*-עומק ראשית) and a depth of after (*Omek Acharit*-עומק אחריית).” The “first-*Reishit*-ראשית” refers to the aspect of *Wisdom-Chochmah*, and the “depth of first” (*Omek Reishit*-עומק ראשית) refers to the constriction (*Tzimtzum*) that makes the coming into being of *Wisdom-Chochmah* possible from the aspect of the “nothingness” (*Ayin*-אין) of the Crown-*Keter*. The “depth of after” (*Omek Acharit*-עומק אחריית) is the constriction (*Tzimtzum*) that makes it possible for the aspect of *Understanding-Binah* of the world of Emanation (*Atzilut*) to be drawn down etc.

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<sup>101</sup> Psalms 130

<sup>102</sup> *Pri Etz Chayim*, *Shaar Tefilat Rosh HaShanah* ibid. Ch. 7

<sup>103</sup> *Sefer Yetzirah* 1:5

This is like the explanation in Zohar<sup>104</sup> on the word, “From the depths-*MiMa’amakim*-ממעמקים,” in the plural, about which Zohar states, “The depth of all, and the depth of the wellspring.” The words, “the depth of all” (*Amika d’Kola*) refer to the aspect of Wisdom-*Chochmah*, whereas “the depth of the wellspring” (*Amika d’Beira*) refers to the aspect of Understanding-*Binah*,<sup>105</sup> as will soon be explained.<sup>106</sup>

This is why we recite “From the depths-*MiMa’amakim*-ממעמקים” during the ten days of repentance, since that is the time of the construct (*Binyan*) of Kingship-*Malchut* for the sake of the renewal of the worlds and their coming into being (as explained in chapter two).

For, in order for there to be the construct (*Binyan*) of Kingship-*Malchut* through the powers of Might-*Gevurot* and constrictions (*Tzimtzumim*) for the sake of sustaining the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), which are the aspect of separate [worlds] with an abundance of multiplicity and division etc., (as explained above at length), there first must be the powers of Might-*Gevurot* and the constrictions (*Tzimtzumim*) of the ten “depths” through which there then will be the sustainment of the ten *Sefirot* of the world of Emanation (*Atzilut*), (just as it was at first, when the ten *Sefirot* of the world of Emanation (*Atzilut*) were first emanated). From them there subsequently is the drawing down for the construct (*Binyan*) of Kingship-*Malchut* for the sake of

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<sup>104</sup> Zohar II 63b

<sup>105</sup> See Mikdash Melech to Zohar *ibid.*; Likkutei Torah, Re’eh 18c

<sup>106</sup> See the subsequent discourse of Shabbat Shuva of this year, 5727, entitled “*Shir HaMaalot*,” Discourse 2 (Sefer HaMaamarim 5727, p. 17 and on).

sustaining the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

12.

This then, is the meaning of [the verse], “Sound the Shofar at the renewal of the moon, at the covering for our festive day.” To elucidate,<sup>107</sup> it was explained before that on Rosh HaShanah all things revert to their original state etc., and it therefore is necessary to draw them down anew, and the root of the drawing down is from the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of “[Sound the Shofar] at the renewal of the moon-*BaChodesh*-בהודש,” which is a word that indicates “renewal-*HitChadshut*-התחדשות,”<sup>108</sup> meaning, to cause the drawing down of the revelation of a new light from the aspect of the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This is why it states, “at the covering (*BaKeseh*-בכסה)” (which is a word indicating covering and concealment) “for our festive day” (which is the matter of revelation). This is like the explanation of Midrash, that “its festival is on that day,” meaning specifically on the day of the covering. This is because the level that is concealed is itself drawn down and revealed.

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<sup>107</sup> See the end of the discourse entitled “*Teekoo*” *ibid.* (p. 397).

<sup>108</sup> 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 to *Elohi”m*-אלהי”ם.

In other words, this is not like how it is in the general order of the chaining down of the worlds (*Seder Hishtalshelut*), in which only the externality (*Chitzoniyyut*) of the upper level becomes the innerness (*Pnimiyyut*) of the lower level.<sup>109</sup> Rather, it is in a way that the level that is concealed (“at the covering-*BaKeseh*-בכסה”), this being the aspect of the essential concealment (*He’elem HaAtzmi*), is itself drawn down and comes into revelation (“for our festive day”).

Now, to bring this drawing down about, this comes about through “Sounding the Shofar etc.” This is because the sounding of the Shofar is a simple voice (*Kol Pashut*) that emerges from the inner depth of the breath of the heart. The cry of the heart is what emerges from the innerness of the heart - that which is impossible to be expressed with ones lips through speech.<sup>110</sup> This is the matter of the “inner voice.”<sup>111</sup> For, as known,<sup>112</sup> there is the voice that is heard [in speech], and there is the inner voice that is not heard [in speech].

The voice that is heard, is the voice that comes from understanding and comprehension, with reason and intellect and with a felt arousal, which is why the voice is felt. In contrast, the inner voice that is unheard, is from the innerness of the emotions (*Pnimiyyut HaMidot*) which are unfelt, which is why the voice also is in an aspect of the voice that is unheard.

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<sup>109</sup> See Etz Chayim, Shaar 14 (Shaar Abba v’Imma), Ch. 9; Likkutei Torah, Shlach 41c and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7, Ch. 10, and elsewhere.

<sup>110</sup> Likkutei Torah, Drushei Rosh HaShanah 54c

<sup>111</sup> Likkutei Torah, Kedoshim 29d

<sup>112</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37; *Hemshech* 5672 Vol. 2, p. 689, and elsewhere.

This is the matter of the simple voice (*Kol Pashut*) that cannot manifest in letters (*Otiyot*) of speech (*Dibur*).

There also is an even more inner voice, which cannot even come into the simple voice (*Kol Pashut*), which at the very least, is the cry of the voice. Rather, this only is the cry of the heart, which cannot be heard, even in the simple cry [of the voice].<sup>113</sup>

This is as his honorable holiness, my father-in-law, the Rebbe,<sup>114</sup> explains about the matter of the cry of the heart. Namely, that there is a way in which the voice is not heard altogether, as in the verse about the prayer of Chanah,<sup>115</sup> “She was embittered in her soul, and she prayed over *HaShem*-יהו"ה, weeping continuously... but her voice was not heard.” All this comes about through the sounding of the Shofar with the simple voice (*Kol Pashut*), through which we even reach the aspect of the inner voice that is unheard, this being the cry of the heart stemming from the essence of the soul.

This is also the matter of the “depths” as they are in man. For, as *Zohar* explains<sup>116</sup> about the word “from the depths-*MiMaamakim*-ממעמקים” in the plural, this refers to the depths of the soul of man, and the depths Above. In other words, through the cry from the depth of the soul of man, we awaken the depths Above in the innerness and Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, so that there should be a drawing down of the renewal of all matters from there.

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<sup>113</sup> See *Hemshechs* 5672 Vol. 2 *ibid.* p. 824.

<sup>114</sup> *Sefer HaMaamarim* 5692 p. 8

<sup>115</sup> *Samuel I* 1:10-13

<sup>116</sup> *Zohar III* 69b and on

This is analogous to a wellspring, the waters of which have become stopped up, and it thus is necessary for one to dig to its depth, until he reaches the source of the flow of the waters, in order to draw them forth from there etc.<sup>117</sup>

This is why it also is necessary that there be a calling out “from the depths-*MiMa’amakim*-ממעמקים.” For, through this, we awaken the depth Above, the aspect that even transcends the Primordial Thought (*Machshavah HaKedooma*) and the Primordial Desire (*Ratzon HaKadoom*) and even transcends the Pre-decided Desire (*Ratzon HaMoochlat*), all the way to the aspect of the Essence of the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and from there, there is a drawing down to the innerness (*Pnimiyut*) of the pleasure (*Taanug*), the innerness (*Pnimiyut*) of the intellect (*Mochin*), and the innerness (*Pnimiyut*) of the emotions (*Midot*), all the way to the innerness (*Pnimiyut*) of Kingship-*Malchut*.

### 13.

Now, it should be added that the above-mentioned cry of the heart (by which we arouse and draw down from the aspect of His Essential Concealment) is present to an even greater degree in our brothers who are being held in a state of travail and captivity.<sup>118</sup> This should be prefaced with what the Mittler

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<sup>117</sup> Likkutei Torah, Nitzavim 45d

<sup>118</sup> It should be noted that it is during this period that there began to be the opening of the gates of the iron curtain and the departure of the Jews from Russia. (See the introduction to Igrot Kodesh, Vol. 24 p. 5 and on).

Rebbe<sup>119</sup> stated about a pauper who is impoverished, that he requires no contemplation (*Hitbonenut*) at all, but as soon as he recalls the stresses of his poverty and suffering, in his children, in health, and in sustenance, he immediately is brought to tears from the bitterness of his soul etc. This also affects him to be brought to tears over his spiritual state and standing etc.

The same is so of our brothers who are being held in a state of travail and captivity, that their state and standing is such that because of the external circumstances, it is impossible for them to have a heard voice, and even to have the simple voice (*Kol Pashut*) they must have self-sacrifice. Thus, for them, it only applies to have the cry of the heart, and in a way that even if they merely recall their state and standing, they immediately are brought to tears with the cry of the heart etc.

In their merit they should even have an effect on all the Jewish people, that there should be a drawing down from the aspect of the Concealed Essence of the Unlimited One, *HaShem*-יהו"ה, blessed is He, etc. Through this [there will be the fulfillment of the verse], “In the light of the countenance of the King is life,”<sup>120</sup> and “the kingdom of wickedness will be eradicated from the land,”<sup>121</sup> with the coming of our righteous Moshiach, who “will lead us upright to our land,”<sup>122</sup> “with eternal gladness on their heads.”<sup>123</sup>

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<sup>119</sup> Derech Chayim 5d, translated as The Path of Life, Ch. 2

<sup>120</sup> Proverbs 16:16

<sup>121</sup> Amidah prayers of Rosh HaShanah *ibid.*

<sup>122</sup> Liturgy of the Grace after Meals (*Birkhat HaMazon*)

<sup>123</sup> Isaiah 35:10; 51:11



## Discourse 2

“*Shir HaMaalot MiMaamakim Keraticha... -  
A song of ascents; From the depths I call to You...*”

Delivered on Shabbat Parshat Ha'azinu,  
Shabbat Teshuvah, 5727  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>124</sup> “A song of ascents. From the depths I called You *HaShem*-יהו"ה.” It states in Zohar,<sup>125</sup> “Rabbi Yehudah opened [and said]: ‘A song of ascents. From the depths I called You *HaShem*-יהו"ה.’ We learned that when the Holy One, blessed is He, created the world, He wanted to create man and consulted the Torah. The Torah said before Him, ‘You want to create man, but is he not destined to sin before You, and to cause anger before You? If You create him and act with him according to his deeds, the world will be incapable of standing before You, and certainly not that man.’ He said to [the Torah], ‘Is it for nothing that I am called,<sup>126</sup> ‘God, Compassionate and Gracious, Slow to Anger?’’ Thus [we see that] even before the Holy One, blessed is He, created the world, He created repentance (*Teshuvah*) etc.”

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<sup>124</sup> Psalms 130

<sup>125</sup> Zohar III 69b; Also see the beginning of the discourse entitled “*Shir HaMaalot*” 5703 (Sefer HaMaamarim 5703 p. 18).

<sup>126</sup> Exodus 34:6

Now, the content of the above-mentioned teaching of the Zohar is brought by the Rebbe Maharash (in the discourse entitled “*HaTzur Tamim Pa’alo*” of Shabbat Parshat Ha’azinu 5627),<sup>127</sup> from a teaching of the Zohar in the Torah portion of Vayigash,<sup>128</sup> “The Torah said before the Holy One, blessed is He, ‘This man that You want to create, he is destined to cause anger before You, and if You will not be slow to anger, it would be better not to create him.’ The Holy One, blessed is He, said to her, ‘Is it for nothing that I am called Slow to Anger (*Erech Apayim*)?’” He points out that this shows us that from this aspect, Slow to Anger (*Erech Apayim*), forgiveness is drawn down, even if man sins.

This is as stated in Talmud, in Tractate Bava Kamma,<sup>129</sup> “Rabbi Channa says, and some say Rabbi Shmuel bar Nachmeini says: ‘What is the meaning of that which is written, ‘Slow to Anger-*Erech Apayim*-אָרֶךְ אַפַּיִם’ [in the plural] and not ‘Slow to Anger-*Erech Af*-אָרֶךְ אֶף’ [In the singular]? [It comes to teach us] that He is Slow to Anger for both the righteous (*Tzaddikim*) and the wicked (*Resha’im*).”<sup>130</sup>

However, this must be better understood. For, earlier in the Talmud it states,<sup>131</sup> “Rabbi Chanina says: ‘Whosoever states that the Holy One, blessed is He, overlooks sin (*Vatran-וּתְרַן*), his life will be overlooked (*Yevatru-יִוְתְרוּ*) (meaning that he forfeits his life and his body, in that [through this] he teaches

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<sup>127</sup> Sefer HaMaamarim 5626 p. 241

<sup>128</sup> Zohar I 205a and on

<sup>129</sup> Talmud Bavli, Bava Kamma 50a and on

<sup>130</sup> Also see Talmud Bavli, Eruvin 22a; Sanhedrin 111a

<sup>131</sup> Talmud Bavli, Bava Kamma 50a *ibid*.

the creatures to sin),<sup>132</sup> as the verse states,<sup>133</sup> ‘The Rock, His work is perfect, for **all** His ways are justice.’”

Now, the two above-mentioned teachings (“Whosoever states that the Holy One, blessed is He, overlooks sin etc.,” and the meaning of, “Slow to Anger-*Erech Apayim*-אֶרֶךְ אַפַּיִם” [in the plural]), come in continuation of each other. Moreover, the Tzemach Tzedek<sup>134</sup> brings the words of the Talmud, “Whosoever states that the Holy One, blessed is He, overlooks sin (*Vatran*-וּתְרַן), his life will be overlooked (*Yevatru*-יִוְתְרוּ),” and then concludes, “Study the Talmud in Bava Kamma there well, for this is the matter of ‘Slow to Anger-*Erech Apayim*- אֶרֶךְ אַפַּיִם’ [in the plural].”

However, at first glance, this is not understood, in that the two teachings seem to contradict each other. This is because, waiting to such a point, without meting out punishment to the wicked, is a way of overlooking sin etc. Even though it can be said that, in truth, He overlooks nothing, but only is slow to anger and long patient, in that perhaps the [wicked] will repent, however, if he does not repent, “He collects His due,”<sup>135</sup> nonetheless, the true matter of “Slow to Anger-*Erech Apayim*-אֶרֶךְ אַפַּיִם” [in the plural] is not just that He is long patient, but then collects His due. (This is because at first glance, the words “Slow to Anger-*Erech Af*-אֶרֶךְ אַף,” [in the

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<sup>132</sup> See Rashi to Talmud Bavli, Bava Kamma 50a ibid.

<sup>133</sup> Deuteronomy 32:4

<sup>134</sup> Ohr HaTorah, Ha'azinu p. 1,657

<sup>135</sup> See Talmud Yerushalmi, Shekalim 5:1-2; Midrash Tehillim 10:2-3, and elsewhere.

singular] mean,<sup>136</sup> “He is slow in His wrath and waits to exact the punishment.”

However, this is not the true Kindness of the One Above, since the matter of “Slow to Anger-*Erech Apayim*- ארך אפים,” [in the plural] “is also to the wicked,” and thus is greater than “Slow to Anger-*Erech Af*- ארך אף”) [in the singular]. This is because, “Slow to Anger-*Erech Apayim*- ארך אפים” [in the plural] is one of the thirteen attributes of mercy, which are unlimited (*Bli Gvul*).<sup>137</sup>

However, the explanation is that from the aspect of “Slow to Anger-*Erech Apayim*- ארך אפים” [in the plural] He lengthens His anger until one comes to repent (*Teshuvah*) (in a way that he **certainly** will come to repent, being that “no one banished from Him will remain banished”),<sup>138</sup> at which point forgiveness for sins is drawn forth.

[This is also the general matter of the ten days of repentance, as Rambam states,<sup>139</sup> “Even though repentance and calling out [to *HaShem*-יהו"ה, blessed is He] is desirable at all times, during the ten days between Rosh HaShanah and Yom HaKippurim they are even more desirable and are accepted immediately, as the verse states,<sup>140</sup> “Seek *HaShem*-יהו"ה when He is to be found.” This is because during the ten days of repentance there is a radiance of the thirteen attributes of

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<sup>136</sup> See Rashi to Bava Kamma 50a *ibid*.

<sup>137</sup> See Maamarei Admor HaZaken 5569 (5765 edition) p. 292 and on; Ohr HaTorah, Drushim L'Sukkot p. 1,765 and on, and elsewhere.

<sup>138</sup> Samuel II 14:14; See Tanya, Likkutei Amarim, Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3

<sup>139</sup> Mishneh Torah, Hilchot Teshuvah 2:6

<sup>140</sup> Isaiah 55:6; Also see Talmud Bavli, Rosh HaShanah 18a

mercy,<sup>141</sup> by which man is brought to the aspect of repentance (*Teshuvah*).]

We can add and state that this also seems to be indicated by the above-mentioned words of the Zohar on the verse, “A song of ascents. From the depths etc.” Namely, after stating, “Is it for nothing that I am called... Slow to Anger etc.,” it continues and states, “Even before the Holy One, blessed is He, created the world, He created repentance (*Teshuvah*). He said to her, to repentance (*Teshuvah*), ‘I want to create man in the world, on condition that if they return to you from their sins, you will be prepared to release them, forgive them of their sins, and atone for them etc.’” The Zohar concludes that this is the matter of the verse, “From the depths I called You *HaShem*-ה'הו"ה,” that, “he returns before the Supernal King and prays a prayer from the depth of the heart,” and through this he reaches the depths Above, “the hidden place... the depth of the wellspring etc.”

However, in general, we must better understand the above teaching of the Zohar, that the Torah said to the Holy One, blessed is He, “man is destined to sin before You.” For, as the Rebbe Maharash points out,<sup>142</sup> at first glance, it is not understood how the Torah could argue against the creation of man. He explains<sup>143</sup> that the reason the Torah said, “man is destined to sin before You” is so that the Holy One, blessed is He, would respond, “Is it for nothing that I am called ‘Slow to Anger-*Erech Apayim*-אָרֶךְ אַפַּיִם?’”

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<sup>141</sup> See Siddur HaArizal, Seder Kavanot Rosh Chodesh Elul; Mishnat Chassidim, Mesechet Elul 1:3; Likkutei Torah, Re'eh 32a

<sup>142</sup> Sefer HaMaamarim 5626 p. 241

<sup>143</sup> Sefer HaMaamarim 5626 *ibid.* p. 242

This may be further explained by the teaching in Midrash<sup>144</sup> on the verse,<sup>145</sup> “Good and upright is *HaShem*-יהו"ה, [He therefore guides sinners on the way].” That is, “they asked wisdom, ‘what is the punishment of the sinner...’ They asked prophecy... they asked the Torah... They asked the Holy One, blessed is He... He said to them, ‘Let him return in repentance (*Teshuvah*) and it will be atoned for him.’ This is the meaning of the verse, ‘Good and upright is *HaShem*-יהו"ה, He therefore guides sinners on the way.’ That is, He teaches sinners the path by which to return in repentance (*Teshuvah*).” In other words, the matter of repentance (*Teshuvah*) even transcends the Torah, and this is why only the Holy One, blessed is He, said, “Let him return in repentance (*Teshuvah*) and it will be atoned for him.”

Now, at first glance, we find many verses in Torah where the matter of repentance (*Teshuvah*) is explained. This being so, how could it be that the Torah did not know of repentance (*Teshuvah*), until it specifically became necessary to ask the Holy One, blessed is He, Himself? However, the explanation is that even though repentance (*Teshuvah*) is higher than the Torah, nonetheless, this itself is drawn down and revealed through the Torah.<sup>146</sup> This is also the meaning of the above teaching of the Zohar, that the Torah said, “man is destined to cause anger before You.” That is, the Torah’s intention was to awaken the matter of Slow to Anger (*Erech Apayim*-אָרֶךְ אַפַּיִם), by which there would be the drawing down

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<sup>144</sup> Yalkut Shimoni to Tehillim, Remez 702

<sup>145</sup> Psalms 25:8

<sup>146</sup> Also see *Hemshech* 5672 Vol. 3, p. 1,408; *Sefer HaMaamarim* 5672-5676 p. 32.

of the matter of repentance (*Teshuvah*) which even transcends the Torah.<sup>147</sup>

## 2.

Now, in addition to the above teaching of the Zohar on the verse, “A song of ascents. From the depths I called You *HaShem*-יהו"ה,” we find another teaching in Zohar on this verse (and since both are teachings on the same verse, it is understood that there is a connection and relation between them.)<sup>148</sup>

The Zohar states as follows,<sup>149</sup> “Rabbi Chizkiyah opened [and said]: ‘A song of ascents. From the depths I called You *HaShem*-יהו"ה.’ It simply states, ‘A song of ascents,’ without elucidating who said it. This is because all the people of the world are destined to say this ‘song of ascents.’ And what is it? ‘From the depths I called You’ etc., [that is] from the depths of the heart. Now, did Dovid indeed say this? Did he not already say,<sup>150</sup> ‘With all my heart I sought You’? This verse alone is enough. Why would it be necessary [for him to add] ‘From the depths’? Rather, this is what we have learned, that **whosoever** wants to submit his request before the King, must direct his intention and desire to the Root of all roots... This is called ‘From the depths-*Mima'amakim*-ממעמקים, [that is], the depth of all (*Omka d'Kola*) [and] the depth of the wellspring (*Omka d'Beira*) etc.”

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<sup>147</sup> Also see Sefer HaMaamarim 5672-5676 *ibid.* p. 33.

<sup>148</sup> Also see Likkutei Sichot, Vol. 3 p. 782.

<sup>149</sup> Zohar II 63a and on

<sup>150</sup> Psalms 119:10

However, we must understand<sup>151</sup> the difference between the verse, “With all my heart I sought You,” and the verse, “From the depths I called You,” the latter being “the Root of all roots etc.” That is, when the verse states, “With all my heart I sought You,” this does not just refer to the externality (*Chitzoniyut*) of the heart, since that is not “with **all** my heart.” Rather, it refers to the innerness (*Pnimiyyut*-פנימיות) of the heart as well.<sup>152</sup> This is as Dovid said,<sup>153</sup> “On Your behalf, my heart has said, ‘Seek My Presence (*Panai*-פני); Your Presence (*Panecha*-פניך) *HaShem*-יהוה do I seek,” this specifically being the matter of the innerness (*Pnimiyyut*-פנימיות) of the heart.<sup>154</sup> This being so, what does [the verse], “From the depths I called You,” add to this?

### 3.

Now, to understand all this, we first must preface with what was explained previously<sup>155</sup> about the matter of the “surgical separation” (*Nesirah*)<sup>156</sup> (for the sake of the construct (*Binyan*) of Kingship-*Malchut* which takes place in the ten days of repentance, at which time we recite the Psalm “A song of ascents. From the depths etc.”). That is, before the separation (*Nesirah*), by which the division between *Zeir Anpin* and

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<sup>151</sup> Also see the beginning of the discourse entitled “*Shir HaMaalot MiMaamakim*” 5674 (*Hemshech* 5672 Vol. 1, p. 398).

<sup>152</sup> See the discourse entitled “*Shir HaMaalot*” in the Hosafot to Ohr HaTorah, Ha’azinu-Zot HaBrachah p. 1,941.

<sup>153</sup> Psalms 27:8

<sup>154</sup> Tanya, Iggeret HaKodesh, Epistle 4; Likkutei Torah, Ha’azinu 74a

<sup>155</sup> In the discourse of the 2<sup>nd</sup> day of Rosh HaShanah of this year, 5727, entitled “*Teekoo*,” Discourse 1, Ch. 5 and on (Sefer HaMaamarim 5727 p. 6 and on).

<sup>156</sup> See Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1 and on.

Kingship was made, “they shared one wall between the two of them.”<sup>157</sup>

It was explained that in addition to the explanation of the Mittler Rebbe in the Siddur,<sup>158</sup> that “the one wall between the two of them” refers to the aspect of Might-*Gevurah*, which is the aspect of the rebounding light (*Ohr Chozer*), in that both are equal in their motion of “running” (*Ratzo*) to ascend to their root and source etc., in addition to this, the Rebbe Maharash (in the first Rosh HaShanah discourse of his leadership)<sup>159</sup> explained that in their general state and standing they also are equal.

He explains this with the example of a teacher who bestows intellect to his student by way of analogy. Since in the understanding of the analogy, the student’s intellect is equal to the teacher’s intellect, therefore, it also is so, that in the understanding of the analogue [while he gives the analogy] the superiority of the teacher’s [intellect] over the student’s [intellect] is not recognizable.

Beyond this, in *Hemshech 5670*<sup>160</sup> an additional analogy is brought, of a teacher who reads the letters and words of the Scriptures with his student. In this case, the teacher has no advantage over the student, since both equally say and know the letters (*Otiyot*). In other words, the only difference between the teacher and the student is in the light of the intellect that is

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<sup>157</sup> See Etz Chayim, Shaar HaKlallim, Ch. 10; Shaar 31 (Shaar Ha’arat HaMochin) Ch. 1; Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 2

<sup>158</sup> Siddur Im Da”Ch, Shaar HaTekiyot 246d

<sup>159</sup> See the discourse entitled “*Lehavin Inyan Asarah Omkim*” 5627 (Sefer HaMaamarim 5726, p. 236 and on).

<sup>160</sup> Sefer HaMaamarim 5670 p. 52

revealed in these letters and words. [This is as explained in Shaar HaYichud VeHaEmunah,<sup>161</sup> that “each letter [individually] is the drawing forth of a special specific vitality and power, and when several letters combine to form a word, then besides the multiplicity of the several kinds of power and vitality drawn according to the number of letters in the word, there also is the drawing down of a general upper power and vitality that overrides them all, in that it equals all the particular powers and vitality and overrides them etc.”] However, in relation to the study of the letters and words themselves, there is no difference whatsoever between the teacher and the student.

#### 4.

However,<sup>162</sup> the entire equality between the teacher and the student only applies when the teacher constricts his intellect to bestow intellect to the student by way of analogy, or to teach him letters and words. For, without this constriction (*Tzimtzum*), the intellect of the teacher is beyond any comparison to the student, and only through the constriction (*Tzimtzum*) is it possible for there to be equality between the teacher and student, in that both are engaged in a constricted matter, this being the analogy or the letters and words.

The likeness to this in the analogue, as it relates to the matter of *Zeir Anpin* and Kingship-*Malchut* before their

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<sup>161</sup> Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 12.

<sup>162</sup> In regard to the coming section see Sefer HaMaamarim 5627 and 5670 *ibid*.

separation (*Nesirah*), [when] “they both shared one wall,” is that from the perspective of the intellect (*Mochin*) of *Zeir Anpin* as they are unto themselves, in their own state of being, the intellect (*Mochin*) of *Nukva* is of no comparison to the intellect (*Mochin*) of *Zeir Anpin*.

Only when the intellect (*Mochin*) of *Zeir Anpin* comes in a way of constriction (*Tzimtzum*), to descend and manifest in the aspect of the backside (*Achorayim*) of *NeHi”Y*,<sup>163</sup> (this being analogous to the manifestation of intellect (*Sechel*) within written letters) is the intellect (*Mochin*) of *Nukvah* then literally equal relative to the intellect of *Zeir Anpin*, (just as the student is equal to the teacher in the grasp of the analogy or in the knowledge of the letters and words).

This likewise is the meaning of the precise wording, “a single wall shared by both of them,” specifying a “wall-*Kotel*-כּוֹתֵל.” That is, the equality of *Zeir Anpin* and Kingship-*Malchut* is in the aspect of *NeHi”Y* of *Zeir Anpin*, which is called a “wall-*Kotel*-כּוֹתֵל.” That is, it is analogous to the wall of the physical limbs of Victory-*Netzach* and Majesty-*Hod*, which are the two legs and are like the legs of man, in which all that one sees and recognizes in them, in a revealed way, is the flesh and skin.

This is unlike the other parts of the body, especially the head, in which a greater degree of the light and lifeforce of the soul is seen and recognized. In other words, when Kingship-*Malchut* only receives from the backside (*Achorayim*) of *NeHi”Y*, this being the aspect of the “wall-*Kotel*-כּוֹתֵל,” which

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<sup>163</sup> An acronym for the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

is the wall and externality (*Chitzoniyut*) of the limb, then there is equality between the aspect of Kingship-*Malchut* and the aspect of *Zeir Anpin*, in that “there is one wall shared by both of them.”

## 5.

This then, is why it was necessary for there to be the matter of separation (*Nesirah*), which is analogous to physical division, in which one thing is divided into two parts, such that the lower half is separated from the upper half. In other words, this is to separate and divide the aspect of the bestower and recipient, *Zeir Anpin* and Kingship-*Malchut*, so that the recipient will not be comparable to the bestower. Rather, the recipient should remain below, in his small measure of comparison, whereas the measure of comparison of the teacher should remain above on his level, higher than the recipient, like the bestowal of [his] intellect as it is without manifesting in an analogy etc.

However, for this to be, a higher light must be drawn forth. This is because when the bestower wants the recipient to be separate from him by any measure of comparison, he then bestows to the recipient with even greater revelation than the constriction of physical analogies, and then the comparison between the recipient and bestower is separated. This is as explained before, that when there is a bestowal of [the teacher’s] essential intellect, there altogether is no measure of comparison between the student relative to the teacher.

This then, is the meaning of the statement in Zohar,<sup>164</sup> “Kindness-*Chessed* came and separated the shoots etc.” That is, the aspect of Kindness-*Chessed* is the aspect of radiance and revelation beyond the constricted measure etc. Through this, there is a drawing down into Kingship-*Malchut* of much greater revelation, and there then is caused to be the separation of the wall that they shared equally, such that the aspect of *Zeir Anpin* becomes separate from the aspect of *Nukvah*, and there then is the construction of *Nukva* to be something separate below, whereas the aspect of *Zeir Anpin* remains higher than the aspect of *Nukva*.

## 6.

The explanation<sup>165</sup> is that as known, there are two kinds of drawings down.<sup>166</sup> The first drawing down is the mystery of the “root” (*Shoresh*-שרש). This refers to that which was measured at the beginning of the chaining down of the worlds (*Hishtalshelut*) [as to] the manner of the drawing down into each particular world [according to its level] etc. The second drawing down is the mystery of “addition” (*Tosefet*-תוספת), this being the aspect of the essential light of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is

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<sup>164</sup> Zohar III 77b

<sup>165</sup> In regard to the coming section see Sefer HaMaamarim 5670 p. 53 and on.

<sup>166</sup> See Etz Chayim, Shaar 11 (Shaar HaMelachim), Ch. 6-7; Maamarei Admor HaZaken 5566 Vol. 2 (5765 edition) p. 442 and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 496 and on; p. 502 and on; *Hemshech* 5672 Vol. 3, p. 1,314; Sefer HaMaamarim 5678 p. 314 and on.

He, from which there is a drawing down of the revelation of light (*Ohr*) in the worlds.

The two above mentioned kinds of drawing down, are the two kinds of unions (*Yichudim*) of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*), [and are] the external union (*Yichud Chitzoni*) and the inner union (*Yichud Pnimi*).<sup>167</sup>

To explain, the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma* is a constant union for the sake of sustaining the worlds. Now, even though it is constant, nonetheless, in this there is no drawing down of revelation of new light (*Ohr*). Rather, it only is the renewal of that which already was, this only being the aspect of illumination that relates to the worlds, which becomes diminished from level to level, to the point that below, there is no illumination of revelation of light at all etc.

Now, just as this is so of the union (*Yichud*) of the Father-*Abba* and Mother-*Imma*, so it is of the union of *Zeir Anpin* and *Nukva* in the external aspect (*Chitzoniyut*), in that there only is a drawing down from of *NeHi"Y* of *Zeir Anpin* (as explained in chapter four).

However, in the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, this is a drawing down from the innerness (*Pnimityut*) and Essential Self (*Atzmut*) of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, who transcends being a source for worlds. For, as known,<sup>168</sup> in the

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<sup>167</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25-26.

<sup>168</sup> See Likkutei Torah, Emor 33c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25-26

inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, the drawing down is not just from the aspects of the Father-*Abba* and Mother-*Imma*, but is also from the aspect of the Crown-*Keter*, in that there too, there must be the union (*Yichud*) of the Long Patient One-*Arich* and the Ancient One-*Atik*, up to and including the union (*Yichud*) in the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (to the degree that the matter of "union" (*Yichud*) applies in His Essential Self).

Now, even though the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma* is also drawn down from the Crown-*Keter*, nonetheless, this only is from the externality (*Chitzoniyut*) of the Crown-*Keter*, which is the beginning and source of the emanated, and in its first root is from the arousal of the desire (*Ratzon*) to emanate etc., this being the light (*Ohr*) that relates to worlds. In contrast, in the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, the drawing down is from the innerness (*Pnimityut*) of the Crown-*Keter*, and the root of its root is in the innerness (*Pnimityut*) and Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This likewise is the matter of the separation (*Nesirah*) of the aspect of *Zeir Anpin* and *Nukva* brought about through the revelation of "Kindness-*Chessed* came and separated etc." That is, when there is an illumination of additional revelation of light from the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the Bestower and recipient are then separate one from the other.

In other words, the matter of the "one wall shared by both of them" is the drawing down from the external union

(*Yichud Chitzoni*), this being what was apportioned in the mystery of the “root” (*Shoresh*), in which case, there is no superiority to the aspect of *Zeir Anpin*, over and above the aspect of Kingship-*Malchut*. In other words, the revelation of the light (*Ohr*) is neither seen nor revealed, since *Zeir Anpin* is constricted to only bestowing in a state of smallness (*Katnut*) and constriction (*Tzimtzum*) etc. [Additionally], the concealment of Kingship-*Malchut* covers and conceals this light, to the point that there is no illumination of the revelation of light in the worlds.

However, when there is a drawing down of additional light from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, this being the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, the superiority and level of *Zier Anpin* is recognizable and the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, even illuminates below.

## 7.

Now, the matter of the separation (*Nesirah*) is also present in the soul of man, in his service of *HaShem*-יהו"ה, blessed is He.<sup>169</sup> This is as explained in *Ohr Torah*<sup>170</sup> of the Rav, the Maggid of Mezhritch, whose soul is in Eden, on the

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<sup>169</sup> In regard to the coming section see *Sefer HaMaamarim* 5670 p. 59 and on; Also see the discourse entitled “*Ki Eemcha HaSelichah*” 5709 Ch. 5 (*Sefer HaMaamarim* 5709 p. 218) and on.

<sup>170</sup> *Ohr Torah*, p. 79b

verse,<sup>171</sup> “Back and front You have formed me.” That is, our sages, of blessed memory, stated,<sup>172</sup> ‘The Holy One, blessed is He, made Adam, the first man, with two faces (*Partzufin*) and then the Holy One, blessed is He, severed them in two etc.’”

Now, a question can be asked about this. That is, the Holy One, blessed is He, created the world with the Torah,<sup>173</sup> as well as man, who is a microcosm of the world (*Olam Katan*)<sup>174</sup> (which is why all matters pertaining to man’s existence<sup>175</sup> must be hinted in the Torah). This being so, where is the matter of the separation (*Nesirah*) hinted in the Torah?

[In the note of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, he writes:<sup>176</sup> “This requires further analysis, being that the verse already states,<sup>177</sup> ‘And He took one of his sides etc.’ and see Rashi and Midrash [Bereishit] Rabbah 8[:1]. However, according to the view of Shmuel in Midrash [Bereishit Rabba] 17[:6],<sup>178</sup> the question makes sense. It may be suggested that the verse ‘And He took’ is not about the matter of the “separation” (*Nesirah*).<sup>179</sup> See Tikkunei Zohar, Tikkun 58.]”<sup>180</sup>

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<sup>171</sup> Psalms 139:5

<sup>172</sup> Talmud Bavli, Brachot 61a and Rashi there.

<sup>173</sup> See Zohar II 162a and on; Midrash Bereishit Rebbe 1:1

<sup>174</sup> Midrash Tanchuma Pekudei 3; Zohar III 257b; Tikkunei Zohar, Tikkun 69 (100b; 101a)

<sup>175</sup> In Sefer HaMaamarim 5670 and Sefer HaMaamarim 5709 it states: “and his existence.”

<sup>176</sup> In Sefer HaMaamarim 5670 *ibid.* (copied in the note of the Rebbe to Sefer HaMaamarim 5709 *ibid.*).

<sup>177</sup> Genesis 2:21-22

<sup>178</sup> [Also see the Maharzu commentary there.]

<sup>179</sup> See Sefer HaMaamarim 5670 & 5709 where it states “is not like the matter-*k’Inyan*-ינין” [as opposed to “in regard to the matter-*b’Inyan*-בנין”].

<sup>180</sup> In regard to other matters to which this verse relates.

However, the explanation may be understood according to the statement in Talmud,<sup>181</sup> that one of the methods of exegesis by which the Torah is expounded, is the method of “subtracting, adding, and interpreting.”<sup>182</sup> An example of this is the verse,<sup>183</sup> “[The anointed priest] shall take from the blood of the bull-*MiDam HaPar*-הפר, מדם,” about which our sages, of blessed memory, expounded,<sup>184</sup> “He shall collect the blood from the bull-*Dam MeHaPar*-מהפר, דם,” meaning that if the blood spills onto the floor and is then collected, it is disqualified. In other words, they took the *Mem*-מ from the word “from the blood-*MiDam*-מדם,” and added it to the word “the bull-*HaPar*-הפר.” This is like the matter of the separation (*Nesirah*), in which a subtraction and separation is caused to one word and is added to another word.

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, is that one must subtract (“subtracting”) from the spreading forth of his animalistic soul, by conducting himself in a way of “sanctify yourself in what is permissible to you,”<sup>185</sup> up to the point of completely abstaining [from it]. However, one must then also add (“adding”) to matters of the Godly soul.

Additionally, through the toil of refining the animalistic soul (“subtracting”) addition is caused in the Godly soul itself.<sup>186</sup> This is as known about the meaning of the verse,<sup>187</sup>

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<sup>181</sup> Talmud Bavli, Zevachim 25a

<sup>182</sup> [That is, a letter is taken from one word [in the verse] and added to a second word in the verse, and phrase is then explained in this manner. See Rashi there.]

<sup>183</sup> Leviticus 4:5

<sup>184</sup> Talmud Bavli, Zevachim 25a *ibid*.

<sup>185</sup> Talmud Bavli, Yevamot 20a; Sifrei and Rashi to Deuteronomy 14:21; See Tanya, Likkutei Amarim, Ch. 7, Ch. 27, and Ch. 30.

<sup>186</sup> Also see Sefer HaMaamarim 5670 p. 64-68.

<sup>187</sup> Song of Songs 1:4

“Draw me after You, we will run.” That is, the word “we will run-*Narutzah*-נרוצה” is in the plural (even though the verse first says, “draw me-*Mashcheini*-משכני,” in the singular). This is because, once the Godly soul (about whom the verse states “draw me-*Mashcheini*-משכני”) has brought the refinement of the animalistic soul about, so that it too is transformed to love *HaShem*-יהו"ה (which is why it states “we will run-*Narutzah*-נרוצה” in the plural, with both the desire of the Godly soul and the [desire of] animalistic soul),<sup>188</sup> then the opposite is true, that since the love of the animalistic soul is [naturally] in a way of “running” (*Merutzah*-מרוצה), therefore through refining the animalistic soul, the matter of “running” (*Merutzah*-מרוצה) is caused in the Godly soul too (even though, in and of itself, the service of the Godly soul is in a way of order and gradation, rather than that of “running” (*Merutzah*)). This is why the verse states, “we will run-*Narutzah*-נרוצה” in the plural. For, through refining the animalistic soul, not only is “running,” caused in the animalistic soul (whose nature it to “run”), but it also is caused in the Godly soul. This then, is what is added to the Godly soul (“adding”) through the refinement of the animalistic soul (“subtracting”).

Now, about what they said [that this method of exegesis is called, “(subtracting (*Goreen*-גורעין), adding (*Mosefeen*-מוסיפין)), and interpreting-*Dorsheen*-דורשין,” [the word interpreting-*Dorsheen*-דורשין] is the matter of “seeking-*Derishah*-דרישה” as in the verse,<sup>189</sup> “You shall seek out (*v'Darashtra*-ודרשת) and investigate, and inquire well etc.,”

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<sup>188</sup> Likkutei Torah, Vayikra 2d

<sup>189</sup> Deuteronomy 13:15

meaning that not only should a person examine himself, but he should even seek out the refined evil [within him] and repair it etc.

However, being that “seeking-*Derishah*-דרישה” is connected to the matter of refining the evil etc., it therefore must be done at the beginning of one’s service of *HaShem*-יהו"ה, blessed is He, before the matters of “subtracting” (*Goreen*-גורעין) and “adding” (*Moseefeen*-מוסיפין). This being so, why is “interpreting-*Dorsheen*-דורשין” said after the matters of “subtracting” (*Goreen*-גורעין) and “adding” (*Moseefeen*-מוסיפין)?

However, the explanation is that in “seeking-*Derishah*-דרישה” there is a higher matter, which comes after the toil of “subtracting” (*Goreen*-גורעין) and “adding” (*Moseefeen*-מוסיפין). This is like the verse,<sup>190</sup> “From there you will seek *HaShem*-יהו"ה your God... if you search for Him (*Ki Tidreshenu*-כי תדרשנו) [with all your heart and all your soul],” specifying, “From there-*MiSham*-משם,” in which [the context of the word] “there-*Sham*-שם” [in the verse] refers to the external husks (*Kelipot*) and the side opposite holiness,<sup>191</sup> such that it is specifically the concealment and hiddenness itself that arouses the “running” (*Ratzo*) desire for Godliness etc.

This refers to the [kind of] cry that comes because of one’s [sense of] distance etc., [as in the verse],<sup>192</sup> “From the straits [I called You] etc.” This brings about an ascent that altogether is not by way of order and gradation (much greater

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<sup>190</sup> Deuteronomy 4:29

<sup>191</sup> See Likkutei Torah, Chukat 56d; Re’eh 32b and on

<sup>192</sup> Psalms 118:5

than the addition caused in the Godly soul through refining the animalistic soul, which is the matter of “subtracting” (*Goreen-*גורעין) and “adding” (*Moseefeen-*מוסיפין). This is because here, the innerness (*Pnimityut*) of the heart is revealed, that is, the desire of the heart (*Re'uta d'Leeba*) stemming from the root of the soul.<sup>193</sup>

## 8.

This also is the matter of the [Psalm], “A song of ascents. From the depths etc.,” that we begin reciting on Rosh HaShanah and is recited throughout the ten days of repentance. To explain, on Rosh HaShanah our service of *HaShem*-יהו"ה, blessed is He, stems from the essential self of the soul, as the soul is rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He, which is why on Rosh HaShanah we say [the verse],<sup>194</sup> “**He** will **choose** our heritage for us etc.,” in that it stems from how our essential self is rooted in His Essential Self. Thus, even though “Esav is a brother to Yaakov,”<sup>195</sup> nevertheless, “I love Yaakov,”<sup>196</sup> specifically.

This is also the meaning of the verse,<sup>197</sup> “You are standing this day, all of you, before *HaShem*-יהו"ה your God.” As explained in Likkutei Torah,<sup>198</sup> this Torah portion is always

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<sup>193</sup> See Sefer HaMaamarim 5670 p. 61

<sup>194</sup> Psalms 47:5

<sup>195</sup> Malachi 1:2

<sup>196</sup> Malachi 1:2 *ibid.*

<sup>197</sup> Deuteronomy 29:9

<sup>198</sup> Likkutei Torah, Nitzavim 44a

read before Rosh HaShanah.<sup>199</sup> This is hinted in the word “this day-*HaYom*-היום,” referring to Rosh HaShanah,<sup>200</sup> [as Targum translates it],<sup>201</sup> “The day of Great Judgment.” On this day, all the sparks of Jewish souls are caused to stand upright and are elevated to their first source, all the way to His Presence, “before *HaShem*-יהוה etc.” This is the general service of *HaShem*-יהוה, blessed is He, stemming from the essential self of the soul, called the singular-*Yechidah* essence of the soul.

This general service must be drawn down into all ten particular levels, “your heads, your tribes, your elders, your officers, every man of Israel. Your children, your wives, your convert who is in your camp, from the choppers of your wood, to the drawers of your water.”<sup>202</sup> The likeness to these, in each and every Jew, are the ten levels of his soul,<sup>203</sup> three intellectual and seven emotional. This must be in a way that they become “all of you,” meaning “individuals who are as one,”<sup>204</sup> that is, as they are from the perspective of the essential self of the soul.

This also is the general matter of the ten days of repentance, as known about the Alter Rebbe’s explanation<sup>205</sup> of the teaching of our sages, of blessed memory,<sup>206</sup> “In regard to [the prayers of] a solitary person (*Yachid*) when [is *HaShem*-

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<sup>199</sup> Mishneh Torah, Hilchot Tefilah 13:2; Tosefot to Talmud Bavli, Megillah 31b; Tur and Shulchan Aruch, Orach Chayim 428:4

<sup>200</sup> Pa’aneach Raza, end of Nitzavim; Megaleh Amukot, Nitzavim, section entitled “*Aseeree*” (60d).

<sup>201</sup> Targum Yonatan ben Uziel to Job 2:1; See Zohar II 32b and Ramaz there; Zohar III 231a

<sup>202</sup> Deuteronomy 29:9-10 *ibid.*

<sup>203</sup> See Zohar II 82a, cited in Likkutei Torah, Nitzavim *ibid.*

<sup>204</sup> Likkutei Torah, Nitzavim *ibid.*

<sup>205</sup> Likkutei Torah, Ki Tavo 43d

<sup>206</sup> Talmud Bavli, Rosh HaShanah 18a

יהו"ה near him]? This is during the ten days between Rosh HaShanah and Yom HaKippurim.” That is, the service of *HaShem*-יהו"ה, blessed is He, during the ten days of repentance, stems from the aspect of the singular-*Yechidah*-יחידה essence of the soul (“a solitary person-*Yachid*-יחיד”) as it is drawn to and penetrates all ten powers of his soul, both the intellectual qualities (*Mochin*) and the emotional qualities (*Midot*), to the point of [being drawn] into his thought, speech, and action.

It is why we recite, “A song of ascents. From the depths I called You, *HaShem*-יהו"ה,” specifying “from the depths-*MiMa'amakim*-ממעמקים,” [in the plural] referring to the aspects of “the depths of all (*Omka d'Kola*) and the depths of the wellspring (*Omka d'Beira*),” that are drawn and revealed through serving *HaShem*-יהו"ה, blessed is He, from the depth and innerness of the soul, that reaches the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

Through this, the matter of repentance (*Teshuvah*) which repairs all blemishes etc, is also caused. This is analogous to a river that has become dried and parched, that if we want it to fill [with water again] we must dig to the depths of its wellspring and the source of its flow, by which [the waters] return and the river is filled [and flows].

This then, is the meaning of “From the depths I called You *HaShem*-יהו"ה,” that through the aspect of “the depths-*MiMa'amakim*-ממעמקים” “I call You,” to affect the drawing forth of “*HaShem*-יהו"ה,” since there [then] is a revelation of the source and flowing wellspring. The same is so of drawing the aspect of the singular-*Yechidah* essence of the soul into all the powers of the soul.

However, the initial flow from the [wellsprings of the] abyss cannot be expansiveness as in the verse,<sup>207</sup> “The wellsprings of the great abyss **burst** forth etc.”<sup>208</sup> For then the light would be too great and could not manifest within the vessel (*Kli*). Rather the flow must begin like drops [of water] (after which it then continues to expand). Nonetheless, the essence of the wellspring is present in each drop, this being the matter of the singular-*Yechidah* essence.

Now, this is also the difference between the verse, “From the depths I called You,” and the verse, “With all my heart I sought You.”<sup>209</sup> That is, the verse, “With all my heart I sought You,” which (as mentioned in chapter two) also includes the innerness (*Pnimityut*) of the heart, is still a general service of *HaShem*-יהו"ה, blessed is He, “with all your heart,”<sup>210</sup> which is the matter of “subtracting” (*Goreen*-גורעין) and “adding” (*Moseefeen*-מוסיפין). In contrast, the verse, “From the depths,” is the matter of serving *HaShem*-יהו"ה, blessed is He, “with all your more” (*Bechol Me'odecha*-בכל מאדך), which is serving Him with the singular-*Yechidah* essence [of the soul], this being the matter of “seeking-*Dorsheen*-זורשין” (that follows “subtracting” (*Goreen*-גורעין) and “adding” (*Moseefeen*-מוסיפין)).

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<sup>207</sup> Genesis 7:11

<sup>208</sup> Also see *Sefer HaMaamarim* 5626 p. 239; *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1

<sup>209</sup> In regard to the coming section see the end of the discourse entitled “*Shir HaMaalot MiMaamakim*” 5674 (*Hemshech* 5672 Vol. 1, p. 404 and on); Also see the end of the discourse by the same title of the year 5668 (*Sefer HaMaamarim* 5668 p. 15 and on).

<sup>210</sup> Deuteronomy 6:5; See *Maamarei HaTzemach Tzeddek* 5615 p. 102

This is also the superiority of the ten days of repentance over and above the rest of the year. For, even though throughout the year we also recite the first paragraph of the *Shema* recital, [including the words] “with all your more,” and likewise, during the ten days of repentance, there also is the service of *HaShem*-יהו"ה, blessed is He, with the ten inner manifest powers of the soul, nonetheless, throughout the rest of the year our primary mode in serving *HaShem*-יהו"ה, blessed is He, is with our inner manifest powers, that is, the kind of service that accords to reason and intellect.

In contrast, during the ten days of repentance the primary mode of service is with the essential self of the soul, that is the singular-*Yechidah* essence, this being the matter of “From the depths I called You,” which entirely transcends the matter of “With all my heart I sought you,” just like the superiority and elevation of “with all your more” over and above, “with all your heart and with all your soul,” and like the superiority and elevation of “seeking-*Dorsheen*-זורשין” over and above “subtracting” (*Goreen*-גורעין) and “adding” (*Moseefeen*-מוסיפין).

Thus, about this the verse simply states, “A song of ascents,” and as stated in Zohar, “It does not elucidate who said it. This is because it is ‘a song of ascents’ that all the people of the world are destined to say etc.” This is because serving *HaShem*-יהו"ה, blessed is He, from the essential self of the soul is something that everyone can come to, and it is equally present in everyone. In other words, in serving *HaShem*-יהו"ה, blessed is He, with the brain and heart, one person grasps in such a way and another person grasps in such a way, and it follows

automatically that there will be differences in their service. However, when it comes to serving Him as it stems from the innerness and depth of the soul, everyone is equal.

Now, based on the explanation (at the end of chapter seven) that the matter of “seeking-*Dorsheen*-זורשין” is higher than “subtracting” (*Goreen*-גורעין) and “adding” (*Moseefeen*-מוסיפין), this being the matter of “From the depths” that transcends the matter of “with all my heart,” and that this comes about through the constraint etc., we can also explain the connection between the two teachings of the Zohar on the verse “A song of ascents. From the depths etc.”

That is, one teaching explains the superiority of [the verse] “From the depths,” over [the verse] “With all my heart,” and one teaching explains that the Torah said to the Holy One, blessed is He, that “man is destined to sin before You etc., because specifically through this matter, that so to speak, the Torah argues against the creation of man, there is the arousal of the matter of Slow to Anger (*Erech Apayim*-ארך אפים) (as explained in chapter one). This is like the fact that specifically through the matter of,<sup>211</sup> “From the strait [I called You] etc.,” there is the awakening of service of *HaShem*-יהו"ה, blessed is He, stemming from the essential self of the soul, this being the aspect of “From the depths I called You.”

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<sup>211</sup> Psalms 118:5

We should add that the matter of “From the depths I called You etc.,” brought about by the [sense of] distance of,<sup>212</sup> “From the straits [I called You] etc.,” is even more present and in a greater degree in our Jewish brethren who presently are held in a state of travail and captivity.<sup>213</sup> That is, their sense of “From the straits I call You” is much greater.

This is as the Mittler Rebbe<sup>214</sup> explained about a pauper, who is utterly impoverished, that he requires no contemplation (*Hitbonenut*) at all. Rather, as soon as he recalls the distress of his poverty and his suffering in matters of his children, health, and sustenance, he immediately is brought to tears from the bitterness of his soul etc. The same is so when a person sheds tears over his spiritual state and standing.

This is the matter of “the prayer of the pauper”<sup>215</sup> (*Tefillah L’Ani*). For, as the Rebbe Maharash<sup>216</sup> explained about the complaint of the pauper, that though it is true that from the perspective of the chaining down of the worlds (*Seder Hishtalshelut*), which is in a way of bestower and recipient [in that the higher level gives to the level below it], there must be those who are wealthy and those who are poor, he nonetheless

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<sup>212</sup> Psalms 118:5

<sup>213</sup> Also see the preceding discourse of the 2<sup>nd</sup> day of Rosh HaShanah of this year 5727, entitled “*Teekoo*,” Discourse 1, Ch. 13 (Sefer HaMaamarim 5727 p. 13).

<sup>214</sup> *Derech Chayim* 5d, translated as *The Path of Life*, Ch. 2

<sup>215</sup> Psalms 102:1

<sup>216</sup> Sefer HaMaamarim 5627 p. 431; Also see the discourse entitled “*U’She’avtem*” of this year, 5727, Discourse 5, Ch. 8 (Sefer HaMaamarim 5727, p. 46); Also see the discourse entitled “*Min HaMeitzar* – From the constraint” 5726, translated in *The Teachings of The Rebbe* 5726, Discourse 1.

has the complaint etc., why is his portion to be the pauper.<sup>217</sup> He adds that indeed it truly is so, that his poverty stems from the fact that in the order of the chaining down of the worlds (*Seder Hishtalshelut*) it must be so, and not by his own fault etc. Nonetheless, it specifically is through the constraint and pressures etc., that [the second half of the verse is fulfilled],<sup>218</sup> “*Ya”h-ה-ה*” answered me with expansiveness,” with the expansiveness of His Essential Self.

This is also the meaning of the verse,<sup>219</sup> “A prayer of the pauper when he swoons and pours out his speech **before** *HaShem-יהויה*.” That is, the prayer and plea of the pauper is to be able to stand before the King Himself without being impressed by all the wealth in the King’s palace and being satisfied with that alone, but he wants to be with the King, in a state of “Israel and the King alone.”<sup>220</sup>

The same is so of our Jewish brethren who are presently held in a state of travail and captivity. That is, because of their constraint etc., their prayer reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהויה* Himself, blessed is He etc., and they thus bring about that “the kingdom of the wicked will be consumed in smoke,”<sup>221</sup> and the request,<sup>222</sup> “And therefore (*u’Vechein-ובכין*) give honor, *HaShem-יהויה*, to Your people, praise to those who fear You, and good hope to those who seek You, confident speech for

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<sup>217</sup> Sefer HaMaamarim ibid. p. 432.

<sup>218</sup> Psalms 118:5

<sup>219</sup> Psalms 102:1; See Keter Shem Tov, Section 97

<sup>220</sup> See Zohar III 32a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

<sup>221</sup> Liturgy of the Rosh HaShanah and Yom Kippur prayers.

<sup>222</sup> Liturgy of the Rosh HaShanah and Yom Kippur prayers ibid.

those who yearn for You etc.,” until, “the flourishing of pride to Dovid, your servant,”<sup>223</sup> will be fulfilled with the coming of our righteous Moshiach, in the near future and in the most literal sense!

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<sup>223</sup> Liturgy of the Rosh HaShanah and Yom Kippur prayers ibid.



## Discourse 3

### *“Shuvah Yisroel Ad HaShem Elokecha - Return, Israel, until HaShem your God”*

Delivered on the third day of the week,  
6<sup>th</sup> of Tishrei, 5727  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>224</sup> “Return, Israel, until *HaShem*-יהו"ה your God.” The next verse continues,<sup>225</sup> “Take words with you and return to *HaShem*-יהו"ה,” and concludes, “let our lips substitute for bulls.” Now, our sages, of blessed memory, established that we recite these verses as part of the Haftorah of Shabbat Shuvah (regardless of whether the Torah reading is the Torah portion of Ha’azinu or the Torah portion of Vayeilech.

In other words, notwithstanding the difference between the content of these Torah portions, we always read “*Shuvah Yisroel* – Return, Israel” as the Haftorah).<sup>226</sup> This is because it is the general matter of the ten days of repentance, as understood from the teachings of our sages, of blessed memory, and the explanations in the teachings of Chassidus on this verse.

However, we must understand the connection and relationship between this verse with the superiority of

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<sup>224</sup> Hosea 14:2

<sup>225</sup> Hosea 14:3

<sup>226</sup> See Shulchan Aruch, Orach Chayim 428:8

repentance (*Teshuvah*) during the ten days of repentance, which must be a higher repentance. This is as Rambam writes,<sup>227</sup> “[Even though repentance and calling out to *HaShem*-יהו"ה, blessed is He, are desirable at all times, nonetheless, during the ten days between Rosh HaShanah and Yom HaKippurim] they are even more desirable and are accepted immediately, as the verse states,<sup>228</sup> ‘Seek *HaShem*-יהו"ה when He is to be found.’”

That is, since the Holy One, blessed is He, Himself, is in a state of closeness (“when He is to be found... when He is near”), or in the language of [the teachings of] Chassidus that,<sup>229</sup> “the Luminary comes close,” it therefore does not apply for there be intermediary matters that distract or obstruct etc., and it follows automatically that one’s repentance (*Teshuvah*) is immediately accepted (within time, just as closeness is within space, so to speak).

The essential point of the matter is the verse, “Return, Israel, **until-Ad-עד** etc.,” which comes to explain **until where** (“*Ad Heichan*-עד היכן” meaning, until what extent (“*Ad Kamah*-עד כמה”)) the matter of repentance (*Teshuvah*) must be. About this, the verse states, “Return, Israel, until *HaShem*-יהו"ה your God.” That is, the repentance must be until *HaShem*-יהו"ה **will be** your God-*Elo"hecha*-אלהייך,<sup>230</sup> this being the level of repentance and return (*Teshuvah*) as it is in its perfection during the ten days of repentance.

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<sup>227</sup> Mishneh Torah, Hilchot Teshuvah 2:6

<sup>228</sup> Isaiah 55:6; Also see Talmud Bavli, Rosh HaShanah 18a

<sup>229</sup> Derech Chayim, translated as The Path of Life 21b, 24d and on (Ch. 11); Sefer HaMaamarim 5651 p. 53; 5697 p. 58; 5698 p. 2.

<sup>230</sup> See the discourse entitled “*Shuvah*” in Likkutei Torah, Drushim L’Shabbat Shuvah (65a); Discourse entitled “*Shuvah*” 5698 (Sefer HaMaamarim 5698 p. 34); 5704 (Sefer HaMaamarim 5704, p. 15).

2.

The explanation is that the difference between *HaShem*'s יהו"ה title<sup>231</sup> God-*Elohi*"m-אלהי"ם and His Name *HaShem* יהו"ה is that the title God-*Elohi*"m-אלהי"ם is in the plural,<sup>232</sup> indicating division. That is, there division in time, [such as] past, present, and future, and there is division in space, up to and including the general matter of division.

In contrast, the Name *HaShem* יהו"ה means "He was and He is and He will be-*Hayah v' Hoveh v' Yihyeh*-ויהי"ה ויהיה ויהיה as One."<sup>233</sup> In other words, besides the fact that, in actuality, we observe the past as being unto itself, the present as being unto itself, and the future as being unto itself, and this does not stem from the side opposite holiness, but even on the side of holiness there must be the order of past, present and future, to the extent that the divisions of different times impacts many Torah laws, in that there necessarily must be matters that are sequential, and not in reverse order (and according to some opinions, not even all at once, but specifically in a sequence of one following the other),<sup>234</sup> all this stems from the parameters of the world etc. However, the matter of *HaShem* יהו"ה is in a

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<sup>231</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

<sup>232</sup> See Rashi to Genesis 20:13; 35:7; Ginat Egoz translated as *HaShem Is One* *ibid.*; Torah Ohr, Va'era 56b; Sefer HaMitzvot of the Tzemach Tzedek 5b, and elsewhere.

<sup>233</sup> Zohar III 257b (Ra'aya Mehemna); Ginat Egoz translated as *HaShem Is One*, Vol. 1 *ibid.* and on; Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, Ch. 7 (82a).

<sup>234</sup> See Tziyunim L'Torah (of Rabbi Yosef Engel), Klall 35

way that “He was and He is and He will be-*Hayah v’Hoveh v’Yihiyeh*-יהייה ויהיה ויהיה as One.”

This is also the difference between the matter of Torah and *mitzvot* in general and the matter of repentance (*Teshuvah*). For, the matter of Torah and its *mitzvot* in general, is in a way that they are drawn forth with measure and limitation. This is as explained in Iggeret HaKodesh<sup>235</sup> that most *mitzvot* have a constricted measure etc. This is as mentioned above, that there are many matters that according to Torah law must specifically be divided within time and space.

However, there is a form of serving *HaShem*-יהוה, blessed is He, that is higher than this, which is serving Him by returning to Him in repentance (*Teshuvah*). That is, even if a person has sinned, blemished, and left the path, Heaven forbid, and is deficient in matters of Torah and *mitzvot*, nonetheless, serving *HaShem*-יהוה by returning to Him and repentance (*Teshuvah*) fills all deficiencies and blemishes.

Moreover, not only does it satisfy all lackings, but on the contrary, it brings much greater addition with, “manifold sagacity,”<sup>236</sup> to such an extent that even the perfectly righteous (*Tzaddik Gamur*) cannot bear the great light and revelation present in the place where those who return to *HaShem*-יהוה in repentance (*Baalei Teshuvah*) stand.<sup>237</sup>

However, at first glance, this is not understood. For, since in the past, he sinned, blemished, and left the path, what benefit is there in that he is remorseful afterwards, and repairs

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<sup>235</sup> Tanya, Iggeret HaKodesh, Epistle 10

<sup>236</sup> Job 11:6; Midrash Shemot Rabba 46:1

<sup>237</sup> See Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

and satisfies etc.? This is because what was done in the past is lost (and [seemingly] irreversible).

The explanation is that this is only true as long as the past, present and future are different. However, when we are elevated to the level of the Name *HaShem*-יהו"ה, (this being the matter of *HaShem*-יהו"ה becoming "your God-*Elo*"*hechach*-אלהיך," meaning that your God is *HaShem*-יהו"ה), the substance of which is that "He was and He is and He will be-*Hayah v'Hoveh v'Yihyeh*-ויהי"ה ויהי"ה ויהי"ה as One," therefore, just as about the future, a person has free choice, and in the words of Rambam,<sup>238</sup> "Free will is granted to all men etc.," the same applies to the past. That is, he is the master over the future, the present, and even the past, to repair it etc., such that when repentance (*Teshuvah*) is in its perfect state, this being returning to *HaShem*-יהו"ה out of love (*Teshuvah MeAhavah*), the sin is then uprooted from its very inception.<sup>239</sup>

This is why if a man betroths a woman on condition that he has no sins, and he repents and returns to *HaShem*-יהו"ה, blessed is He, out of love (*Teshuvah MeAhavah*), his betrothal is a valid betrothal according to the law in the revealed parts of Torah, and she is betrothed. This is similar to a man who betroths a woman on condition that there are no vows [incumbent] on her [to fulfill] and she goes to a sage who annuls her [vows], she is betrothed, being that the sage uproots the vow from its root and inception (like a person who had no vows incumbent upon her at the time of the betrothal).<sup>240</sup> The same

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<sup>238</sup> Mishneh Torah, Hilchot Teshuvah 5:1

<sup>239</sup> See Talmud Bavli, Yoma 86a and Rashi there.

<sup>240</sup> Talmud Bavli, Ketubot 74b (and Rashi there)

is so of a person who returns to *HaShem*-יהו"ה, blessed is He, out of love (*Teshuvah MeAhavah*), in that his sin is uprooted from its inception (like a person who has never sinned).<sup>241</sup>

3.

This then, is the meaning of the statement (in the Haftorah of the Shabbat of the ten days of repentance), "Return, Israel, until *HaShem*-יהו"ה your God." That is, for the repentance (*Teshuvah*) to come to its ultimate perfection, such that he also is the master over the past (in that his sin is uprooted from its inception), this is specifically when the repentance (*Teshuvah*) is such that it is "until (*Ad*-עד) *HaShem*-יהו"ה your God-*Elo*"*hecha*-אלהיך," in that *HaShem*-יהו"ה becomes **your** God-*Elo*"*hecha*-אלהיך, meaning that he ascends to the level of the Name *HaShem*-יהו"ה, who "was and is and will be-*Hayah v'Hoveh v'Yihyeh*-ויהי"ה ויהי"ה ויהי"ה as one." He therefore even becomes master over the past, just as he is over the present and the future.

This is also why repentance (*Teshuvah*) during the ten days of repentance is accepted immediately. For, since the repentance (*Teshuvah*) is such that it is until *HaShem*-יהו"ה becomes your God-*Elo*"*hecha*-אלהיך, meaning that he ascends to the level of the Name *HaShem*-יהו"ה, which transcends the measures and divisions of time, it therefore does not apply for

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<sup>241</sup> See Likkutei Sichot Vol. 17, p. 185; Also see the discourse entitled "*Vayihyu Chayei Sarah*" 5745 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 288 and on).

there be any delay within time for his repentance to be accepted, but his repentance (*Teshuvah*) is accepted immediately.

#### 4.

Now, this comes about through the continuation of the verse, “Take words with you.” This is connected to Rosh HaShanah, which is the time of the construct (*Binyan*) of the world of speech (*Olam HaDibur*) (as explained in Kabbalah and Chassidus).<sup>242</sup> This also is so in the simple sense. This is because Rosh HaShanah is “a remembrance of the first day,”<sup>243</sup> to strengthen the act of creation, which is bound to the matter of speech (*Dibur*). This is because the creation of the world came about through the speech of the Holy One, blessed is He, [as the verse state],<sup>244</sup> “God said etc.,” and as our sages, of blessed memory, stated,<sup>245</sup> “The world was created with ten utterances (*Ma’amarot*-מאמרות).”

Now, in regard to the fact that here it states, “Take words-*Devarim*-דברים with you,” and does not use the word “utterance-*Ma’amar*-מאמר,” this is to indicate that the strengthening of the ten utterances (*Ma’amarot*-מאמרות) is through the “words-*Devarim*-דברים” (“take words (*Devarim*-דברים) for yourselves”), referring to the Ten Commandments (“*Aseret HaDevarim*-עשרת הדברים”).<sup>246</sup>

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<sup>242</sup> See Likkutei Torah, Re’eh 31c; Drushim L’Rosh HaShanah 60a, and elsewhere.

<sup>243</sup> Musaf liturgy of Rosh HaShanah, based on Talmud Bavli, Rosh HaShanah 27a

<sup>244</sup> Genesis 1:3 and on.

<sup>245</sup> Mishnah Avot 5:1

<sup>246</sup> Exodus 34:28

This is as known from the teaching of the Zohar<sup>247</sup> (explained in various places) on the verse,<sup>248</sup> “Each ladle was ten, ten (*Asarah, Asarah*-עשרה עשרה) [of the sacred *shekel*].” That is, the [double mention of] “ten, ten-*Asarah, Asarah*-עשרה עשרה” hints to the Ten Commandments (*Aseret HaDibrot*) and the Ten Utterances (*Asarah Ma’amarot*), in that the Ten Commandments strengthen the Ten Utterances by which the world was created.

This is like what our sages, of blessed memory, taught in Tractate Shabbat,<sup>249</sup> “What is the meaning of the verse,<sup>250</sup> ‘The earth feared and was silent etc.’? At first it feared, but in the end it was silent... for Reish Lakish said: What is the meaning of that which is written,<sup>251</sup> ‘And there was evening and there was morning, **the** sixth day (*Yom HaShishi*-יום הששי)’? Why do I require the letter *Hey*-ה which seems to be superfluous? It teaches that the Holy One, blessed is He, established a condition with the act of creation, and said to them, ‘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 definitive article (*Hey*-ה *HaYediyah*)], implying “the sixth” specified elsewhere in Torah, this being the sixth day of Sivan when the Torah was

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<sup>247</sup> Zohar III 11b

<sup>248</sup> Numbers 7:86; Also see Sefer HaMaamarim 5659 p. 146 and on; 5704 p. 75 and on; Also see the discourse entitled “*b’Sha’ah SheHeekdeemoo* – At the time that they gave precedence” of the 1<sup>st</sup> night of Shavuot of last year, 5726, Discourse 30.

<sup>249</sup> Talmud Bavli, Shabbat 88a

<sup>250</sup> Psalms 76:9

<sup>251</sup> Genesis 1:31

given.)<sup>252</sup> That is, the acceptance of the Ten Commandments (*Aseret HaDibrot*) caused the basis and strengthening of the Ten Utterances (*Asarah Ma'amarot*) and thereby, also the world that was created through them.

## 5.

The verse concludes, “let our lips substitute for bulls.” The explanation is that even though in addition to repentance (*Teshuvah*), there also must be the matter of bringing a sacrificial offering (*Korban*), and during the time of the Holy Temple it was necessary to also bring a sacrificial offering (*Korban*), and as long as he had not brought the sacrificial offering, this itself was proof that his repentance was imperfect, nevertheless, when the Holy Temple is not standing, “a lion crouches before it [to block his entrance],”<sup>253</sup> such that according to Torah, it is impossible for him to bring the sacrificial offering (*Korban*).

Thus, since he has done everything that is dependent on him, it therefore is in a way that “our lips substitute for bulls.” That is, this is not just in a way that,<sup>254</sup> “Whosoever engages in the Torah of the burnt offering (*Olah*) it is **as though** he has offered a burnt offering (*Olah*),” (as stated in Talmud at the end of Tractate Menachot),<sup>255</sup> but it rather is in a way that from his angle, the entire matter is already in a state of perfection and wholeness.

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<sup>252</sup> See Rashi to Shabbat 88a *ibid*.

<sup>253</sup> Talmud Bavli, Eruvin 88b; Shevuot 22b

<sup>254</sup> See Likkutei Sichot, Vol. 18 p. 413 and on.

<sup>255</sup> Talmud Bavli, Menachot 110a

To explain, even though there also is the matter of “writing in his notebook, that when the Holy Temple will be rebuilt, I will bring a fat sin-offering,”<sup>256</sup> this being something that a person can even do now, nonetheless, this also is not the offering of an actual sacrifice (*Korban*), but is also similar to “let our lips substitute for bulls,” except that here, the speech was also drawn into writing, being that this is something that one is liable to forget. However, discounting the matter of forgetfulness, speech alone would be sufficient, by engaging in learning the Torah of the burnt offering (*Olah*) etc., (like all the other particulars enumerated at the end of Tractate Menachot). That is, this it is caused to be in a way that “our lips substitute for bulls.”

## 6.

This then, is the meaning of the verse, “Return, Israel, until *HaShem*-יהו"ה your God... take words with you and return to *HaShem*-יהו"ה etc.,” and all the other matters enumerated in the continuing verses until the conclusion of the Haftorah. That is, this is the general mode of service that brings all the matters of the ten days of repentance about, up to and including Yom HaKippurim, at which time the matter of,<sup>257</sup> “I have forgiven because of your word (*KiDevarecha*-כדבריך)” is brought about, up to the conclusion and signet of the Ne'ilah prayer, when we recite,<sup>258</sup> “*HaShem*-יהו"ה, He is the God-*Elohi*”m-אלהי"ם.” This

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<sup>256</sup> Talmud Bavli, Shabbat 12b; See the Sichah talk of the 6<sup>th</sup> of Tishrei 5741; Likkutei Sichot ibid. note 51.

<sup>257</sup> Numbers 14:20; Also see Likkutei Sichot, Vol. 24 p. 570.

<sup>258</sup> Deuteronomy 4:35; 4:39, and elsewhere.

is like the matter of “(Return, Israel, until) *HaShem*-יהו"ה is your God-*Elo*”*hecha*-אלהיך,” such that *HaShem*-יהו"ה and God-*Elohi*”*m*-אלהי"ם are entirely one.<sup>259</sup>

We then come to [the words], “Next year in Yerushalayim,” which all Jews declare (and cry out) in unison with a singular voice after the sounding the great blast of the Shofar (which transcends all boundaries and is without measure and limit). For as stated in the Holy Books,<sup>260</sup> this is similar to the [words],<sup>261</sup> “Sound the great Shofar for our freedom,” as the verse states,<sup>262</sup> “It shall be on that day that a great Shofar will be blown, and those who are lost in the land of Assyria and those cast away in the land of Egypt will come etc.,” may it be speedily in our days, through our righteous Moshiach!

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<sup>259</sup> See Zohar I 12a; Zohar II 26b; 161a and on; Zohar III 264a (Ra’aya Mehemna)

<sup>260</sup> See Likkutei Torah, Drushim L’Rosh HaShanah 60c

<sup>261</sup> Of the Amidah prayer

<sup>262</sup> Isaiah 27:13



## Discourse 4

“*U’Lekachtem Lachem... -  
You shall take for yourselves...*”

Delivered on the 2<sup>nd</sup> day of Sukkot, 5727  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>263</sup> “You shall take for yourselves on the first day, the fruit of a citron tree, the branches of date palms, twigs of a myrtle tree, and brook willows etc.” The question about this is well known.<sup>264</sup> Namely, what is the meaning of taking these specific four species, given that they differ from each other, such that they even are opposites of each other from one extreme to the other extreme. This is as Midrash states,<sup>265</sup> that the fruit of the citron tree has both flavor and scent, whereas brook willows have neither flavor nor scent. Even so, they all must be taken together, and moreover, if any of them is missing the *mitzvah* has not been fulfilled.<sup>266</sup> That is, they constitute a single *mitzvah*.<sup>267</sup>

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<sup>263</sup> Leviticus 23:40

<sup>264</sup> See Maamarei Admor HaZaken 5568 Vol. 1, p. 447; Siddur Im Da”Ch, Shaar HaLulav 264d and on; *Hemshech* “*v’Kachah*” 5637, Ch. 87 and on; Ch. 93 and on (Sefer HaMaamarim 5637 Vol. 2, p. 612 and on; p. 625 and on).

<sup>265</sup> Midrash Vayikra Rabba 30:12

<sup>266</sup> Mishneh Torah, Hilchot Lulav 7:5

<sup>267</sup> Mishneh Torah *ibid.*; Sefer HaMitzvot of the Rambam, Shoresh 11

Now, we must understand this matter further as it is brought in Kabbalah<sup>268</sup> and explained at length in Chassidus.<sup>269</sup> That is, the *mitzvah* of waving the four species is the matter of drawing down the aspect of Knowledge-*Da'at* to *Nukva* of *Zeir Anpin*, which is positioned in the chest of *Zeir Anpin*.

Now,<sup>270</sup> though at first glance, it would appear that this drawing down should be through spiritual rather than physical matters, it nonetheless is done through physical matters, the substance of which bears a similarity and likeness to the spiritual matter being drawn down.

For example, on the holiday of Matzot (Pesach), the drawing down of faith (*Emunah*), which transcends reason and intellect, is through eating “unleavened cakes, for they could not be leavened,”<sup>271</sup> in that *matzot* have no elevation and exaltation and have no flavor, indicating the matter of nullification of self etc.<sup>272</sup>

In contrast, on the holiday of Sukkot, the drawing down of Knowledge-*Da'at* comes through the *mitzvah* of the four species, which also include brook willows, and since brook willows have neither flavor nor scent, they are very opposite of Knowledge-*Da'at*, and yet, to do the *mitzvah*, one must take and wave them [together with the other three species]. Moreover, without them the *mitzvah* cannot be fulfilled.

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<sup>268</sup> Pri Etz Chayim, Shaar HaLulav, Ch. 1 and on; Mishnat Chassidim, Mesechet Yemei Mitzvah v'Sukkah 5:3

<sup>269</sup> See Maamarei Admor HaZaken ibid. p. 442 and on; Siddur ibid. p. 263c and on; *Hemshech* “v'*Kachah*” ibid. Ch. 84 and on, Ch. 87 and on (Sefer HaMaamarim 5637 Vol. 2 ibid. p. 604 and on, p. 612 and on).

<sup>270</sup> See the beginning of the discourse entitled “*u'Lekachtem Lachem*” 5634 (Sefer HaMaamarim 5633 Vol. 2, p. 534).

<sup>271</sup> Exodus 12:39

<sup>272</sup> See Torah Ohr, Vayakhel 89c; Likkutei Torah Tzav 12b; Shir HaShirim 14d

We also must understand the meaning of the verse, “You shall take for yourselves,” as in the statement in Midrash,<sup>273</sup> “I do not caution... only you... Lulav is for you, as the verse states, ‘You shall take for **yourselves**’ etc. This is the meaning of the verse,<sup>274</sup> ‘They shall be yours alone, strangers not sharing them with you.’” However, at first glance, what is uniquely special about the *mitzvah* of waving the four species is that about this it states, “They shall be yours alone, strangers not sharing them with you”?

## 2.

This may be understood by prefacing with what the Rebbe Maharash explains in the discourse entitled “*Eileh Mo’adei HaShem*,” said in the first month of Tishrei upon his assuming leadership one hundred years ago.<sup>275</sup> That is, we must understand the verse,<sup>276</sup> “These are the appointed festivals of *HaShem*-יהוה... these are My appointed festivals.” That is, the verse seems to be redundant in stating, “the appointed festivals of *HaShem*-יהוה” and “My appointed festivals.” We also must

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<sup>273</sup> Midrash Shemot Rabba 15:23

<sup>274</sup> Proverbs 5:17

<sup>275</sup> In the year 5627 – Printed at the end of Sefer HaMaamarim 5626 (p. 273 and on); Also see the discourse entitled “*Vayedaber... Eileh Mo’adei*” in Maamarei Admor HaZaken 5568 Vol. 1, p. 159 and on; Ohr HaTorah, Emor, Vol. 3 p. 837 and on; Sefer HaMaamarim 5638 p. 332 and on (and the redaction of the Rebbe Rashab, p. 516 and on); 5656 p. 271 and on; Pelach HaRimon (of Rabbi Hillel HaLevi of Paritch), Vayikra p. 231 and on; Also see the discourse entitled “*VaEheyeh Etzlo Amon* – I was with Him as His nursling” of the 1<sup>st</sup> night of the holiday of Shavuot 5724, translated in The Teachings of The Rebbe 5724, Discourse 34 (Sefer HaMaamarim 5724 p. 222 and on).

<sup>276</sup> Leviticus 23:2

understand why in various places in Torah it states,<sup>277</sup> “The commandments of *HaShem*-יהו"ה,” and in other places it states, “My commandments,”<sup>278</sup> and what the difference is between them.<sup>279</sup>

We also must understand<sup>280</sup> why at the conclusion of some Torah portions it states, “I am *HaShem*-יהו"ה.” This is like someone saying about himself, “I am that known person,” which only applies to say about one who is known and seen. That is, the aspect of *HaShem*-יהו"ה is more known than the aspect of “I-*Ani*-אני.” However, this must be understood, being that even the Name *HaShem*-יהו"ה is hidden and unknown. This being so, why does He say, “I am *HaShem*-יהו"ה,” in which He informs us that the one indicated by “I-*Ani*-אני” is *HaShem*-יהו"ה.

### 3.

Now, we should first preface with two known questions about the style in which the Torah was written. The first [question] is: Why is it that the whole Torah was stated in the form of a narrative and story. For example, [it states], “*HaShem*-יהו"ה spoke to Moshe saying, ‘Speak to the children of Israel, and you shall say to them etc.,’” this being a narrative and story about what *HaShem*-יהו"ה said , to tell the children of

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<sup>277</sup> Leviticus 4:2; Numbers 15:39 and elsewhere.

<sup>278</sup> Genesis 26:5; Numbers 15:40 and elsewhere.

<sup>279</sup> Also see Likkutei Torah, Bamidbar 9b; *Hemshech* 5672 Vol. 3, p. 1,441, and elsewhere.

<sup>280</sup> Also see Ohr HaTorah, Yitro p. 914; p. 938 and on.

Israel to do such and such. Why was the Torah not [simply] stated in the form of commands?

The second [question] is: Throughout the Torah it states, “*HaShem*-יהו"ה spoke to Moshe,” without telling us who the speaker and narrator relating this is. That is, if Moshe is the narrator, it should have said, “*HaShem*-יהו"ה spoke to me,” and if the Holy One, blessed is He, is the narrator, it should have said “I spoke to Moshe.” Why then does it state, “*HaShem*-יהו"ה spoke to Moshe,” as if a third person is speaking, without telling us who he is?<sup>281</sup>

#### 4.

The may be understood by prefacing with an explanation of the general difference between Torah and *mitzvot*. That is, our sages, of blessed memory, stated<sup>282</sup> that a *mitzvah* that can be done by others, is nullified in the face of Torah study. Moreover, in Talmud Yerushalmi<sup>283</sup> it states that even if it is a *mitzvah* that cannot be done by others, it is nullified in the face of Torah study. However, this must be better understood. For, is it not so that the entire matter of Torah is – like its name (*Torah*-תורה) – a word that means “instruction-*Hora'ah*-הוראה,”<sup>284</sup> [and does it not state],<sup>285</sup> “Study is greater because it leads to action”? This being so,

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<sup>281</sup> See the introduction of the Ramban to his commentary on Torah.

<sup>282</sup> Talmud Bavli, Mo'ed Katan 9b

<sup>283</sup> Talmud Yerushalmi, Pe'ah 1:1

<sup>284</sup> See Radak to Psalms 19:8; Sefer HaShoroshim of the Radak, section on the root “*Yarah*-ירה”; Also see Zohar III 53b.

<sup>285</sup> Talmud Bavli, Kiddushin 40b

how can it be said that he should engage in the study of Torah, the matter of which is the explanation and elucidation of how to do the *mitzvah*, but he himself does not do the *mitzvah*, but rather someone else does it.

In the discourse he brings an example for this from the *mitzvah* to separation the Terumah, which can be done by others, but they nevertheless said, “It is preferable that the *mitzvah* be done by him rather than by his agent.”<sup>286</sup> How is it possible that he himself only studies how to separate the Terumah and how much to separate, and yet the *mitzvah* itself is done by his emissary? As the Rebbe Rashab, whose soul is in Eden, adds,<sup>287</sup> this is especially so, considering that there are *mitzvot* that when done by others and not by him, he does not acquire the *mitzvah*, and this being so, how can these *mitzvot* be nullified etc.?

However, the explanation is that there is a well-known difference between Torah and *mitzvot*,<sup>288</sup> which is that the *mitzvot* depend on time and space. An example is the holidays, which depend on time, such that the holiday of Pesach is on the 15<sup>th</sup> of Nissan, and fifty days later is the holiday of Shavuot, and the holiday of Sukkot is on the 15<sup>th</sup> of Tishrei. In other words, they are confined to the limitations of time.

The same is so of the limitations of space. For example, the sacrifices (*Korbanot*) must specifically be offered in the Holy Temple, “the place where *HaShem*-יהוה יהוה your God shall choose.” The same is so of all other limitations within them,

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<sup>286</sup> Talmud Bavli, Kiddushin 41a and on.

<sup>287</sup> *Hemshech* 5672 Vol. 1, p. 342

<sup>288</sup> See Likkutei Torah, Bamidbar 13a

such that they must specifically be offered at daytime,<sup>289</sup> and specifically by a priest (*Kohen*), and must follow the known preparations, and be done specifically with the known service vessels.

In contrast, Torah transcends time and space. This is why our sages, of blessed memory, stated,<sup>290</sup> “Whosoever engages in [studying the] Torah of the burnt offering (*Olah*), it is as though he has offered a burnt offering (*Olah*).” In other words, even if the person engaged in the study is not a priest, but is an outsider, and he is outside of the land of Israel, and studies at night, nonetheless, it is as though he has offered a burnt offering. The reason is because Torah transcends the aspect of the world.

To further explain, there are 248-ה"ה [positive] *mitzvot* corresponding to the 248-ה"ה limbs of man,<sup>291</sup> this being because they are the 248-ה"ה limbs of the Supernal Man. This is as in the teaching,<sup>292</sup> “The 248-ה"ה commandments are the 248-ה"ה limbs of the King.” About this the verse states,<sup>293</sup> “You shall actualize them-*v'Asitem Otam* אתם-ועשיתם,” about which our sages, of blessed memory, stated,<sup>294</sup> “It is written ‘You shall actualize them-*v'Asitem Atem* אתם-ועשיתם’ to teach that, ‘I consider it is though you have actualized Me.’” That is, through fulfilling the *mitzvot*, “the 248-ה"ה limbs of the King,” are actualized.<sup>295</sup>

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<sup>289</sup> Mishneh Torah, Hilchot Ma'aseh Korbanot 4:1

<sup>290</sup> See Likkutei Sichot, Vol. 18 p. 413 and on.

<sup>291</sup> Zohar I 170b

<sup>292</sup> See Tikkunei Zohar, Tikkun 30 (74a)

<sup>293</sup> Leviticus 26:3

<sup>294</sup> Zohar III 113a

<sup>295</sup> Also see Sefer HaMaamarim 5629 p. 148

This refers to the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*), which totals 248-ה"ח in number. That is,<sup>296</sup> *Zeir Anpin* of the world of Emanation (*Atzilut*) has nine *Sefirot*, and nine times nine (in that each *Sefirah* includes all the others) is eighty one, and since each aspect has the beginning, middle, and end [of the vessels], this equals two-hundred and forty-three, which together with the five powers of kindness (*Hey Chassadim*) that bring about growth, they come to the number 248-ה"ח, this being the root of “the 248-ה"ח commandments [which] are the 248-ה"ח limbs of the King.” They then are drawn down through the aspect of Kingship-*Malchut*, which is why they are called “the commandments of the King.”<sup>297</sup>

This is why the *mitzvot* manifest within time and space, being that their root is in the aspect of *Zeir Anpin*, in which there already is the order of the times (*Seder HaZemanim*).<sup>298</sup> This is especially so regarding how they are drawn down in the aspect of Kingship-*Malchut*, which is the root and source of time and space.<sup>299</sup>

In contrast, Torah transcends time and space. This is because it is from the aspect of the intellectual qualities (*Mochin*) that do not relate to the worlds. For, as known, the emotional qualities (*Midot*) relate to the worlds, as the verse

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<sup>296</sup> See Likkutei Torah, Bamidbar 17b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27.

<sup>297</sup> See Zohar III 175b; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) Ch. 13, section on “*Mitzvah*-מצוה”; Likkutei Torah, Bamidbar 9c, 17b; See Tosefta, Nega'im 3:7; Talmud Bavli, Bava Batra 159a

<sup>298</sup> See Midrash Bereishit Rabba 3:7; Sefer HaMitzvot of the Tzemach Tzedek 59a; 151a

<sup>299</sup> See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7.

states,<sup>300</sup> “For I have said, the world (*Olam*-עולם) shall be built of kindness-*Chessed*.” In other words, the existence of the world comes about through the quality of Kindness-*Chessed*, as well as the other emotional qualities (*Midot*). This is because the entire matter of emotions (*Midot*) specifically applies when there is the existence of another to bestow kindness to, and the like.

In contrast, intellect (*Mochin*) can be present even without another. This is because a person can sit in solitude and conceive intellectual concepts. The same is so of the aspect of the Supernal Wisdom (*Chochmah Ila'ah*), which does not at all relate to the worlds. Likewise, “Torah, which came forth from Wisdom-*Chochmah*,”<sup>301</sup> transcends time and space.

This is why we nullify a *mitzvah* to Torah study when it can be fulfilled by someone else, because of the greatness of Torah study over and above the *mitzvot*. This is because the *mitzvot* are within the aspect of time and space, whereas the Torah transcends time and space.

## 5.

Now, based on this, we also can understand why Torah as a whole, was not said in the form of a command, but in the form of a narrative and story. This is because a command only applies when there is another to command, who will fulfill the command. However, since the Torah precedes the world, it does not apply for it have the matter of a command, since there

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<sup>300</sup> Psalms 89:3; See Sefer HaMaamarim 5708 p. 272 and on, and elsewhere.

<sup>301</sup> See Zohar II 62a; 85a; 121a (Ra'aya Mehemna); Zohar III 81a; 182a; 261a

is no one to receive the command. This is why it only is in a way of a narrative and story.

This is analogous to a homeowner who arranges his belongings and furnishings in his house, placing this here and that there. He does not command anything at all, but only arranges that this thing is positioned here and that thing is positioned there. The same is so of the Torah, in that it states the particulars of the *mitzvot*, such that the Tzitzit should be in this specific way, without which it will not affect the drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, through it.

The same is so of the Tefillin and the particulars of all the other *mitzvot*. All this is solely in a way of arrangement and order, that He arranges that the Tefillin should be in such a way and that the Tzitzit should be in such a way, and the same applies to all the *mitzvot*.

Based on this, we also can understand why the Torah does not say who the narrator is. This is because the narrator of the Torah is the aspect of the Essential Self of the Emanator, who even transcends the aspect of the Name *HaShem*-יהו"ה. This is because the Name *HaShem*-יהו"ה is the matter of the totality of the ten *Sefirot*.<sup>302</sup> More specifically, it is the matter of Wisdom-*HaChochmah*-החכמה, as the verse states,<sup>303</sup> “*HaShem*-יהו"ה founded the earth with Wisdom-*Chochmah*.” In contrast, the narrator of the Torah transcends Wisdom-*Chochmah*, meaning, the aspect of the Crown-*Keter*, [that is]

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<sup>302</sup> See Zohar III 17a (Ra'aya Mehemna); Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital) Ch. 1; Shaar 42 (Shaar Drushei ABY" A) Ch. 1-2, and elsewhere.

<sup>303</sup> Proverbs 3:19

the desire (*Ratzon*) and pleasure (*Taanug*),<sup>304</sup> which is the matter of “delights” (*Sha’ashu’im*), and it is He who relates the way that the order of the chaining down of the worlds (*Seder Hishtalshelut*) is drawn down.

Thus, when Torah states, “יהו"ה-*HaShem* spoke to Moshe saying, speak to the children of Israel,” this means that when a drawing down is necessary in the order of the chaining down of the worlds (*Seder Hishtalshelut*), this being the matter of “He spoke-*Vayedaber*” or “He said-*Vayomer*,” which are terms of drawing down,<sup>305</sup> then the drawing down is from יהו"ה-*HaShem*, the aspect of Wisdom-*Chochmah*, until “saying-*Leimor*,” which refers to the aspect of Kingship-*Malchut*,<sup>306</sup> into “the word of the King reigns,”<sup>307</sup> through which there will be revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The way of the drawing down is<sup>308</sup> from יהו"ה-*HaShem* (“יהו"ה-*HaShem* spoke”) to Moshe who is the aspect of Foundation-*Yesod* of Wisdom-*Chochmah*.<sup>309</sup> This is because every bestowal must specifically be through the aspect of the Foundation-*Yesod*, as the verse states<sup>310</sup> about Yosef (the *Sefirah* of Foundation-*Yesod*),<sup>311</sup> “He was the provider etc.”

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<sup>304</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

<sup>305</sup> See Torah Ohr, Shemot 52d and elsewhere.

<sup>306</sup> Also see Sefer HaMaamarim 5629 p. 265

<sup>307</sup> See Ecclesiastes 8:4

<sup>308</sup> Also see *Hemshech* 5672 *ibid.* p. 345

<sup>309</sup> See Torah Ohr, Shemot 52d *ibid.*, and elsewhere.

<sup>310</sup> Genesis 42:6

<sup>311</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 and elsewhere.

It then is drawn to the children of Israel (“speak to the children of Israel”), meaning, the aspects of Victory-*Netzach* and Majesty-*Hod*.<sup>312</sup> This is because Yisroel-ישראל is the aspect of Splendor-*Tiferet*,<sup>313</sup> and the children of Yisroel are the aspects of Victory-*Netzach* and Majesty-*Hod*. Then from Victory-*Netzach* and Majesty-*Hod* it is drawn down into Kingship-*Malchut*, for as known, the aspects of *NeHi*”*Y*<sup>314</sup> of the upper, become the inner aspect (*Pnimiyut*) of the lower.

## 6.

Now, we should add and explain the aspect that transcends the [Name] *HaShem*-יהו"ה, this being the Narrator who says, “*HaShem*-יהו"ה spoke etc.,” for even higher than the Name *HaShem*-יהו"ה (which is the aspect of Wisdom-*Chochmah*) there are several levels one above the other.

That is we find that in regard to Yom HaKippurim the verse states,<sup>315</sup> “For on this day He shall provide atonement for you... before *HaShem*-יהו"ה you shall be purified,” specifying, “before *HaShem*-יהו"ה,” meaning higher than the Name *HaShem*-יהו"ה.<sup>316</sup> However, even so, the verse does not use the word “**I** will atone-*Achaper*-אכפר” but “**He** will atone-

<sup>312</sup> See Me’orei Ohr, Ma’arechet Beit, Section 52

<sup>313</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Etz Chayim, Shaar 15 (Shaar HaZivugim), Ch. 1-2; Shaar 40 (Shaar Pnimiyut v’Chitzoniyut), Drush 8; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35, and elsewhere.

<sup>314</sup> An acronym for the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

<sup>315</sup> Leviticus 16:30

<sup>316</sup> See Likkutei Torah, Acharei 27d; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*)].

*Yechaper*-יכפר,” as a third person narrating. It thus is evident that the aspect of the third person Narrator even transcends the aspect of “before *HaShem-Lifnei HaShem*-יהו"ה.”

This may be understood by prefacing with what we find, that, “a Sukkah that is more than twenty cubits high is disqualified”<sup>317</sup> since “the eye has no dominion over it.”<sup>318</sup> About this Zohar states,<sup>319</sup> “Not above twenty-*Esreem*-עשרים-620 refers to the Supernal Crown-*Keter*-כת"ר-620 in that ‘the eye has no dominion over it.’” That is, when it comes to the aspect of the Crown-*Keter*, “the eye has no dominion over it,” meaning that it transcends grasp. Nonetheless, up to twenty cubits is permissible, and it only is above twenty that it is disqualified.

About this, it is explained<sup>320</sup> that this refers to two aspects of the Crown-*Keter*. The [aspect indicated by] “twenty cubits” refers to the externality (*Chitzoniyut*) of the Crown-*Keter*, which is the aspect of the Long Patient One-*Arich*, the beginning and source of the emanations. This is why “the eye has dominion over it.” In contrast, “higher than twenty” refers to the innerness (*Pnimityut*) of the Crown-*Keter*, the aspect of the Ancient One-*Atik*-עתיק that is separately transcendent (*Ne'etak*-נעתק) and utterly removed etc.

Based on this, it can be said that [the aspect indicated by] “before *HaShem*-יהו"ה” is the aspect of the Long Patient One-*Arich*, this being the externality of the Crown-*Keter* (that transcends the aspect of Wisdom-*Chochmah* which is the Name

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<sup>317</sup> Mishnah Sukkah 1:1; Talmud Bavli, Sukkah 2a

<sup>318</sup> Talmud Bavli, Sukkah 2a *ibid*.

<sup>319</sup> Zohar III 255b (Ra'aya Mehemna)

<sup>320</sup> See *Hemshech* 5672 *ibid*. p. 337; Ohr HaTorah, Drushim L'Sukkot p. 1,710.

*HaShem*-יהו"ה, [and is thus] “before *HaShem*-יהו"ה”). However, the third person Narrator who even transcends the aspect of “before *HaShem*-יהו"ה,” is the aspect of the Ancient One-*Atik*, this being the innerness (*Pnimityut*) of the Crown-*Keter*.

Now, on a deeper level, even [the aspect of] “before *HaShem-Lifnei HaShem*-יהו"ה לפני יהו"ה” is the aspect of the Ancient One-*Atik*. For, as known, on Yom HaKippurim the *Sefirah* of Kingship-*Malchut* ascends to the aspect of the Ancient One-*Atik*.<sup>321</sup> This is the meaning of “before *HaShem*-יהו"ה you shall be purified,” in that the atonement of Yom HaKippurim is from the aspect of the Ancient One-*Atik*, from the aspect of the Unknowable Head (*Reisha d'Lo Ityada* [*RaDL*”*A*]). This being so, the third person Narrator who says, “before *HaShem*-יהו"ה you shall be purified,” and even transcends the aspect of “before *HaShem*-יהו"ה” is the aspect of the Essential Self of the Emanator, who even transcends the aspect of the Unknowable Head (*Reisha d'Lo Ityada* [*RaDL*”*A*]).<sup>322</sup>

## 7.

Now, this is also the meaning of the statement in many places in Torah, “I am *HaShem-Ani HaShem*-יהו"ה אני.” That is, the word “I-*Ani*-אני” refers to the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the Narrator of the Torah, in that He Himself transcends the [letters of His] Name

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<sup>321</sup> See Siddur Im Da"Ch, Shaar Yom HaKippurim 249c

<sup>322</sup> Also see Likkutei Torah, Drushim L'Yom HaKippurim 71c-d

*HaShem*-יהו"ה,<sup>323</sup> and "is not hinted in any letter or thorn of a letter whatsoever."<sup>324</sup>

About this it states, "I am *HaShem-Ani HaShem*-אני יהו"ה." That is, even though "I-*Ani*," the Essential Self of the Emanator, am much higher than My Name *HaShem*-יהו"ה, nonetheless, "I am *HaShem-Ani HaShem*-יהו"ה," in that [I] am drawn to manifest in My Name *HaShem*-יהו"ה, such that "I-*Ani*" and "*HaShem*-יהו"ה" are utterly One.

Now, even though "I-*Ani*" is higher than His Name *HaShem*-יהו"ה, nonetheless, [through His Name, He] is more readily known. For then, as explained in Torah Ohr,<sup>325</sup> the Luminary is openly revealed, and this is why even children know that there is a God etc., this being the matter that "the Name of Heaven is frequent upon the mouths of all."<sup>326</sup>

Thus, when one meets a Jew and asks him [about this] etc., he will respond that what he means is the Essential Self of the Singular Preexistent Intrinsic Being (*Atzmut*), who is the True Existence. That is, he knows nothing of the matter of *Sefirot* and the order of the chaining down of the worlds (*Seder Hishtalshelut*). Rather, he means the Essential Self of the Singular Preexistent Intrinsic One (*Atzmut*), as in the words of our sages, of blessed memory,<sup>327</sup> "[We call] to Him and not to His attributes."

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<sup>323</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

<sup>324</sup> See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar III 257b

<sup>325</sup> Torah Ohr, Veyera 14b

<sup>326</sup> See Maamarei Admor HaZaken 5565 Vol. 1, p. 12; Inyanim p. 68; p. 70; Sefer HaMaamarim 5689 p. 23 and on.

<sup>327</sup> Sifrei cited in Pardes Rimonim, Shaar 32 (Shaar HaKavanah) Ch. 2

This also explains the matter of “the *mitzvot* of *HaShem*-יהו”ה” and “My *mitzvot*-*Mitzvotai*-מצוותי.” For, as known, it states in *Zohar*<sup>328</sup> that the *mitzvot* are bound to the Name *HaShem*-יהו”ה “like grapes are bound to the cluster.” This is also brought in *Iggeret HaTeshuvah*,<sup>329</sup> that there are *mitzvot* that are bound to the letter *Yod*-י of the Name *HaShem*-יהו”ה (the aspect of Wisdom-*Chochmah*), up to *mitzvot* that are bound to the final letter *Hey*-ה of the Name *HaShem*-יהו”ה (the aspect of Kingship-*Malchut*). Higher than this are “My *mitzvot*-*Mitzvotai*-מצוותי,” [meaning], “the *mitzvot* that are Mine,” meaning of His Essential Self, blessed is He.

This is also explains the matter of “the appointed festivals of *HaShem*-*Mo’adei HaShem*-יהו”ה מועדי יהו”ה,” and “My appointed festivals-*Mo’adai*-מועדי.” That is, “My appointed festivals-*Mo’adai*-מועדי” are higher than “the appointed festivals of *HaShem*-*Mo’adei HaShem*-יהו”ה מועדי יהו”ה,” in that they are “the appointed festivals that are Mine,” meaning of His Essential Self, blessed is He.

In general, the elevation of “My appointed festivals-*Mo’adai*-מועדי” and “My commandments-*Mitzvotai*-מצוותי” is that being that they are rooted in the innerness (*Pnimityut*) of the Crown-*Keter*, this being the aspect of the Ancient One-*Atik*, and even higher etc., therefore it does not apply for the forces of externality to derive any vitality at all.

That is, in the externality (*Chitzoniyut*) of the Crown-*Keter*, which is the aspect of the Long Patient One-*Arich*, being that it is the head and source of the emanated, it therefore relates

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<sup>328</sup> Introduction to *Tikkunei Zohar* (2a)

<sup>329</sup> *Tanya*, *Iggeret HaTeshuvah*, Ch. 7

to worlds, and it thus applies for the forces of externality to derive vitality from there. Only in the aspect of the Ancient One-*Atik*, who has no relation to worlds, is it not applicable for the forces of externality to derive vitality from there, which is the meaning of [the verse],<sup>330</sup> “They shall be yours alone, strangers not sharing them with you.”

## 8.

Based on this, we can understand the statement about the *mitzvah* of the four species, “You shall take for yourselves,” that this is the matter of, “They shall be yours alone, strangers not sharing them with you.”

The explanation is that when the *mitzvot* are drawn from the aspect of “My commandments-*Mitzvotai*-מצוותי” to the aspect of “The *mitzvot* of *HaShem*-ה'”ה-,” until they are drawn into this world and manifest in physical things, it then applies for the forces of externality to derive vitality. About this the verse states,<sup>331</sup> “You shall guard His commandments.” As explained in Likkutei Torah,<sup>332</sup> the *mitzvot* require guarding, so that the forces of externality will not have any hold on them etc.

However, there are *mitzvot*, which even after being drawn below, the forces of externality derive no vitality from them, in that even as they are below, they are in the aspect of “My commandments-*Mitzvotai*-מצוותי.” This is the matter of

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<sup>330</sup> Proverbs 5:17

<sup>331</sup> Deuteronomy 13:5

<sup>332</sup> Likkutei Torah, Re'eh 20a

the *mitzvah* of waving the four species [on the Holiday of Sukkot]. This is because the matter of oneness (*Achdut*) is recognizable in these four species.<sup>333</sup>

An example is the Etrog, which is called “the fruit of the citron tree-*Pri Etz Hadar*-פרי עץ הדר.” It is called by this name because it is the fruit “that dwells-*Dar*-הדר” on the tree from one year to the next year,<sup>334</sup> in that it withstands all the weather conditions of the four seasons of the year. Beyond this, as the Rebbe Maharash adds,<sup>335</sup> it even is caused to grow by all the changes in weather. This is due to the nullification (*Bittul*) in it, as indicated by its the name Etrog-אתרג, which is an acronym for [the verse],<sup>336</sup> “Let not the foot of arrogance come to me-*Al Tevo'eini Regel Ga'avah*-אל תבואני רגל גאווה.”<sup>337</sup> However, together with this nullification (*Bittul*) and simplicity, it also has the perfection of flavor and scent.

The same is so of the Lulav, which is called “the branches of date palms-*Kapot Temarim*-כפות תמרִים,” [in the plural] in that “it must [naturally] be “bound-*Kafut*-כפות”<sup>338</sup> with all the leaves bonding and adhering to each other, as though they are one. This also is hinted in the written Torah, in that the word “*Kapot*-כפת” is spelled without the letter *Vav*-ו and is thus in the singular.

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<sup>333</sup> See Maamarei Admor HaZaken 5568 Vol. 1, p. 447; Siddur Im Da”Ch, Shaar HaLulav 264d and on; *Hemshech* “*v’Kachah*” 5637, Ch. 87 and on; Ch. 93 and on (Sefer HaMaamarim 5637 Vol. 2, p. 612 and on; p. 625 and on).

<sup>334</sup> Talmud Bavli, Sukkah 35a

<sup>335</sup> *Hemshech* “*v’Kachah*” ibid. Ch. 94

<sup>336</sup> Psalms 36:12

<sup>337</sup> Sefer HaLikkutim of the Arizal to Psalms 36:12; *Hemshech* “*Mayim Rabim*” 5636, Ch. 148; Likkutei Sichot, Vol. 4, p. 1,163; Torat Menachem, Vol. 35 p. 78.

<sup>338</sup> Talmud Bavli, Sukkah 32a

Likewise, the myrtle branches (*Hadas*) must have [rows of] three leaves emerging from a single base.<sup>339</sup> That is, even though there are three leaves, indicating separation, they nonetheless are unified in a single base.

The same is so of the brook willow (*Aravah*), which is called “*Achwanah*-אהוונא,”<sup>340</sup> a word that means “fraternity-*Achvah*-אהוה,”<sup>341</sup> because this is innate to their nature, and is not because of any element of superiority, since they have neither flavor nor scent.

This then, is the special superiority of the *mitzvah* of the four species. That is, since these four species have a matter of oneness to them, we thereby recognize the simple oneness of the Holy One, blessed is He, and therefore, even as they are drawn below they are the aspect of “**My** commandments-*Mitzvotai*-מצוותי.” It is because of this, that it does not apply for the forces of externality to derive any vitality from them. This is the matter of “for yourselves-*Lachem*-לכם,” meaning, “They shall be yours alone, strangers not sharing them with you.”

This is also the meaning of the verse, “You shall take for yourselves on the first day.” For, “the first day-*BaYom HaRishon*-ביום הראשון-620” shares the same numerical value as “the Crown-*Keter*-כתר-620.”<sup>342</sup> In this, there are two aspects, from Above to below and from below to Above, this being the

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<sup>339</sup> Talmud Bavli, Sukkah 32b

<sup>340</sup> Talmud Bavli, Shabbat 20a and Rashi there

<sup>341</sup> This is cited in Maamarei Admor HaZaken and Siddur *ibid.*, (and elsewhere in Chassidus) citing Rashi to Shabbat 20a *ibid.*, but in our edition of Rashi it is not present.

<sup>342</sup> Likkutei Torah, Drushim L'Shemini Atzeret 85d; Also see the end of the discourse entitled “*U'Lekachem*” 5633 *ibid.* (Sefer HaMaamarim 5633 *ibid.* p. 539), and elsewhere.

matter of the Crown of Kingship-*Keter Malchut*. In other words, even when it is drawn down through Kingship-*Malchut* all the way below, it is recognized in it that it is the aspect of the Crown-*Keter*, the aspect of His simple oneness. This is why it is in a way of, “for yourselves-*Lachem*-לכם,” meaning, “They shall be yours alone, strangers not sharing them with you,” in that it does not apply for the forces of externality to derive any vitality from there..

This is also the matter of the holiday of Sukkot in general, which is called “the time of **our** joy” (*Zman Simchateinu*-זמן שמחתינו), in the plural.<sup>343</sup> This is because two joys are bound here together as one, this being the joy from Above to below, [as the verse states],<sup>344</sup> “Let *HaShem*-יהוה” rejoice in His works,” together with the joy from below to Above, [as the verse states],<sup>345</sup> “Let **Israel** rejoice in its Maker,” and in a way that it does not apply for any stranger to mingle between them, Heaven forbid, but only, “Israel and the King alone.”<sup>346</sup>

Only that on the holiday of Sukkot this still is in a encompassing transcendent state (*Makif*), but it then is drawn down in an inner manifest way (*b’Pnimityut*) on Shemini Atzeret and Simchat Torah. From Shemini Atzeret and Simchat Torah it is drawn forth throughout the entire year, so that it will be a year of light, a year of blessing, a year of Torah, and in a way of being drawn down through fulfilling the *mitzvot* in a way of

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<sup>343</sup> Likkutei Torah ibid. 88d

<sup>344</sup> Psalms 104:31

<sup>345</sup> Psalms 149:2

<sup>346</sup> See Zohar III 32a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

beautifying them, out of joy and gladness of heart, and out of true expansiveness and abundance!



## Discourse 5

“*U’She’avtem Mayim b’Sasson... -  
You shall draw water with joy...*”

Delivered on Shabbat, Chol HaMo’ed Sukkot, 5727

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

### 1.

The verse states,<sup>347</sup> “You shall draw water with joy from the wellsprings of salvation.” Now, about the verse specifically stating, “with joy-*b’Sasson*-בְּשִׂשׂוֹן,” this means that the drawing of the water must be with joy. This is to such an extent that our sages, of blessed memory, stated,<sup>348</sup> “One who did not see the Celebration of the Place of the Drawing (*Simchat Beit HaSho’evah*) never saw celebration in his days.”

Now, we must understand the matter of the special unique joy of the Celebration of the Place of the Drawing (*Simchat Beit HaSho’evah*). For, are not all the holidays called “appointed festivals of joy (*Mo’adim L’Simchah*)”?<sup>349</sup> This is especially so of the holiday of Sukkot, in that amongst the holidays themselves, it is specifically called “the time of our joy” (*Zman Simchateinu*).<sup>350</sup> That is, even without the Celebration of the Place of the Drawing (*Simchat Beit*

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<sup>347</sup> Isaiah 12:3

<sup>348</sup> Talmud Bavli, Sukkah 51a-b

<sup>349</sup> See the prayer and Kiddush liturgy of the holidays.

<sup>350</sup> In the prayer and Kiddush liturgy of the holidays.

*HaSho'evah*), there is a special unique joy on Sukkot to a greater degree than all the other holidays.

This being so, what is the special superiority of the Celebration of the Place of the Drawing (*Simchat Beit HaSho'evah*), such that it is greater, both in quantity and in quality, over and above the joy of the holiday of Sukkot in general, such that “one who did not see the Celebration of the Place of the Drawing (*Simchat Beit HaSho'evah*) never saw celebration in his days”?

## 2.

The explanation is that it is written,<sup>351</sup> “Sound the Shofar at the renewal of the moon, at the covering (*BaKeseh-בכסה*) for our festive day (*L'Yom Chageinu-ליום הגינו*).” That is, all matters that were concealed (“at the covering-*BaKeseh-בכסה*”) on Rosh HaShanah, come into revelation on the holiday of Sukkot (“for our festive day-*L'Yom Chageinu-ליום הגינו*”). The same is so of the matters of Yom HaKippurim (which is the conclusion and signet of Rosh HaShanah and all ten days of repentance), that on the holiday of Sukkot they are revealed.

To explain, the *mitzvah* of the Sukkah is similar to the clouds of glory. This is as stated by the Alter Rebbe in Shulchan Aruch,<sup>352</sup> that the verse,<sup>353</sup> “So that your generations will know that I caused the children of Israel to dwell in booths when I took them from the land of Egypt,” refers to the clouds of glory

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<sup>351</sup> Psalms 81:4

<sup>352</sup> Shulchan Aruch of the Alter Rebbe, Orach Chayim 625:1

<sup>353</sup> Leviticus 23:43

etc., and it is in likeness to this that we were commanded to make the Sukkah booths etc.

Similarly, as known<sup>354</sup> the *Schach* covering of the Sukkah is similar to the clouds of glory that are drawn from the cloud of incense (*Ketoret*) that the high priest would burn in the Holy of Holies on Yom HaKippurim. Thus, due to the revelation of the matters of Yom HaKippurim, on the holiday of Sukkot the matter of joy is caused, “the time of our joy” (*Zman Simchateinu*), being that joy (*Simchah*) is a matter of revelation (*Giluy*).<sup>355</sup>

The same is so of the Celebration of the Place of the Drawing (*Simchat Beit HaSho'evah*) (in addition to the quality and quantity of joy of the holiday of Sukkot, in and of itself), it itself relates to the joy of the holiday of Sukkot (which is why the water libations are at the time of the wine libations),<sup>356</sup> this joy also being due to the revelation of the matters of Yom HaKippurim.

We therefore should first explain the matter of Yom HaKippurim, the day of pardon, forgiveness, and atonement, brought about through serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*). To explain, repentance (*Teshuvah*) is a matter that must happen every day. This is as our sages, of blessed memory, stated,<sup>357</sup> that to fulfill the

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<sup>354</sup> See Ateret Rosh, Shaar Yom HaKippurim 36a and on; Ohr HaTorah, Sukkot p. 1,722 and on; *Hemshech* “v'Kachah” 5637, Ch. 84 (Sefer HaMaamarim 5637 Vol. 2, p. 604 and on); Sefer HaMaamarim 5657 p. 162.

<sup>355</sup> Sefer HaMaamarim 5657 p. 174 and elsewhere.

<sup>356</sup> See Talmud Bavli, Sukkah 48b

<sup>357</sup> Talmud Bavli, Shabbat 153a

requirement of “repent one day before your death,” one must “spend all your days in repentance.”

Nonetheless, we observe that there is a difference between the repentance (*Teshuvah*) throughout the rest of the year and the service of repenting (*Teshuvah*) on Yom HaKippurim. This is as stated in Mishnah,<sup>358</sup> “There are three kinds of atonement, and repentance accompanies each of them. If a person neglects a positive commandment and repents, he is immediately forgiven. If a person violates a prohibition and repents, his repentance is tentative and Yom HaKippurim atones.” We therefore must understand the novelty of serving *HaShem*-יהוה, blessed is He, with repentance (*Teshuvah*) on Yom HaKippurim, compared to serving Him with repentance (*Teshuvah*) throughout the rest of the year.

### 3.

This may be understood by prefacing with the discourse of his honorable holiness, the Rebbe Maharash, entitled “*Ki BaYom HaZeh Yechaper Aleichem... BaSukkot Teishvu Shivat Yamim, BaYom HaShemini Atzeret Tihiyeh Lachem*,”<sup>359</sup> (which is founded on the discourse of the Alter Rebbe),<sup>360</sup> where he explains the difference between the repentance (*Teshuvah*) of the other days of the year and the repentance (*Teshuvah*) of Yom HaKippurim.

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<sup>358</sup> Talmud Bavli, Yoma 86a; Also see Tanya, Iggeret HaTeshuvah, Ch. 1

<sup>359</sup> Of the year 5627 (printed in Sefer HaMaamarim 5626 p. 256 and on).

<sup>360</sup> In the discourse by the same title of the year 5562 Vol. 1, p. 35 and on.

He begins by explaining that, as known, Kingship-*Malchut* is called “the Throne-*Kiseh*-כסא,” since it is the matter of “covering-*Kisui*-כסוי” and hiddenness, in that it covers over and conceals the intellect. About this the verse states,<sup>361</sup> “The hand is on the throne (*Keis*-כס) of *Ya”H-ה”י*.” The meaning of “the throne (*Keis*-כס) of *Ya”H-ה”י*” is that Kingship-*Malchut* (“the throne-*Keis*-כס”) receives from the aspect of Wisdom-*Chochmah*, (as known about the teaching,<sup>362</sup> “The father-*Abba* [Wisdom-*Chochmah*] founded the daughter [Kingship-*Malchut*]”). This is the aspect of *Ya”H-ה”י*, which refers to the aspect of Wisdom-*Chochmah*.<sup>363</sup> For, even though it (not only has the letter *Yod*-י, but) also the letter *Hey*-ה, nonetheless, Wisdom-*Chochmah*, which is the *Yod*-י, includes Understanding-*Binah* in it, which is the *Hey*-ה, and this is why Wisdom-*Chochmah* is called *Ya”H-ה”י*.<sup>364</sup>

An additional explanation about why Wisdom-*Chochmah* is called *Ya”H-ה”י*<sup>365</sup> is because the *Hey*-ה of *Ya”H-ה”י* is the matter of “be understanding in wisdom.”<sup>366</sup> Another explanation is that the first letter [of any permutation] is always the dominant letter.<sup>367</sup> Therefore, Wisdom-*Chochmah*, which

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<sup>361</sup> Exodus 17:16

<sup>362</sup> Zohar III 248a (Raaya Mehemna); 256b; 258a; Tikkunei Zohar, Tikkun 21 (61b); Tanya, Iggeret HaKodesh, Epistle 5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42, Ch. 50.

<sup>363</sup> Zohar III 10b

<sup>364</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

<sup>365</sup> See Mikdash Melech to Zohar *ibid*.

<sup>366</sup> Sefer Yetzirah 1:4; Also see Biurei HaZohar of the Mittler Rebbe, Va’era 39b and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2, Ch. 26.

<sup>367</sup> See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 12

is the *Yod*־, is the primary aspect of the name *Ya''H-ה*־, which is why the name *Ya''H-ה*־ is associated with Wisdom-*Chochmah*.

Now, even though Wisdom-*Chochmah* is drawn into Kingship-*Malchut*, (“the father [Wisdom-*Chochmah*] founded the daughter [Kingship-*Malchut*]”), nevertheless, this is in a way of concealment and hiddenness (“the **covering-Keis-כס** of *Ya''H-ה*־”). This is like the drawing down and revelation of Wisdom-*Chochmah* into speech (Kingship-*Malchut*), in that although the speech (*Dibur*) reveals the Wisdom-*Chochmah*, it nonetheless, it is not in the ability of man to reveal the reasoning and intellect to his fellow in the way that he will understand and comprehends it in his own mind.

For example, in the case of a teacher and his student, since the student receives from his teacher by way of the teacher’s speech, he therefore does not receive the intellect as it is in the mind of the teacher himself, but only in a way that is covered and concealed. Moreover, even when the student grasps the depth of his teacher’s intention after forty years,<sup>368</sup> he still does not grasp the essential point of the intellect, as it is in the teacher, for this is entirely beyond the student.

[This is the element of superiority in the relation of a father and his son relative to a teacher and his student, in that in the relationship between a father and son, there is a drawing down of his essence through the physical seminal drop, which although it becomes completely physical, nevertheless is literally as it spiritually was when still in the brain of the father.]

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<sup>368</sup> Talmud Bavli, Avodah Zarah 5b

The same is so Above, in that Kingship-*Malchut* is called His speech and “the breath of His mouth,” blessed is He, and is the aspect of “the covering-*Keis*-כס of *Ya”H-ה”*,” in which there is a drawing down and revelation of the aspect of Wisdom-*Chochmah* in a covered and concealed way.

This is why the revelation brought about through Kingship-*Malchut* is in a way of division and multiplicity. This is as explained before<sup>369</sup> in explanation of the verses,<sup>370</sup> “Of the glory of Your kingdom they will speak, and of Your might they will tell,” and,<sup>371</sup> “To inform mankind of His mighty deeds, and the glorious splendor of His kingdom.”

This refers to the matters of the powers of Might-*Gevurot* and constrictions of Kingship-*Malchut*, by which there is caused to be the coming into being of creations in great multiplicity, this being the great multiplicity of particular creatures [within the categories] of the inanimate (*Domem*), the vegetative (*Tzome’ach*) and the animal (*Chai*), and much more so the wondrously great multiplicity of angels etc. All this is because of the concealment and constriction of Kingship-*Malchut*.

This<sup>372</sup> is also why the aspect of Kingship-*Malchut* is the matter of numeration (*Cheshbon*-חשבון),<sup>373</sup> as the verse

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<sup>369</sup> In the previous discourse of this year 5727 entitled “*Teekoo* – Sound the Shofar at the renewal of the moon,” Discourse 1, Ch. 4 (Sefer HaMaamarim 5727, p. 5).

<sup>370</sup> Psalms 145:11

<sup>371</sup> Psalms 145:12

<sup>372</sup> In regard to some of the matters discussed in this section, also see the discourse entitled “*Vayikach Min HaBa B’Yado*” 5680; 5700 (Sefer HaMaamarim 5680 p. 176 and on; 5700 p. 54 and on).

<sup>373</sup> Also see Likkutei Torah, Chukat 66d and on.

states,<sup>374</sup> “Your eyes [are] like pools in *Cheshbon*.” (That is, even though Kingship-*Malchut* receives from the aspect of Wisdom-*Chochmah*, this being the matter indicated by “Your eyes,” nonetheless, since this is drawn into Kingship-*Malchut* by way of covering and concealing, it therefore is in a way of measure and limitation etc.) In other words, this refers to the “numeration-*Cheshbon*-השבון” of the divisions of vitality for there to be a great multiplicity of creations etc.

Now, as this matter is in our service of *HaShem*-יהו"ה, blessed is He, is that even service of Him in repentance (*Teshuvah*) throughout the rest of year only stems from the aspect of Kingship-*Malchut*, which is the aspect of “numeration-*Cheshbon*-השבון,” this being the matter of measure and limitation.

In other words, even though serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) is higher than all the other *mitzvot*, which is why it has the power to rectify and repair all blemishes and deficiencies in fulfilling Torah and *mitzvot*,<sup>375</sup> nonetheless, throughout the rest of year even serving Him with repentance (*Teshuvah*) stems from the aspect of Kingship-*Malchut*, and is therefore with measure and limitation.

This is because repentance (*Teshuvah*) throughout the rest of year is only in relation to sins that are in the aspect of numeration (*Cheshbon*-השבון), meaning that they only are combinations of the letters of thought, speech, and action, but did not blemish the singular-*Yechidah* essence of the soul,

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<sup>374</sup> Song of Songs 7:5

<sup>375</sup> See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Vidui u'Teshuvah and elsewhere.

causing it to be cut off from its root, such as severe sins that cause the soul to be cut off (*Karet*), or that are liable for death by the hands of the court etc. That is, in regard to severe sins, the repentance (*Teshuvah*) of the rest of year is ineffective, but only specifically the repentance (*Teshuvah*) of Yom HaKippurim is [effective], (as will soon be explained in chapter four).

The general explanation is that in serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), there are two levels. There is repentance out of fear (*Teshuvah MeYirah*) the result of which is that “his intentional sins are made to be like unintentional sins for him,” and there is repentance out of love (*Teshuvah MeAhavah*), the result of which is that “his intentional sins are made to be like merits for him.”<sup>376</sup>

The difference between them is that willful sins and merits are diametric opposites of each other. Therefore, for “willful sins to be made like merits for him,” there must be repentance (*Teshuvah*) that transcends measure and limitation. However, for “willful sins to be made to be like unintentional sins for him,” which are not opposites of each other, it is enough for his repentance (*Teshuvah*) to be with measure and limitation.

This then, is the difference between the repentance (*Teshuvah*) of the rest of the year, which is with measure and limitation, by which willful sins become like unintentional sins, and the repentance of Yom HaKippurim, which transcends measure and limitation, by which willful sins become like merits.

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<sup>376</sup> Talmud Bavli, Yoma 86b

4.

Now, to understand the superiority of the repentance of Yom HaKippurim, we should preface with the verse,<sup>377</sup> “Great is our Lord and abundant in strength; His understanding is beyond numeration (*Mispar*-מספר).” Now, at first glance, it is not understood how it applies to use the word numeration (*Mispar*-מספר) here - that “there is no number-*Ein Mispar*- אין מספר” to His Understanding-*Tevunah*? At first glance, the verse should have said, “beyond inquiry-*Cheker*-חקר,” (as stated elsewhere in Scripture).<sup>378</sup>

To further explain, there are several levels in the matter of number (*Mispar*-מספר) [such as units of] ones, tens, hundreds, thousands, and tens of thousands. That is, even though ten thousand (*Revavah*) is the highest of these levels, it still in the category of numbers (*Mispar*-מספר). To explain, though there also is an interpretation that the word “*Revavah*-רַבְבָּה” is of the root “abundance-*Ribui*-רבוּי,”<sup>379</sup> nonetheless, the simple meaning of “*Revavah*-רַבְבָּה” is ten times one thousand.<sup>380</sup> This being so, it is in the category of numeration (*Mispar*-מספר).

The explanation is that, as known, in the chaining down (*Seder Hishtalshelut*) of the ten *Sefirot* one from the other, the lowest aspect is called the tenth portion of the aspect above it.

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<sup>377</sup> Psalms 147:5

<sup>378</sup> Isaiah 40:28

<sup>379</sup> See Ezekiel 16:7 and the commentary of Rabbi Avraham Ibn Ezra to Numbers 10:36

<sup>380</sup> Chizkuni to Leviticus 26:8

That is, the aspect of *Zeir Anpin* - called “hundreds-*Me’ot*-מאות,” is the tenth portion of the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, called “thousands-*Alaphim*-אלפים.” Likewise, the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, are the tenth portion of the aspect of the Long Patient One-*Arich*, which is the externality (*Chitzoniyut*) of the Crown-*Keter*, and is called “ten thousands-*Revavot*-רבבות.” This is as the verse states,<sup>381</sup> “He came from *Revavot*-רבבות to *Kodesh*-קדש.”

[This likewise is the explanation of the two meanings of “*Revavah*-רבבה,” that it is a word meaning “abundance-*Ribui*-רבו,” and a word meaning ten times one-thousand. This is because the aspect of the Crown-*Keter*, including the externality (*Chitzoniyut*) of the Crown-*Keter*, is beyond all comparison to the chaining down of the worlds (*Seder Hishtalshelut*) (“*Revavah*-רבבה” as a term of “abundance-*Ribui*-רבו”) but even so, since it is the root and source of the emanated, it therefore has a relation to the order of the chaining down of the worlds (*Seder Hishtalshelut*) (ten times one thousand).]

It is with this in mind that it is understood how the term “number-*Mispar*-מספר” has relation to Understanding-*Tevunah*. This is because Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*) are ten times the Wisdom-*Chochmah* in the emotions (*Midot*), and are one tenth of the Wisdom-*Chochmah* of the Long Patient One-*Arich*. Thus,

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<sup>381</sup> Deuteronomy 33:2; Also see Likkutei Torah, Zot HaBrachah; Sefer HaMaamarim 5643 p. 26; 5680 p. 177.

about this it states, “His understanding is beyond numeration (*Mispar*-מספר).”

That is, this refers to the innerness (*Pnimityut*) of the Crown-*Keter*, which is the lowest aspect of the Emanator (the Understanding-*Binah* of the Emanator), this being the aspect of the Ancient One-*Atik*-עתיק, which is transcendently removed-*Ne'etak*-נעתק from the order of the chaining down of the worlds (*Seder Hishtalshelut*), such that He is beyond number (*Mispar*-מספר) altogether.

In other words, there is no measure of comparison between the Emanator and the emanated whatsoever, that it should be any portion of Him altogether, such that even Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*) are not even like one in a million or one in a billion in comparison to Him. About this it states,<sup>382</sup> “You are He who is One, but not in numeration.”

The explanation as it is in our service of *HaShem*-יהו"ה, blessed is He, is that there is a form of serving Him in the aspect of ones, tens, hundreds, and even thousands, this being the matter of the Torah, as our sages, of blessed memory, taught,<sup>383</sup> “The Torah preceded the world by two-thousand years,” (as discussed in a previous discourse).<sup>384</sup> There even is service of Him in the aspect of a myriad (*Revavah*-רבבה), this being the matter of serving Him with repentance (*Teshuvah*).

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<sup>382</sup> Introduction to Tikkunei Zohar 17a; See Torah Ohr, Vayera 14a

<sup>383</sup> See Midrash Tehillim 90d; Midrash Bereishit Rabba 8:2; Midrash Tanchuma, Vayeishev 4; Zohar II 49a

<sup>384</sup> See the discourse entitled “*U’Lekachtem Lachem* – You shall take for yourselves” of the 2<sup>nd</sup> day of Sukkot, Discourse 4, Ch. 2 (Sefer HaMaamarim 5727, p. 32).

Now, the verse states,<sup>385</sup> “God made this opposite that.” That is, for there to be the matter of free choice (*Bechirah*), as the verse states,<sup>386</sup> “See, I have placed before you... and you shall choose life,” it therefore is so, that on the side opposite holiness there is a matter of sin as it is in thought (*Machshavah*), sin as it is in speech (*Dibur*) and sin as it is in action (*Ma’aseh*).

There also is [sin] such that one becomes entrenched in it even because of the emotions (*Midot*), and even because of the intellect (*Sechel*), and even because of the desire (*Ratzon*), Heaven forbid. Even so, this is not in a way that the essence of the soul becomes entrenched in this. However, at times it even is possible for a person to cause blemish in the very essence of his soul, thus causing it to be drawn into the external husks (*Kelipot*) etc.

In other words, severe sins, the punishment of which is being cut off (*Karet*) and death by the hands of the court, these [sins are] higher than the matter of numeration (*Cheshbon*), this being the matter of “without of numeration” of the side opposite holiness. This cannot be rectified through serving *HaShem*-יהוה, blessed is He, with the repentance (*Teshuvah*) of the rest of the year, which is the aspect of a myriad (*Revavah*-רבבה), which still in the category of numeration (*Mispar*-מספר).

However, to [repair] this, there is the repentance (*Teshuvah*) of Yom HaKippurim, such that the atonement stems from the fact that “the essence of the day atones,”<sup>387</sup> which does not depend on man’s efforts. The explanation is that, as

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<sup>385</sup> Ecclesiastes 7:14

<sup>386</sup> Deuteronomy 30:15; 30:19

<sup>387</sup> See Mishneh Torah, Hilchot Teshuvah 1:3-4

known<sup>388</sup> on Yom HaKippurim Kingship-*Malchut* ascends to the aspect of Understanding-*Binah*,<sup>389</sup> in which the Ancient One-*Atik* is revealed.<sup>390</sup> Thus, since “His understanding is beyond numeration,” (referring to the Understanding-*Binah* of the Emanator, this being the aspect of the Ancient One-*Atik*) there therefore is a drawing down of atonement to even repairs those matters that are “without numeration” of the side opposite holiness.

## 5.

This also is why in the Ne'ilah prayer (which is the conclusion and seal) of Yom HaKippurim, and is the fifth prayer service of the day, at which point there is the revelation of the aspect of “a fifth to Pharaoh-*פרעה*,”<sup>391</sup> in which “there is the revelation-*Itparee-oo*-*אתפרייעו* of all the lights,”<sup>392</sup> this being the aspect of the Ancient One-*Atik*, at which time we recite, “You reach out Your hand to transgressors, and Your right hand is extended to receive those who repent.”

As explained in the discourse,<sup>393</sup> this is like a physical hand, the only purpose of which is to either receive or give all things, and it did not need to be very long. The reason it was

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<sup>388</sup> See Pri Etz Chayim, Shaar Yom HaKippurim, Ch. 5; Ohr HaTorah, Acharei p. 89 and elsewhere.

<sup>389</sup> Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

<sup>390</sup> See Zohar III 178b; Torah Ohr, Lech Lecha 11b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes and citations there.

<sup>391</sup> Genesis 47:24

<sup>392</sup> See Zohar I 210a; Likkutei Torah, Shir HaShirim 6d

<sup>393</sup> Sefer HaMaamarim 5626 p. 261

created to be long is to be able to stretch it out when necessary, such as if someone falls into a deep pit and he wants to pull him out from there. He will be incapable of reaching him unless he stretches his hand out etc.

The same is so above, that the quality of Kindness-*Chessed* is called the regular “hand-*Yad*-יד,” which is the matter of limited kindness etc. In contrast, the Kindness-*Chessed* of the Ancient One-*Atik* is called the “extended hand-*Yad Peshutah*-יד פשוטה,” and about this it states, “Your right hand is extended to receive those who repent.”

(As explained in the discourse,<sup>394</sup> the aspect of the “extended hand-*Yad Peshutah*-יד פשוטה” is higher of the four “hands” [mentioned in the Torah] these being “the great hand-*Yad HaGedolah*-הגדולה-יד,”<sup>395</sup> “the strong hand-*Yad HaChazakah*-החזקה-יד,”<sup>396</sup> “the upraised hand-*Yad HaRamah*-הרמה-יד,”<sup>397</sup> and “the outstretched arm-*Zero’ah Netuyah*-זרוע נטויה.”)<sup>398</sup> That is, it spreads out and descends further down to even receive a person who dwells in the bottom of the pit, that is, even one who is sunken “in the grave (*She’ol*),” (and as explained before, even the essence of his soul is entrenched in the external husks (*Kelipot*) etc.) in which “there is no calculation (*Cheshbon*).”<sup>399</sup>

All this is because on Yom HaKippurim there is a drawing down and revelation of the aspect of the Ancient One-

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<sup>394</sup> Sefer HaMaamarim 5626 p. 261

<sup>395</sup> Exodus 14:31

<sup>396</sup> Exodus 6:1

<sup>397</sup> Exodus 14:8

<sup>398</sup> Exodus 6:6

<sup>399</sup> See Ecclesiastes 9:10

*Atik*, the aspect of “His understanding is beyond numeration.” Therefore atonement is caused even for those matters of the side opposite holiness that are without numeration, as explained above.

6.

With the above in mind, we can understand the greatness of the joy of the holiday of Sukkot, joy stemming from the complete atonement of Yom HaKippurim, at which time there even is atonement for matters that cannot be atoned for by repenting during the rest of the year, as explained above.

The explanation<sup>400</sup> is that the general joy of the holiday of Sukkot stems from the closeness that follows the distance. As known, when there is closeness that comes after distance, the joy is much greater. An example is the joy of matrimony which is in away closeness that comes after distance. This is because as they are in their root, the groom and bride are of one root. This is as our sages, of blessed memory, stated,<sup>401</sup> “Forty days before the embryo is formed, a Heavenly Proclamation issues forth and says: The daughter of so-and-so is [destined] to [marry] so-and so,” because they are from one root. However, they then are distanced from each other, such that each one is born of different parents and grows up with them, each in his and her place etc. Therefore, when they return and come close to each other at the time of matrimony, the joy is much greater.

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<sup>400</sup> In regard to the coming section, see *Hemshech “v’Kachah”* 5637 Ch. 97 (Sefer HaMaamarim 5637 Vol. 2, p. 636 and on).

<sup>401</sup> Talmud Bavli, Sotah 2a

From this we likewise can understand the matter as it relates to the great joy of the holiday of Sukkot, that as a result of the atonement of Yom HaKippurim, since this is closeness that comes after distance, the joy is much greater, as with the joy of matrimony.

Beyond this, to the degree of the distance, to that degree the joy in the closeness that follows the distance, will be all the greater. To explain, the distance of the groom and bride before their marriage was not so great, since both are of “Israel, the nation of the holy.”<sup>402</sup> In contrast, the distance stemming from sin (before the atonement of Yom HaKippurim), in which the spark of holiness is immersed in the side opposite holiness etc., is a distance that is beyond all measure. Therefore, the joy of the holiday of Sukkot, which stems from the closeness that follows such a great distance, is much greater even than the joy of a groom and bride.

Now, a further matter in this, is that there also is a difference between them in the closeness there was before the distance. That is, the closeness of the groom and bride is only because they are of one root. In contrast, the closeness of the souls of the Jewish people and the Holy One, blessed is He, is because their souls are rooted in His Essential Self in a way of being one with His Essential Self, as the verse states,<sup>403</sup> “they resided there in the service of the King,” and our sages, of blessed memory, stated,<sup>404</sup> “In whom did He consult [about creating the world]? In the souls of the righteous *Tzaddikim*.”

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<sup>402</sup> See Seder Rav Amram prior to the “*Barchu*” in the morning prayers.

<sup>403</sup> Chronicles I 4:23

<sup>404</sup> Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

Likewise, Tanna d'Bei Eliyahu states,<sup>405</sup> “Two things preceded the world, the Torah and Israel, and I do not know which was first. I say that Israel was first, as it states [in Torah], “Command the children of Israel,” and, “Speak to the children of Israel.” That is, there first must be the existence of the children of Israel for whom to say the commands of the Torah. That is, the souls of the Jewish people are rooted in *HaShem's*-יהו"ה Essential Self in a way that even transcends the Torah, whereas the union of the Torah with His Essential Self is in a way of how intellect is unified to the thinker, which is “a most wondrous unity, and there is no unity similar or parallel to it etc.,” (as explained in Tanya).<sup>406</sup> How much more is this so of the unity of the souls of the Jewish people with His Essential Self, blessed is He, which is much higher.

However, after this ultimate closeness to His Essential Self, by sinning etc., the ultimate distance is caused, in that one falls into the three completely impure husks etc., which is the ultimate distance, literally from one extreme to the other extreme. Therefore, when after the distance there is a return and closeness to one another, the joy is far greater.

This then, is the matter of the joy of the holiday of Sukkot in general, which comes after the complete repentance (*Teshuvah*) of Yom HaKippurim, in a way that “willful sins become like merits for him” (as explained above). That is, even when he was in the greatest state of distance, not just the distance that comes through unintentional sins, which come from the dominance of the shiny husk (*Nogah*) of the

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<sup>405</sup> Tanna d'Bei Eliyahu Rabba, Ch. 14; See Sefer HaMaamarim 5692 p. 205

<sup>406</sup> Tanya, Likkutei Amarim, Ch. 5

animalistic soul,<sup>407</sup> but even the distance brought about through intentional sins, which come from the three completely impure husks, not only are his willful sins nullified, but beyond this, they are transformed into merits. In other words, not only are they not in opposition etc., but on the contrary, through them additional light is caused in Torah and *mitzvot*, and through this one is granted even greater help in serving *HaShem*-יהו"ה, blessed is He.

This is like the explanation (in chapter two) that the *Schach* covering of the Sukkah, which is similar to the clouds of glory, is drawn from the cloud of the incense (*Ketoret*) of Yom HaKippurim, and as known,<sup>408</sup> the matter of the eleven ingredients in the incense [of the Holy Temple] is in order to transform the eleven curses to blessings, and this matter is drawn down and revealed on the holiday of Sukkot, this being the matter of [the verse],<sup>409</sup> “At the covering (*BaKeseh*-בכסה) for our festive day (*L'Yom Chageinu*-ליום הגינו).”

## 7.

However, the drawing down through the *Schach* covering of the Sukkah is still only in an encompassing transcendent way (*Makif*) and for there to be a drawing down in

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<sup>407</sup> Tanya, Iggeret HaKodesh, Epistle 28

<sup>408</sup> See Torah Ohr, Toldot 20b and on; Ateret Rosh, Shaar Yom HaKippurim 36b and on.

<sup>409</sup> Psalms 81:4

an inner manifest way (*b'Pnimityut*) this comes about through the drawing of the water.<sup>410</sup>

The explanation is that water is colorless, but even so, takes on all colors. In other words, when we place water into different colored vessels, the water takes on the color of the vessels. This is because of the simplicity of the water, which is drawn from the simplicity of His Essential Self. [This is similar to what we explained in the previous discourse<sup>411</sup> about the brook willows [which are called “*Achwanah*-אהוונא,”<sup>412</sup> since] they grow together in a way of “fraternity-*Achvah*-אהוה,”<sup>413</sup> this being natural and innate to the essence of brook willows, not because of any element of superiority, since they have neither flavor nor scent.]<sup>414</sup>

We thus find that water is in a way of simplicity that transcends form, similar to [the matter of], “His understanding is beyond numeration (*Mispar*-מספר),” this being the aspect that transcends numeration (*Mispar*-מספר), which is the aspect of the Ancient One-*Atik*, from which there is a drawing down of the atonement of Yom HaKippurim in a way that willful sins are made to be like merits for him, which in the *Schach* covering of the Sukkah is revealed in an encompassing transcendent way (*Makif*). Through drawing the water into vessels there is a

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<sup>410</sup> Also see *Hemshech* “*v’Kachah*” 5637 Ch. 98 (Sefer HaMaamarim 5637 Vol. 2, p. 638 and on).

<sup>411</sup> In the discourse entitled “*U’Lekachtem Lachem* – You shall take for yourselves,” Discourse 4, Ch. 8 (Sefer HaMaamarim 5727, p. 36).

<sup>412</sup> Talmud Bavli, Shabbat 20a and Rashi there

<sup>413</sup> This is cited in Maamarei Admor HaZaken and Siddur Im Da’Ch, and elsewhere in Chassidus, to Rashi in Talmud Bavli, Shabbat 20a, not present in our editions.

<sup>414</sup> See Midrash Vayikra Rabba 30:12

drawing down of this simplicity into a state of being inwardly manifest (*b'Pnimityut*).

With the above in mind, we can understand the reason for the great joy of the Celebration of the Place of the Drawing (*Simchat Beit HaSho'evah*), which is such that,<sup>415</sup> “One who did not see the Celebration of the Place of the Drawing (*Simchat Beit HaSho'evah*) never saw celebration in his days,” this being because of the drawing down in an inwardly manifest way (*b'Pnimityut*).

This is similar to the great joy of Shemini Atzeret and Simchat Torah, which even are greater than the joy of the Celebration of the Place of the Drawing (*Simchat Beit HaSho'evah*). For, in the joy of the Place of the Drawing (*Simchat Beit HaSho'evah*) not everyone who wished to participate could participate. Rather, only, “the pious (Chassidim) and men of deed (Anshei Ma'aseh) would dance etc.,”<sup>416</sup> whereas the rest of the people would only come to see and hear.<sup>417</sup>

In contrast, this is not so of the joy of Shemini Atzeret and Simchat Torah, which are for all the people. The reason is because on Shemini Atzeret, all matters of the holiday of Sukkot are drawn down in an inwardly manifest way (*b'Pnimityut*). The same is so of the holiday of Sukkot itself, that because the drawing of the water caused the drawing down to be in an inwardly manifest way (*b'Pnimityut*), therefore the joy is much greater.

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<sup>415</sup> Talmud Bavli, Sukkah 51a-b

<sup>416</sup> Mishnah and Talmud Bavli, Sukkah 51a and on.

<sup>417</sup> Mishneh Torah, Hilchot Lulav 8:14

To explain, Shemini Atzeret is also connected to water. This is because on Shemini Atzeret [in our prayers] we begin reciting, “He causes the wind to blow and the rain to fall.”<sup>418</sup> As known<sup>419</sup> about the matter of “the might of the rains (*Gevurot Geshamim*),”<sup>420</sup> even though the rains come down in individual drops, similar to the matter of the division that occurs in Kingship-*Malchut* due to the powers of Might-*Gevurot*, (as mentioned in chapter three), nevertheless, this division is not in a way of Might-*Gevurah* and constriction (*Tzimtzum*) to the point that the light is diminishment and absent, but it rather is specifically due to its strength, in that every bestowal that comes from the strength and dominance of the Essential Self of *HaShem*-יהו"ה, blessed is He, specifically comes in a state of division.<sup>421</sup>

## 8.

However, even though the matter of “the might of the rains (*Gevurot Geshamim*),” indicates the dominant strength of His Essential Self etc., nonetheless, the ultimate elevation is the drawing down of the light that even transcends the matter of “the might of the rains (*Gevurot Geshamim*).” About this our sages, of blessed memory, said,<sup>422</sup> “Do not say ‘water, water.’” This is because *HaShem* 's-יהו"ה ultimate Supernal intent is for

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<sup>418</sup> Mishnah Taanit 1:1; Talmud Bavli, Taanit 2a

<sup>419</sup> See Sefer HaMaamarim 5678 p. 93; 5692 p. 269

<sup>420</sup> Mishnah Taanit 1:1 *ibid.*; Talmud Bavli, Taanit 2a

<sup>421</sup> *Hemshech* 5672 Vol. 3, p. 1,335

<sup>422</sup> Talmud Bavli, Chagigah 14b; See Torah Ohr, Yitro 73d; Maamarei Admor HaZaken 5564 p. 96 and on; 5565 Vol. 2, p. 632.

there to be the drawing down of His Essential Self, blessed is He, which even transcends the aspect of “water, water.”

This will be revealed in the coming future with the complete redemption through our righteous Moshiach, at which time there will be the fulfillment of the prophecy that we read in the Haftorah of the holiday of Sukkot, “*HaShem*-יהו"ה will be King over all the earth; on that day *HaShem*-יהו"ה will be One and His Name will be One.”

As our sages, of blessed memory, explained,<sup>423</sup> “We then will always recite ‘He who is good and does good,’” and,<sup>424</sup> “He then will be called as He is written.”<sup>425</sup> There then will be the fulfillment of the statement in the Haftorah of Shabbat Chol HaMo’ed Sukkot,<sup>426</sup> “It shall be on that day that... My raging anger will flare up... I will be exalted and I will be sanctified and I will make Myself known before the eyes of many nations etc.”

This especially includes those nations where there are Jews who want to fulfill Torah and *mitzvot* but cannot because they do not allow them to etc., as a result of which they are in a state of having neither flavor (Torah) nor scent (*mitzvot*).<sup>427</sup> However, this is not their fault, since in and of themselves, they indeed have flavor and scent etc. Rather, it is because of *HaShem*'s-יהו"ה Supernal providence and due to the calculations of He who is of perfect knowledge, which completely transcends understanding and comprehension, in

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<sup>423</sup> Talmud Bavli, Pesachim 50a

<sup>424</sup> Pesachim 50a *ibid*.

<sup>425</sup> There is a small portion of the discourse missing at this juncture.

<sup>426</sup> Ezekiel 38:18-23

<sup>427</sup> Midrash Vayikra Rabba 30:12

that those singularly special individuals were chosen and placed in a state and standing that demands their complete self-sacrifice to fulfill Torah and *mitzvot*, all due to *HaShem* 's-יהו"ה Supernal will about the matter of self-sacrifice (*Mesirat Nefesh*).

However, there is an argument and complaint about this. This is as explained before<sup>428</sup> about the matter of,<sup>429</sup> “A prayer of the pauper when he swoons etc.” That is, the pauper argues that though it is true that from the angle of the chaining down of the worlds (*Seder Hishtalshelut*) the matter of bestower and recipient is indeed necessary, and that the recipient must be in the state of being an empty vessel (since it is then) that he can hold [what is placed into him],<sup>430</sup> which is why it must be so below etc., nonetheless – the pauper argues – why must **he specifically** be the pauper? For, as mentioned above, it is not their fault etc., but only that *HaShem* 's-יהו"ה Supernal providence specifically chose them for this.

Now, it is through prayer (*Tefillah*-תפילה), which is a word that means connecting and bonding,<sup>431</sup> which also includes [the connecting and bonding] in loving one's fellow Jew (*Ahavat Yisroel*) (this being the matter of the brook willows, which grow in a way of “fraternity-*Achvah*-אהבה”) and as explained at length in many places about the greatness of

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<sup>428</sup> See the end of the discourse entitled “*Shir HaMaalot* – A song of ascents; From the depths I call to You,” Discourse 2 (Sefer HaMaamarim 5627, p. 24); Also see the end of the discourse entitled “*Teekoo* – Sound the Shofar at the renewal of the moon,” Discourse 1 (Sefer HaMaamarim 5727, p. 13 and on).

<sup>429</sup> Psalms 102:1; See Keter Shem Tov, Section 97

<sup>430</sup> Talmud Bavli, Sukkah 46a

<sup>431</sup> See Torah Ohr Terumah 79d and on.

loving of one's fellow Jew (*Ahavat Yisroel*),<sup>432</sup> and as the Alter Rebbe taught,<sup>433</sup> that love of one's fellow Jew (*Ahavat Yisroel*) is the vessel for love of *HaShem*-יהו"ה, [about which the verse states],<sup>434</sup> "You shall love *HaShem*-יהו"ה your God," and even love for the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the letters of His Name *HaShem*-יהו"ה,<sup>435</sup> that we draw forth and actualize the nullification of all opposition etc., like all the particular matters enumerated in the Haftorah mentioned before, such that in the near future and in the most literal sense, there will be the fulfillment of the verse "with our youngsters and with our elders shall we go, with our sons and with our daughters... not a hoof will be left,"<sup>436</sup> such that not a single Jew, nor a single spark of holiness, will remain in exile, and "a great congregation will return here,"<sup>437</sup> "with eternal gladness on their heads."<sup>438</sup>

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<sup>432</sup> See Tanya, Likkutei Amarim, Ch. 32; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ahavat Yisroel; Sefer HaArachim Chabad, section on "*Ahavat Yisroel*," and elsewhere.

<sup>433</sup> See Sefer HaMaamarim 5691 p. 94; Sefer HaSichot 5689 p. 56; Igrot Kodesh of the Rebbe Rayatz Vol. 2, p. 134 and on; Vol. 3, p. 426 (copied in HaYom Yom for the 6<sup>th</sup> of Tishrei).

<sup>434</sup> Deuteronomy 6:5

<sup>435</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

<sup>436</sup> Exodus 10:9; 10:26

<sup>437</sup> Jeremiah 31:7

<sup>438</sup> Isaiah 35:10; 51:11



## Discourse 6

“*Atah Hareita LaDa’at... -  
You have been shown to know...*”

Delivered on Simchat Torah, 5727  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>439</sup> “You have been shown to know that *HaShem*-יהוה, He is the God! There is no more but Him alone!” Onkelos translated this as, “You have been shown in order to know that *HaShem*-יהוה, He is the God, there is nothing in addition to Him.” This is similar to what the Alter Rebbe explained:<sup>440</sup> “*Atah*-אתה” – “You,” means the Essential Self of the Unlimited One – (For, when we say ‘You-*Atah*-אתה’ in the second person [we are speaking to one who is present, referring to the One who always is present] His Essential Self, about whom the verse states,<sup>441</sup> “I fill the heavens and the earth.” For, since He transcends all limitations, He therefore is equally present in the heavens and the earth);<sup>442</sup> “*Hareita*-הראת” – “You have been shown”; “*La’Da’at*-לדעת” – “That we should know

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<sup>439</sup> Deuteronomy 4:35

<sup>440</sup> Brought in the discourse entitled “*Atah HaReita*” of Shabbat Parshat Va’etchanan 5700 (Sefer HaMaamarim 5700 p. 146); See the beginning of the discourse by the same title of the year 5689 (Sefer HaMaamarim 5689, p. 314); See the end of the discourse entitled “*L’Oseh Nifla’ot*” 5704 (Sefer HaMaamarim 5704 p. 54).

<sup>441</sup> Jeremiah 23:24

<sup>442</sup> See Likkutei Torah, Va’etchanan 9a and on; Re’eh 33a and on

You.” The knowledge is that “*HaShem*-יהו"ה He is the God-*Elohi*"m-אלהי"ם.”

In addition to this, “There is nothing in addition to Him-*Ein Od Milvado*-אין עוד מלבדו,” this being lower than “*HaShem*-יהו"ה He is the God-*Elohi*"m-אלהי"ם.” This is as our sages, of blessed memory, taught,<sup>443</sup> ““There is no more but Him alone (*Ein Od Milvado*-אין עוד מלבדו)’ – Rabbi Chaninah says, ‘Even sorcery.’”<sup>444</sup> As they continued and stated there, “Why is it called ‘sorcery-*Keshafim*-כשפים?’ This word is [a *Notarikon* for]<sup>445</sup> ‘they contradict the Supernal entourage-*Makchishin Pamalia Shel Ma’alah*-מעלה של מכחישין פמליא של מעלה.” That is, not only is it that “*HaShem*-יהו"ה He is the God-*Elohi*"m-אלהי"ם,” but moreover, even “sorcery-*Keshafim*-כשפים” which “contradicts the Supernal entourage,” is “nothing except for Him,” blessed is He, except that it comes through a great abundant chainings down (*Hishtalshelut*) [of concealment after concealment] from His title “God-*Elohi*"m-אלהי"ם.” Nonetheless, in truth, “*HaShem*-יהו"ה He is the God-*Elohi*"m-אלהי"ם.”

## 2.

Now, to understand this, we first must explain the distinction between *HaShem*-יהו"ה and God-*Elohi*"m-אלהי"ם, about which the Torah enlightens us that, even so, “*HaShem*-

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<sup>443</sup> Talmud Bavli, Chullin 7b

<sup>444</sup> [That is, “Even sorcery (*Keshafim*) is not beside Him, meaning to say, without His will. For, if there is no decree upon a man, evil cannot be done to him.” See Rashi to Chullin 7b *ibid.*]

<sup>445</sup> See Rashi to Chullin 7b *ibid*

יהו"ה He is the God-*Elohi*"*m*-אלהי"ם." The explanation is that as known, *HaShem*-יהו"ה transcends the worlds.<sup>446</sup> This is because the [the Name] *HaShem*-יהו"ה means "He was and He is and He will be-*Hayah v'Hoveh v'Yihyeh*-ויהי"ה ויהי"ה as One,"<sup>447</sup> meaning, above time and space (*Makom*-מקום).<sup>448</sup> This is because time and space are integral to each other.<sup>449</sup> Now, although [the Name] *HaShem*-יהו"ה also means "He who brings into being-*Mehaveh*-מזהוה,"<sup>450</sup> nonetheless, the bringing into being by the Name *HaShem*-יהו"ה is in a way that transcends time and space.

In contrast, this is not so of His title God-*Elohi*"*m*-אלהי"ם,<sup>451</sup> which is in the plural, as it states,<sup>452</sup> "For He is a holy Gods-*Elohi*"*m*-אלהי"ם," referring to the division of vitality drawn down within the parameters of time and space.

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<sup>446</sup> See Ohr HaTorah, Yitro p. 835 and on.

<sup>447</sup> 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*) and on; Pardes Rimomim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 7 (82a).

<sup>448</sup> 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.

<sup>449</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the sphere-*Galgol*-גלגל and what it is; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith *ibid.*; Likkutei Torah, Zot HaBrachah 98a, and elsewhere.

<sup>450</sup> Pardes Rimomim *ibid.*; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

<sup>451</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

<sup>452</sup> Joshua 24:19; Rashi to Genesis 35:7; Torah Ohr, Va'era 56b; Sefer HaMitzvot of the Tzemach Tzedek 5b, and elsewhere.

Now, as they are in the matter of the worlds,<sup>453</sup> the Name *HaShem*-יהו"ה is in the world of Emanation (*Atzilut*) (the *Yod-* is in *Wisdom-Chochmah*, the [first] *Hey-* is in *Understanding-Binah* etc.).<sup>454</sup> This is because the world of Emanation (*Atzilut*) is the World of Oneness (*Olam HaAhdut*),<sup>455</sup> in which “He and His life force are one and He and His organs are one,”<sup>456</sup> such that it is called the World of Godliness (*Olam HaElo'hut*).<sup>457</sup>

In contrast, His title *God-Elohi'm*-אלהי"ם is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),<sup>458</sup> about which the verse states,<sup>459</sup> “From there it divides etc.” About this the verse states,<sup>460</sup> “In the beginning *God-Elohi'm*-אלהי"ם created,” referring to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) which stem from His title *God-Elohi'm*-אלהי"ם.

About them the verse uses the word “created-*Bara*-ברא,” in which the word “creation-*Briyah*-בריאה” means from nothing (*Ayin*-אין) to something (*Yesh*-יש).<sup>461</sup> That is, the Source that brings into being is called “nothing-*Ayin*-אין,” being

<sup>453</sup> See *Sefer HaMaamarim* 5659 p. 29 and on.

<sup>454</sup> See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light, Gate Five (Tiferet)*; *Etz Chayim, Shaar 3* (Shaar Seder HaAtzilut of Rabbi Chayim Vital), Ch. 1; *Shaar 42* (Shaar *Drushei ABY*”A) Ch. 1-2, and elsewhere.

<sup>455</sup> See *Avodat HaKodesh* of Rabbi Meir Ibn Gabbai, Part 1, Ch. 2.

<sup>456</sup> Introduction to *Tikkunei Zohar* 3b

<sup>457</sup> See *Hemshech* 5672 Vol. 1, p. 11 and on, and elsewhere.

<sup>458</sup> *Maamarei Admor HaZaken* 5570 p. 78; *Ohr HaTorah, Beshalach* p. 572; *Hemshech* 5672 Vol. 2 p. 831, and elsewhere.

<sup>459</sup> *Genesis* 2:10; See *Torah Ohr, Bereishit* 3a; *Va'era* 57a, and elsewhere.

<sup>460</sup> *Genesis* 1:1 *ibid.*; See *Hemshech* 5672 *ibid.*

<sup>461</sup> See *Ramban* to *Genesis* 1:1 *ibid.*; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One, Vol. 1, The Gate of Intrinsic Being (Shaar HaHavayah)* *ibid.*

that the creation of novel existence is in a way that the Creator is hidden and concealed from the created. This is such that even the Godly power of the Actor is not felt in the acted upon, which is why the creation is caused to be in the aspect of a “something-*Yesh*-ישׁ.”

Now, although elsewhere it is explained<sup>462</sup> that the four letters of the Name *HaShem*-יהוה are in the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) the *Yod*-י in the world of Emanation (*Atzilut*), the first *Hey*-ה in the world of Creation (*Briyah*), the *Vav*-ו in the world of Formation (*Yetzirah*), and the final *Hey*-ה in the world of Action (*Asiyah*) (unlike what was stated above that [the Name] *HaShem*-יהוה is only in the world of Emanation (*Atzilut*), whereas in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) it is His title God-*Elohi*”מֵאלֹהִים), this is because the manifestation of the levels of the world of Emanation (*Atzilut*) in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*),<sup>463</sup> or alternately, because of the inter-inclusion of the worlds. For, as known, each of the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) is inclusive of them all, which is why in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) there is also the inclusion of the world of Emanation (*Atzilut*).

This is also the meaning of the precise wording,<sup>464</sup> “The Supernal Mother (*Imma Ila’ah*) dwells in the Throne.” That is,

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<sup>462</sup> See Etz Chayim, Shaar 42 *ibid.*; Shaar 47 (Shaar Seder ABY”A) Ch. 2; Shaar HaHakdamot, Drushei ABY”A, Drush 6, and elsewhere.

<sup>463</sup> See Sefer HaMaamarim 5659 p. 29 and on.

<sup>464</sup> Tikkunei Zohar, Tikkun 6 (23a)

Understanding-*Binah* of the world of Emanation (*Atzilut*) (this being the first *Hey*-ה of the Name *HaShem*-יהו"ה) only “dwells” in the Throne, which is the world of Creation (*Briyah*). This is because of the inter-inclusion of the world of Emanation (*Atzilut*) in the world of Creation (*Briyah*). However, the world of Creation (*Briyah*) itself, (“the Throne”), is the aspect of His title God-*Elohi*”מ-אלהי<sup>465</sup>.

The same is likewise so of the letters *Vav*-Hey-ו"ה of the Name *HaShem*-יהו"ה, which are *Zeir Anpin* and Kingship-*Malchut* of the world of Emanation (*Atzilut*), that they only “dwell” in the worlds of Formation (*Yetzirah*) and Action (*Asiyah*).<sup>466</sup> That is, this is the matter of the inter-inclusion of the world of Emanation (*Atzilut*) within the worlds of Formation and Action (*Yetzirah* and *Asiyah*). However, the worlds of Formation and Action (*Yetzirah* and *Asiyah*) themselves are from the aspect of His title God-*Elohi*”מ-אלהי.

[Likewise], in the world of Emanation (*Atzilut*) itself, the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) is the aspect of His title God-*Elohi*”מ-אלהי<sup>467</sup>. This is because the aspect of Kingship-*Malchut* is the root of the creations. This is as explained in *Shaar HaYichud VeHaEmunah*,<sup>468</sup> that the *Sefirah* of Kingship-*Malchut* is the root of time and space. About this the verse states,<sup>469</sup> “All that

<sup>465</sup> [Additionally, the numerical value of “The Throne-*HaKiseh*-הכסא-86 is equal to God-*Elohi*”מ-אלהי-86. See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title (Shaar HaKinuy)*.]

<sup>466</sup> *Tikkunei Zohar*, *Tikkun* 6 (23a) *ibid*.

<sup>467</sup> See *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 4, Ch. 47 and elsewhere.

<sup>468</sup> *Tanya*, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 7 (81b and on).

<sup>469</sup> *Isaiah* 43:7

is called in My Name and for My glory.” “My Name-*Shmei*-שמ״י” is the aspect of the world of Emanation (*Atzilut*) itself, whereas “My glory-*Kvod*”-כבודי” is the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*). This is because, the word “glory-*Kavod*”-כבוד”<sup>470</sup> also means a “garment” (*Levush*).<sup>471</sup> This is as our sages, of blessed memory, taught,<sup>472</sup> “Rabbi Yochanan called his garments ‘glory-*Mechabdota*-מכבדותא.” This refers to the aspect of Kingship-*Malchut*, which is like a garment (*Levush*) for the higher lights that manifest and are concealed in her, by which it is possible for there to be the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This is the difference between the *Sefirah* of Kingship-*Malchut* and *Zeir Anpin*. For, as explained in Torah Ohr in the holy handwriting of the [Alter] Rebbe himself,<sup>473</sup> *Zeir Anpin* is the end of the worlds of the Unlimited One, whereas Kingship-*Malchut* is the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and these are the matters of *HaShem*-יהו״ה and *Elohi*”מ-אלהי” as they are in the world of Emanation (*Atzilut*) itself.

However, in general, the Name *HaShem*-יהו״ה is in the world of Emanation (*Atzilut*), whereas His title God-*Elohi*”מ-אלהי” is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

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<sup>470</sup> [Which also has a numerical value of 32 and refers to the thirty-two mentions of God-*Elohi*”מ-אלהי” in the act of creation. See Ginat Egoz of Rabbi Yosef Gikatilla *ibid.*, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).]

<sup>471</sup> *Sefer HaMaamarim* 5659 *ibid.* (p. 36) and elsewhere.

<sup>472</sup> *Talmud Bavli*, *Shabbat* 113b

<sup>473</sup> *Torah Ohr*, *Terumah* 81b; See *Likkutei Torah*, *Shir HaShirim* 49c

On a deeper level, this matter that the Name *HaShem*-יהוה is in the world of Emanation (*Atzilut*) and His title God-*Elohi*"מ-אלהי is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is not just in regard to the particular worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), but also is in regard to the general worlds (*Olamot HaKlalliyim*) of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*).<sup>474</sup>

This is also the meaning of the statement in *Zohar*<sup>475</sup> in explanation of the verse,<sup>476</sup> “In the beginning God-*Elohi*"מ-אלהי created,” that this verse hints at all ten *Sefirot*, up to the *Sefirah* of Wisdom-*Chochmah*, all of which are included in the aspect of His title God-*Elohi*"מ-אלהי. Higher still, His title God-*Elohi*"מ-אלהי is the aspect of the first restraint of *Tzimtzum*. Beyond this, even before the restraint of *Tzimtzum*, the matter of His title God-*Elohi*"מ-אלהי is present, this being what in the language of Kabbalah is known to be called “the Hidden Might-*Gevurah Ne’elamah*,”<sup>477</sup> from which all the restraints (*Tzimtzumim*) are subsequently drawn etc., up to and including the coming into being of the world of Action (*Asiyah*), and up to and including the physical world of Action (*Asiyah*).

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<sup>474</sup> See *Sefer HaMaamarim* 5659 p. 29 and on; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 17-18, Ch. 43, and elsewhere.

<sup>475</sup> *Zohar* I 256b; See *Ohr HaTorah, Bereishit* 487b and on.

<sup>476</sup> *Genesis* 1:1

<sup>477</sup> See writings of the Tzemach Tzedek to *Psalms* (Yahal Ohr p. 189 and on) in regard to “the hidden Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*”; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 15.

### 3.

The explanation is that, as explained in the discourse of the Rebbe Maharash,<sup>478</sup> (this year being the hundred-year anniversary of his assuming leadership), the verse states<sup>479</sup> “All that is called in My Name and for My glory, I created it, I formed it, I even actualized it,” and this verse hints to all four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*).<sup>480</sup> [The words], “All that is called in My Name and for My glory” refer to the world of Emanation (*Atzilut*) (as explained above). “I created it (*Barateev*-בראתיו)” refers to the world of Creation (*Briyah*), [which is] the world of souls. “I formed it (*Yatzarteev*-יצרתי)” refers to the world of [Formation (*Yetzirah*) which is] the world of the angels who are rooted in the aspect of speech (*Dibur*). “I even actualized it (*Af Aseeteev*-עשיתי)” refers to the world of the celestial spheres (*Galalim*) from which there is a drawing forth even to the physical world of Action (*Asiyah*).

In the discourse he continues [and explains] that to understand the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), this may be understood from man below. To preface, the verse states,<sup>481</sup> “Let us make man in Our image, after Our likeness,” and it states, “Let us-*Na’aseh*-נעשה” in the plural. This is because all aspects and levels in all the

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<sup>478</sup> See the discourse entitled “*Adona’y Sefatai Tiftach*” 5627 (Sefer HaMaamarim 5627 p. 279 and on).

<sup>479</sup> Isaiah 43:7

<sup>480</sup> See Likkutei Torah of the Arizal, Bereishit, and elsewhere.

<sup>481</sup> Genesis 1:26

worlds are present in man below.<sup>482</sup> This is the meaning of the verse,<sup>483</sup> “He even placed the world into their hearts” (within the heart of man). That is, man has all aspects and levels that are in all the worlds, such [that the verse states],<sup>484</sup> “From my flesh I behold God,” meaning that from the existence of man it is possible to grasp matters of Godliness.

Now,<sup>485</sup> within the soul of man there are the aspects of intellect (*Sechel*) and emotions (*Midot*), as well as the three aspects of thought (*Machshavah*), speech (*Dibur*), and action (*Ma’aseh*), which are called “garments” (*Levushim*).<sup>486</sup> From this it is understood that they are the aspect of externality (*Chitzoniyut*) relative to the intellect (*Sechel*) and emotions (*Midot*). However, in these aspects themselves there are inner (*Pnimiyut*) and outer (*Chitzoniyut*) aspects, such that action (*Ma’aseh*) is external relative to speech (*Dibur*), and speech (*Dibur*) is external relative to thought (*Machshavah*). Moreover, in each of these aspects themselves, there are inner (*Pnimiyut*) and outer (*Chitzoniyut*) aspects.

He continues to explain this from below to above, beginning with the power of action (*Ma’aseh*). To explain, the power of action (*Ma’aseh*) is generally considered to be external (*Chitzoniyut*) relative to the power of speech (*Dibur*). This is because the power of action (*Ma’aseh*) is even present in the soul of an animal, which is not so of speech (*Dibur*),

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<sup>482</sup> See Sefer HaMaamarim ibid. p. 242.

<sup>483</sup> Ecclesiastes 3:11

<sup>484</sup> Job 19:26; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32 and elsewhere.

<sup>485</sup> Also see Sefer HaMaamarim 5658 p. 68 and on; Discourse entitled “*Mayim Rabim*” 5690.

<sup>486</sup> Tanya, Likkutei Amarim, Ch. 4

which is specifically exclusive to a human being, called the speaker (*Medaber*), being that he is from the aspect of the intellectual soul (*Nefesh HaSeechleet*).

Proof of this is from a deaf-mute, who according to Torah law is not considered to be competent,<sup>487</sup> and therefore his [legal documents, such as a] bill of divorce or marriage are of no consequence.<sup>488</sup> However, even so, he is capable of doing certain things, just like a competent person, in that he has the power of action (*Ko'ach HaAsiyah*) etc. except that the difference in the power of action (*Ko'ach HaAsiyah*) as it is in a deaf-mute and the power of action (*Ko'ach HaAsiyah*) as it is in an animal, is that the power of action in the animal is from the soul of an animal (*Nefesh HaChai*), whereas the power of action of a deaf-mute is from the animal soul of speaking being (*Chai SheB'Medaber*). We thus find that, in general, the power of action (*Ko'ach HaAsiyah*) is external relative to the power of speech (*Ko'ach HaDibur*).

More specifically, in the power of Action (*Ko'ach HaAsiyah*) itself, there is an externality (*Chitzoniyut*) and an innerness (*Pnimityut*). For example, by way of analogy, the power to throw something is the aspect of actual externality (*Chitzoniyut*), in that a person can throw something without even thinking about it, just like an animal can also make pebbles ricochet.<sup>489</sup> In contrast, this is not so of writing letters. For, though they are an aspect of action (*Asiyah*), there nevertheless is a small measure of innerness (*Pnimityut*) to them. This is

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<sup>487</sup> See Talmud Bavli, Chagigah 2b

<sup>488</sup> See Mishneh Torah, Hilchot Ishut 4:9; Hilchot Geirushin 2:17

<sup>489</sup> Talmud Yerushalmi, Bava Kamma 2:1

because intellect (*Sechel*) is manifest within the letters and one must think how to write them. Nevertheless, compared to the aspect of speech (*Dibur*), even the innerness (*Pnimityut*) of the action (*Ma'aseh*), such as the writing of letters, is considered to only be external.

Similarly, in the aspect of speech (*Dibur*) there likewise are inner (*Pnimityut*) and external (*Chitzoniyut*) aspects. That is, the breath of the heart is the external aspect (*Chitzoniyut*) of speech, this only being the simple voice that is not contained in a vessel (*Kli*) to take on the form of a particular matter of understanding and comprehension. In contrast, the inner aspect (*Pnimityut*) of speech (*Dibur*) is the aspect of the letters of speech by which the intellect (*Sechel*) is grasped.

However, relative to the aspect of thought (*Machshavah*), even the inner aspect (*Pnimityut*) of speech (*Dibur*) is considered to only be an external aspect (*Chitzoniyut*). The same is so of the aspect of thought (*Machshavah*) (which is inner (*Pnimityut*) relative to speech (*Dibur*) and action (*Ma'aseh*). Nonetheless, relative to the intellect (*Sechel*) and the emotions (*Midot*) it is external (*Chitzoniyut*) and also has inner (*Pnimityut*) and outer (*Chitzoniyut*) aspects. This is because there is regular thought, and there is deep thought (in which he is deeply engrossed), this being the inner aspect (*Pnimityut*).

However, in general, all three aspects of thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*), which are called “garments” (*Levushim*), are external (*Chitzoniyut*) relative to the intellect (*Sechel*) and emotions (*Midot*) themselves, which are called “the essence of the soul.” This is

as stated in Tanya,<sup>490</sup> that the ten aspects of the soul (which correspond to the ten Supernal *Sefirot* from which they chained down) [and which are divided into] intellect (*Sechel*) and emotions (*Midot*) are the essence and being of the soul.

With the above in mind, we also can understand the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, the world of Emanation (*Atzilut*), where “He and His life force are one, and He and His organs are one,”<sup>491</sup> is like the intellect (*Sechel*) and emotions (*Midot*), which are of the essence of the soul. In contrast, this is not so of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) about which the verse states,<sup>492</sup> “From there it divides etc.” They thus are like thought (*Machshavah*), speech (*Dibur*), and action (*Ma’aseh*) which are the “garments” of the soul, in that they are separate from the soul.

In other words, the world of Creation (*Briyah*) which is the world of souls, is the aspect of thought (*Machshavah*). About this it states in Tikkunei Zohar,<sup>493</sup> “You affixed garments for them, from which souls fly forth to the children of men.” That is, they are from the aspect of the garment of thought (*Machshavah*), as our sages, of blessed memory, taught,<sup>494</sup> “Israel arose in thought (*Machshavah*).” Likewise, the world of Formation (*Yetzirah*) is the world of the angels and is the

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<sup>490</sup> Tanya, Likkutei Amarim, Ch. 3 and Ch. 12

<sup>491</sup> Introduction to Tikkunei Zohar 3b

<sup>492</sup> Genesis 2:10; See Torah Ohr, Bereishit 3a; Va’era 57a, and elsewhere.

<sup>493</sup> Introduction to Tikkunei Zohar 17a

<sup>494</sup> Midrash Bereishit Rabba 1:4

aspect of speech (*Dibur*). This is why the verse states,<sup>495</sup> “[I am the One] who forms (*Yotzer*-יוצר) light and creates (*Boreh*-בורא) darkness.”

That is, the world of Formation (*Yetzirah*) is called “light” whereas the world of Creation (*Briyah*) is called “darkness.” This is because the world of Creation (*Briyah*) is the aspect of thought (*Machshavah*), which is concealed in a person’s brain and is not revealed to his fellow. In contrast, this is not so of the aspect of speech (*Dibur*), which is the matter of revealing to his fellow. This is why the world of Formation (*Yetzirah*) is called “light.”<sup>496</sup> This is also the why the song of the angels is revealed, which is not so of the song of the souls, as explained in Likkutei Torah.<sup>497</sup> Likewise, the world of Action (*Asiyah*) is the aspect of the power of action (*Ko’ach HaMa’aseh*), which is the most external garment etc.

#### 4.

On a deeper level, even though it was explained that the intellect (*Sechel*) and emotions (*Midot*) are called the essence of the soul, nonetheless, when the intellect (*Sechel*) and emotions (*Midot*) are called the essence of the soul, this is only as they are relative to thought (*Machshavah*), speech (*Dibur*), and action (*Ma’aseh*), which are the garments of the soul.

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<sup>495</sup> Isaiah 45:7

<sup>496</sup> See Likkutei Torah, Shir HaShirim 4c; 42d, and elsewhere.

<sup>497</sup> See Likkutei Torah, Zot HaBrachah 98a; Also see the discourse entitled “*b’Sha’ah SheAlah Moshe LaMarom* – When Moshe ascended on High,” 5721, translated in The Teachings of The Rebbe 5721, Discourse 25, Ch. 2 and on.

However, in truth, even the intellect (*Sechel*) and emotions (*Midot*) are not the essence of the soul.

[This is as explained in Likkutei Torah<sup>498</sup> that it cannot be said that the intellect (*Sechel*) is the essential being of the soul. This is because intellect is not always in a state of constant equality within a person, for there are times that his mind is sharp and there are times that it is not etc. Moreover, we observe that the intellect continually grows and matures, such that the intellect of a child is very immature, and to the degree that he grows, to that degree his intellect grows and matures with him etc.] This is because the soul itself transcends the aspects of intellect (*Sechel*) and emotions (*Midot*), such that the intellect (*Sechel*) and emotions (*Midot*) are of no comparison whatsoever to the essence of the soul.

Nonetheless, the intellect (*Sechel*) and emotions (*Midot*) unite with the essence of the soul, such that the soul is called the intelligent soul (*Nefesh HaMaskelet*). This also is so of the emotions (*Midot*), in that they too are in the soul in a way of oneness [with it]. This is as known about the matter of serving of *HaShem*-יהו"ה, blessed is He, that if there is no obstruction etc., of necessity there will be the birth of the emotions (*Midot*) [of love and fear of *HaShem*-יהו"ה, blessed is He] from the intellect (*Sechel*). This is because the emotions (*Midot*) already are present in the intellect (*Sechel*), from which it is understood that the emotions (*Midot*) are also unified with the soul.

The analogy for this is the union of the soul with the body, as our sages, of blessed memory, stated,<sup>499</sup> "There are

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<sup>498</sup> Likkutei Torah, Vayikra 4b

<sup>499</sup> Talmud Bavli, Niddah 31a

three partners in [the creation of] a person: The Holy One, blessed is He, his father, and his mother etc. The Holy One, blessed is He, instills a spirit, a soul, within him.” His body comes from his father and mother and is of no comparison to the soul that the Holy One, blessed is He, instills within him. However, even so, the soul becomes unified with the body in a way of complete oneness, and it specifically is then that he is called “man.”

It is similar to this that the intellect (*Sechel*) and emotions (*Midot*) unify with the essence of the soul. This likewise is the difference between the intellect (*Sechel*) and emotions (*Midot*), and thought (*Machshavah*), speech (*Dibur*) and action (*Ma'aseh*). That is, the intellect (*Sechel*) and emotions (*Midot*) are unified with the essence of the soul in a way that is analogous to the soul in the body, in that even though the body is of no comparison to the soul, the soul is nonetheless affected by the occurrences of the body.<sup>500</sup> That is, because of changes in the state of the body, the soul senses the matter of pain or pleasure. In contrast, thought (*Machshavah*), speech (*Dibur*) and action (*Ma'aseh*) are only garments that are separate from the soul. It therefore does not apply for the state of the garments to affect change in the soul.

We thus find that there are three aspects. The first is the essence of the soul, which transcends the aspect of intellect (*Sechel*) and emotions (*Midot*). The second is the aspect of the intellect (*Sechel*) and emotions (*Midot*), which are unified with the essence of the soul like the unification of the body with the

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<sup>500</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12.

soul. The third is thought (*Machshavah*), speech (*Dibur*) and action (*Ma'aseh*), which only are garments of the soul.

From this example we can understand how this is Above. That is, just as the essence of the soul transcends the intellect (*Sechel*) and emotions (*Midot*), so likewise is the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, transcends the world of Emanation (*Atzilut*). Yet, even so, just as the soul unifies with the intellect (*Sechel*) and emotions (*Midot*), this being analogous to the union of the soul with the body, so likewise, there is a dwelling of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within the ten *Sefirot* of the world of Emanation (*Atzilut*).

In other words, the world of Emanation (*Atzilut*), relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is comparable to bodies relative to garments. This is as stated in Tikkunei Zohar,<sup>501</sup> “You made for them several bodies, which are called ‘bodies’ relative to the garments that cover them.”

However, in truth, the analogy of the union of the soul with the body is not so aligned with the ten *Sefirot* of the world of Emanation (*Atzilut*). This is because, in the relationship between the body and the soul, when the soul withdraws from the body, the body remains like an inanimate stone. However, in the analogue, though in the above-mentioned Tikkunei Zohar it states, “If You would withdraw from them, all the names would remain as a body without a soul,” this only is an analogy. For, even so, there is a drawing down of the bestowal of vitality from them to all the creatures of the worlds of Creation,

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<sup>501</sup> Introduction to Tikkunei Zohar 17a

Formation, and Action (*Briyah, Yetzirah, Asiyah*), this being because “He unifies with His organs” which are the vessels (*Keilim*) to create something from nothing (*Yesh MeAyin*).

Rather, an analogy that is more aligned to this is, “like a snail, whose garment is of himself and in himself.”<sup>502</sup> That is, the garment of a snail is never separate from the body of the snail, and is unlike the relationship between the soul and the body, in which their essential being separates between them. Rather, about the garment of the snail, as long its body exists, its garment also exists. Thus, this analogy is more aligned to understanding the unity of Godliness with the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*).

## 5.

He continues in the discourse<sup>503</sup> [and explains] that when a person contemplates how he is below, in such a state of great distance, as understood from everything said above, in that in each of the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) which correspond to the three garments of thought, speech, and action (*Machshavah, Dibur, and Ma'aseh*), there is an external aspect (*Chitzoniyut*) and inner aspect (*Pnimiyyut*), and each one is only an external aspect (*Chitzoniyut*) relative to the world above it, and that the totality of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are external and are utterly incomparable to

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<sup>502</sup> Midrash Bereishit Rabba 21:5; Also see Tanya, Likkutei Amarim, Ch. 21; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 51, and elsewhere.

<sup>503</sup> Sefer HaMaamarim 5626 p. 283

the world of Emanation (*Atzilut*), and moreover, even the world of Emanation (*Atzilut*) is utterly incomparable to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is "high above to no end,"<sup>504</sup> this being so, man who is below, is in the greatest distance, from one extreme to the opposite extreme, which is derived a priori from the fact that even "with his angels He finds fault."<sup>505</sup>

How much more is this so if he has blemished, sinned, and left the path, in which case, he is in a far greater distance, even beyond being from one extreme to the other extreme. This is because when it comes to extremes, it [is understood that] notwithstanding the distance between them, since both ends are called extremes, it is understood that there is some measure of relation between them. In contrast, the distance brought about through sin etc., is "far below to no end," (meaning that in below itself there are levels etc., and as mentioned before, there even is the existence of "sorcery-*Keshafim*-כשפים" which "contradicts the Supernal entourage"). Thus, through [contemplating] this a person is brought to be embittered in his heart and he will cry out from the bitterness of his soul over his great distance from *HaShem*-יהו"ה. Through this, he will come to a yearning and "running" (*Ratzo*) desire to adhere to Him, blessed is He.

He concludes in the discourse [stating] that though it indeed is true that he desires to adhere to Him, blessed is He, nevertheless through what can he adhere to Him? However, the explanation is that this comes about specifically through the

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<sup>504</sup> See Zohar Chadash Yitro 34c; Tikkunei Zohar, Tikkun 19 (40b)

<sup>505</sup> Job 4:18

Torah. This is because the Torah is the will and wisdom of *HaShem*-יהו"ה, blessed is He, and the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is manifest within the Torah.

In other words, though it is true that even Wisdom-*Chochmah* is only a vessel (*Kli*) relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and as said above in the analogy of the ten *Sefirot* of the world of Emanation (*Atzilut*), that they are called "bodies," nevertheless, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, dwells within Wisdom-*Chochmah*, specifically.

This is as explained before in the analogy of the soul becoming unified with the intellect etc. This is as explained in Tanya,<sup>506</sup> that the union of the intellect (*Sechel*-שכל) with the thinker (*Maskeel*-משכיל) and that which is conceptualized (*Muskal*-מושכל), is a most wondrous unity, and there is no unity similar or parallel to it etc. Therefore, when he binds his mind and thought to the Torah, through this, he adheres to *HaShem*-יהו"ה, blessed is He. This is as our sages, of blessed memory, taught,<sup>507</sup> that "through the Torah it is Me that you are taking."

## 6.

However, even though before we explained the difference between His title God-*Elohi*"מ-אלהי"ם and His Name *HaShem*-יהו"ה, and the difference of the relative measure

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<sup>506</sup> Tanya, Likkutei Amarim, Ch. 5

<sup>507</sup> See Midrash Shemot Rabba 33:1; 33:6; Tanchuma Terumah 3; Tanya, Likkutei Amarim, Ch. 47

between them, in that *HaShem*-יהו"ה is in the world of Emanation (*Atzilut*), up to and including the world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*), whereas His title God-*Elohi*"m-אלהי"ם is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), up to and including the particular world of Action (*Asiyah*), nevertheless, "*HaShem*-יהו"ה, He is the God-*Elohi*"m-אלהי"ם," being that *HaShem*-יהו"ה and God-*Elohi*"m-אלהי"ם are entirely one.<sup>508</sup>

In other words, even though His Name *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם are opposites of each other, being that, "a sun and a shield are *HaShem* God-*HaShem Elohi*"m-אלהי"ם-יהו"ה,"<sup>509</sup> in that *HaShem*-יהו"ה is the aspect of the "sun," which is the matter of light (*Ohr*), whereas God-*Elohi*"m-אלהי"ם is the aspect of "the shield," which is the matter of concealment and hiddenness, and even according to the explanation that the word "*magen*-מגן" means "protection," in that through it the light of the Name *HaShem*-יהו"ה can be received in a way of absorption within the creatures, this matter itself comes about by the "shield" hiding and concealing the light of the Name *HaShem*-יהו"ה. We thus find that the Name *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם are of utterly of no comparison to each other, such that they even are opposites of each other, and yet, even so, *HaShem*-יהו"ה and God-*Elohi*"m-אלהי"ם are entirely one.

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<sup>508</sup> See Zohar II 12a; Zohar II 26b; 161a

<sup>509</sup> Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 and on.; Ohr HaTorah (Yahal Ohr) to Psalms 84:12

In addition to this, “the limitless light of the Unlimited One is high above to no end and far below to no conclusion.”<sup>510</sup> “High above to no end” means even higher than the aspect of the world of Emanation (*Atzilut*) of the general worlds (*Olamot d’Klallut*) and “far below to no conclusion” means even lower than the aspect of the world of Action (*Asiyah*) of the particular worlds (*Olamot d’Pratut*), this being the matter of “sorcery-*Keshafim*-כשפים” which “contradicts the Supernal entourage.” That is, the very fact that they “contradict the Supernal entourage,” is also [the matter of] “There is nothing but Him alone, blessed is He,” as mentioned before. In other words, the entire existence of those “who contradict the Supernal entourage” is only because “there is nothing but Him alone.”

However, how is it possible for a person to come to this knowledge, “that *HaShem*-יהוה, He is the God, there is nothing but Him alone”? Is it not so that a created being is of utterly no comparison to the Creator, and how much more is this so in regard to levels that are higher than the level of being the Creator? For, as known,<sup>511</sup> the fact that the worlds are brought into being from Him is not the primary aspect of *HaShem*’s-יהוה Godliness.

The [answer] is that about this the verse states, “You have been shown to know,” [meaning], “*Atah*-אתה – “You,” meaning, the Essential Self of the Unlimited One, “*Hareita*-הראת – “You have been shown”; “*La’Da’at*-לדעת” – “That we should know You.” This is the granting of empowerment from the Essential Self of the Singular Preexistent Intrinsic and

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<sup>510</sup> See Zohar Chadash Yitro 34c; Tikkunei Zohar, Tikkun 19 (40b)

<sup>511</sup> Torah Ohr, Megillat Esther 99b; Likkutei Torah, Shir HaShirim 8a

Unlimited One, that you should be capable of coming to the knowledge that “*HaShem*, He is the God-*HaShem Hoo HaElohi*” מ-הוּא הַאֱלֹהִים and “there is nothing in addition to Him.”<sup>512</sup>

This then, is the meaning of the verse, “You have been shown to know etc.,” which is the verse we begin with in reciting the verses before the Hakafot-encirclements.<sup>513</sup> We conclude with the verse,<sup>514</sup> “For from Tziyon (צִיּוֹן)<sup>515</sup> the Torah will come forth and the word of *HaShem*-יהוה” – [about which it states,<sup>516</sup> “‘דבר יהוה-יהוה *HaShem-Dvar HaShem*’] – that is the law (*Halachah*)” – “from Yerushalayim,” with the coming of our righteous Moshiach, at which time there will be the fulfillment of the prophecy,<sup>517</sup> “They will prostrate themselves to *HaShem*-יהוה on the holy mountain in Yerushalayim.”

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<sup>512</sup> Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

<sup>513</sup> The continuation of this matter is missing.

<sup>514</sup> Isaiah 2:3

<sup>515</sup> [The numerical value of “Tziyon-צִיּוֹן-156” is equal to “Yosef-יוֹסֵף-156.” See the discourse of the 12<sup>th</sup> of Tammuz of last year, 5726, entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” translated in The Teachings of The Rebbe 5726, Discourse 35, Ch. 9.]

<sup>516</sup> Talmud Bavli, Shabbat 138b – [“‘דבר יהוה-יהוה *HaShem-Dvar HaShem*’ that is the law (*Halachah*); ‘דבר יהוה-יהוה *HaShem-Dvar HaShem*’ that is the end of days (*Keitz*); ‘דבר יהוה-יהוה *HaShem-Dvar HaShem*’ that is prophecy (*Nevu’ah*).”]

<sup>517</sup> Isaiah 27:13



## Discourse 7

“*Bereishit Bara Elokim... -  
In the beginning God created...*”

Delivered on Shabbat Parshat Bereishit,  
Shabbat Mevarchim Marcheshvan, 5727<sup>518</sup>  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>519</sup> “In the beginning God created the heavens and the earth.” In explanation of this verse, his honorable holiness, my father-in-law, the Rebbe, brings<sup>520</sup> what he received in the name of the Tzemach Tzedek, who received it from the Alter Rebbe in the name of the Baal Shem Tov. That is, “In the beginning-*Bereishit*-בראשית” – the beginning of one’s service is – “God created-*Bara Elohi*”מ-ברא אלהים” – to reveal the name God-*Elohi*”מ-אלהים” – “the heavens and the earth-*Et HaShamayim v’et HaAretz*-את השמים ואת הארץ,” in the heavens and the earth. [That is, as it relates one’s service of *HaShem*-יהוה, the verse means, “The beginning of one’s service is to reveal His title as the Creator, God-*Elohi*”מ-אלהים, in the heavens and the earth.”]

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<sup>518</sup> This discourse was said at the first gathering of this day.

<sup>519</sup> Genesis 1:1

<sup>520</sup> See the discourse entitled “*Bereishit*” 5705 (Sefer HaMaamarim 5705 p. 74); Also see the Sichah talk of Shabbat Parshat Bereishit 5705, Ch. 2 (Sefer HaSichot 5705 p. 64).

The Tzemach Tzedek adds in explanation of this,<sup>521</sup> that the word “In the beginning-*Bereishit*-בראשית” divides into “He created six-*Bara Sheeth*-שית-ברא” (as it states in Tikkunei Zohar),<sup>522</sup> referring to the six Supernal emotive attributes (*Midot*). That is, through the six emotional qualities (*Midot*) “God created-*Bara Elohi*”מ-אלהי” etc.,” and a revelation of Godliness was caused in the heavens and the earth. In other words, without the emotional qualities (*Midot*) it would be impossible for the creatures to have knowledge of Godliness.

In addition, even souls that are from the aspect of the intellectual qualities (*Mochin*), which is why, in and of themselves, they have knowledge of Godliness, nonetheless, so that even upon the descent of the soul below to manifest in “the nations,” referring to the body and animalistic soul (as explained by the Alter Rebbe in Likkutei Torah),<sup>523</sup> to still have knowledge of Godliness, this is through “In the beginning-*Bereishit*-בראשית,” [meaning], “He created six-*Bara Sheeth*-שית-ברא,” referring to the six Supernal emotive qualities (*Midot*).

## 2.

Now, in addition to the above-mentioned explanation of the Baal Shem Tov, there are other explanations of the verse, “In the beginning-*Bereishit*-בראשית etc.” That is, Targum

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<sup>521</sup> See Ch. 3 there.

<sup>522</sup> Tikkunei Zohar, Tikkun 46 (83a) and elsewhere.

<sup>523</sup> Likkutei Torah, Drushim L'Shemini Atzeret 90d

Yonatan<sup>524</sup> translates “בראשית-*Bereishit*” as “with Wisdom-*b’Chochmeta*,” this being the aspect of Wisdom-*Chochmah*. Targum Onkelos translates “בראשית-*Bereishit*” as “Primordially-*b’Kadmin*,” this being the aspect of the Crown-*Keter*.<sup>525</sup> Zohar states<sup>526</sup> that all ten *Sefirot* are hinted in this verse. There likewise is the simple meaning, that the verse refers to the coming into being of novel creation from nothing to something.

Now, the relationship between all the above-mentioned meanings should be explained. (For, as discussed on various occasions,<sup>527</sup> all the explanations on a single verse relate to each other. Now, we should preface with the explanation of Rashi on the verse,<sup>528</sup> “To Him who alone performs great wonders,” that, “In the beginning, no angel had been created when He made those wonders: the heaven, the earth, the sun, and the moon.” In other words, the wonders (*Nifla’ot*) refer to the coming into being of the creation from nothing (according to the simple meaning of the verse, “In the beginning God created the heavens and the earth”). That is, being that it is the creation of something from nothing, it is “to Him who alone performs great wonders,” in that this is solely within the ability of the Creator.

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<sup>524</sup> Sometimes in Chassidus this is cited to Targum Yonatan ben Uziel. See however, Targum Yerushalmi there.

<sup>525</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8.

<sup>526</sup> Zohar I 256b; See Ohr HaTorah, Bereishit 487b and on.

<sup>527</sup> See Likkutei Sichot Vol. 3, p. 782 and elsewhere.

<sup>528</sup> Psalms 136:4

This is as stated in Midrash<sup>529</sup> on the verse,<sup>530</sup> “I am *HaShem*-יהו"ה, Who makes everything, Who spreads out the heavens by Myself, and firmed the earth of My own accord (*Mei'Eetee*-מי אהתי.” Here, the word is written “Who is with *Me-Mee Eetee*-מי אהתי,” [but read of “My own accord *Mei'Eetee*-מי אהתי,” about which the sages stated that it is in the form of a question], “Who was My partner in the creation of the world?” This is because the angels were only created on the fifth day<sup>531</sup> (or at most) on the second day.<sup>532</sup> However, on the first day the Holy One, blessed is He, was singular in His world,<sup>533</sup> “alone” (*Levado*-לבדו).<sup>534</sup>

Now, this matter of His being alone (*Levado*-לבדו) is as stated in Midrash<sup>535</sup> in regard to a number of matters about which it [the verse] states “for yourselves-*Lachem*-לכם,” that, “it is about this that the verse states,<sup>536</sup> ‘They shall be yours alone, strangers not sharing them with you,’” but “only Israel and the King alone.”<sup>537</sup> This matter [expressed in the verse], “They shall be yours alone,” is a level in which there is no room for a side opposite holiness. That is, it is higher than *HaShem*'s-יהו"ה title *God-Elohi*”*m*-אלהי"ם and even is higher than His Name *HaShem*-יהו"ה.

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<sup>529</sup> Midrash Bereishit Rabba 1:3

<sup>530</sup> Isaiah 44:24

<sup>531</sup> Midrash Bereishit Rabba 1:3 *ibid.*

<sup>532</sup> See Midrash Bereishit Rabba 1:3 *ibid.*

<sup>533</sup> Rashi to Genesis 1:5 (Midrash Bereishit Rabba 3:8)

<sup>534</sup> Psalms 136:4 *ibid.*

<sup>535</sup> Midrash Shemot Rabba 15:23

<sup>536</sup> Proverbs 5:17

<sup>537</sup> See Zohar III 32a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

This is because even from the perspective of the Name *HaShem*-יהו"ה there is room for the opposite of holiness, as the verse states,<sup>538</sup> “Was not Esav the brother of Yaakov – the word of *HaShem*-יהו"ה.” We likewise see that with the he-goats of the service of Yom HaKippurim [in the Holy Temple], upon one of them it said, “for *HaShem*-יהו"ה,” as a sin-offering,<sup>539</sup> but correspondingly, there also was the he-goat that was sent to Azazel,<sup>540</sup> “to an uninhabited land,”<sup>541</sup> and moreover, the two he-goats had to be equal etc.<sup>542</sup> We thus find that even in the aspect of the Name *HaShem*-יהו"ה, it applies for there to be room for the side opposite of holiness, which must be negated. All this is to bring about the matter of free choice (*Bechirah*), as the verse states,<sup>543</sup> “See, I have placed before you etc... and you shall choose life.”

However, the aspect of “alone” (*Levadecha*-לבדך) is higher than this, since it utterly does not apply for an opposite side to exist there. About this the verse states, “To Him who alone performs great wonders.” That is, the coming into being of creation from nothing to something on the first day of creation is from “Him alone” (*Levado*-לבדו), a level in which the existence of an opposite side is utterly inapplicable.

By the fact that the creation is from “Him alone” (*Levado*-לבדו) empowerment is granted for that which is indicated by [the verse], “In the beginning God created the

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<sup>538</sup> Malachi 1:2

<sup>539</sup> Leviticus 16:8-9

<sup>540</sup> Leviticus 16:9 *ibid.*

<sup>541</sup> Leviticus 16:22

<sup>542</sup> Mishnah and Talmud Bavli, Yoma 62a and on

<sup>543</sup> Deuteronomy 30:15; 30:19

heavens and the earth,” meaning that the revelation of Godliness in the heavens and the earth is possible. That is, even though, right now, the Godliness is concealed in them, nevertheless, since they were created by “Him alone” (*Levado-* לבדו), this gives the potential for Godliness to be revealed in them.

With the above in mind, the connection between all the above explanations can be explained. That is, for it to be possible to reveal Godliness in the heavens and the earth through the six Supernal emotional qualities (*Midot*), there must be a drawing down from an aspect that is much higher, this being the matter of “*Bereishit*-ת-בראשית” as it means, “with wisdom-*b’Chochmeta*-ת-בהוכמתא,” referring to the aspect of Wisdom-*Chochmah*, and “*Bereishit*-ת-בראשית” as it means, “primordially-*b’Kadmin*-מין-בקדמין,” referring to the aspect of the Crown-*Keter*, up to and including the aspect of, “To Him who alone (*Levado-* לבדו) performs great wonders,” this being the matter of, “yours alone, strangers not sharing them with you,” in that there altogether is no room there for the existence of an opposing side.

### 3.

This may be understood by prefacing with the explanation in the discourse of the Rebbe Maharash from the year 5627.<sup>544</sup> In it he brings the teaching of the Midrash<sup>545</sup> on

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<sup>544</sup> See the discourse entitled “*Yikavu HaMayim*” in the beginning of Sefer HaMaamarim 5627.

<sup>545</sup> Midrash Bereishit Rabba 5:1

the verse,<sup>546</sup> “Let the waters under the heavens be gathered etc.” [There it states], “This is analogous to a king who built a palace and settled mute people in it. They would rise early and inquire regarding the king’s wellbeing with gestures etc. The king said, ‘If they could speak, would it not be more so?’”

[To explain, the difference between those who can speak and those who are mute is not just in the matter of speech (*Dibur*), but also in the matter of intellect (*Sechel*). This is as explained before,<sup>547</sup> that speech (*Dibur*) stems from intellect (*Sechel*). Now, even though here, we are not discussing deaf-mutes who neither hear nor speak, who according to Torah law are considered to be completely incompetent because of the complete absence of intellect (*Sechel*), but we only are discussing a mute who cannot speak. Nevertheless, the absence of speech for the mute is due to the absence of intellect (*Sechel*).]

[The Midrash continues], “The king then settled speaking inhabitants in it. They rose and seized the palace, saying, ‘This palace is not the king’s. It is ours.’ The king said, ‘Let the palace be restored to its previous state.’ So likewise, at the beginning of the creation of the world the praises of the Holy One, blessed is He, would only rise from the waters etc., (referring to the beginning of creation, when the entire world was water mingled with water.<sup>548</sup> The Holy One, blessed is He,

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<sup>546</sup> Genesis 1:9

<sup>547</sup> In the previous discourse of the day of Simchat Torah of this year 5727, entitled “*Atah Hareita* – You have been shown to know,” Discourse 6, Ch. 3 (Sefer HaMaamarim 5727 p. 51).

<sup>548</sup> Midrash Bereishit Rabba 5:2

then said,<sup>549</sup> “Let the waters be gathered... to one place etc.”) The Holy One, blessed is He, said, ‘If these [waters] that are incapable of talking and speaking, and yet they laud Me, when I create man, all the more so.’ [However,] the generation of the flood arose and rebelled against Him etc. The Holy One, blessed is He, then said, ‘Let these be expelled and let those who dwelled here before rise and come back.’ This is the meaning of the verse,<sup>550</sup> ‘The rain was upon the earth for forty days and forty nights.’”

He [then] explains the matter of the mute inhabitants based on the explanation in Torah Ohr<sup>551</sup> about what the Holy One, blessed is He, said to Moshe,<sup>552</sup> “Who makes a mouth for man, or who makes one mute or deaf etc.” That is, Moshe (משה) is from the aspect [indicated by the verse],<sup>553</sup> “For I drew him (*Mesheeteehu*-משייתיהו) from the water.” That is, he was drawn from the aspect of the Circles-*Iggulim* of the world of Chaos-*Tohu*, which transcend the straight-*Yosher* aspect of the world of Repair-*Tikkun*.<sup>554</sup> (As explained there, there were two souls who descended from the aspect of the world of Chaos-*Tohu* and were drawn below into the aspect of the world of Repair-*Tikkun*, one of whom was Moshe.)<sup>555</sup>

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<sup>549</sup> Genesis 1:9

<sup>550</sup> Genesis 7:12

<sup>551</sup> Torah Ohr, Shemot 51d and on

<sup>552</sup> Exodus 4:11

<sup>553</sup> Exodus 2:10

<sup>554</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16-17

<sup>555</sup> The other was Chanoch about whom the verse states (Genesis 5:24), “Chanoch walked with God,” and who affected a first repair before Moshe, as explained there (See Torah Ohr Shemot 51d *ibid.*, and the citations there.)

Now, since it is the case that in the aspect of the Circles-*Iggulim* of the world of Chaos-*Tohu* there is much greater nullification (*Bittul*) than there is in the straight line-*Yosher* of the world of Repair-*Tikkun*, therefore, for Moshe, who was rooted in the Circles-*Iggulim* of the world of Chaos-*Tohu*, even after he was drawn down into the world of Repair-*Tikkun*, he had much greater self-nullification (*Bittul*). This why he said,<sup>556</sup> “For what (*Mah*-מַה) are we,” and,<sup>557</sup> “Send through whomever You will send.” This is also why he was “heavy of mouth and heavy of speech,” [about which it states],<sup>558</sup> “heavy of mouth – in regard to the Oral Torah, and heavy of speech – in regard to the Written Torah.” That is, because of his great nullification (*Bittul*) he could not bring the light of his intellect into speech to his fellow, which involves the matter of ego (*Yeshut*).

Thus, the matter of mute inhabitants as it is in the service of *HaShem*-יהו"ה, blessed is He, refers to the ultimate self-nullification (*Bittul*) to the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.<sup>559</sup> This mode of service was primarily applicable before the sin of the [golden] calf. Nevertheless, even now, this service is still exists in singularly unique individuals, such as a righteous *Tzaddik* who has no inclination for evil, and who beyond this, has transformed his inclination for evil into holiness.<sup>560</sup>

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<sup>556</sup> Exodus 16:7-8

<sup>557</sup> Exodus 4:13

<sup>558</sup> See Zohar III 28a (Ra'aya Mehemna); Torah Ohr, Beshalach 66b; Sefer HaMaamarim 5692 p. 230.

<sup>559</sup> Also see Likkutei Torah, Drushim L'Rosh HaShanah 56b

<sup>560</sup> See Tanya, Likkutei Amarim, Ch. 10

However, notwithstanding the greatness of the mute inhabitants, this being the mode of service of the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, nevertheless, *HaShem's*-יהו"ה ultimate Supernal intent is specifically for there be service of Him of the Lower Unity (*Yichuda Tata'ah*). That is, there should be speaking inhabitants who are not in the state of the ultimate self-nullification (*Bittul*) of the Upper Unity (*Yichuda Ila'ah*), but are in a state of “somethingness” (*Yesh*) and separateness, but even so, they too praise the King etc. In other words, they should have the nullification of their somethingness (*Bittul HaYesh*), in the aspect of self-restraint (*Itkafiya*), so that at the end of it all, they too will come to the ultimate self-nullification (*Bittul*) of the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה.

The explanation is that though it is true that since the speaking inhabitants are in the aspect of a “separate something” (*Yesh Nifrad*) and it thus is possible for them to be deficient in accepting the yoke of serving *HaShem*-יהו"ה, blessed is He, such that they can come and seize the palace and say, “This is not the palace of the King. It is ours,” so much so that they come to the matter of sinning and rebelling etc., nonetheless, *HaShem's*-יהו"ה ultimate Supernal intent in creation is specifically for the speaking inhabitants, so that they too will come to have the matter of self-nullification (*Bittul*), up to and including the nullification (*Bittul*) to *HaShem*-יהו"ה of His Upper Unity (*Yichuda Ila'ah*).

About this the Midrash concludes, “The Holy One, blessed is He said, ‘Let the palace return to how it was etc. Let these be expelled and those who had dwelled here before rise and come back.’ This is the meaning of the verse, ‘The rain was upon the earth for forty days and forty nights.’” As explained in Torah Ohr on the Torah portion of Noach,<sup>561</sup> the flood, which is the matter of water, was for the purpose of purifying the earth. [This is why we find that the land of Israel is called,<sup>562</sup> “A land that has not been cleansed,” being that it did not undergo the flood.] This is why the rains of the flood were for forty days, similar to a Mikvah (ritual bath) which brings purity to the impure, the measure of which must be forty *se’ah*.<sup>563</sup>

[This also is like the purification of Yom HaKippurim, about which Rabbi Akiva said,<sup>564</sup> “How fortunate are you, Israel! Before Whom are you purified and Who purifies you? Your Father in Heaven, as the verse states,<sup>565</sup> ‘I will sprinkle purifying water upon you and you shall be purified,’ and the verse states,<sup>566</sup> ‘The ritual bath (*Mikveh* [hope]) of Israel is *HaShem*-יהוה.’ Just as a ritual bath purifies the impure, so too the Holy One, blessed is He, purifies Israel.” This is from an even higher aspect, as the verse states,<sup>567</sup> “before *HaShem*-יהוה

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<sup>561</sup> Torah Ohr, Noach 8c and on

<sup>562</sup> Ezekiel 22:24; See Talmud Bavli, Zevachim 113a

<sup>563</sup> Torah Ohr, Noach 8c and on, based on Talmud Bavli, Zevachim ibid.

<sup>564</sup> Mishnah Yoma 8:9; Talmud Bavli, Yoma 85b

<sup>565</sup> Ezekiel 36:25

<sup>566</sup> Jeremiah 17:13

<sup>567</sup> Leviticus 16:30

you shall be purified,” in that the purity is from the aspect that is “before *HaShem*-יהו"ה.”<sup>568</sup>

The substance of this is that even in regard to the speaking inhabitants, in whom it is necessary to affect the negation of a motion that is the opposite of nullification (*Bittul*) to the point of the matter of sin, they too should come to have the nullification (*Bittul*) of the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, just as the mute inhabitants, this being a much higher matter than the nullification (*Bittul*) of the mute inhabitants, as they are, in and of themselves.

This is also [the explanation of] what we find in books of Kabbalah,<sup>569</sup> that the upright man-*Adam HaYashar* came forth from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, from the aspect that the constriction of the *Tzimtzum* did not reach, called “spirit-*Ru'ach*,” and it is because of this that he has great strength, over and above the aspect of the Circles-*Iggulim*, which only is from the light that was constricted by the *Tzimtzum*, which is why it is the aspect of [the level of] *Nefesh* etc. In other words, in the aspect of the straight line-*Yosher* of the world of Repair-*Tikkun*, in which there are the speaking inhabitants, there is a superiority over the aspect of the Circles-*Iggulim* of the world of Chaos-*Tohu*, in which the inhabitants are mute.

Now, at first glance, this is not understood. For, when it comes to the speaking inhabitants, it applies for there to be a matter of sin and rebellion etc. This being so, how can it be said

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<sup>568</sup> Torah Ohr, Bereishit 6c and elsewhere.

<sup>569</sup> See the note of the Ramaz at the beginning of *Otzrot Chayim*.

that they have a superiority over the mute residents, who are in a state of ultimate self-nullification (*Bittul*)?

However, the explanation is as stated above, that *HaShem*'s-יהו"ה ultimate Supernal intent in the creation is for the speaking inhabitants, in that in them too, the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, should come about etc.

The general explanation is that the ultimate Supernal intent is that “the Holy One, blessed is He, lusted for a home for Himself in the lower worlds.”<sup>570</sup> Because of this, there is a superiority in serving Him through self-restraint (*Itkafiya*), over and above self-transformation (*It'hapcha*). We even find this about the month of Nissan, the matter of which is transformation (*It'hapcha*),<sup>571</sup> in that the emphasis is nevertheless on the superiority of self-restraint (*Itkafiya*).<sup>572</sup> How much more is this certainly so of the month of Tishrei, the substance of which is service of *HaShem*-יהו"ה, blessed is He, with self-restraint (*Itkafiya*).<sup>573</sup>

## 5.

This then, is likewise the matter of [the verse], “In the beginning God created etc.,” which is read on Shabbat Bereishit at the conclusion of the month of Tishrei. The explanation is

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<sup>570</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

<sup>571</sup> See Ohr HaTorah, Bo p. 260 and on.

<sup>572</sup> See Torat Menachem, Sefer HaMaamarim Nissan p. 151

<sup>573</sup> See Ohr HaTorah, Bo p. 260 and on *ibid*.

that it is written,<sup>574</sup> “Sound the Shofar at the renewal of the moon, at the covering (*BaKeseh*-בכסה) for our festive day (*Yom Chageinu*-יום הגינו).” As well known,<sup>575</sup> the explanation of this verse is that “our festive day (*Yom Chageinu*-יום הגינו)” refers to the holiday of Sukkot, up to and including its conclusion and seal on Shemini Atzeret and Simchat Torah, at which time all matters that were concealed (“covered-*BaKeseh*”) on Rosh HaShanah and during the ten days of repentance, until their conclusion and seal on Yom HaKippurim, are revealed, in that [Yom HaKippurim] is called “one in the year-*Achat BaShanah*-אחת בשנה,”<sup>576</sup> since at that time, the service of *HaShem*-יהו"ה, blessed is He, stems from the singular-*Yechidah* essence of the soul<sup>577</sup> ([called] “one-*Achat*”).<sup>578</sup>

(This is in addition to the fact that even about all ten days of repentance, our sages, of blessed memory, stated,<sup>579</sup> “In regard to [the prayers of] a solitary individual (*Yachid*) [when is *HaShem*-יהו"ה near to him? This is in the ten days between Rosh HaShanah and Yom HaKippurim.” That is, the service of *HaShem*-יהו"ה, blessed is He, during the ten days of repentance], stems from the aspect of the singular-*Yechidah*-יחידה essence of the soul<sup>580</sup> (“a solitary individual-*Yachid*”).)

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<sup>574</sup> Psalms 81:4

<sup>575</sup> See Likkutei Torah, Drushim L'Rosh HaShanah 54c and on; Siddur Im Da"Ch, Shaar Rosh HaShanah 235b; Ateret Rosh, Drush L'Aseret Yemei Teshuvah 57a, and elsewhere.

<sup>576</sup> Exodus 30:10; Leviticus 16:34

<sup>577</sup> See Ateret Rosh, Shaar Yom HaKippurim, Ch. 2 and on.

<sup>578</sup> See Tosefot entitled “*Ad Achat*” in Talmud Bavli, Menachot 18a

<sup>579</sup> Talmud Bavli, Rosh HaShanah 18a

<sup>580</sup> Likkutei Torah, Ki Tavo 43d

Therefore, just as on Rosh HaShanah, during which the *mitzvah* of the day is performed with the Shofar,<sup>581</sup> we also recite verses of Kingship-*Malchiyot*, Remembrances-*Zichronot*, and Shofarot, by which we bring proofs from the Torah that the matter must be such and cannot be otherwise, the same is so of “our festive day,” Shemini Atzeret and Simchat Torah, when the *mitzvah* of the day is through dancing.<sup>582</sup>

Moreover, the manner of dancing is that the Torah scroll is rolled up and covered by its mantle, such that it does not apply to study it in a way of understanding and comprehension.<sup>583</sup> This is because we take hold of the essence of the Torah, as it is in His Essential Self, blessed is He, “hidden from the eyes of all living beings,”<sup>584</sup> and we dance with it in a way that the head and the feet are equal, but on the contrary, the feet are what uplift and cause the head to dance.

However, then too, there is the matter of reciting the verses that precede the Hakafot (encirclements), beginning with the verse<sup>585</sup> “You have been shown to know etc.,” as well as the verse,<sup>586</sup> “To Him who alone performs great wonders etc.,” as well as all the verses that follow. Through this, we bring proof from the Torah that it is within the power of the souls of the Jewish people to draw down the Essential Self of the Singular

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<sup>581</sup> Talmud Bavli, Rosh HaShanah 26b (in the Mishnah) and 27a *ibid*.

<sup>582</sup> See Sefer HaSichot 5703 p. 8; 5705 p. 58.

<sup>583</sup> See Sefer HaMaamarim 5689 p. 67, p. 81; 5692 p. 79.

<sup>584</sup> See Job 28:21

<sup>585</sup> Deuteronomy 4:35

<sup>586</sup> Psalms 136:4

Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.<sup>587</sup>

Then, after all the above-mentioned elevations, on the following Shabbat, at which time there is the elevation of all of the above-mentioned matters, this being the matter of “they were completed-*Vayechulu*-ויכלו”<sup>588</sup> which is of the same root as the “expiry of the soul-*Kilayon*-כליין”<sup>589</sup> (this matter beginning on the evening of Shabbat and then on the day of Shabbat, in which the drawing forth for all the Shabbats of the year is caused), we then read in the Torah, “In the beginning God-*Elohi*”מ-אלהים created the heavens and the earth.” That is, the ultimate intention is specifically to reveal Godliness below, in the heavens and the earth etc.

The same is so of the soul itself, that as it descended below to manifest within the “nations,” these being the body and animalistic soul, to have a revelation of Godliness. This is like what we explained before, that even for the “speaking inhabitants” there should be the matter of nullification (*Bittul*) and praise of the Holy One, blessed is He, just as with the “mute inhabitants.”

For this to be there specifically must be toil in a way of self-restraint (*Itkafiya*), as also hinted in the verse, “You have been shown to know.” This is because the word “to know-*LaDa'at*-לדעת” also means “to break,” as in the verse,<sup>590</sup> “He

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<sup>587</sup> Also see the discourse entitled “*L'Oseh Nifla'ot*” 5704 (Sefer HaMaamarim 5704 p. 54).

<sup>588</sup> Genesis 2:1

<sup>589</sup> See Ohr HaTorah, Bereishit 42b and on.

<sup>590</sup> Judges 8:16; See Likkutei Torah, Drushim L'Shemini Atzeret 88c; Sefer HaMaamarim 5692 p. 62.

thrashed (*VaYoda*-וידע) the men of Sukkot,” referring to the matter of self-restraint (*Itkafiya*).

Through this, one comes to “*Da’at*-דעת” as a word meaning knowledge, so that there is an elevation in the knowledge of Godliness, in the aspect of “In the beginning-*Bereishit*-בראשית,” as in the explanation that “*Bereishit*-בראשית” means “with wisdom-*b’Chochmeta*-בְּחֹכְמָתָא,” referring to the aspect of Wisdom-*Chochmah*, as well as the explanation that “*Bereishit*-בראשית” means “primordially-*b’Kadmin*-בְּקַדְמִין,” referring to the aspect of the Crown-*Keter*, up to and including the matter of “they were completed-*Vayechulu*-וַיִּכְלוּ,” according to the explanation that it is a word meaning “expiry-*Kilayon*-כְּלִיּוֹן,” and a word of pleasure (*Taanug*),<sup>591</sup> meaning that through the expiry we come to the pleasure (*Taanug*).

However, to be capable of affecting the matter of “In the beginning God created etc.,” to reveal Godliness in the creation below, meaning that even the “speaking inhabitants” should come to a state of nullification (*Bittul*) and praise of the Holy One, blessed is He, like the “mute inhabitants,” for this to happen, empowerment must be granted from an even higher level.

This is why in the verses that precede the Hakafot (circuits) we recite the verse, “To Him who alone performs great wonders.” That is, the coming into being of the creation below (this being the matter of the wonders, the heaven, the earth, the sun and the moon), is from the aspect of “Him alone-*Levado*-לְבַדּוֹ,” in which there is no room or root for the existence

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<sup>591</sup> See *Torat Chayim*, *Vayigash* 231d; *Beshalach* 220b; See *Ohr HaTorah*, *Bereishit* 42b and on *ibid*.

of an opposing side. It is from this aspect that empowerment is granted to be able to affect that “In the beginning God created etc.,” to reveal Godliness in the heavens and the earth etc.<sup>592</sup>

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<sup>592</sup> The conclusion of this discourse is missing.

## Discourse 8

“*L’Oseh Nifla’ot Gedolot Levado... -  
To Him who alone performs great wonders...*”

Delivered on Shabbat Parshat Bereishit,  
Shabbat Mevarchim Marcheshvan, 5727<sup>593</sup>  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>594</sup> “To Him who alone performs great wonders, for His kindness endures forever.” This verse is the second verse recited before the Hakafot (circuits) and comes immediately after the verse,<sup>595</sup> “You have been shown to know that *HaShem*-יהו"ה, He is the God! There no more but Him alone!” We therefore must understand the connection between these two verses. Moreover, we must understand the matter of these verses, such that they are the preface and preparation to the Hakafot (circuits).

2.

Now, about the verse, “To Him who alone performs great wonders,” there are two explanations. The first is that of Rashi who states, “In the beginning, no angel had been created

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<sup>593</sup> This discourse was said at the second gathering, the continuation of the gathering of the day of Simchat Torah.

<sup>594</sup> Psalms 136:4

<sup>595</sup> Deuteronomy 4:35

when He made these wonders: the heavens, the earth, the sun and the moon.” In other words, the wonders (*Nifla'ot*-נפלאות), refers to the creation of the heavens, the earth, the sun and the moon.

It can be said that the reason Rashi adds and specifies the sun and moon, even though they are part of the hosts of the heavens and are thus included in “the heavens,” as the verse states, “the (*Et*-את) heavens,”<sup>596</sup> in which [the word *Et*-את] comes “to include all its hosts,”<sup>597</sup> is in order to also include the matter of time.

That is, the heavens and the earth are the matter of space, and therefore Rashi also adds “the sun and the moon,” being that time is established according to the paths of their orbits, as the verse states,<sup>598</sup> “Let there be Luminaries... for signs, and for festivals, and for days, and for years.” That is, just as space is a created thing, so too time is a created thing.<sup>599</sup>

This then, is the meaning of [the verse], “To Him who alone performs great wonders.” That is, the actualization of these wonders, which include space (“the heavens and earth”) and time (“the sun and the moon”) is by the Holy One, blessed is He, alone. This is as stated in Midrash Rabbah,<sup>600</sup> that “the angels were created either on the second day or the fifth day etc., but all agree that no angels were created on the first day, so that nobody could say that Michael pulled at the south of the heavens etc.

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<sup>596</sup> Genesis 1:1

<sup>597</sup> Rashi to Genesis 1:14

<sup>598</sup> Genesis 1:14 *ibid.* and Rashi there.

<sup>599</sup> See Siddur Im Da"Ch, Shaar HaKriyat Shema 75d and on, and elsewhere.

<sup>600</sup> Midrash Bereishit Rabba 1:3

It rather is as the verse states,<sup>601</sup> 'I am *HaShem*-יהו"ה, Who makes everything, Who spreads out the heavens by Myself, and firmed the earth of My own accord (*Mei'Eetee*-מי אתי-מאת),' which is written as 'Who is with Me-*Mee Eetee*-מי אתי-מאת,' [in order to say], "Who was My partner in the creation of the world?"

In other words, the general matter of the creation of something from nothing is solely in the ability of the Creator alone, and not in the ability of the created. In the language of the Torah philosophers, not only is this something that is not in the ability of the creations to do, but it is not even in their to understanding or comprehension. This is why it is called "great wonders" (*Nifla'ot Gedolot*-גדולות גדולות."

The second explanation is as in the words of his honorable holiness, my father-in-law, the Rebbe,<sup>602</sup> who [said in the name] of his father, the Rebbe Rashab, whose soul is in Eden, who explained in the name of the Baal Shem Tov, that everything that the Holy One, blessed is He, does, (meaning, not only the act of creation of the six days of creation, but all the deeds of the Holy One, blessed is He), are "to Him alone who performs great wonders," and the greatness of these wonders is known to Him alone. (In the words of the Talmud,<sup>603</sup> "The one for whom the miracle was done does not recognize the miracle that was done for him.")

The verse concludes with the words, "For (*Ki*-כי) His kindness endures forever," which is one aspect of the greatness

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<sup>601</sup> Isaiah 44:24

<sup>602</sup> Sefer HaMaamarim 5704 p. 49

<sup>603</sup> Talmud Bavli, Niddah 31a; See Midrash Tehillim to Psalms 136:4

of the wonders. That is, it is through “for-*Ki*-י” (which has a numerical value of 30-ל), and refers to the thirty (30-ל) vessels of *Zeir Anpin* and *Nukva* of the world of Emanation (*Atzilut*) that become the *Nefesh*, *Ru’ach*, and *Neshamah* of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*),<sup>604</sup> (and through which the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) are brought into being),<sup>605</sup> that there is a drawing down of the revelation of “His kindness-*Chasdo*-חסדו,” blessed is He, this being the aspect of the abundant kindness (*Rav Chessed*-רב חסד) of the Holy Ancient One-*Atika Kadisha*, which is His true kindness in the world.

[This is like what our sages, of blessed memory, explained,<sup>606</sup> “What do these twenty-six mentions of ‘for His kindness endures forever’ correspond to? They correspond to the twenty-six generations that the Holy One, blessed is He created, but did not give the Torah to, but only sustained them through His kindness.”

In other words, the drawing down stemming from “His kindness-*Chasdo*-חסדו,” this being the Kindness-*Chessed* of the Ancient One-*Atik*, transcends the drawing down brought about through Torah and *mitzvot*. This is why even though those generations were unworthy etc., He nevertheless sustained them

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<sup>604</sup> See Etz Chayim, Shaar 44 (Shaar HaShemot), Ch. 1

<sup>605</sup> See Tanya, Kuntres Acharon, entitled “*Lehavin Mah SheKatuv b’Pri Etz Chayim*” (156b)

<sup>606</sup> Midrash Tehillim to Psalms 136:4; Also see Talmud Bavli, Pesachim 118a

with “His Kindness-*Chasdo*-חסדו,” and moreover, they even lived lengthy lives etc.<sup>607</sup>

This is because, from the perspective of “His Kindness-*Chasdo*-חסדו,” blessed is He, the deeds of the lower beings are of no significance, as the verse states,<sup>608</sup> “If you have sinned, how have you affected Him? If your transgressions multiply, what have you done to Him? If you were righteous, what have you given Him, or what has He taken from your hand?”]

### 3.

Now, through contemplating all the above, a person will become roused with a yearning to adhere to Him, blessed is He. This is similar to what we explained before<sup>609</sup> about contemplating the verse,<sup>610</sup> “You have been shown to know that *HaShem*-יהו"ה, He is the God etc.,” that this is the contemplation of [the fact that] “the limitless light of the Unlimited One is high above to no end and far below to no conclusion.”<sup>611</sup>

[This is because, the beginning of the verse states, “*Atah Hereita LaDa'at*’at-אתה הארת לדעת,” which Onlekos translates as, “You have been shown in order to know etc.” And as the Alter Rebbe explained,<sup>612</sup> “*Atah*-אתה” – “You,” meaning, the Essential Self of the Unlimited One; “*Hareita*-הראת” – “have

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<sup>607</sup> See Ramban to Genesis 5:4; Also see Tikkunei Zohar, end of Tikkun 70 (138b); Likkutei Torah, Zot HaBrachah 93d

<sup>608</sup> Job 35:6-7

<sup>609</sup> In the preceding discourse of Simchat Torah of this year 5727 entitled “*Atah Hareita* – You have been shown to know,” Ch. 5 (Sefer HaMaamarim 5727 p. 54).

<sup>610</sup> Deuteronomy 4:35

<sup>611</sup> See Zohar Chadash Yitro 34c; Tikkunei Zohar, Tikkun 19 (40b)

<sup>612</sup> Brought at the end of the discourse entitled “*L'Oseh Nifla'ot*” 5704 (Sefer HaMaamarim 5704 p. 54) and elsewhere.

been shown”; “*La'Da'at*-לדעת” – “that we should know You.” In other words, the word “to know-*LaDa'at*-לדעת” in the verse is in reference to the word “You-*Atah*-אתה,” meaning that there should be knowledge of “You,” the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He.

However, at first glance, this is not understood. This is because *HaShem's*-יהוה Essential Self, blessed is He, transcends His title “The Creator-*Boreh*-הבורא,” for as known, the fact that the He is the Creator who brings all worlds into being out of nothing, is not His essential Godliness.<sup>613</sup>

However, even the fact that He is the “Creator-*Boreh*-הבורא” who creates something out of nothing, is utterly beyond any relativity to the creatures. If so, how much more is this so of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He. This being so, how could it apply for us to have knowledge (“to know-*LaDa'at*-לדעת”) of His Essential Self (“You-*Atah*-אתה”).

However, the explanation is that this itself is only in the ability of His Essential Self to do, blessed is He. This is why the verse says, “**You-*Atah*-אתה** have been shown,” this being the granting of empowerment from His Essential Self, blessed is He, (“You-*Atah*-אתה”), that there should even be knowledge of His Essential Self, “high above to no end.” Because of this a person also comes to the knowledge “that *HaShem*, He is the God-*HaShem Hoo Elohi*”m-הוא האלהים” (as it continues), that *HaShem*-יהוה and God-*Elohi*”m-אלהים are entirely one.<sup>614</sup>

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<sup>613</sup> Torah Ohr, Megillat Esther 99b; Likkutei Torah, Shir HaShirim 8a

<sup>614</sup> See Zohar I 12a; Zohar II 26b; 161a

That is, even though the Name *HaShem*-יהו"ה means "He was and He is and He will be-*Hayah v' Hoveh v' Yihiyeh*-היה ויהיה ויהי as one,"<sup>615</sup> meaning that He transcends time, which divides into past, present, and future, and He transcends space, which is not so of His title God-*Elohi*"m-אלהי"ם, by which the worlds are brought into being, and is the root and source of the divisions of time and space, which is why His title God-*Elohi*"m-אלהי"ם is in the plural,<sup>616</sup> and this being so, *HaShem*-יהו"ה and God-*Elohi*"m-אלהי"ם are opposites of each other, nevertheless know that, "*HaShem*, He is the God-*HaShem Hoo HaElohi*"m-אלהי"ם הוא האלהי"ם," in that it is entirely one.

The conclusion of the verse is, "There is no more but Him alone-*Ein Od Milvado*-אין עוד מלבדו." About this, our sages, of blessed memory, stated,<sup>617</sup> "even sorcery."<sup>618</sup> [As they continued there, "Why is it called 'sorcery-*Keshafim*-כשפים'? It is a *Notarikon* for]<sup>619</sup> 'they contradict the Supernal entourage-*Makchishin Pamalia Shel Ma'alah*-מכחישין פמליא של מעלה." That is, even the fact that they contradict the Supernal entourage is "no more but Him alone-*Ein Od Milvado*-אין עוד מלבדו."

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<sup>615</sup> Zohar III 257b (Ra'aya Mehemna); Ginat Egoz translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, Ch. 7 (82a).

<sup>616</sup> See Rashi to Genesis 35:7; Torah Ohr, Va'era 56b; Sefer HaMitzvot of the Tzemach Tzedek 5b and elsewhere.

<sup>617</sup> Talmud Bavli, Chullin 7b

<sup>618</sup> [That is, "Even sorcery (*Keshafim*) is not beside Him, meaning to say, without His will. For, if there is no decree upon a man, evil cannot be done to him." See Rashi to Chullin 7b *ibid.*]

<sup>619</sup> Talmud Bavli, Chullin 7b *ibid.*, and Rashi there.

That is, not only is it, that even from the perspective of the heavens and the earth (brought about through His title God-*Elohi*"m-אלהי"m) there is no opposition to His Name *HaShem*-יהו"ה, and there is the recognition that "*HaShem*, He is the God-*HaShem Hoo HaElohi*"m-אלהי"m הוא יהו"ה," but moreover, even "sorcery," which "contradicts the Supernal entourage," and is from the three completely impure husks "far below to no end," only exists because "there is nothing more but Him alone-*Ein Od Milvado*-אין עוד מלבדו," and furthermore, [by the very fact that it exists, it is recognized that here too, "there is nothing more but Him alone.] Through [contemplating] this, a person is roused with great yearning to adhere to *HaShem*-יהו"ה, blessed is He.

It [then] was explained that to adhere Him, blessed is He, this specifically comes about through the study of His Torah. This is because the Torah is the will and wisdom of the Holy One, blessed is He. Therefore, when a person is studying Torah, he is unifying his intellect to the wisdom of the Torah in the most wondrous unity, of which there is no unity similar or parallel to it etc.," (as explained in Tanya).<sup>620</sup> Through doing so (through Torah) the Jewish people and the Holy One, blessed is He, become entirely one.<sup>621</sup>

As explained in Tanya,<sup>622</sup> the union (*Yichud*) brought about through the study of Torah ([about which it states],<sup>623</sup> "The Torah and the Holy One, blessed is He, are entirely one")

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<sup>620</sup> Tanya, Likkutei Amarim, Ch. 5

<sup>621</sup> See Zohar III 73a

<sup>622</sup> Tanya, Likkutei Amarim, Ch. 23; Sefer HaMaamarim 5692 p. 121 and on.

<sup>623</sup> Tanya *ibid.*, citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, beginning of Tikkun 6; Likkutei Torah, Nitzavim 46a, and elsewhere.

is higher than the union (*Yichud*) brought about by the fulfilling the *mitzvot* (which are only “the limbs of the King”).<sup>624</sup>

#### 4.

This may be better understood by prefacing with the explanation in a discourse of the Rebbe Maharash (this year being the hundred-year anniversary of his assuming leadership), said on Simchat Torah of the year 5627.<sup>625</sup> In it he cites the teaching of Midrash Bereishit Rabba, Ch. 35,<sup>626</sup> and of the Aggadot of [Talmud] Yerushalmi,<sup>627</sup> “One verse states,<sup>628</sup> ‘All desires cannot compare to it,’ and another verse states,<sup>629</sup> ‘All **your** desires cannot compare to it.’ ‘Your desires’ refers to precious stones and pearls, which ‘cannot compare to it.’ ‘**All** desires cannot compare to it’ refers to the desires of Heaven, these being the *mitzvot*, which also ‘cannot compare to it.’” We thus find that according to Talmud Yerushalmi all the *mitzvot* cannot compare to the Torah.

However, our Talmud<sup>630</sup> disputes this. It also asks, “It is written, ‘All **your** desires cannot compare to it.,’ indicating that the desires of heaven **can** be compared to it, but elsewhere it is written ‘**All** desires cannot compare ti it.’?” The Talmud then answers, “here [in the second verse] it is discussing a *mitzvah* that can be done by others, and here [in the first verse]

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<sup>624</sup> Tikkunei Zohar, Tikkun 30 (74a)

<sup>625</sup> Printed in Sefer HaMaamarim 5626 p. 289 and on.

<sup>626</sup> Midrash Bereishit Rabba 35:3

<sup>627</sup> Talmud Yerushalmi, Pe’ah 1:1

<sup>628</sup> Proverbs 8:11

<sup>629</sup> Proverbs 3:15

<sup>630</sup> Talmud Bavli, Mo’ed Katan 9b

it is discussing a *mitzvah* that cannot be done by others.” This indicates that *mitzvot* that cannot be done by others are equal to it.

He discourse concludes stating, “Because it presently is Simchat Torah, we will understand it according to the view of Talmud Yerushalmi, that ‘all desires,’ refers to the *mitzvot*, [and] ‘they cannot compare to it.’” We therefore must understand, how it could be said that “all desires,” referring to the *mitzvot*, “cannot compare to it,” meaning that the Torah is higher than the *mitzvot*? This is because our sages, of blessed memory, stated,<sup>631</sup> “Torah study is greater because it brings to deed.” That is, the entire matter of the Torah is that it elucidates how to fulfill the *mitzvot*. This being so, how does it apply to desist from doing a *mitzvah* for the sake of engaging in Torah study, when the entire matter of Torah study is to explain how to fulfill the *mitzvah*?

However, the explanation<sup>632</sup> is that the verse states,<sup>633</sup> “The Torah that Moshe commanded us is the heritage of the congregation of Yaakov.” The word “heritage-*Morashah*-מורשה” in this verse is of the same root as “inheritance-*Yerushah*-ירושה,” in that the Torah is a matter of an inheritance (*Yerushah*). Now, this must be understood. For, the verse states,<sup>634</sup> “Whoever is here... and whoever is not here,” That is, all Jews received the Torah at Mount Sinai, even souls who

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<sup>631</sup> Talmud Bavli, Kiddushin 40b

<sup>632</sup> See the discourse entitled “*Torah Tzivah*” in Maamarei Admor HaZaken 5566 p. 367 and on; Ohr HaTorah, Zot HaBrachah p. 1,855 and on; Sefer HaMaamarim 5654 p. 26 and on.

<sup>633</sup> Deuteronomy 33:4

<sup>634</sup> Deuteronomy 29:14

were not in bodies when the Torah was given (as stated in Pirkei d'Rabbi Eliezer).<sup>635</sup> This being so, how can it apply to say that it is an inheritance (*Yerushah*)? This is because the matter of an inheritance is that our ancestors received the Torah, and we their descendants, have inherited it from them etc. However, in truth, all Jews received it equally.

There also is an additional matter that must be understood. Namely, our sages, of blessed memory, stated,<sup>636</sup> “Make yourself fit to study Torah, for it is not yours by inheritance.” That is, the Torah is not a matter of an inheritance (*Yerushah*), but a person himself must toil and study Torah.

The essential point of the explanation is that there are two aspects in Torah. The first aspect is the aspect of the Torah that relates to fulfilling the *mitzvot*, about which our sages, of blessed memory said,<sup>637</sup> “Torah study is greater because it brings to deed,” referring to fulfilling the *mitzvot*. The second aspect is the aspect of the Torah that transcends the *mitzvot*. This is the aspect of the Torah as it is “hidden from the eyes of all living beings.”<sup>638</sup>

Now, this aspect also is present in the study of Torah below. As known,<sup>639</sup> this is why Dovid was punished<sup>640</sup> when he said,<sup>641</sup> “Your statutes were like songs to me,” because there is a higher aspect to Torah, about which the verse states,<sup>642</sup> “I

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<sup>635</sup> Pirkei d'Rabbi Eliezer, Ch. 41

<sup>636</sup> Mishnah Avot 2:12

<sup>637</sup> Talmud Bavli, Kiddushin 40b

<sup>638</sup> See Job 28:21

<sup>639</sup> See Tanya, Kuntres Acharon 160a and on

<sup>640</sup> See Talmud Bavli, Sotah 35a

<sup>641</sup> Psalms 119:54

<sup>642</sup> Proverbs 8:30

was with Him... as His delights,” specifying “with Him-*Etzlo-*אצלו.”<sup>643</sup> These two aspects are the aspect of the inheritance (*Yerushah*) of Torah, and the aspect of Torah that transcends the matter of inheritance (*Yerushah*) (as will be explained).

## 5.

The explanation is that in the first aspect of the Torah, which is study that brings to fulfilling the *mitzvot* in deed, the study of Torah is itself the matter of the *mitzvot*, in that studying Torah is one of the 613 *mitzvot* of the Torah. To explain, the purpose of the *mitzvot* is to refine and purify the physical things by which they are performed, such as Tefillin made of physical parchment and Tzitzit made of physical wool.

That is, even though they are matters of the world (*Olam-עולם*), which in and of itself, is a matter of hiddenness and concealment (*He'elem-העלם*),<sup>644</sup> by fulfilling the *mitzvot* they become receptacles for Godliness. That is, the *mitzvot* are the matter of transforming something mundane into a *mitzvah* and holiness, to the point of even the holy of holies.

This is to such an extent that even in *mitzvot* that are duties of the heart, such as love of *HaShem-יהוה* and fear of Him, it is not enough to merely say [the verse],<sup>645</sup> “You shall love *HaShem-יהוה* your God,” in speech. Rather, the requisite of this *mitzvah* is such that the love and fear must penetrate the

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<sup>643</sup> See Kuntres Acharon ibid. 161a

<sup>644</sup> See Likkutei Torah, Shlach 37d and elsewhere.

<sup>645</sup> Deuteronomy 6:5

physical heart of flesh and be felt and recognized in it.<sup>646</sup> That is, just as in the love and fear of physical things, the love is felt and recognized in the broadening of the heart and the fear is felt and recognized in the constriction of the heart, as the verse states,<sup>647</sup> “Your heart will be startled and broadened,” such that this even affects the other limbs of one’s body, the same must be so of love of *HaShem*-יהוה and the fear of Him, blessed is He, in that they must effect the physical flesh of the heart.

The same is so in the study of the Torah, in that it affects refinement and change in the vessel of one’s brain, such that to the degree that one studies it, to that degree his intellect becomes more refined, so that he will be capable of understanding and conceptualizing it more expansively, with greater depth and greater ease etc.

Now, this aspect of Torah, which relates to fulfilling the *mitzvot*, the matter of which is the refinement of the world, is the aspect of the inheritance (*Yerushah*) of the Torah. The explanation is that it states in Pirkei d’Rabbi Eliezer,<sup>648</sup> “Yitzchak had two sons, Yaakov and Esav. Esav took this world as his portion, and Yaakov took the coming world as his portion.” Now, since, in and of itself, this world relates to Esav, it is understood that refining this world (by fulfilling the *mitzvot* through physical things, by elevating them to holiness, so that they will be receptacles for Godliness), is the matter of inheritance (*Yerushah*), in that Yaakov inherits the physical

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<sup>646</sup> See Sefer HaMaamarim 5691 p. 65, p. 96; Sefer HaMaamarim 5692 p. 257.

<sup>647</sup> Isaiah 60:5

<sup>648</sup> See the citations in Torah Sheleimah to Genesis (Toldot) 25:31 (section 198).

matters of this world, which, in and of themselves, relate to Esav's portion.

Now, it should be added that the matter of the refinement and inheritance of the portion of Esav is (not just in regard to the physical things by which the *mitzvot* are performed, but) is also in regard to the body of the person who performs the *mitzvot*. For, although it is the body of a Jew [that performs the *mitzvah*], nevertheless, the vitality of the body (of even a Jew) is through eating and drinking physical things.

Moreover, not only is the growth in the body brought about through eating and drinking after birth, but even the essential existence of the body [in the womb] and its birth is through eating and drinking. About this our sages, of blessed memory, said,<sup>649</sup> "There are three partners in [the creation of] a person: The Holy One, blessed is He, his father, and his mother. The father emits the white seed from which [the bones, sinews etc. are formed], the mother emits the red seed from which [the skin, flesh etc. are formed]," and as known, the seminal issuance of the father and mother (from which the embryo is formed) is made through the father and mother eating. We thus find that even the essential existence of the body, comes through physical food and drink, which in and of themselves, relate to Esav's portion. This being so, even in the body of one who fulfills the *mitzvot*, there is the matter of refining and inheriting Esav's portion.

The explanation according to Kabbalah is that, as known, the root of physical things is from the seven primordial kings of the world of Chaos-*Tohu*, who fell in the shattering [of

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<sup>649</sup> Talmud Bavli, Niddah 31a

the vessels] (*Shevirat HaKeilim*). About them the verse states,<sup>650</sup> “He reigned and he died,” in that “one who falls from his level is called ‘dead.’”<sup>651</sup>

Now, since the matter of inheritance (*Yerushah*) comes after the matter of death [in that one inherits from the deceased], therefore, about Yaakov about whom the verse states,<sup>652</sup> “Was not Esav the brother of Yaakov,” he refines the sparks of the world of Chaos-*Tohu* that fell into physical things, and through doing so, he inherits the lights of the world of Chaos-*Tohu*, which is the root of Esav.

This is the matter of the eighth king [of the world of Chaos-*Tohu*], [whose name is] *Hadar*-הדר,<sup>653</sup> and about whom the verse does not say that “he died.”<sup>654</sup> This is because he is the aspect of the [root of the] world of Repair-*Tikkun*, who brings about the refinement of the world of Chaos-*Tohu*.<sup>655</sup> About him the verse states,<sup>656</sup> “The name of his city was *Pa’u-פְּעוּר*,” which is of the root “to cry out-*Pe’iyah*-הִיָּה,” and refers to the world of speech (*Dibur*), which is the aspect of Kingship-*Malchut*, from which the construction of all the worlds comes about. (This is why when the creation of all the worlds becomes

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<sup>650</sup> Genesis 36:31 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and elsewhere.

<sup>651</sup> See Zohar III 135b, cited in Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 2; Likkutei Torah, Chukat 56d and on, and elsewhere.

<sup>652</sup> Malachi 1:2

<sup>653</sup> Genesis 36:39

<sup>654</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46.

<sup>655</sup> See Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 3

<sup>656</sup> Genesis 36:39 *ibid*.

necessary on Rosh HaShanah, it then is necessary to rebuild all ten *Sefirot* of Kingship-*Malchut* anew.)<sup>657</sup>

[The verse continues and states], “and the name of his wife was Meheitaveil-מהיטבאל-97,” the numerical value of which equals *HaShem*'s יהו"ה names of *Ma" H*-מ"ה-45 [י"ד ה"א] and *Ba" N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה],<sup>658</sup> this being the general matter of refinements (*Birurim*), which is the matter of refining *HaShem*'s יהו"ה name of *Ba" N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה] through His name of *Ma" H*-מ"ה-45 [י"ד ה"א ו"א ו"ו ה"א].

This refinement is brought about through fulfilling the *mitzvot*, by which we draw down the aspect of,<sup>659</sup> “The majestic (*Hadar*-הדר) glory of His Kingship,” (which is connected to the eighth king, *Hadar*-הדר) and transcends the aspect of Kingship-*Malchut*.

## 6.

However, all the above relates to the first aspect of Torah, which relates to fulfilling the *mitzvot*, the matter of which is to refine the world. About this the verse states,<sup>660</sup> “In the beginning-*Bereishit*-בראשית etc.,” referring to “two beginnings-*Beit Reishit*-ב' ראשית – in that [the world was created] for the sake of the Jewish people who are called ‘the

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<sup>657</sup> See the discourse of Rosh HaShanah of this year, 5727, entitled “*Teekoo* – Sound the Shofar,” Discourse 1, Ch. 2 (Sefer HaMaamarim 5727, p. 3).

<sup>658</sup> See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 3

<sup>659</sup> Psalms 145:12

<sup>660</sup> Genesis 1:1

beginning-*Reishit*-ראשית,' and for the sake of the Torah which is called 'the beginning-*Reishit*-ראשית."<sup>661</sup>

That is, the world was created for the sake of the Jewish people and for the sake of the Torah. Thus, it is in this regard that the Jewish people refine the world through fulfilling the *mitzvot* and through the study Torah as it relates to fulfilling the *mitzvot*, by which they inherit the lights of the world of Chaos-*Tohu*. This is why the Torah is also called an "inheritance-*Yerushah*-ירושה," as in "the heritage-*Morashah*-מורשה etc."

However, there also an aspect of Torah, as it is, in and of itself, which transcends fulfilling the *mitzvot* in order to refine of the world. It therefore also transcends the matter of inheritance (*Yerushah*). About this it states,<sup>662</sup> "Make yourself fit to study Torah, for it is not be yours by inheritance."

It rather is the aspect of a "gift-*Matanah*-מתנה," as the verse states,<sup>663</sup> "When He finished speaking to him on Mount Sinai, He **gave** him-*VaYitein*-ויתן etc.," and as we recite in the blessing over the Torah, "the **Giver** of the Torah-*Notein HaTorah*-נותן התורה," which we preface by saying, "Who has chosen us... and **given** us (*Natan Lanu*-נתן לנו) His Torah," in which we specify, "His Torah-*Torato*-תורתו," specifically. This refers to the level of the Torah about which the verse states,<sup>664</sup> "I was with Him... as His delights," which is "hidden from the eyes of all living beings."<sup>665</sup>

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<sup>661</sup> Rashi and Ramban to Genesis 1:1

<sup>662</sup> Mishnah Avot 2:12

<sup>663</sup> Exodus 31:18

<sup>664</sup> Proverbs 8:30

<sup>665</sup> See Job 28:21

With the above in mind, we also can understand why we find two aspects in regard to the study of Torah by the Holy One, blessed is He.<sup>666</sup> Namely, in one place our sages, of blessed memory, stated,<sup>667</sup> “Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him,” (meaning, at any time). However, in another place they stated,<sup>668</sup> “During the first three hours of the day, the Holy One, blessed is He, sits and engages in the study of Torah.”

The explanation is that when they said that, “the Holy One, blessed is He, reads and studies opposite him,” this is the external (*Chitzoniyut*) aspect of the Torah, which is commensurate to the measure of a person’s service from below to Above. About this they said, “Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him,” specifying, “opposite him-*Kenegdo*-כנגדו.” This refers to the matter of drawing down from the aspect of the Wisdom-*Chochmah* in Torah and below. This is because the arousal from below only reaches up to the aspect of Wisdom-*Chochmah*.

However, when they stated, “During the first three hours of the day, the Holy One, blessed is He, sits and engages in the study of Torah,” this refers to the matter of drawing down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into the Wisdom-*Chochmah* of the Torah, in a way of an

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<sup>666</sup> In regard to the coming section see the end of the discourse entitled “*Adona”y Sefatai Tiftach*” 5627 (Sefer HaMaamarim 5626 p. 283 and on); Also see the discourse entitled “*Torah Tzivah*” 5654 *ibid.*, note 35 (Sefer HaMaamarim 5654 p. 28); Also see the Sichah talk that preceded this discourse (Torat Menachem, Vol. 48 p. 203 and on).

<sup>667</sup> Tanna d’Bei Eliyahu Rabba, Ch. 18; Yalkut Shimoni, Eichah, Remez 1,034

<sup>668</sup> Talmud Bavli, Avodah Zarah 3b

arousal from Above that comes in and of itself, not by way of arousal from below.

7.

Now, this higher aspect of Torah, which transcends inheritance (*Yerushah*), but is the aspect of a gift (*Matanah*) from Above, was given to each and every Jew when the Torah was given. This itself is the general matter of the giving of the Torah, as the verse states,<sup>669</sup> “*HaShem*-יהוה descended upon Mount Sinai etc.,” and as stated in the Midrashic teachings of our sages, of blessed memory,<sup>670</sup> “He descended with His entire entourage etc.,” this being the matter of the Act of the Chariot (*Ma’aseh Merkavah*), about which our sages said,<sup>671</sup> “A great matter is the Act of the Chariot (*Ma’aseh Merkavah*); A small matter is the disputes of Abaye and Rava.”

In other words, the Act of the Chariot (*Ma’aseh Merkavah*) is called “a great matter” in comparison to the Torah, which is called “a small matter.” This is because at the giving of the Torah there was a drawing down into the aspect of the Wisdom-*Chochmah* of the Torah from the aspect of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, who transcends His title God-*Elohi”m*-אלהים, and even transcends His Name *HaShem*-יהוה.

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<sup>669</sup> Exodus 19:20

<sup>670</sup> Pesikta Rabbati 21:7; Midrash Bamidbar Rabba 2:3

<sup>671</sup> Talmud Bavli, Sukkah 28a

This is why the giving of the Torah begins with the word “I-*Anochi*-אנכי,”<sup>672</sup> “I - meaning who I am-*Anochi*; *Mee SheAnochi*-מי שאנכי, who is not hinted in any letter or thorn [of a letter] etc.” This is also the meaning of the verse, “You-*Atah*-אתה have been shown to know etc.,” referring to the giving of the Torah, at which time His Essential Self was revealed etc.

However, even though the level of Torah, as it is, in and of itself, is the aspect of a gift (*Matanah*), nevertheless, there also must be a matter of toil in it, as in the teaching, “make yourself fit to study Torah etc.,” this being in order to draw this down in an inner way. This likewise is the meaning of the verse stated at the giving of the Torah,<sup>673</sup> “I am *HaShem* your God-*Anochi HaShem Elo*”*hecha*-אלהיך.” That is, the aspect of “I-*Anochi*,” must be drawn into *HaShem*-יהוה, such that He becomes “**your** God-*Elo*”*hecha*-אלהיך,” meaning your strength and vitality.<sup>674</sup>

Beyond this, this revelation is drawn down and effects the world as well. About this our sages, of blessed memory, stated<sup>675</sup> about the verse,<sup>676</sup> “The earth feared and was silent,” that “at first (before the giving of the Torah) it feared, but in the end (through the giving of the Torah) it was silent.” In other words, in addition to the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, at the giving of the Torah, [about

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<sup>672</sup> 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 יהיה-יהיה*.”

<sup>673</sup> Exodus 20:2; Deuteronomy 5:6

<sup>674</sup> See Likkutei Torah, Balak 73c

<sup>675</sup> Talmud Bavli, Shabbat 88a

<sup>676</sup> Psalms 76:9

which the verse states], “You-*Atah*-אתה have been shown etc.,” in addition, through this there was caused to be a novelty in the sustainment of all the worlds, in that their sustainment is not just because “He desires kindness,”<sup>677</sup> this being the aspect of Kindness-*Chessed* that precedes the restraint of the *Tzimtzum*,<sup>678</sup> but is rather, [from] the aspect of His Essential Self.

## 8.

This likewise is the matter of the holiday of Simchat Torah, which follows the holiday of Sukkot. This is because on Sukkot there is a drawing down of the matter of the joy (*Simchah*) of the *mitzvah* for the entire year. However, on Simchat Torah there is a drawing down of the matter of the joy (*Simchah*) of the Torah for the entire year.<sup>679</sup> This joy (*Simchah*) is the matter of the transcendent encompassing light (*Ohr Makif*) of the Torah itself, meaning, that which cannot even manifest in the wisdom-*Chochmah* of the Torah, but remains in a transcendent encompassing state (*Makif*). This refers to the matter of “the delight of the King in Himself etc.”<sup>680</sup>

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<sup>677</sup> Micah 7:18

<sup>678</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

<sup>679</sup> See the discourse entitled “*Torah Tzivah*” in Maamarei Admor HaZaken 5566, p. 379; Ohr HaTorah, Zot HaBrachah p. 1,866; Sefer HaMaamarim 5654 p. 36), and elsewhere.

<sup>680</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17, and elsewhere.

This is why on Simchat Torah, before the Hakafot (circuits) we recite the verse, “You have been shown to know etc.” This is because the joy of Simchat Torah is connected to the highest level of Torah, the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, who was revealed at the giving of the Torah, at which time “you were shown to know etc.”

After this, we recite the verse, “To Him who alone performs great wonders, for His kindness endures forever.” This is because our work is to draw down the revelation of “You have been shown etc.,” into the heavens and the earth and all the works of the Holy One, blessed is He, (about whom the verse states, “To Him who alone performs great wonders,” as explained above), and in a way that “His kindness-*Chasdo*-חסדו,” this being the abundant kindness (*Rav Chessed*-רב חסד) of the Holy Ancient One-*Atika Kadisha*, should be drawn down in the world.

In other words, the drawing down that took place at the beginning of creation because “He desires kindness,” must now be drawn down specifically through our work.<sup>681</sup> Through this, we bring about a drawing down in the world of a revelation that is much higher than there was at the beginning of creation, (meaning, not just the aspect of “His kindness-*Chasdo*-חסדו-78,”<sup>682</sup> but His Essential Self). This is as explained in Iggeret HaKodesh,<sup>683</sup> that every new year “a new and higher light is

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<sup>681</sup> See Likkutei Torah, Nitzavim 47b

<sup>682</sup> Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of the Cholem-הלם-78 vowel.

<sup>683</sup> Tanya, Iggeret HaKodesh, Epistle 14

drawn down, such an illumination that never has shone since the beginning of the world until now.”

Thus, from Simchat Torah there is a drawing down for the entire year beginning with the study of Torah, such that it should be a year of Torah, a year of light, a year of blessing, and a year of success in studying Torah and fulfilling the *mitzvot*, including serving *HaShem*-יהו"ה, blessed is He, in a way that “all your deeds should be for the sake of Heaven,”<sup>684</sup> and moreover, in a way of “know Him in all your ways,”<sup>685</sup> (as explained in the teachings of Chassidus<sup>686</sup> about the superiority of “know Him in all your ways” over and above “all your deeds should be for the sake of Heaven). Through this, we come to the fulfillment of the prophecy,<sup>687</sup> “The earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor.”

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<sup>684</sup> Mishnah Avot 2:12

<sup>685</sup> Proverbs 3:6; See Mishneh Torah, Hilchot De'ot, Ch. 3

<sup>686</sup> See Likkutei Sichot, Vol. 25 p. 135 and elsewhere.

<sup>687</sup> Isaiah 11:9; See Mishneh Torah, Hilchot Melachim 12:5; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.



## Discourse 9

*“V’Hayah Midei Chodesh b’Chadsho... -  
It shall be that at every New Moon...”*

Delivered on Shabbat Parshat Noach,  
2<sup>nd</sup> day of Rosh Chodesh Marcheshvan, 5727  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>688</sup> “It shall be that on every New Moon and on every Shabbat all flesh will come to prostrate themselves before Me – the word of *HaShem*-יהוה.” Yalkut on this verse states,<sup>689</sup> “Israel said, ‘Master of the world, when will you return us to the glorious times when we would ascend three times a year and behold the Indwelling Presence (*Shechinah*)?’ The Holy One, blessed is He, responded, ‘My son, in this world you would ascend three times a year, but when the end time comes, you are destined to ascend on every New Moon, as the verse states, ‘It shall be that on every New Moon etc.’” Before this Yalkut states,<sup>690</sup> “How will they come on Rosh Chodesh and Shabbat from the other end of the world? Rather, the clouds will come and carry them, bringing them to Yerushalayim...

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<sup>688</sup> Isaiah 66:23 – The concluding verse of the Haftorah of Shabbat Rosh Chodesh.

<sup>689</sup> Yalkut Shimoni, Remez 514

<sup>690</sup> Yalkut Shimon, Remez 503

About this the prophet praises [them] saying,<sup>691</sup> ‘Who are these who fly like a cloud?’”

Now, we must understand<sup>692</sup> why in the coming future the ascension in pilgrimage will be on every Shabbat and Rosh Chodesh, whereas before this, when both the first and second Holy Temples were standing, the ascension in pilgrimage was only three times a year, and only on the festivals (Yom Tov), but not on Shabbat. This question is particularly [strengthened] considering that, as known,<sup>693</sup> Shabbat is higher than the festivals (Yom Tov). This is because Shabbat is the aspect of the intellect (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*), whereas the holidays (Yom Tov) are the aspect of the intellect of the Mother-*Imma* (Understanding-*Binah*).<sup>694</sup>

The difference between the intellect (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*) and the intellect (*Mochin*) of the Mother-*Imma* (Understanding-*Binah*) is not just a difference in the order of the chaining down of the worlds (*Seder Hishtalshelut*), but it rather is a difference in which there is no comparison between them.

This is as known, that the difference between the intellect (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*) and the intellect (*Mochin*) of the Mother-*Imma* (Understanding-*Binah*) as it is in the matter of the worlds, is similar to the

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<sup>691</sup> Isaiah 60:8

<sup>692</sup> In regard to the coming section see the discourse entitled “*V’Hayah Midei Chodesh b’Chodsho*” 5630 (Sefer HaMaamarim 5630, p. 256 and on); Discourse entitled “*Shalosh Pe’amim BaShanah*” 5678 (Sefer HaMaamarim 5678 p. 172 and on).

<sup>693</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26 and elsewhere.

<sup>694</sup> See Pri Etz Chayim, Shaar Mikra Kodesh, Ch. 1; Likkutei Torah, Tzav 11d and on.

difference between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*), this being a difference that is beyond all relative comparison. This is also understood from the fact that between them there is the constriction (*Tzimtzum*) of a separating partition (*Parsa*) and veil (*Masach*).<sup>695</sup> This is also explained in the continuum of discourses known as *Hemshech* “*v’Kachah*” of the Rebbe Maharash,<sup>696</sup> this year being the hundred-year anniversary of his assuming the leadership.

Thus, being that Shabbat transcends the festivals (Yom Tov), it is not understood why [in the first and second Temples] the ascension in pilgrimage took place on the holidays (Yom Tov), but not on Shabbat.

## 2.

Now, to understand this, we first must preface with an explanation of the matter of Shabbat, in that it is the opposite of the six mundane days of the week. For, the verse states,<sup>697</sup> “Six days shall you work,” about which it states in Mechilta,<sup>698</sup> “This is a positive commandment.” Moreover, this does not just refer to the work of fulfilling the 248-ת"ח רמ positive *mitzvot* etc., as

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<sup>695</sup> See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 13-14; Shaar 47 (Shaar Seder ABY”A) Ch. 1 and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 9, Ch. 46, and Ch. 51-52, and elsewhere.

<sup>696</sup> *Hemshech* “*v’Kachah*” 5637 (Vol. 2), Ch. 5.

<sup>697</sup> Exodus 20:9; Deuteronomy 5:13

<sup>698</sup> Cited in Drashot Rabbi Yehoshua Ibn Shuaib, Parshat Vayeishev, and in Sefer Minchah Belulah; Also see Likkutei Sichot Vol. 17 p. 245, note 20.

our sages, of blessed memory, expounded<sup>699</sup> on the verse,<sup>700</sup> “To work it and to guard it,” that “to work it” refers to the 248 positive *mitzvot* and “to guard it” refers to the 365 prohibitive *mitzvot*. Rather, it also refers to work in the literal sense, in the 39 mundane forms of labor. In other words, the [Torah] grants us permission and empowerment to engage in labor during the six mundane days [of the week].

Now, the reason permission and empowerment must be granted for this, is because, [as the verse states],<sup>701</sup> “Do I not fill the heavens and the earth?” That is, the Holy One, blessed is He, is present everywhere etc. Thus, if with an earthly king, we find that “one who makes gestures in the presence of the king [is guilty] etc.”<sup>702</sup> how much more is thus so in the presence of the King, King of kings, the Holy One, blessed is He? Thus, in His presence, it does not at all apply to be engaged in mundane matters. Therefore, the granting of permission and empowerment is necessary, so that even so, one can engage in labor.

The explanation is that the verse states,<sup>703</sup> “In the beginning God-*Elohi*”מ-אלהי” created,” specifically using *HaShem*’s יהו”ה title God-*Elohi*”מ-אלהי”<sup>704</sup> That is, even though the coming into being of the creation is from His Name *HaShem* יהו”ה, in that the Name *HaShem* יהו”ה means “He who

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<sup>699</sup> See Targum Yonatan ben Uziel to Genesis 2:15; Zohar I 27:1; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a)

<sup>700</sup> Genesis 2:15

<sup>701</sup> Jeremiah 23:24

<sup>702</sup> Talmud Bavli, Chagigah 5b

<sup>703</sup> Genesis 1:1

<sup>704</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

brings into being-*Mehaveh*-מהוה,”<sup>705</sup> and in the words of the Rambam,<sup>706</sup> “All beings that exist... came into being only from the truth of His Being,” and he concludes,<sup>707</sup> “This is the meaning of the words of the prophet,<sup>708</sup> “*HaShem God*-יהוה is true.” Nonetheless, for there to be actual and revealed existence, this specifically comes through manifestation in His title *God-Elohi*”*m*-אלהי”*m*.

This is the meaning of the verse,<sup>709</sup> “In the beginning *God-Elohi*”*m*-אלהי”*m* created,” and there are thirty-two times that His title “*God-Elohi*”*m*-אלהי”*m*” is mentioned in the act of creation,<sup>710</sup> whereas His Name *HaShem*-יהוה is not mentioned. Only after the creation of man and his work, does the verse state,<sup>711</sup> “On the day that *HaShem God-HaShem Elohi*”*m*-יהוה is created earth and heaven.”

To further explain, the matter of His title *God-Elohi*”*m*-אלהי”*m* is to conceal and hide His Name *HaShem*-יהוה, as the verse states,<sup>712</sup> “For *HaShem God-HaShem Elohi*”*m*-יהוה is a sun and a shield.” That is, it is like a shield and sheath for the sun of *HaShem*-יהוה, through which the creations can thereby be in a state of “somethingness” (*Yesh*) and separate being etc.

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<sup>705</sup> Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 4.

<sup>706</sup> Mishneh Torah, Hilchot Yesodei HaTorah 1:1

<sup>707</sup> Mishneh Torah, Hilchot Yesodei HaTorah 1:4

<sup>708</sup> Jeremiah 10:10

<sup>709</sup> Genesis 1:1

<sup>710</sup> Zohar Chadash 94d; 96b, which are enumerated particularly there on 112c; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) ibid.

<sup>711</sup> Genesis 2:4

<sup>712</sup> Psalms 84:12; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

This also is why His title God-*Elohi* "מ-אלהי" is in the plural,<sup>713</sup> in that it indicates the abundance of His Godly powers that bestow and bring a multitude of creations into being. [Moreover, the title *Elohi* "מ-אלהי" is a shared term] in that the Torah even calls judges and magistrates by the title "*Elohi* "מ-אלהי".<sup>714</sup> This is so much so, that [His title] "God-*Elohi* "מ-אלהי-86" shares the same numerical value as "the natural order-*HaTeva*-הטבע-86."<sup>715</sup>

The word "nature-*Teva*-טבע" is of the same root as in the verse,<sup>716</sup> "Her gates have sunken-*Tavoo*-טבעו into the earth," indicating that the Godly vitality in the world is in a way of being sunken (*Teviyah*-טביעה), in that it is hidden and concealed.<sup>717</sup>

This is to such an extent that because of the concealment and hiddenness brought about by His title God-*Elohi* "מ-אלהי", there can be a chaining down to such an extent, that below "other gods-*elohim acheirim*-אחרים" are caused to be, which as our sages, of blessed memory said,<sup>718</sup> refers to those "who know their creator and intentionally rebel against Him." As explained in Tanya, from the shiny husk (*Kelipat Nogah*) a

<sup>713</sup> Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) *ibid*.

<sup>714</sup> See Exodus 21:6; 22:8; 22:27, and elsewhere; Also see Ginat Egoz, translated as HaShem Is One *ibid*.

<sup>715</sup> See Ginat Egoz translated as HaShem Is One *ibid*.; Pardes Rimmonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section entitled "*v'Hamargeel*" (121b); Tanya, Shaar HaYichud VeHaEmunah, Ch. 6; Likkutei Torah, Re'eh 22b and on.

<sup>716</sup> Lamentations 2:9

<sup>717</sup> Sefer HaMaamarim 5678 p. 89 and elsewhere.

<sup>718</sup> Torat Kohanim to Leviticus 26:14 (cited in Rashi to Leviticus 26:14; Genesis 10:9, 13:13).

derivation of vitality is drawn down by the three completely impure husks (*Shalosh Kelipot HaTmei'ot*).

This then, is the meaning of [the verse], “Six days shall you work.” That is, during the six mundane days of the week there must be the toil of repairing the hiddenness and concealment brought about by His title God-*Elohi”m*-אלהי”ם. This comes about through work, (not only in matters that relate to Torah and *mitzvot*, but even) in engaging in permissible matters with the thirty-nine forms of labor, “the order of which is derived according to the sequence of making bread.”<sup>719</sup>

The same applies to engaging in business affairs etc., meaning,<sup>720</sup> that his business must be done honestly and faithfully,<sup>721</sup> and that his work in “the sequence of making bread” should be in a way of having faith in He who enlivens the worlds, and he therefore sows.<sup>722</sup> Through this, he reveals the sun of *HaShem*-יהו”ה out of the “shield” of His title God-*Elohi”m*-אלהי”ם.

This is as known from the teaching of the Baal Shem Tov<sup>723</sup> on the verse,<sup>724</sup> “In the beginning God-*Elohi”m*-אלהי”ם created.” Namely, the beginning of one’s service of *HaShem*-יהו”ה, blessed is He, is to reveal His inner and essential intention (which is the truth) of His title God-*Elohi”m*-אלהי”ם. Through this, we bring about the fulfillment of the intention in the

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<sup>719</sup> Talmud Bavli, Shabbat 74b

<sup>720</sup> Also see Sefer HaMaamarim 5630 p. 243

<sup>721</sup> See Talmud Bavli, Shabbat 31a

<sup>722</sup> See Talmud Yerushalmi cited in Tosefot entitled “*Emunat*” to Talmud Bavli, Shabbat 31a *ibid*.

<sup>723</sup> See Sefer HaMaamarim 5705 p. 74 and on; Sefer HaSichot 5705 p. 64; Also see the beginning of the prior discourse of this year, 5727, entitled “*Bereishit Barah* – In the beginning God created,” Discourse 7 (Sefer HaMaamarim 5727, p. 57).

<sup>724</sup> Genesis 1:1

creation, in that “the Holy One, blessed is He, desired a home for Himself in the lower worlds,”<sup>725</sup> specifying “a home-*Dirah*-דירה,” within which the essential self of the one who dwells in the home is [openly] present.<sup>726</sup>

However, all this is so that during the six mundane days of the week, through engaging in work, one must refine (*Birur*) the hiddenness and concealment brought about by His title God-*Elohi*”*m*-אלהי”*m*. In contrast, this is not so of Shabbat, after the completion of the existence brought forth with His title God-*Elohi*”*m*-אלהי”*m*, as the verse states,<sup>727</sup> “And the heavens and the earth and all their hosts were completed-*Vayechulu*-ויכלו etc.,” about which the verse [continues],<sup>728</sup> “God was completed-*Vayechal Elohi*”*m*-אלהי”*m* ended, and the revelation of the Name *HaShem*-יהו”*h* was drawn forth.<sup>729</sup> As explained before, this is the meaning of the continuation,<sup>730</sup> “On the day that *HaShem* God-*HaShem* *Elohi*”*m*-אלהי”*m* יהו”*h* created earth and heaven.”

Thus, because [on Shabbat] there is no need to refine the hiddenness and concealment caused by His title God-*Elohi*”*m*-אלהי”*m*, therefore the matter of labor is unnecessary. On the contrary, not only is it unnecessary, it is forbidden to engage in

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<sup>725</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

<sup>726</sup> See Maamarei Admor HaZaken 5565 p. 489 (with the glosses in Ohr HaTorah, Shir HaShirim, Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3.

<sup>727</sup> Genesis 2:1

<sup>728</sup> Genesis 2:2

<sup>729</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, end of The Gate of His Title (*Shaar HaKinuy*); Likkutei Torah, Balak 72a

<sup>730</sup> Genesis 2:4

labor, being that “one who makes gestures in the presence of the king etc.” Thus, doing a labor on Shabbat is called a profanity (*Chilul*-חילול), in that by doing so, one brings the side opposite holiness into the space (*Chalal*-חלל) and place of holiness etc.<sup>731</sup>

### 3.

More specifically, Shabbat is the matter of the ascent of Kingship-*Malchut*.<sup>732</sup> The matter of the *Sefirah* of Kingship-*Malchut* is that it is comparable to the power of action (*Ko'ach HaMa'aseh*) in man below, which is the final-most power in man, in that it is completely external. This is so much so that we even find the power of action (*Ko'ach HaMa'aseh*) in animals.<sup>733</sup> The likeness to this Above, is the *Sefirah* of Kingship-*Malchut*, which is the power of action (*Ko'ach HaMa'aseh*) of the One Above, by which all the creations in the world were brought into being, as the verse states,<sup>734</sup> “God made-*VaYa'as Elohi*”*m*-ויעש אלהי”ם etc.”

In addition, the *Sefirah* of Kingship-*Malchut* is also called speech (*Dibur*), in that the coming into being of novel creations is also through speech (*Dibur*), as the verse states,<sup>735</sup> “God said-*Vayomer Elohi*”*m*-ויאמר אלהי”ם etc.” This is because

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<sup>731</sup> See Shaar HaKavanot, Inyan Techum Shabbat

<sup>732</sup> Likkutei Torah, Behar 44a and elsewhere

<sup>733</sup> Also see the prior discourse of Simchat Torah of this year, 5727, entitled “*Atah HaReita* – You have been shown to know,” Discourse 6, Ch. 3 (Sefer HaMaamarim 5727, p. 51).

<sup>734</sup> Genesis 1:7; 16:25

<sup>735</sup> Genesis 1:3 and on.

the speech of the Holy One, blessed is He, is considered to be an action.<sup>736</sup>

More specifically, as discussed in the preceding discourses,<sup>737</sup> (based on the discourses of the Rebbe Maharash),<sup>738</sup> there are two aspects in speech (*Dibur*). That is, there is the inner aspect of speech (*Pnimiyyut HaDibur*). This is the matter of the letters (*Otiyot*) of speech which are the vessels (*Kli*) for the intellect that manifests within them. There also is the external aspect of speech (*Chitzoniyyut HaDibur*), which is the matter of the breath of the heart from which the letters come forth.<sup>739</sup> The external aspect of speech (*Chitzoniyyut HaDibur*) is close to the matter of action (*Ma'aseh*).

This likewise is the matter of the prohibition from performing labor on Shabbat. This is because Shabbat transcends the matter of action (*Asiyah*), being that on Shabbat there is the ascent of Kingship-*Malchut*, as explained before. However, based on this, speech (*Dibur*) should also be Biblically prohibited on Shabbat, but the Biblical prohibition is only in regard to labor, whereas speech is only prohibited Rabbinically.<sup>740</sup>

The explanation is that only for the Holy One, blessed is He, speech (*Dibur*) is considered action (*Ma'aseh*). In contrast, this is not so of man below, in that nothing comes into being from his speech. This being so, only the matter of resting

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<sup>736</sup> Midrash Bereishit Rabba 44:22

<sup>737</sup> See the prior discourse of Simchat Torah of this year, 5727, entitled “*Atah HaReita* – You have been shown to know,” Discourse 6.

<sup>738</sup> Sefer HaMaamarim 5626 p. 280

<sup>739</sup> Also see Tanya, Iggeret HaKodesh, Epistle 5 (107b).

<sup>740</sup> See Talmud Bavli, Shabbat 113b

and desisting from action (*Ma'aseh*) applies below, since action in man is comparable to action Above. This is why the Biblical prohibition is solely in regard to actual action (*Asiyah*). Nonetheless, speech (*Dibur*) is also prohibited, since, at the very least, it is comparable to the Supernal speech (*Dibur*), in that both are the aspect of speech (*Dibur*), except that this prohibition is only Rabbinical.

#### 4.

Now, Rosh Chodesh also is not called a day of action (*Yom HaMa'aseh*).<sup>741</sup> This is because on Rosh Chodesh there is a radiance of the Name *HaShem-יהו"ה* is revealed. However, even so, on Rosh Chodesh it is permissible to engage in labor.

The explanation is that even though on Rosh Chodesh a radiance of the Name *HaShem-יהו"ה* is revealed, this is in a way that the speech (*Dibur*) receives the radiance from the Name *HaShem-יהו"ה*. However, the primary revelation below is the aspect of speech (*Dibur*) (unlike Shabbat when the matter of speech (*Dibur*), the aspect of Kingship-*Malchut*, ascends, at which time the conduct below is not from the aspect of speech (*Dibur*), but from the aspect of thought (*Machshavah*).

The difference between Rosh Chodesh and the mundane days of the week,<sup>742</sup> is that during the mundane days of the week, speech (*Dibur*) receives from the aspect of the emotions

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<sup>741</sup> See Radak to Samuel I 20:19; Ezekiel 46:1; Likkutei Torah, Zot HaBrachah 96d

<sup>742</sup> See Likkutei Torah *ibid.* p. 97b and on.

(*Midot*). In contrast, on Rosh Chodesh, speech receives from the aspect of the intellect (*Mochin*).<sup>743</sup>

To further explain, in speech (*Dibur*) itself, we sometimes find that speech (*Dibur*) receives from the emotions (*Midot*), such as when one speaks words of endearment. At other times, speech (*Dibur*) receives from the intellect (*Mochin*), such as when one speaks words of intellect and words of Torah.

The same is so of action (*Ma'aseh*). Sometimes the power of action (*Ko'ach HaMa'aseh*) receives from the emotions (*Midot*) and sometimes the power of action (*Ko'ach HaMa'aseh*) receives from the intellectual qualities (*Mochin*) themselves.

This likewise is the matter of Rosh Chodesh, that the *Sefirah* of Kingship-*Malchut*, which Above is the aspect of speech (*Dibur*) and action (*Ma'aseh*) (as mentioned before), receives from the intellectual qualities (*Mochin*) not by way of *Zeir Anpin* [the emotions]. This is why it is not called a “day of action” (*Yom HaMa'aseh*), since on such occasion speech (*Dibur*) receives from a much higher aspect. Nevertheless, since on Rosh Chodesh, the primary matter also is the aspect of speech (*Dibur*), it therefore is permissible to engage in labor on Rosh Chodesh, (unlike Shabbat when the speech (*Dibur*) is in a state of ascension, for which reason labor is forbidden.)

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<sup>743</sup> See Siddur Im Da"Ch, Shaar Rosh Chodesh 213c

5.

We can now explain why in the time that the Holy Temple was standing, there was no matter of ascending in pilgrimage on Shabbat and Rosh Chodesh, but specifically on the festivals (Yom Tov).

The explanation is that the matter of ascending in pilgrimage is the matter of “ascending to see and prostrate etc.”<sup>744</sup> About this our sages, of blessed memory, said,<sup>745</sup> “Just as one comes to see, so likewise does he come to be seen.” Now, just as the matter of sight from Above to below (“to be seen-*Leira'ot* לִירְאוֹת”) is an inner and true sight, so likewise the sight from below (“to see-*Livot* לִרְאוֹת”) must be an inner and true sight. However, for the sight from below to be inner and true, this specifically is when there is the matter of revelation.

This then, is the matter of the festivals (Yom Tov), which are called “appointed festivals of joy (*Mo'adim L'Simchah*),”<sup>746</sup> in that joy causes the matter of revelation (*Gilyu*). Thus, due to the revelation (*Gilyu*) on the festivals, the matter of the ascension in pilgrimage was possible, to “ascend and see and prostrate etc.,” this being an inner and true sight. Through doing so, the matter of prostration was caused to not just be an external prostration, but also an inner prostration.<sup>747</sup>

However, on Shabbat and Rosh Chodesh, even though there is the revelation of the aspect of the Name *HaShem*-יהו"ה (as mentioned before), nevertheless, this is not in a state of

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<sup>744</sup> See the liturgy of the Musaf prayer of the holidays.

<sup>745</sup> Talmud Bavli, Chagigah 2a

<sup>746</sup> See the prayer and Kiddush liturgy of the holidays.

<sup>747</sup> See Likkutei Torah *ibid.* 98b

actual revelation (*Giluy*) below. That is, even though on Shabbat there is the matter of the ascent of Kingship-*Malchut*, to the point that because of the ascent of Shabbat the matter of dross does not apply etc., as our sages, of blessed memory, said,<sup>748</sup> “The verse states,<sup>749</sup> ‘The dung of your festival celebrations,’ and not ‘The dung of your Shabbat celebrations,’” nevertheless, this is not sensed in a revealed way below.

The same is so on Rosh Chodesh, that even though there is a drawing down into Kingship-*Malchut* from the intellectual aspects (*Mochin*), nevertheless, this is not sensed in a revealed way below. Rather, the drawing down is in a concealed way. Therefore, there was no matter of ascension in pilgrimage then, to “ascend and be seen and prostrate etc.,” which is specifically connected to the matter of revelation (*Giluy*).

## 6.

However, all the above is as matters are in our times. In contrast, in the coming future there will be the matter of ascending in pilgrimage every Shabbat and Rosh Chodesh, as the verse states,<sup>750</sup> “It shall be that on every New Moon and on every Shabbat all flesh will come to prostrate themselves before Me.”

The explanation is that in the coming future there will be the matter of “on every Shabbat-*Shabbat b'Shabbato*- שבת

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<sup>748</sup> Zohar II 88b; See Torah Ohr, Chayei Sarah 15d and elsewhere.

<sup>749</sup> Malachi 2:3

<sup>750</sup> Isaiah 66:23 – The concluding verse of the Haftorah of Shabbat Rosh Chodesh.

בשבתו,” [in which the matter is doubled]. That is, the Shabbat of right now, will is considered to be mundane (*Chol*) in comparison to the Shabbat of the coming future. Likewise, in the coming future the matter of Rosh Chodesh will be the aspect of “at every New Moon-*Chodesh b’Chadsho*-חדש בחדשו” [in which the matter is doubled].

This may be understood based on the explanation in Pri Etz Chayim,<sup>751</sup> that right now, all the revelations are from the externality (*Chitzoniyut*) of the Ancient One-*Atik*, whereas the innerness (*Pnimiyut*) of the Ancient One-*Atik* will only be revealed in the coming future.

To explain, since all matters in the world are present in the Torah, as in the teaching,<sup>752</sup> “He gazed into the Torah and created the world,” this matter of the revelation of the innerness (*Pnimiyut*) of the Ancient One-*Atik* is also present in Torah, and is the matter of the revelation of the inner teachings (*Pnimiyut*) of the Torah, as in the verse,<sup>753</sup> “He will kiss me with the kisses of His mouth.” There then will be the revelation of the aspect of Torah as it is His “delights etc., before Him,”<sup>754</sup> “hidden from the eyes of all living things.”<sup>755</sup> This is the level of the Torah as it is in the innerness (*Pnimiyut*) of the Ancient One-*Atik*.<sup>756</sup>

This likewise is why the Shabbat of right now, is considered to be like the mundane days of the week (*Chol*) in comparison to the Shabbat of the coming future. This is

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<sup>751</sup> Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15

<sup>752</sup> Zohar II 161a and on

<sup>753</sup> Song of Songs 1:2 and Rashi there; See Likkutei Torah, Tzav 17a

<sup>754</sup> Proverbs 8:30

<sup>755</sup> See Job 28:21

<sup>756</sup> See Sefer HaMitzvot of the Tzemach Tzedek 41a

because the aspect of the Long Patient One-*Arich*, relative to the aspect of the Ancient One-*Atik*, (and similarly, the externality (*Chitzoniyut*) of the Ancient One-*Atik* relative to the innerness (*Pnimityut*) of the Ancient One-*Atik*), is like the mundane days of the week (*Chol*) relative to Shabbat.

Thus, since in the coming future there will be the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, at which time there will be the complete revelation of Shabbat and Rosh Chodesh even below, there then will be the matter of the ascension in pilgrimage on every Shabbat and Rosh Chodesh.

Now, based on what is known about the matter of “those who have tasted it have merited life,”<sup>757</sup> that even now, there must be a foretaste and similarity to the revelations of the coming future, it thus is understood that the foretaste of this revelation is also present on Shabbat and Rosh Chodesh during the time of the exile.

This is especially so when Rosh Chodesh falls out on Shabbat, such that there is the presence of both matters, both the ascent of Kingship-*Malchut* due to Shabbat, and the drawing down of intellect (*Mochin*) into Kingship-*Malchut* due to Rosh Chodesh. Through the labor in this matter right now, we hasten the coming redemption, at which time there will be the fulfillment of the prophecy,<sup>758</sup> “It shall be that at every New

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<sup>757</sup> See Pri Etz Chayim, Shaar HaShabbat, Ch. 3; Magen Avraham to Orach Chayim 250, S”K 1; Shulchan Aruch of the Alter Rebbe 250:8; Also see Likkutei Sichot, Vol. 15 p. 282, and elsewhere.

<sup>758</sup> Isaiah 66:23 – The concluding verse of the Haftorah of Shabbat Rosh Chodesh.

Moon and on every Shabbat all flesh will come to prostrate themselves before Me – the word of *HaShem*-יהו"ה.”



## Discourse 10

“*Vayizra Yitzchak... -  
Yitzchak sowed...*”

Delivered on Shabbat Parshat Toldot,  
Shabbat Mevarchim Kislev, 5727<sup>759</sup>  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>760</sup> “Yitzchak sowed in that land, and in that year, he reaped a hundred measures; and *HaShem*-יהו"ה blessed him.” Now, we must understand this. For, at first glance, since the verse states “and *HaShem*-יהו"ה blessed him” after stating “he reaped a hundred measures,” this indicates that “*HaShem*-יהו"ה blessed him” is in addition to reaping a hundred measures. We thus need to understand the meaning of the words “[*HaShem*-יהו"ה] blessed him,” without stating what He blessed him with.

We also must understand another matter, that he reaped a hundred measures (*She'arim*-שערים) (a hundred times more than the estimation (*Shiur*-שיעור)), something that does not accord to the natural order of things, but is the blessing of *HaShem*-יהו"ה. On the other hand, it also is so that the blessing that “*HaShem*-יהו"ה blessed him,” after having reaped a hundred

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<sup>759</sup> The original discourse was edited by the Rebbe and published as a pamphlet for Rosh Chodesh Kislev 5751.

<sup>760</sup> Genesis 26:12

measures, is that **Yitzchak** was blessed with this blessing (“And *HaShem*-יהו"ה blessed **him**-*Vayevarecheihu*-ויברכהו”). However, even so, about the matter of reaping the hundred measures, the verse attributes it to Yitzchak (“**he** reaped a hundred measures”), but in the blessing that Yitzchak was blessed after reaping a hundred measures, the verse states, “*HaShem*-יהו"ה blessed him.”

## 2.

This may be understood by prefacing with what the next verse continues to state,<sup>761</sup> “The man became great and kept going on, becoming greater, until he was very great.” That is, because “Yitzchak sowed etc.,” a growth in greatness was caused in Yitzchak himself, [as the verse states], “**The man** became great etc.” The two matters in the verse, “Yitzchak sowed etc... and reaped a hundred measures,” and “*HaShem*-יהו"ה blessed him,” are [thus] in reference to the grain.<sup>762</sup> That is, he reaped a hundred measures, which is an incredibly great amount in the grain itself, and moreover, *HaShem*-יהו"ה blessed him “in that he sold the grain at a high price [when it had a high market value].”<sup>763</sup>

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<sup>761</sup> Genesis 26:13

<sup>762</sup> For, since “*HaShem*-יהו"ה blessed him” is in the same verse and in continuation to “[Yitzchak] sowed... and he reaped a hundred measures,” it is understood that the blessing that “*HaShem*-יהו"ה blessed him” also relates to the grain (though it is not expressly said). It can be said that this is the foundation for the Seforno’s commentary (cited subsequently in the discourse) that “*HaShem*-יהו"ה blessed him” in that “he sold his grain at a high price.”

<sup>763</sup> See Seforno to Genesis 26:12

Now, although all matters relating to our forefathers, [and especially matters of our forefathers that the Torah relates to us] are spiritual matters,<sup>764</sup> from which it is understood that the grain of Yitzchak was (also) a spiritual matter, and that the two matters of reaping a hundred measures, and *HaShem*-יהו"ה blessing him, are in regard to the spiritual matter of the grain of Yitzchak, even so, they only are in regard to the matter (of grain) in particular. However, the following verse adds that through the labor of "Yitzchak sowed etc.," a general growth of greatness was caused in **him**, [as it states], "**The man** became great etc."

It can be said that the explanation of this is based on what the Tzemach Tzedek states in his discourse by the same title.<sup>765</sup> That is, it states in Midrash,<sup>766</sup> "Yitzchak came and he also illuminated, as it states,<sup>767</sup> 'Light is sown (*Zarua*-זרוע) for the righteous,' and it is written,<sup>768</sup> 'Yitzchak sowed (*Vayizra*-ויזרע)." That is, that which Yitzchak sowed was the "light sown for the righteous." In Tanna d'Bei Eliyahu<sup>769</sup> it states about the verse "Yitzchak sowed (*Vayizra*-ויזרע)," that, "Sowing (*Zeriya*-

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<sup>764</sup> This can be further elucidated by what it states in Torat Chayim Vayechi 104b, that the simple reason that our forefathers where shepherds is because "this form of labor does not cause one to become preoccupied at all, and they were able to have their entire days free of all extraneous thoughts other than those directed to *HaShem*-יהו"ה alone," but that, "the true reason is because our forefathers where shepherds **Above** etc."

<sup>765</sup> Printed in Ohr HaTorah, Toldot 139a and on.

<sup>766</sup> Midrash Shemot Rabba 15:26 (according to the version of the Matnot Kehunah there).

<sup>767</sup> Psalms 97:11

<sup>768</sup> Genesis 26:12

<sup>769</sup> Tanna d'Bei Eliyahu Zuta, Ch. 1

זריעה) only refers to charity, as the verse states,<sup>770</sup> “Sow (*Zeroo*-זרעו) charity (*Tzedakah*) for yourselves.”

He explains in the discourse<sup>771</sup> that in regard to what it states in Tanna d’Bei Eliyahu, that “Yitzchak sowed” refers to charity (*Tzedakah*), this also refers to all the *mitzvot*, which [generally] are called “charity” (*Tzedakah*-צדקה), as the verse states,<sup>772</sup> “It will be a charity (*Tzedakah*-צדקה) for us.”<sup>773</sup>

Likewise, the Torah is also called “sowing” (*Zeriya*-זריעה), as it states,<sup>774</sup> “For six years you may sow (*Tizra*-תזרע) your field,” which “refers to the six orders of the Mishnah.”<sup>775</sup> This then, is the meaning of “Yitzchak sowed,” referring to the “light sown for the righteous,” this being the light of Torah and *mitzvot*, which are sown (manifest) in physical things of this world.<sup>776</sup>

With the above in mind, we can explain how it is that through the labor of “[Yitzchak] sowed,” it was brought about that “The man became great” (in general). For, the work of “[Yitzchak] sowed” is a general service, meaning, it is the service of *HaShem*-יהוה, blessed is He, through the study of Torah and the fulfillment of the *mitzvot*. Based on this, we can say that the two matters in the verse “Yitzchak sowed etc.,”

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<sup>770</sup> Hosea 10:12

<sup>771</sup> Ohr HaTorah *ibid.* p. 139b

<sup>772</sup> Deuteronomy 6:25

<sup>773</sup> Torah Ohr, Mikeitz 38c; Discourse entitled “*Ani Magen Lach*” 5678 (Kehot 5751) p. 7 (Sefer HaMaamarim, Likkut Vol. 2, p. 241), and elsewhere – cited in Torat Menachem, Sefer HaMaamarim Cheshvan p. 258, note 33.

<sup>774</sup> Leviticus 25:3

<sup>775</sup> Ohr HaTorah *ibid.* Also see Likkutei Torah, Behar 40d; Shlach 44a

<sup>776</sup> See Midrash Bamidbar Rabba 17:5 to the verse, “Light is sown for the righteous,” that, “The Holy One, blessed is He, sowed the Torah and *mitzvot*... and left nothing in the entire world in which he did not give a command.” See Ohr HaTorah (Yahal Ohr) to Psalms *ibid.* (p. 352).

(that he reaped a hundred measures and that *HaShem*-יהו"ה blessed him) are general matters. For, just as the work indicated by “Yitzchak sowed” is a general service of *HaShem*-יהו"ה, blessed is He (as explained above), therefore, the matters drawn down from Above through this service, are also general matters.

### 3.

Now, it is explained in various places<sup>777</sup> that when Torah and *mitzvot* are called “sowing” (*Zeriyah*-זריעה), this refers to the descent of Torah and *mitzvot* to manifest within physical things, the intention in this being for the sake of ascent. This is comparable to sowing a seed in the ground, which is for the growth in greater abundance than what there previously was.

However, this must be better understood. For, based on this explanation, the word “sowing” (*Zeriyah*-זריעה) applies to the Holy One, blessed is He, since **it is He** who lowered the Torah and *mitzvot* to below,<sup>778</sup> but does not apply to the fulfillment of Torah and *mitzvot* by man. Yet, from the fact that it states, “**Yitzchak** sowed (*Vayizra*-ויזרע),” it is understood that the fulfillment of Torah and *mitzvot* by man is also a descent for the sake of ascent.

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<sup>777</sup> Torah Ohr Shemot 53d and on; Ohr HaTorah Shemot 86b (and the glosses to Torah Ohr there), that “it is specifically in this (the descent of the *mitzvot* to manifest within physical things) that there is the manifestation of the essentiality of the power of the *mitzvot*” – similar to the growth (and addition) that is brought about through sowing seed in the earth.

<sup>778</sup> As per the words of the Midrash cited before [in note 16 in the original; Bamidbar Rabba 17:5] that “the Holy One, blessed is He, sowed the Torah and the *mitzvot*.”

It can be said that the explanation of this is according to the statement at the end of the discourse,<sup>779</sup> in which he gives an additional explanation to [the verse], “Light is sown for the righteous.” Namely, the matter of “sowing” (*Zeriyah*-זריעה) is to sow the drawing down of the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul into the animalistic soul, through which there is caused to be growth and ascent in the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul. For, since the root of the animalistic soul is higher than the root of the Godly soul, in that the Godly soul is rooted in the world of Repair-*Tikkun*, whereas the animalistic soul is rooted in the world of Chaos-*Tohu*, therefore, through the sowing of the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul into the animalistic soul, growth (ascent) is caused in the Godly soul.

To elucidate, in Likkutei Torah<sup>780</sup> it is explained that [the verse], “Light is sown for the righteous” refers to the **descent** of the Godly soul to manifest in the animalistic soul, but from the wording of the discourse [which states that the matter of “sowing” (*Zeriyah*-זריעה) is] **to sow** (*Lizro'a*-לזרוע) the drawing down of the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul” into the animalistic soul, this indicates that it is man who must “sow” the intellect and emotions of the Godly soul into the animalistic soul.

The explanation of this is that in the soul’s service of *HaShem*-יהו"ה, blessed is He, (even after its descent to below), there are two ways. There is the service of the soul, in and of itself, and there is its toil of affecting the refinement of the

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<sup>779</sup> Ohr HaTorah ibid. p. 139b

<sup>780</sup> Likkutei Torah, Ha'azinu 74c (cited in Ohr HaTorah ibid. p. 139b).

animalistic soul.<sup>781</sup> This then, is the meaning of [the words], “to sow (*Lizro’a*-לזרוע) the drawing down of the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul,” into the animalistic soul.

For, when it comes to the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul as they are unto themselves, (even after the descent of the soul to below), it is not possible for them to affect the refinement (*Birur*) of the animalistic soul. Rather, for them to have an effect on the animalistic soul, they must descend and manifest within the intellect (*Sechel*) and emotions (*Midot*) of the animalistic soul,<sup>782</sup> that is, “sowing-*Zeriyah*-זריעה.”

It can be said that this is similarly so of fulfilling Torah and *mitzvot*, that for there to be vitality in Torah and *mitzvot*, this occurs when the fulfillment of the *mitzvot* is done with love and fear of *HaShem*-יהו"ה, blessed is He.<sup>783</sup> However, for there to be love and fear of *HaShem*-יהו"ה, blessed is He, so that the soul has vitality in fulfilling the *mitzvot*, by which they “fly above,”<sup>784</sup> this is through their descent and manifestation in the deed (of the *mitzvah*).<sup>785</sup>

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<sup>781</sup> See at length in Sefer HaMaamarim 5710 p. 21 and on, and elsewhere.

<sup>782</sup> See at length in Sefer HaMaamarim 5710 *ibid.* p. 21 and on, and elsewhere.

<sup>783</sup> Tanya, Likkutei Amarim, Ch. 4; In contrast, *mitzvot* done without intent\* are like a body without a soul (Tanya, Likkutei Amarim, Ch. 38), [\* And the intent (*Kavanah*) of the *mitzvah* is specifically through love and fear – see Tanya, Likkutei Amarim, Ch. 39 (53b)].

<sup>784</sup> See Tikkunei Zohar, Tikkun 10 (25b) and elsewhere; Tanya, Likkutei Amarim, Ch. 39 (53b).

<sup>785</sup> See Tanya, Likkutei Amarim, Ch. 16 (22a) that “the heart is also material like the other limbs which are the vessels for action,” and therefore it is specifically through the love and fear being revealed in the heart that they manifest within the actions of the *mitzvot* to vitalize them and cause them to “fly above.” Also see Sefer HaMaamarim 5710 *ibid.* p. 23.

## 4.

Now, based on all the above, that the labor of “Yitzchak sowed,” this being the sowing (descent and manifestation) of the powers of the Godly soul in fulfilling the *mitzvot* and refining the animalistic soul, it must be said that the matter of “he reaped a hundred measures” is (not the drawing down from Above which comes through fulfilling Torah and *mitzvot*, in and of themselves, but is rather) the ascent of the Godly soul brought about through the descent of its powers into the deed of the *mitzvot* and the refinement of the animalistic soul, this being the growth brought about through the sowing.

This is as the discourse explains,<sup>786</sup> that the hundred measures (*Me'ah She'arim*-מאה שערִים) are the fifty gates (*She'arim*-שערִים) of Understanding-*Binah* doubled. The explanation is that (in general) there are two levels in Understanding-*Binah*. There is the Jubilee (*Yovel*-יובל) and there is “the side of the Jubilee” (*Sitra d'Yovla*-סִטְרָא דִּיּוּבְלָא).<sup>787</sup> The “Jubilee” (*Yovel*-יובל) refers to Understanding-*Binah* itself.<sup>788</sup> In contrast, “the side of the Jubilee” (*Sitra d'Yovla*-סִטְרָא דִּיּוּבְלָא) is not the Understanding-*Binah* itself, but only what is drawn down from it.<sup>789</sup>

This then, is the matter of the fifty gates (*She'arim*-שערִים) of Understanding-*Binah* doubled. That is, there are the

<sup>786</sup> Ohr HaTorah *ibid.* p. 139a

<sup>787</sup> See Zohar II 83b (cited in Pardes Rimonim, Shaar 13 (Shaar HaShearim) Ch. 2): “If you should say it is from the actual [level called] ‘Jubilee-Yovel-יובל,’ know that it is rather from ‘the side of the Jubilee-*Sitra d'Yovla*-סִטְרָא דִּיּוּבְלָא.’”

<sup>788</sup> [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).]

<sup>789</sup> Pardes Rimonim *ibid.*, Ch. 3 and on, cited in Ohr HaTorah *ibid.*

fifty gates of “the side of the Jubilee” (*Sitra d’Yovla*-סטרא דיובלא) and there are the fifty gates of “the Jubilee” (*Yovel*-יובל)<sup>790</sup> itself.

Now, it is explained elsewhere<sup>791</sup> that the meaning of the fifty gates of Understanding-*Binah* is that just as a literal gate (*Shaar*-שער) is at the end of the courtyard, and through it one exists to the outside, the same is so of the fifty gates (*She’arim*-שערים) of Understanding-*Binah*. That is, they are the lowest level of Understanding-*Binah*, and through them the intellect (*Sechel*) is drawn to the emotions. (This is because the drawing down of the intellect (*Sechel*) to the emotions (*Midot*) is a departure to outside of the intellect (*Sechel*).)

Based on this, it can be said that even the fifty gates of the Jubilee (*Yovel*-יובל) itself, are the aspects of intellect (*Mochin*) that relate to the emotions (*Midot*), only that within these intellectual aspects (*Mochin*) themselves, there are two levels. That is, there are the gates from “the side of the Jubilee” (*Sitra d’Yovla*-סטרא דיובלא), which are the actual source of the emotions (*Midot*). [This is like intellectual leanings, like intellect that leans toward kindness-*Chessed*, or intellect that leans toward severity-*Gevurah*.]<sup>792</sup>

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<sup>790</sup> See Pardes Rimonim *ibid.*, Ch. 4, in explanation of the verse (Leviticus 25:10), “You shall sanctify the year that is the fiftieth year-*Shnat HaChameesheem Shanah*-שנת החמישים שנה,” that from the fact that it states “the year that is the fiftieth year-*Shnat HaChameesheem Shanah*-שנת החמישים שנה,” (and not “the fiftieth year-*Shnat HaChameesheem*-שנת החמישים”), is in order to hint that the year of the Jubilee (*Yovel*-יובל) is the year that has in it fifty years, meaning, the fifty gates of the Jubilee (*Yovel*-יובל).

<sup>791</sup> *Hemshech* 5672 Vol. 1, p. 136 (p. 263); Vol. 2, p. 1,032; Sefer HaMaamarim 5678 p. 86 and on.

<sup>792</sup> *Hemshech* 5672 *ibid.* Vol. 1, p. 136 (p. 263); Vol. 2 *ibid.*, p. 1,032; Sefer HaMaamarim 5678 *ibid.* p. 86 and on.

There also are the gates of the “Jubilee” (*Yovel*-יובל) itself, which are within the intellect (*Sechel*) itself, as it transcends leaning toward the emotions (*Midot*). [In this], the matter of the gates (*She'arim*), which indicates departure to the outside, is because the general matter of this intellect (*Sechel*) (even before leaning toward the emotions) is that it is intellect that relates to emotions (*Midot*).<sup>793</sup>

## 5.

He continues in the discourse<sup>794</sup> and gives another explanation for twice the fifty gates of Understanding-*Binah*, namely, that they are in two ways, that of below to Above, and that of Above to below. This is as in the verse,<sup>795</sup> “Yours (*Lecha*-לך) *HaShem*-יהו"ה is the greatness, and the might, and the splendor, and the victory, and the majesty, for all (*Kol*-כל) that is in the heavens and the earth [is Yours].”

The word, “Yours-*Lecha*-לך” has a numerical value of 50-נ, and the word “all-*Kol*-כל” has a numerical value of 50-נ.<sup>796</sup> This [verse] refers to the five emotions, [greatness-*Gedulah*, might-*Gevurah*, splendor-*Tiferet*, victory-*Netzach*, and majesty-*Hod*, which are the primary emotions (*Midot*)], each of which includes ten.

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<sup>793</sup> See *Hemshech* 5666 p. 290 that the general matter of the intellect (*Sechel*) that relates to the emotions (*Midot*), (even as it transcends the leaning of the emotions), is drawn from the essence of the intellect (*Etzem HaSechel*) through “a very great constriction (*Tzimtzum Atzum*).”

<sup>794</sup> Ohr HaTorah *ibid.* p. 139b

<sup>795</sup> Chronicles I 29:11; See Sefer HaMaamarim 5630 p. 233; 5634 p. 281 and on; 5679 p. 561, and elsewhere.

<sup>796</sup> Pardes Rimonim *ibid.*, end of Ch. 6; Shaar 23 (Shaar Erchei HaKinuyim), section on “*Kol*-כל” and “*Kallah*-כלה,” and section on “*Lecha*-לך.”

The difference between them is that “Yours-*Lecha*-לך” is from below to Above, whereas “all-*Kol*-כל” is from Above to below. That is, in the ascent of the emotions (*Midot*) to their root, they are in a state of nullification (*Bittul*) and are thus not felt as taking up space, [and are thus] “Yours-*Lecha*-לך.” However, when they are drawn down from Above to below, [such that they are drawn into the quality of Foundation-*Yesod* (80-יסוד)] [indicated by the words “for all (*Ki Kol*-כי כל-80) in the heavens and the earth,”<sup>797</sup> through which they subsequently are drawn into Kingship-*Malchut* [as in the continuation], “Yours *HaShem*-יהוה is the Kingship etc.”] they are in a state of tangible existence, and moreover, their existence is fully sensed, similar to [the verse],<sup>798</sup> “I have everything-*Yesh Li Kol*-יש לי כל.”

Now, it can be said that just in the intellectual qualities (Understanding-*Binah*), the matter of double fifty is two levels, namely, the intellect as it relates to the emotions (from “the side of the Jubilee (*Sitra d’Yovla*-דיובלא-סטרא)”) and the intellect as it is unto itself, the same is so in regard to twice fifty in the emotions (*Midot*). For, in addition to the explanation that they are two ways, from below to Above and from Above to below, it can also be said that they are two levels.

That is, there are the emotions (*Midot*) as they are unto themselves, and [there are the emotions (*Midot*)] as they are drawn down through the intellect (*Sechel*). In these two words, “Yours-*Lecha*-לך” and “All-*Kol*-כל” there is hint to these two ways in the emotions (*Midot*), in the ascent and elevation

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<sup>797</sup> See Zohar III 257a (Ra’aya Mehemna); Pardes Rimonim ibid.

<sup>798</sup> Genesis 33:11

(*Ha'ala'ah*) from below to Above, and in the drawing down (*Hamshachah*) from Above to below (as explained above), as well as two levels in the emotions (*Midot*).

The explanation is that the root of the emotions (*Midot*) is in the essential self of the soul, which is much higher than the root of the intellect (*Sechel*), only that they are drawn down through the intellect (*Sechel*). These two matters – that the root of the emotions (*Midot*) is higher than the root of the intellect (*Sechel*), and that the drawing down of the emotions (*Midot*) is through the intellect (*Sechel*) – is [applicable to] all the emotions (*Midot*). In other words, even the intellectual emotions (*Midot Sichliyot*) are rooted in the essential self of the soul. Therefore, in regard to the emotions (*Midot*) that are born of the intellect (*Sechel*), it can be that they are much stronger than the intellect (*Sechel*) which birthed them.<sup>799</sup>

The opposite is also true,<sup>800</sup> that also the natural emotions (*Midot Tiviyot*) of man, are awakened through the intellect. As known, proof for this<sup>801</sup> is from the verse,<sup>802</sup> “Let your heart not be faint; do not be afraid etc.” The explanation is that since the arousal of the natural emotions (*Midot Tiviyot*) is through the intellect (*Sechel*), therefore when a person sets his mind and thought to [realize] this, his heart will not be faint and he will not fear or panic at all. This is as stated in Rambam,<sup>803</sup> “Whosoever begins to think and become anxious

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<sup>799</sup> *Hemshech* 5672 Vol. 1, Ch. 253 (p. 512)

<sup>800</sup> In regard to the coming section see *Sefer HaMaamarim* 5665 p. 21 and on; *Sefer HaMaamarim* 5703 p. 77 and on; Also see *Hemshech* 5672 *ibid.* Ch. 252.

<sup>801</sup> *Likkutei Torah*, Va'etchanan 6d; *Sefer HaMaamarim* 5665 *ibid.* p. 23; 5703 *ibid.* p. 78

<sup>802</sup> Deuteronomy 20:3

<sup>803</sup> *Mishneh Torah*, *Hilchot Melachim* 7

in the middle of battle to the point that he frightens himself, violates a negative commandment, as the verse states, “Let your heart not be faint; do not be afraid etc.” In other words, even natural fear is roused and comes about through thinking and ruminating over it.

The reason (that even the arousal of the natural emotions is brought about specifically through intellect) is because the root of man is in the world of Repair-*Tikkun*. [In contrast, the root of animals is in the world of Chaos-*Tohu*, whereas the root of man is in the world of Repair-*Tikkun*.]

Now, in the world of Repair-*Tikkun*, the essential matter is the intellect (*Mochin*), and even the emotions (*Midot*) of the world of Repair-*Tikkun* are in accordance to the intellect (*Mochin*). Even though in the world of Repair-*Tikkun*, the root of the emotions (*Midot*) is higher than the root of the intellect (*Mochin*), since “the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) are included in the *Mazla*, whereas *Zeir Anpin* is unified to and dependent on the Ancient One-*Atika*,”<sup>804</sup> nevertheless, **they are drawn down** through the intellect (*Mochin*).

Amongst the differences between the emotions (*Midot*) of the world of Chaos-*Tohu* and the emotions (*Midot*) of the world of Repair-*Tikkun*, is that in the world of Chaos-*Tohu* the emotions are revealed as they stem from their root in the Crown-*Keter*. [This is one reason why the *Sefirot* of the world of Chaos-*Tohu* were the aspect of the Crowns-*Ketarim*.]<sup>805</sup> In

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<sup>804</sup> Zohar III 292a

<sup>805</sup> See Etz Chayim, Shaar 7 (Shaar Mati v'Lo Mati), Ch. 1

contrast, the emotions (*Midot*) of the world of Repair-*Tikkun* are according to intellect (*Mochin*).<sup>806</sup>

From this, there also is a chaining down within man, who is rooted in the world of Repair-*Tikkun*, that his emotions (*Midot*) (including his natural emotions), are according to the intellect (*Sechel*). The difference between natural emotions (*Midot Tiviyot*) and intellectual emotions (*Midot Sichliyot*) is that when it comes to intellectual emotions (*Midot Sichliyot*), (even though their root is in the essential self of the soul, which transcends intellect), it nevertheless is sensed in them that they are human emotions, (emotions of the world of Repair-*Tikkun*), the primary aspect of which is intellect (*Mochin*). In contrast, when it comes to the natural emotions (*Midot Tiviyot*) (even though they are roused by the intellect), it is their root that is primarily sensed in them, in the essential self of the soul, which transcends intellect.

It can be said that the two words “Yours-*Lecha*-לך” and “All-*Kol*-לל” hint at these two kinds of emotions, (the natural emotions (*Midot Tiviyot*) and the intellectual emotions (*Midot Sichliyot*)). The explanation is that it was previously explained that as the emotions (*Midot*) are in their root, they are in a state of nullification (*Bittul*), [indicated by the word], “Yours-*Lecha*-לך.” The intention in this is (primarily) to the fact that the root of the emotions (*Midot*) is in the Crown-*Keter*. (Similarly, in man, it refers to the fact that the root of the emotions (*Midot*) is in the essential self of the soul.) For, since the Crown-*Keter* is separate from all the *Sefirot*, therefore, when the *Sefirot* (the

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<sup>806</sup> *Hemshech* 5672 *ibid.* Ch. 257 (p. 520)

emotions and intellect) are subsumed in the Crown-*Keter*, they are in a state of nonexistence.

In contrast, when it comes to the emotions (*Midot*) as they are drawn down from the intellect (*Sechel*), since the intellect (*Sechel*) is the cause of the emotions (*Midot*), therefore even when the emotions (*Midot*) are included in the intellect (*Sechel*), they are in a state of existence.

Based on this, it can be said that the natural emotions (*Midot Tiviyot*) in which it is sensed that their root is in the essential self of the soul, relate to [the word] “Yours-*Lecha*-לך.” In contrast, the intellectual emotions (*Midot Sichliyot*) relate to [the word] “All-*Kol*-כל.”<sup>807</sup>

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<sup>807</sup> In Sefer HaMaamarim 5665 p. 249 [it states] in regard to the intellect (*Sechel*) and emotions (*Midot*) that after the birth of the emotion, it remains sustained in its existence, even after the intellect withdraws from it. [For, intellect and emotions are [in a manner of] cause and effect, and after the effect has already been brought forth into being, it can remain even without the cause]. In contrast, this is not so when it comes to matters that are drawn from the desire (*Ratzon*),\* in that when the desire (*Ratzon*) withdraws the things that are drawn from it are also nullified. Based on this, the relationship between the two drawings forth of the emotions (their being drawn forth from the intellect, and their being drawn forth from the Crown-*Keter*), of “Yours-*Lecha*-לך” and “All-*Kol*-כל,” is so even after they are drawn forth from their source. That is, when it comes to the drawing forth of the emotions (*Midot*) from the intellect (*Sechel*) – after they have been drawn forth they are in a state of being, “All-*Kol*-כל,” and in their drawing forth from the Crown-*Keter* (the desire-*Ratzon*), even after they are drawn forth they have no existence, “Yours-*Lecha*-לך.” [\*In Sefer HaMaamarim 5665 *ibid.* it is discussing the matter of the desire (*Ratzon*) and the intellect (*Sechel*). However, seemingly, the same is true in regard to all matters that are drawn forth from the desire (*Ratzon*) – See *Hemshech* 5672 Vol. 1, Ch. 49 (p. 87) that when there is a withdrawal of the desire (*Ratzon*), the action becomes nullified (whatever action it may be).]

6.

This then, is the connection and relationship between “he reaped a hundred measures,” and “Yitzchak sowed,” which refers to sowing of the powers of the Godly soul into the animalistic soul, (and this is similarly so of fulfilling the *mitzvot* in action). This is because the emotions (*Midot*) of the Godly soul, which are rooted in the world of Repair-*Tikkun*, are in a state of measure and limitation that accords to the intellect (*Sechel*). In contrast, the emotions (*Midot*) of the animalistic soul, which is rooted in the world of Chaos-*Tohu*, are with limitless strength.

Through sowing the emotions of the Godly soul into the emotions of the animalistic soul, there is the drawing down of the “hundred measures (*Me’ah She’arim*-מאה שערים),” twice fifty, these being the emotions (*Midot*) of the world of Repair-*Tikkun* and the emotions (*Midot*) of the world of Chaos-*Tohu*.

It can be said that when the verse specifies “He reaped-*Vayimtzah*-וימצא,” [which literally means, “He found”], indicating the novelty of discovering that which is beyond any relation or measure to the work, is because the emotions (*Midot*) of the soul are utterly of no comparison to their root,<sup>808</sup> which is the emotions (*Midot*) of the world of Repair-*Tikkun*.

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<sup>808</sup> See at length in Iggeret HaKodesh, Epistle 15 in explanation of the verse [Genesis 18:27], “I am but dust and ashes,” that the quality of Kindness-*Chessed* of the world of Emanation (*Atzilut*) which radiated within the soul of our forefather Avraham as he was manifest in a body is of no comparison to the quality of Kindness-*Chessed* of the world of Emanation (*Atzilut*), just as ashes are of no relational comparison to the being of the wood.

How much more is this certainly so of the emotions (*Midot*) of the animalistic soul (the emotions of which are invested into the lusts of this world), that they are of utterly no comparison to their root in the emotions (*Midot*) of the world of Chaos-*Tohu*.

Therefore, the drawing down of the “hundred measures” (*Me’ah She’arim*-מאה שערים) – these being the emotions (*Midot*) of the world of Repair-*Tikkun*, and the emotions (*Midot*) of the world of Chaos-*Tohu* – through the emotions (*Midot*) of the Godly soul affecting the refinement of the emotions (*Midot*) of the animalistic soul, this is a discovery (*Metziyah*-מצויאה) that is beyond any measure of comparison to the work.<sup>809</sup>

## 7.

The verse continues, “and *HaShem*-יהו"ה blessed him,” this being even higher than his reaping a hundred measures. This may be understood by prefacing with the statement in Midrash,<sup>810</sup> “The Holy One, blessed is He, does not elevate a person to a position of authority, until he first assesses and examines him... Likewise, we find with our forefather Avraham, that the Holy One, blessed is He, subjected him to ten tests and he passed them, and He then blessed him, as the verse states,<sup>811</sup> ‘*HaShem*-יהו"ה blessed Avraham with everything (*BaKol*-בכל).’ Likewise, Yitzchak was tested in the days of

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<sup>809</sup> This is similar to the meaning of “he reaped a hundred measures” in the literal sense, meaning, a hundredfold beyond what was estimated.

<sup>810</sup> Midrash Bamidbar Rabba 15:12

<sup>811</sup> Genesis 24:1

Avimelech and he withstood the test, and He then blessed him, as the verse states, ‘and *HaShem*-יהו"ה blessed him.’”

Now, about the verse, “*HaShem*-יהו"ה blessed Avraham with everything (*BaKol*-בכל),” the Tzemach Tzedek explains<sup>812</sup> that “everything-*Kol*-כל” refers to the innerness (*Pnimiyut*) of the Crown-*Keter*, which is a level that the arousal from below does not reach. It was after Avraham withstood the ten tests, corresponding to the ten *Sefirot*, in which it is applicable for there to be an arousal from below, that He then blessed him “with everything-*BaKol*-בכל,” with the innerness (*Pnimiyut*) of the Crown-*Keter*.

Based on this, we can also say that about the words “*HaShem*-יהו"ה blessed him, which were said about Yitzchak after he withstood his test, that “*HaShem*-יהו"ה blessed him” is a blessing drawn from a level that arousal from below does not reach. This is in addition to the fact that “*HaShem*-יהו"ה blessed him” in regard his reaping a hundred measures (*Me'ah She'arim*-מאה שערים). For, the reaping of the hundred measures is a drawing down brought about by the arousal from below,<sup>813</sup> only that the drawing is not commensurate to the arousal from below. This is why it states, “he reaped-*Vayimtza*-וימצא a hundred measures,” in that Yitzchak reaped them himself

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<sup>812</sup> Ohr HaTorah, Vayera Vol. 4, p. 779a; See at length in the discourse entitled “*vAvraham Zaken*” 5737 (Torat Menachem, Sefer HaMaamarim, Cheshvan p. 300 and on).

<sup>813</sup> Based on this it is understood why the Midrash [in note 45 in the original; Bamidbar Rabba 15:12 *ibid.*] quotes the words, “Yitzchak sowed in that land and *HaShem*-יהו"ה blessed him,” **but leaves out** that “he reaped a hundredfold.” For, he only needed to withstand his test for “*HaShem*-יהו"ה blessed him,” (meaning that he reached perfection in his service of *HaShem*-יהו"ה, only after which is there the drawing forth of the arousal **from Above**), which is not the case with “he reaped a hundred measures.”

through his own arousal from below. After this it states, “and *HaShem*-יהו"ה blessed him,” this being the blessing and drawing down that comes from Above, in and of itself, in that “*HaShem*-יהו"ה blessed him.”<sup>814</sup>

The [next] verse continues, “The man became great and kept going on, becoming greater until he was very great.” This verse uses a word for “becoming great-*Gadal*-גדל” three times. It can be said that these three “greatnesses,” correspond to the three matters of “He sowed-*Vayizra*-ויזרע,” “He reaped-*Vayimtza*-וימצא,” and “He blessed him-*Vayevarchehu*-ויברכהו.”

The words, “The man became great” is the drawing down commensurate to the arousal from below (“**He sowed-*Vayizra*-ויזרע**”) which generally refers to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

The words, “And kept going on becoming greater” refer to the drawing down that is not commensurate to the arousal from below (“He reaped-*Vayimtza*-וימצא”) which, in general, is the drawing down of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). This is why the verse uses the word “**going-*Haloch*-הלוך**,” since the matter of going (*Halichah*-הליכה) is in the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*

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<sup>814</sup> This is similar to the difference between “he reaped a hundred measures” and “*HaShem*-יהו"ה blessed him” in the literal sense. That is, the fact that the field produced a hundred times the estimated measure is nevertheless the growth of a crop that came from the sowing, only that the growth was a hundred-fold (this being the arousal from Above that is brought about through the arousal from below, only that the drawing forth is not commensurate to the arousal from below). In contrast, the fact that the price of grain went up and he sold them for an expensive price, this is a separate matter unto itself (an arousal from Above in and of itself).

*Kol Almin*) that transcends the chaining down of the worlds (*Hishtalshelut*).<sup>815</sup>

The words, “[Until he was] very great” refer to the drawing down from the level that the arousal from below does not reach, (“and *HaShem*-יהו"ה blessed him-*Vayevarcheihu HaShem*-יהו"ה ויברכהו יהו"ה”) which, in general, refers to the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is why it states, “**Very great**-*Gadal Me'od*-גדל מאד,” since the true matter of limitlessness (“very-*Me'od*-מאד”) is in His Essential Self.

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<sup>815</sup> See Torah Ohr, Vayeishev 30a and on; Sefer HaMaamarim 5660 p. 107 and on, and elsewhere.

# Discourse 11

*“V’Khol Banayich Limudei HaShem... -  
All your children will be students of HaShem...”*

Delivered on Shabbat Parshat Vayishlach,

13<sup>th</sup> of Kislev, 5727

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

## 1.

The verse states,<sup>816</sup> “All your children will be studied of *HaShem*-יהו"ה, and the peace of your children will be abundant.” In his discourse [by this title],<sup>817</sup> his honorable holiness, my father-in-law, the Rebbe, brings the commentary of Metzudat Tziyon and Metzudat Dovid, that the words, “studied of *HaShem-Limudei HaShem*-יהו"ה,” mean, “students of *HaShem-Talmidei HaShem*-יהו"ה.” That is, they will be students of the Ever Present One, blessed is He, through the study of Torah, as in the translation of Targum, “studied in Torah.”

He also explains the continuation of the verse, “and the peace of your children will be abundant,” through which our sages, of blessed memory, derived,<sup>818</sup> “Torah scholars increase

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<sup>816</sup> Isaiah 54:13

<sup>817</sup> In the discourse entitled “*v’Khol Banayich*” 5689 [said on] “Shabbat Parshat Vayeitzei, the groom (the Rebbe), may he live long, was called to the Torah, and on the second day of the week of the Torah portion of Vayishlach, was the [feast of the] ‘*Chatan-Mohl*’ in Yeshivat Tomchei Temimim of Warsaw” (Sefer HaMaamarim, Kuntreisim Vol. 1 16b and on; Sefer HaMaamarim 5689 p. 111 and on.)

<sup>818</sup> Talmud Bavli, Brachot 64a

peace in the world, as it states, ‘All your children will be students of *HaShem*-יהו"ה and the peace of your children will be abundant.’ Do not only read it as ‘your children-*Banayich*-בניך,’ but read it as, ‘your builders-*Bonayich*-בונים.” In other words, through the study of Torah, (“the students of *HaShem*-יהו"ה”) the construction (“builders-*Bonayich*-בונים”) of the world is through the study of Torah.

This is because the world is sustained by the Torah, as our sages, of blessed memory, taught,<sup>819</sup> “If not for the Torah, heaven and earth would not be sustained, as the verse states,<sup>820</sup> “If not for My Covenant by day and by night, I would not have set up the laws of heaven and earth.”

In the continuation of the discourse,<sup>821</sup> his honorable holiness, my father-in-law, the Rebbe, brings the explanation of the verse,<sup>822</sup> “Each ladle was ten, ten (*Asarah, Asarah*-עשרה עשרה) of the sacred *shekel*.” That is, the Ten Utterances by which the world was created<sup>823</sup> are aligned to the Ten Commandments,<sup>824</sup> and through the Ten Commandments the Ten Utterances are sustained, meaning that the world is sustained.

Now, we should explain what he adds about this, based on what the Alter Rebbe wrote in *Shaar HaYichud VeHaEmunah*,<sup>825</sup> in explanation of the verse,<sup>826</sup> “Forever

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<sup>819</sup> Talmud Bavli, Pesachim 68b

<sup>820</sup> Jeremiah 33:25

<sup>821</sup> Ch. 3

<sup>822</sup> Numbers 7:86

<sup>823</sup> Mishnah Avot 5:1

<sup>824</sup> Zohar III 11b and on

<sup>825</sup> Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1

<sup>826</sup> Psalms 119:89

*HaShem*-יהו"ה Your speech stands in the heavens.” That is, “Your speech, that You said,<sup>827</sup> ‘Let there be a firmament in the midst of the waters,’ these very words and letters are established and stand continuously in the firmament of the heavens and are vested within all the firmaments always, to enliven them, [as written,<sup>828</sup> ‘The word of our God shall be established forever’ and,<sup>829</sup> ‘His words live and exist forever.’]

This is because if these letters would be withdrawn for even a moment and revert to their source, God forbid, all the heavens would literally become nothingness! [They would be as if they altogether never were, literally like before the statement, ‘Let there be a firmament.’]

This is true of all the creatures [in all the worlds, both the upper and the lower ones, even this physical planet Earth, which literally is in the aspect of inanimate matter]. If the letters from the ten utterances by which the Earth was created in the six days of creation would be withdraw from it, even momentarily, it would revert to actual nothingness, literally.”

In other words, the Ten Utterances are present in the creations at all times and at every moment in order to enliven them and bring them into being as an existence of something from nothing. Now, since at every single moment there must be the coming into being of the creations from nothing to something through the Ten Utterances, it is understood that the sustainment of the Ten Utterances through the Ten Commandments must also be at every single moment, and that

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<sup>827</sup> Genesis 1:6

<sup>828</sup> Isaiah 40:8

<sup>829</sup> Liturgy of “*Emet Veyatziv*” following the morning *Shema* recital.

through this it is possible for the existence of the creations from the Ten Utterances to be at every single moment.

This is why the obligation to study Torah study is at every single moment, as the verse states,<sup>830</sup> “You shall meditate in it day and night.” In other words, at every moment there must be Torah study, in that at every moment there must be the sustainment of the Ten Utterances through the Ten Commandments, which is the matter of Torah study.

## 2.

He continues in the discourse that our sages, of blessed memory, stated,<sup>831</sup> “The world was created with Ten Utterances. What does this come to teach us, for could not it be created with one utterance? Rather, it is to exact retribution [upon the wicked who destroy the world that was created with ten utterances], and to bestow reward to the righteous who sustain the world that was created with Ten Utterances.”

Now, we should explain the continuation and connection of these matters. (For, at first glance, it is not understood what relationship there is between this matter and the discourse in general.) That is, the possibility that through the study of Torah (“students of *HaShem*-ה'יה”) the world will be sustained (“your builders-*Bonayich*-בניך”) is specifically through the fact that the worlds were created with Ten Utterances.

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<sup>830</sup> Joshua 1:8; See Talmud Bavli, Menachot 99b

<sup>831</sup> Avot 5:1 *ibid*.

The explanation is that through elucidating the above-mentioned teaching of our sages, (“could it not be created with one utterance etc.”) his honorable holiness, my father-in-law, the Rebbe, explains that the “one utterance” refers to the *Sefirah* of Kingship-*Malchut*,<sup>832</sup> and being that the *Sefirah* of Kingship-*Malchut* includes ten *Sefirot* within itself, we thus find that the creation of the world (which had to specifically be through the ten *Sefirot*), could have been brought about through the *Sefirah* of Kingship-*Malchut* alone.

However, even so, the world was created with Ten Utterances, meaning, with the ten *Sefirot* themselves, (not [just] as the ten *Sefirot* are included within Kingship-*Malchut*, which is “one utterance”). This is because if the creation would be brought about through the *Sefirah* of Kingship-*Malchut* alone, there would not be illumination of Godly revelation in the world, because as the ten *Sefirot* are included in Kingship-*Malchut*, they are in a state of concealment. However, this is not so when the creation is brought about through the ten *Sefirot* (“with Ten Utterances”), in which case, there is a drawing down of revelation of Godliness into the world.

It can be said that the explanation is that since the matter of the *Sefirah* of Kingship-*Malchut* is exaltedness and elevated rulership, therefore the Godliness in the world (created through it) is also in a state of exaltedness and concealment, and it would be impossible to bring about the revelation of Godliness in the world. This is why the world was created with Ten Utterances, meaning, through all ten *Sefirot*. For, even though the existence

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<sup>832</sup> Midrash Shmuel to Avot 5:1 *ibid.*, cited and explained in Sefer HaMaamarim 5659 p. 146; 5704 p. 73.

of the world, as it currently is (“with Ten Utterances”) is in a way that Godliness is concealed, nonetheless, through toil and contemplation (*Hitbonenut*) etc., it is possible to reveal Godliness in the world. (In contrast, if the creation would have been brought into being through the *Sefirah* of Kingship-*Malchut* alone, it would be impossible for us to reveal Godliness in the world, even through our toil.)

With the above in mind, we can explain the teaching of our sages, of blessed memory, “to bestow reward to the righteous who sustain the world that was created with Ten Utterances.” That is, the possibility for the deeds of the righteous to sustain the world (through the study of Torah, this being the matter of the Ten Commandments, through which the Ten Utterances are sustained) is because the world was created with Ten Utterances, and specifically in such a world (through their toil) the righteous can bring about the revelation of Godliness in the world. This is also the meaning of the teaching, “Torah scholars increase peace (*Shalom*-שלום) in the world,” meaning that they draw the revelation of Godliness into the world.

### 3.

However, to bring the revelation of Godliness into the world through the study of Torah, the matter of self-nullification (*Bittul*) is specifically necessary, meaning that a person does not sense himself as being [a something] etc. About this, his honorable holiness, my father-in-law, the Rebbe,

continues in the discourse<sup>833</sup> [about] the great imperative for the matter of self-nullification (*Bittul*) and negating one's sense of self. This is because one's sense of self is similar to bribery, which causes his intellect to lean [to what he wants] etc.

About this, he also brings the well-known story of a certain Chassid who had great intellectual knowledge and came to his honorable holiness, the Tzemach Tzeddek, with the complaint that, "In the study hall they trample over me, and don't agree with anything I say, etc." The Tzemach Tzeddek responded, "You spread yourself over the entire study hall, so that wherever anyone steps he steps on you." The Tzemach Tzeddek concluded, "It is written,<sup>834</sup> 'Let the wicked forsake his way and the iniquitous man his thoughts.'

The word 'iniquitous-*Aven*-אָוֵן' is related to the word 'On-אָן' which means strength, as in the verse,<sup>835</sup> 'By the abundance of His power-*Oneem*-אֲנִימָה and by the vigor of His strength.' In other words, even a person who has the power of the side of holiness, if he senses himself as being [a something], he must repent ('forsake [his thoughts] etc. ') and come to a state of self-nullification (*Bittul*).

To clarify, what is meant here, is not the negation of arrogance, being that arrogance is forbidden by Torah law.<sup>836</sup> Rather, what is meant is just one's sense of self, and even so, he must 'forsake [his thoughts] etc.'

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<sup>833</sup> In Ch. 4-5

<sup>834</sup> Isaiah 55:7

<sup>835</sup> Isaiah 40:26

<sup>836</sup> See Talmud Bavli, Sotah 5a; Mishneh Torah, Hilchot De'ot 2:3; Shulchan Aruch of the Alter Rebbe 156:3.

Moreover, from the fact that ‘the strong man [should forsake] his thoughts’ comes in continuation to the beginning of the verse, ‘Let the wicked one forsake his way,’ it is understood that the wicked one forsaking his way and the strong man forsaking his thoughts must be with the same simplicity. In other words, just as it is simply understood that it is imperative for the wicked man to forsake his way, it is with the same simplicity that the strong man must forsake his thoughts, such that even a person who has strength on the side of holiness, must leave his sense of self and be in a state of self-nullification (*Bittul*).

This matter, (that Torah study must specifically be preceded by self-nullification (*Bittul*)), is also connected to the blessings of the Torah that must be recited before studying Torah, [as it states],<sup>837</sup> “First make the blessing over the Torah,” and as Rabbeinu Nissim wrote<sup>838</sup> in the name of Rabbeinu Yonah, that giving precedence to the blessings of the Torah indicates the importance and preciousness of the Torah to the one who studies it, and then his study is such that he remembers the Giver of the Torah, rather than in a way of sense of self etc.

This then, is the matter of “*Limudei HaShem*-למודי יהוה,” the meaning of which is “students of *HaShem*-יהוה,” (as mentioned above). Due to this, there is caused to be a sense of self-nullification (*Bittul*). This is because even a person who senses the superiority of his qualities compared to his fellow, and beyond this, even in comparison to the angels, he argues

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<sup>837</sup> Talmud Bavli, Nedarim 81a; Bava Metziya 85b

<sup>838</sup> Ra”N to Nedarim 81a *ibid*; Also see Bayit Chadash to Tur, Orach Chayim Siman 47.

that at his root his level is greater than the level of the angels, nonetheless, in relation to the Holy One, blessed is He, he certainly in a state of ultimate nullification (*Tachlit HaBittul*).

About this he explains in the discourse<sup>839</sup> that when there will be students of the Ever Present One (“students of *HaShem*-יהו"ה”) this being the matter of self-nullification (*Bittul*), then the truth will be sensed in them that it is *HaShem*-יהו"ה, blessed is He, who is the place of the world (*Mekomo Shel Olam*).<sup>840</sup> One’s Torah study will then be in a way that it is sensed in him that the Torah is the will and wisdom of *HaShem*-יהו"ה, blessed is He, and is not human intellect. This will cause that “the peace of your children will be abundant.” [Do not read “your children-*Banayich*-בניך,” but read], “your builders-*Bonayich*-בוניך,” this being the matter of [Torah scholars] increasing peace in the world.

#### 4.

Now, even though this matter must be brought about through man’s labor by his own strength, and as the verse states,<sup>841</sup> “You shall choose life,” nevertheless, there is a granting of empowerment for this from Above. This is as his honorable holiness, my father-in-law, the Rebbe, brings in the discourse<sup>842</sup> citing the words of our great Rebbe, the Alter

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<sup>839</sup> At the end of Ch. 5

<sup>840</sup> Midrash Bereishit Rabba 68:9; 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, and elsewhere.

<sup>841</sup> Deuteronomy 30:19

<sup>842</sup> Ch. 2

Rebbe, whose soul is in Eden, that the letters written in the Torah, “You shall choose life-*uVacharta BaChayim*- וּבַחַרְתָּ בַחַיִּים,” themselves grant assistance to the person who gazes upon them etc.

This likewise with how he concludes the discourse. Namely, that on the Shabbat before his wedding, the groom is called up to the Torah. This is because the bride and groom uphold the world by raising children who are engaged in the study of Torah, and this is why he is called up to read the letters of the Torah, which sustain the Ten Utterances.

Now, we should explain the precision in his stating that the letters (*Otiyot*) of the Torah are read, specifying “the letters” (*Otiyot*-אוֹתֵי־יִוֵּת) (rather than understanding and comprehending the Torah). This is because the existence and vitality of the world is through the letters (*Otiyot*-אוֹתֵי־יִוֵּת) of the Ten Utterances (as mentioned in chapter one). Thus, since the groom stands to build a new world, “an everlasting edifice,”<sup>843</sup> which will have impact until the end of all generations, we therefore call him to read and gaze at the letters (*Otiyot*-אוֹתֵי־יִוֵּת) of the Torah.

There is another matter in this as well, which is that there specifically must be the matter of self-nullification (*Bittul*). That is, the matter of self-nullification (*Bittul*) is more emphasized in reading of the letters (*Otiyot*-אוֹתֵי־יִוֵּת) of the Torah than it is in studying Torah by way of understanding and comprehension. This is why it is not enough for the study of Torah be in a way of understanding and comprehension, but there also must be the reading of the letters of the Torah.

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<sup>843</sup> See the liturgy of the *Sheva Brachot* (the seven blessings of the groom and bride).

From this it is understood that also the drawing down and granting of empowerment is brought about through reading the Torah, not only as it applies to those who relate to understanding and comprehending the Torah, but also to those who, thus far, only relate to reading the letters (*Otiyot*-אותיות) of the Torah. This is why they too ascend to the Torah and make the blessings of the Torah,<sup>844</sup> just like those who relate to understanding and comprehending the Torah.

Through this toil the ultimate perfection of the Jewish people is caused. This is why about them the verse states,<sup>845</sup> “Turn back, turn back, O’ Shulamit,” referring to the Jewish people who are called “Shulamit-שולמית”<sup>846</sup> because of the matter of perfection-*Shleimut*-שלימות in them.<sup>847</sup>

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<sup>844</sup> Hilchot Talmud Torah of the Alter Rebbe 2:12

<sup>845</sup> Song of Songs 7:1

<sup>846</sup> See Midrash Shir HaShirim Rabba to Song of Songs 7:1; Also see the discourse entitled “*v’Khol Banayich*” 5689 *ibid.* Ch. 2.

<sup>847</sup> The conclusion of this discourse is missing.



## Discourse 12

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

Delivered on the 19<sup>th</sup> of Kislev, 5727  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>848</sup> “He redeemed my soul in peace from battles against me, for the many were with me.” The question regarding this is well known. That is, from the statement, “in peace-*b’Shalom*-בשלוֹם,” two matters are understood.

The first is that there can be redemption that is not in peace, and the novelty was that his redemption was in peace. The second is that though there may have been peace, the matter of redemption was also necessary, since there was a matter of battle (“from battles against me”). However, at first glance, this seems to be self-contradictory, for if it is a matter of peace, it is not a matter of battle.

We also must understand the specific use of the word “battle-*Krav*-קרב” (“from battles against me-*MiKrav Li*-מִקְרַב לִי”) this being one of the terms used for battle. However, at first glance, the more common term is like that used in the verse,<sup>849</sup> “When you come to wage war-*Milchamah*-מִלְחָמָה in your land.”

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<sup>848</sup> Psalms 55:19

<sup>849</sup> Numbers 10:9

However, even so, this verse specifically uses the words, “he redeemed my soul in peace (not from “war-*Milchamah*-מלחמה” but) from battles-*MiKrav*-מקרב,” even though the simple meaning is that the redemption was from “war-*Milchamah*-מלחמה.”<sup>850</sup> This is as explicitly stated in Talmud Yerushalmi,<sup>851</sup> that it refers to the war between Dovid and Avshalom, which Scripture refers to with the word “war-*Milchamah*-מלחמה.”

We also must understand that in the teachings of our sages, of blessed memory,<sup>852</sup> on the verse, “He redeemed my soul in peace etc.” (which concludes with the reason) “for the many were with me,” [they taught], “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 to him as if he redeemed Me and My children from amongst the nations of the world.’”

That is, these three matters are connected to the matter of peace (*Shalom*-שלום). For, about Torah the verse states,<sup>853</sup> “All its paths are peace (*Shalom*-שלום).” Likewise, acts of lovingkindness (*Gemilut Chassadim*) are [acts] of peace (*Shalom*-שלום) in that through bestowing physical kindness to one’s fellow, the recipient recognizes that he loves him, bringing about peace and fraternity.<sup>854</sup>

Likewise, through praying with the congregation, by which he is included in the congregation, such that they become one being, this too is a matter of peace (*Shalom*-שלום) and inter-

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<sup>850</sup> Rashi to Psalms 55:19

<sup>851</sup> Talmud Yerushalmi, Sotah 1:8

<sup>852</sup> Talmud Bavli, Brachot 8a

<sup>853</sup> Proverbs 3:17

<sup>854</sup> See Rashi to Psalms 55:19 *ibid.*

inclusion. This indicates that Torah and acts of lovingkindness (*Gemilut Chassadim*) are peace (*Shalom*-שלום) in and of themselves, whereas prayer requires the additional matter of praying with the congregation, and specifically through this, the matter of peace (*Shalom*-שלום) is brought about.

## 2.

Now, from the teaching of our sages, of blessed memory, that “He redeemed My soul in peace,” are the words of the Holy One, blessed is He, in that “he redeemed Me and My children from amongst the nations of the world,” it is understood that this is a general matter. For, the fact that the Jewish people, and likewise, the Indwelling Presence of *HaShem*-יהוה, blessed is He, the *Shechinah*, are in exile,<sup>855</sup> is a general matter.

In this itself, the matter of exile is not [just] in a single particular or even in several particulars, but is in a way that during exile there is a complete general change compare to what preceded exile. We find this in the teachings of our sages, of blessed memory, that the exile is called “sleep”<sup>856</sup> or “gestation.”<sup>857</sup>

Now, the change in these two matters is not just in regard to several particulars, but is rather [a change] in the

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<sup>855</sup> See Talmud Bavli, Megillah 29a; Sifri to the end of the Torah portion of Masei; Zohar I 120b; Also see Zohar III 90b; 197b, and elsewhere.

<sup>856</sup> See Zohar III 95a; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30, and the notes and citations there.

<sup>857</sup> See *Torah Ohr*, beginning of *Va'era*; Shaar HaYichud of the Mittler Rebbe *ibid.*, Ch. 30 and the notes and citations there.

general state and standing of man. This being so, this also applies to the matter of redemption, and in a way that “he redeemed Me and My children,” this being the redemption of the *Shechinah* and the Jewish people, which is a general matter.

From this we can also come to understanding the three matters of Torah [study], acts of lovingkindness (*Gemilut Chassadim*) and praying with the congregation, by which the redemption of “Me and My children” is caused, even though each is a particular mode [of serving *HaShem*-יהו"ה, blessed is He], as our sages, of blessed memory, stated in the Mishnah in [Pirkei] Avot,<sup>858</sup> “The world stands upon three things; upon the Torah, upon the Temple service (*Avodah*, i.e., prayer), and on acts of lovingkindness (*Gemilut Chassadim*).”

In other words, these are the three pillars, the pillar to the right being acts of lovingkindness (*Gemilut Chassadim*), the pillar to the left being the Temple service (*Avodah*, i.e., prayer), and the central pillar being Torah study. Nevertheless, the matter of “he redeemed Me” comes about (not because of the particular matters of these modes of service, but) because of the general matter in them, this being the matter of peace (*Shalom*-שלום). (As explained before, Torah and acts of lovingkindness (*Gemilut Chassadim*) are peace (*Shalom*-שלום) in and of themselves, and prayer brings the matter of peace through praying with the congregation.)

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<sup>858</sup> Mishnah Avot 1:2

### 3.

This may be better understood by prefacing with the general matter of exile. To explain, about Yaakov and Esav the verse states,<sup>859</sup> “It shall be that when you have cause to be aggrieved (when Israel will transgress the Torah etc.) you may cast off his yoke from upon your neck.” In other words, when there is deficiency in “the voice is the voice of Yaakov,” (through which there automatically is also deficiency in fulfilling the *mitzvot*, being that, “Torah study is greater, in that it leads to action”),<sup>860</sup> then dominion is given over to “the hands are the hands of Esav.”<sup>861</sup> This then, is the general matter of [the words],<sup>862</sup> “Because of our sins we (thereby) were exiled from our land,” meaning that Yaakov is exiled amongst Esav.

The root of the matter is that in Kabbalah and Chassidus it is written that Yaakov and Esav are the matter of the world of Chaos-*Tohu* and the world of Repair-*Tikkun*. It is explained elsewhere at length<sup>863</sup> that the root of the matter of sin, beginning with the first sin, sin of the tree of knowledge, stems from the matter of the diminishment of the moon, and before this (in the worlds of Chaos-*Tohu* and Repair-*Tikkun*), [it stems] from the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*. That is, this is what subsequently caused the diminishment of the moon, and subsequently the sin of the

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<sup>859</sup> In the Torah portion read on the preceding Shabbat (Toldot) – Genesis 27:40 (and Rashi there).

<sup>860</sup> Talmud Bavli, Bava Kamma 17a

<sup>861</sup> Genesis 27:22; See Midrash Bereishit Rabba 65:20

<sup>862</sup> See the Musaf liturgy of the holidays.

<sup>863</sup> See Sefer HaMaamarim 5691 p. 319 and on.

tree of knowledge, thereby causing the possibility that “because our sins” the matter of the exile of Yaakov amongst Esav is caused.

Now, it states in Midrash<sup>864</sup> “At the moment that Yaakov called Esav, ‘my lord-*Adonee*-אדוני,’ the Holy One, blessed is He, said to him, ‘You debased yourself and called him ‘my lord’ eight times. As you live, I will establish eight kings from his descendants before your descendants,’ as the verse states,<sup>865</sup> ‘These are the kings who reigned [in the land of Edom] before a king reigned over the children of Israel.’” (That is, this is the root of the matter of the exile of Yaakov amongst Esav.)

However, this must be better understood.<sup>866</sup> For, at first glance, the precedence of the kings of Esav “before a king reigned over the children of Israel” is a precedence that accords to Torah, being that Esav was the firstborn, and as Yaakov himself said (in regard to the matter of the blessings connected to the matter of the birthright),<sup>867</sup> “Esav your firstborn.” As this matter is in its root, as known, the world of Chaos-*Tohu* precedes the world of Repair-*Tikkun*. This being so, what is so undesirable about Yaakov calling Esav ‘my lord-*Adonee*-אדוני’?

To preface, as known about the matter of the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*,

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<sup>864</sup> Midrash Bereishit Rabba 75:11

<sup>865</sup> Genesis 36:31

<sup>866</sup> In regard to the coming section, see the (first) discourse entitled “*Padah b’Shalom*” 5677 (printed as an independent pamphlet in honor of the 19<sup>th</sup> of Kislev of this year, 5727, and subsequently printed in Sefer HaMaamarim 5677 p. 88 and on); Also see the next discourse of this year, Discourse 13, entitled “*Vayeishev Yaakov* – Yaakov settled” Ch. 3 (Sefer HaMaamarim 5727, p. 102).

<sup>867</sup> Genesis 27:19

the kings of the world of Chaos-*Tohu* are seven in number.<sup>868</sup> However, even so, eight kings are enumerated here. Moreover, even though about the eighth king, Hadar, it does not say “and he died” (as with the other kings), nevertheless, he too is counted amongst “the kings who reigned [in the land of Edom] before a king reigned over the children of Israel.” Furthermore, in *Divrei HaYamim*<sup>869</sup> it states “and he died” even about the eighth king.

About this, it is explained in books of Kabbalah<sup>870</sup> that in *Divrei HaYamim*, it discusses the aspect of the kings of the feminine side (*Nukva*), in which there is also a shattering in the eighth king. In contrast, in the Torah (the Torah portion of *Vayishlach*), it discusses the aspect of the kings of the masculine side (*Dechura*), the Foundation-*Yesod* of the male (*Dechura*).

Now to understand this, we must preface that Bela the son of Be’or, the first of the seven kings of the world of Chaos-*Tohu*, is the aspect of Knowledge-*Da’at*.<sup>871</sup> (As explained in books of Kabbalah,<sup>872</sup> this does not contradict the statement elsewhere,<sup>873</sup> that he is the matter of Kindness-*Chessed*).

Now, we must understand what the relationship is between the shattering of the vessels (*Shevirat HaKeilim*) in the

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<sup>868</sup> See *Etz Chayim*, Shaar 8 (Shaar *Drushei Nekudot*), Ch. 4; Shaar 9 (Shaar *Shevirat HaKeilim*), Ch. 1 and on; *Likkutei Torah* of the Arizal, end of the Torah portion of *Vayishlach*, and elsewhere.

<sup>869</sup> *Chronicles I* 1:51

<sup>870</sup> *Zohar HaRakiya*, *Parshat Terumah*, *Drush Zayin HaMelachim* (173a and on).

<sup>871</sup> *Etz Chayim*, Shaar 8 (Shaar *Drushei Nekudot*), Ch. 4; Shaar 9 (Shaar *Shevirat HaKeilim*) Ch. 1

<sup>872</sup> *Otzrot Chayim*, Shaar *HaNekudim*, Ch. 7 [Koretz Edition 5543, p. 26c].

<sup>873</sup> *Etz Chayim*, Shaar 9 *ibid.* Ch. 2

matter of the emotions (*Midot*) and the matter of Knowledge-*Da'at*, such that the beginning of the shattering would be from Knowledge-*Da'at*. [To explain, based on what we explained above (in chapter three) that the root and source of the sin of the tree of knowledge - which is as understood by its name - is that sin is connected to the tree of knowledge-*Etz HaDa'at*. However, this itself requires explanation.] What we must further understand is that as known,<sup>874</sup> the external husks (*Kelipot*) do not have the brain (*Mo'ach*) of Knowledge-*Da'at*.

#### 4.

The explanation of this is that as known, the inception of the matter that brought about the possibility for the sin of the tree of knowledge, is as the verse states,<sup>875</sup> “And the woman saw that the tree was good for eating and that it was desirable to the eyes, and that the tree was delightful for wisdom.” That is, there came to be a matter of sensing the physicality of the world, to desire something because of its physical sweetness, this being the matter of knowledge-*Da'at*, [meaning], the sense of the greatness of physicality.

To explain, in and of itself, the creation was such that the world was created in a state of wholeness.<sup>876</sup> How much more so was this so of the microcosm of the world, this being

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<sup>874</sup> See Zohar III 103a; Also see Likkutei Torah, Chukat 60c; Sefer HaMaamarim 5670 p. 138 and on.

<sup>875</sup> Genesis 3:6

<sup>876</sup> See Midrash Bereishit Rabba 14:7; Also see 12:6 and 13:3 (and Yefeh To'ar) there.

man.<sup>877</sup> In the terminology of Kabbalah,<sup>878</sup> before the sin, Adam, the first man, included the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) in himself. His head was in the world of Creation (*Briyah*), his body was in the world of Formation (*Yetzirah*), and only his feet were in the world of Action (*Asiyah*).

Now, from this itself, it is understood that the world of Action (*Asiyah*) was then on a higher level, as explained in Kabbalah.<sup>879</sup> Therefore, instead of how it currently is (after the sin), that the physical palate tastes the physical flavor of the food, as the verse states,<sup>880</sup> “The palate tastes food,” and the spiritual palate of the soul of man tastes the flavor and delight of spiritual matters, before the sin, the physical palate of Adam, the first man, tasted the spiritual flavors of matters of the world of Action (*Asiyah*).

To further explain, our sages, of blessed memory, stated,<sup>881</sup> “There is not a single blade of grass below (in the world of Action-*Asiyah*) that does not have source of flow-*Mazal* above which strikes it and tells it to grow.” It is understood that the source of flow-*Mazal*, which is spiritual, is only the root and source for the physical sweetness in the grass or fruit below, but it itself has no physical flavor or sweetness, but only spiritual flavor and delight.

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<sup>877</sup> Midrash Tanchuma Pekudei 3; Zohar III 257b; Tikkunei Zohar, Tikkun 69 (100b; 101a)

<sup>878</sup> Sefer HaGilgulim, Ch. 18; Also see Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D) end of Drush 1.

<sup>879</sup> Sefer HaGilgulim *ibid.* Etz Chayim *ibid.*

<sup>880</sup> Job 12:11

<sup>881</sup> See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Moreh Nevuchim 2:10; Also see Tanya, Iggeret HaKodesh, end of Epistle 20 (132a)

The same was so of Adam, the first man, before the sin, that through his physical palate, he sensed and tasted the spiritual pleasure. In contrast, his spiritual palate was in the world of Formation (*Yetzirah*), by which he would taste (not the spirituality of the world, which was sensed by him with his physical palate, but) the sweetness of the Torah etc.

It is in this that there was the matter of the sin, in that he tasted and sensed the physical sweetness. The primary sin was in the sensation of the thing, by which he became separated from the spirituality within it and became drawn after its physicality.

This is like what the verse states,<sup>882</sup> “They knew (*Yadoo*-ידעו) that they were naked.” What is meant here is not simply the matter of knowledge, but rather, knowledge (*Yediyah*-ידעה) in a way of sensation (*Hargashah*) (as explained by the commentators of the Torah),<sup>883</sup> by which physical lust is caused in this.

In contrast, this was not so before, in that even though they were naked, nevertheless, “they were not ashamed.”<sup>884</sup> As explained in Reishit Chochmah,<sup>885</sup> it was the same as fulfilling a *mitzvah* with any other organ. That is, just as one fulfills the *mitzvah* of donning Tefillin with the arm, so likewise, one fulfills the *mitzvah* of “be fruitful and multiply”<sup>886</sup> with this particular organ.<sup>887</sup> It was only after the matter of [physical]

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<sup>882</sup> Genesis 3:7

<sup>883</sup> See Ohr HaChayim to Genesis 3:7; Also see Torat Chayim Bereishit 30c

<sup>884</sup> Genesis 2:25

<sup>885</sup> Reishit Chochmah, Shaar HaKedushah, Ch. 16

<sup>886</sup> Genesis 1:28

<sup>887</sup> Also see Tzva’at HaRivash translated as The Way of The Baal Shem Tov, Section 101 (related by the Rav, the Maggid of Mezritch).

sensation was caused, that “they knew (*Yadoo*-ידעו) etc.,” and it then was necessary for there to be the [actualization of the verse],<sup>888</sup> “[And *HaShem* God-*HaShem Elohi*”מ-אלהי”ם] made... garments of skin, and He clothed them.”

## 5.

Now, how this matter is in the soul of man, is that even though he has the power of Knowledge-*Da'at*, which is “the key that includes six,”<sup>889</sup> [in that it is] the source of the emotions (*Midot*), that generally are divided into Kindness-*Chessed* and Might-*Gevurah*, good and evil, through Knowledge-*Da'at* there is caused to be an admixture of good and evil.

For, without the matter of Knowledge-*Da'at*, such as when a person is in a state of immature knowledge (*Katnut HaDa'at*) or immature intellect (*Katnut HaMochin*), like a simpleton who has no knowledge (*Da'at*), for him there is no admixture of good and evil. That is, when he does something good, there is no admixture of evil in it, and when he does something evil, there is no admixture of good in it. This is because he does not have the knowledge-*Da'at* to conceal and deceive etc., through intermingling good with evil. It therefore is readily possible to identify his essential character, whether he is a good person or the opposite.

However, when there is the matter of knowledge-*Da'at*, this being the recognition and sensation, such as it is, of a person who is naked, it then is impossible to identify his essential

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<sup>888</sup> Genesis 3:21

<sup>889</sup> See Zohar II 177a; Likkutei Torah, Va'etchanan 6d

being. This is because even when externally he is revealed as being good, it is possible that internally etc.,<sup>890</sup> this being the matter of the admixture of good and evil. In other words, even though externally it is something good, evil is mixed into it.

The same is true in the reverse, that externally it could be something evil, but good is nevertheless mixed into it. However, for this to be, there must be intellect and wisdom, to the point of knowledge, recognition, and sensation, to invest himself into the matter of concealing the good or concealing the evil, such that the externality is unlike the innerness, this being the matter of “his inside is unlike his outside.”<sup>891</sup>

Moreover, Knowledge-*Da'at* causes the division into a multiplicity of particulars. That is, when a person goes simply in conceptualizing something, he then does not see the many particulars of the matter. However, if he invests himself into the depth of the matter, he opens up and expands the essential point of the intellect, and reveals its many particulars.

Although it is true that it also is through Understanding-*Binah* that the particulars become revealed, nonetheless, Understanding-*Binah*, in and of itself, the matter of which is grasp and comprehension, grasps matters generally, and to discover the many particulars, one must invest his mind of Understanding-*Binah* and cause it to toil by way of delving (*Ha'amaka*-העמקה), and the matter of delving (*Ha'amaka*-העמקה) with Understanding-*Binah* specifically comes about through Knowledge-*Da'at*.<sup>892</sup>

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<sup>890</sup> See Jeremiah 9:7

<sup>891</sup> See Talmud Bavli, Brachot 28a

<sup>892</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

Thus, since through Knowledge-*Da'at* the division of the particulars is caused in many ways that differ from each other, it therefore also includes matters that are the opposite of each other, and in a way that they both can be present at once.

The explanation is that, in and of themselves, the emotions (*Midot*) are incapable of mingling with each other. This is because if one emotion is revealed and the opposite emotion is also revealed, how could they possibly mix? However, this is only so when the essential emotion is revealed in its purity, in which case it cannot connect and bond to the opposite emotion. However, through the intellect, the mingling and inter-inclusion of the emotions with each other is possible. This is because the intellect reveals that in the emotion itself there are many particulars, a result of which it is possibility for one emotion to unify with an opposite emotion (as explained at length in *Torat Chayim, Parashat Noach*<sup>893</sup> in the discourses that explain the matter of division and inter-inclusion).<sup>894</sup>

This is also why through Knowledge-*Da'at* the mingling of good and evil is caused to such an extent that as this is drawn down in actuality, that through eating from the tree of knowledge there is caused to be the matter of recognition and sensation (not only of the spirituality, but also and primarily of) the physicality of the world (the physicality of the fruit), this being the general matter of the sin of the tree of knowledge, which is the root of sin, on account of which the matter of exile is caused, as explained above.

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<sup>893</sup> See *Torat Chayim, Bereishit 12a* and on

<sup>894</sup> Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 20-21.

6.

However, as known, there are kindnesses that are covered (*Chassadim Mechusim*) and there are kindnesses that are revealed (*Chassadim Megulim*).<sup>895</sup> In Kabbalah it is explained<sup>896</sup> that the kindnesses that are covered (*Chassadim Mechusim*) are the matter of the Tree of Life (*Etz HaChayim*), and the kindnesses that are revealed (*Chassadim HaMegulim*) are the matter of the Tree of Knowledge (*Etz HaDa'at*).

The kindnesses that are covered (*Chassadim Mechusim*) refer to the emotions (*Midot*) as they are covered in the light of the intellect (*Sechel*) and intellectual faculties (*Mochin*). What is meant here is not the emotions (*Midot*) as they are in the intellect (*Sechel*), that is, the emotions of the intellect (*Midot SheB'Sechel*). Rather, what is meant is the emotions (*Midot*) as they are in the heart, but are drawn forth in a way that there is an illumination in them of the revelation of the innerness (*Pnimiyyut*) of the intellect (*Mochin*), that is, the mature state of the intellect (*Gadlut HaMochin*).

In this case the emotions (*Midot*) [themselves] are similar to the mind (*Mochin*), and just as intellect (*Mochin*) is absent of sensation, so likewise the emotions are absent of sensation. In other words, the nullification (*Bittul*) of the intellectual faculties (*Mochin*) is recognized in the emotions (*Midot*). (This is explained elsewhere at length, that due to the

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<sup>895</sup> See Sefer HaMaamarim 5670 p. 13 and on; 5692 p. 29 and on; 5700 p. 22 and on.

<sup>896</sup> Likkutei Torah of the Arizal, Parshat Bereishit; Likkutei Torah, Nitzavim 48d; Ohr HaTorah, No'ach Vol. 3, p. 597b and on; Sefer HaMaamarim 5658 p. 9 and on.

abundance of light (*Ohr*) in them, the intellectual faculties (*Mochin*) are in a state of nullification (*Bittul*) and not are in a way of expansiveness.)

Therefore, even after revealing many particulars in the emotions (*Midot*), as a result of which the inter-inclusion of opposite emotions is possible (as mentioned in chapter five), this is in a way of self-nullification (*Bittul*), and it therefore is not possible for the side opposite holiness to derive any vitality from this, such as it is with the admixture of good and evil.

In contrast, when it comes to the revealed kindnesses (*Chassadim Megulim*), in which there is a drawing forth in the heart of only the externality (*Chitzoniyut*) of the intellect (*Mochin*), in which case the emotions (*Midot*) are sensed, such as the emotion of love (*Ahavah*) in serving *HaShem*-יהו"ה, blessed is He, on the side of holiness, that he senses the matter of “closeness to God is good **for me**”<sup>897</sup> in himself, and not the goodness of Godliness, in and of itself, but rather that which is good for him, this being a matter of a [personal] motive, even though it is a holy motive. After a chaining down of levels, it is possible that from this there can also come to be a sensation of the physicality of the world etc., this being the general matter of the sin of the tree of knowledge (as explained in chapter four).

This is also the meaning of the verse,<sup>898</sup> “A fool does not desire understanding (*Tevunah*), but only to reveal his heart.” The word used for “understanding” here, is not the word Understanding-*Binah*, which refers to the intellect (*Mochin*),

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<sup>897</sup> Psalms 73:28

<sup>898</sup> Proverbs 18:2

but rather the word “*Tevunah*-תבוונה.” As explained in Kabbalah<sup>899</sup> (and cited in Tanya),<sup>900</sup> the word “*Tevunah*-תבוונה” shares the same letters as “Son and Daughter-*Ben uBat*-בן ובת,” referring to (the emotions) of fear and love of *HaShem*-יהוה, except that the emotions (*Midot*) are covered in the intellect (the kindnesses are covered – *Chassadim Mechusim*), which is why they are called “Understanding-*Tevunah*-תבוונה.”

About this, the verse states, “A fool does not desire *Tevunah* (concealed kindnesses – *Chassadim Mechusim*),” since it is impossible for there to be derivation of vitality by the side opposite holiness from there, because of the nullification (*Bittul*) caused in the emotions by the revelation of the innerness (*Pnimityut*) of the intellect (*Mochin*) (as explained above).

Rather, “he only desires to reveal his heart,” these being the revealed kindnesses (*Chassadim Megulim*), in which case the emotions (*Midot*) are in a state of [tangible] “somethingness” (*Yeshot*), this being sensation and recognition [of them], from which it is possible for the side opposite holiness to derive vitality etc.

## 7.

With the above in mind, it is understood why the shattering of the vessels (*Shevirat HaKeilim*) began from Knowledge-*Da'at* (which is why the first of the seven kings of

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<sup>899</sup> See Zohar III 290b; Etz Chayim, Shaar HaKlallim, Ch. 11; Shaar 15 (Shaar HaZivugim) Ch. 4; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2

<sup>900</sup> Tanya, end of Ch. 16 in the note.

the world of Chaos-*Tohu* is Bela ben Be'or, who is the aspect of Knowledge-*Da'at*, this being Knowledge-*Da'at* of the world of Chaos-*Tohu*), even though there is no brain of Knowledge-*Da'at* in the side opposite holiness (as mentioned in chapter three).

For, when it states that the side opposite holiness does not have the intellectual faculty of Knowledge-*Da'at*, this refers to the innerness (*Pnimityut*) of Knowledge-*Da'at*. This is as explained before (in chapter six) about the innerness (*Pnimityut*) of the intellectual faculties (*Mochin*) in general, and the innerness (*Pnimityut*) of the intellectual faculty (*Mo'ach*) of Knowledge-*Da'at* in particular, that because of the nullification (*Bittul*) of the intellectual faculties (*Mochin*) there is no room for the side opposite holiness to derive any vitality.

However, in regard to the general intellectual faculty of Knowledge-*Da'at*, the opposite is true, in that it is “the key that includes six,” and causes the revelation of many particulars in the emotions (*Midot*) etc., to the point that there could possibly come to also be an admixture of good and evil etc.

This is why about the seven kings of the world of Chaos-*Tohu* it states, “He reigned, and he died,” which is not so of the eighth king. For because in the world of Chaos-*Tohu*, each emotional quality is in its full strength of revelation, in a way of “he reigned,” it therefore is incapable of withstanding a different emotion besides it (even though there was a revelation in it of various particulars, to the point that on account of this, it the admixture is possible etc., as explained above). Because

of this it thereby caused that “he died.”<sup>901</sup> All the above is in regard to the seven kings, which are from the aspect of Kingship-*Malchut*.

However, the eighth king, Hadar, is the aspect of Foundation-*Yesod*, the eighth *Sefirah*. It is explained in the Zohar and Kabbalah<sup>902</sup> that the difference between Kingship-*Malchut* and Foundation-*Yesod* is like the difference between the worlds of Chaos-*Tohu* and Repair-*Tikkun*.

That is, even though the world of Chaos-*Tohu* preceded the world of Repair-*Tikkun*, nonetheless, in their root it is the opposite, that the world of Repair-*Tikkun* preceded the world of Chaos-*Tohu*, just as [the *Sefirah* of] Foundation-*Yesod* precedes [the *Sefirah* of] Kingship-*Malchut*. The superiority of the quality of Foundation-*Yesod*, is that it is in the middle column, and it therefore is bound to Knowledge-*Da’at*, as in the teaching,<sup>903</sup> “It is impossible to have an erection without Knowledge-*Da’at*.”

[This is] to such an extent that it reaches the aspect of Knowledge-*Da’at* of the Ancient One-*Atik*, and even higher, the aspect of the brain (*Mo’ach*) of the Ancient One-*Atik*, which is a concealed brain that even transcends the aspect of the Concealed Wisdom (*Chochmah Stima’ah*) (as explained in Kabbalah).<sup>904</sup>

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<sup>901</sup> See Torat Chayim, Bereishit 13d and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 *ibid*.

<sup>902</sup> See Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), Ch. 4 in the note; Torah Ohr, 103b; Sefer HaMaamarim 5679 p. 25 and on.

<sup>903</sup> Talmud Bavli, Yevamot 53b

<sup>904</sup> Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 3

It is from there that there is the root of the division of the brains of Kindness-*Chessed* and Might-*Gevurah* brought about through Knowledge-*Da'at* (this being the matter of the four brains, Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*, which divides into Kindness-*Chessed* and Might-*Gevurah*).<sup>905</sup> This is why in Knowledge-*Da'at* the matter of division is caused (as discussed in chapter five).

As stated in *Idra Rabba*,<sup>906</sup> Knowledge-*Da'at* divides into thousands upon thousands of rooms and chambers etc., this being because of the expansiveness of the Knowledge-*Da'at*. Only that since this is in holiness, it therefore in a way of inter-inclusion (*Hitkallelut*) etc. This is also why about the eighth king, Hadar, the verse states,<sup>907</sup> “his wife’s name was Meheitavel-מהיטבאל.” As stated in Kabbalah,<sup>908</sup> within the word “*Meheitavel*-מהיטבאל” there are the letters *Ma''H*-מ"ה-45 and “52-יטבאל,” the numerical value of *Ba''N*-ב"ן-52, this being the union (*Yichud*) of *HaShem*’s-יהו"ה names of *Ma''H*-מ"ה-45 [י"ד ה"ה ו"א ו"ו ה"א] and *Ba''N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה], meaning, the one who affects the refinement and the one who is refined, that is, the world of Repair-*Tikkun* and the world of Chaos-*Tohu*.

This comes about through a drawing down from an aspect that transcends [both] the world of Chaos-*Tohu* and the world of Repair-*Tikkun*, by which the refinement of the world

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<sup>905</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32 and elsewhere.

<sup>906</sup> Zohar III 136a; See Sefer HaMaamarim 5670 p. 127

<sup>907</sup> Genesis 36:39

<sup>908</sup> Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 3

of Chaos-*Tohu* is caused, so that it unifies with the world of Repair-*Tikkun*.

8.

Now, with this, we can also understand what the verse states about coming future,<sup>909</sup> “They will neither injure nor destroy in all of My sacred mountain; for the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor.” That is, just as the beginning of the shattering was from Knowledge-*Da'at*, therefore, in the coming redemption, the matter of which is the opposite of the shattering etc., there will be an abundance of knowledge-*Da'at*, (“the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor”) through which the existence of the side opposite holiness will be nullified and there will no longer be a matter of evil altogether (“they will neither injure nor destroy in all of My sacred mountain”).

In other words, in the coming future, there will be the revelation of the innerness (*Pnimityut*) of Knowledge-*Da'at*, and as explained above (in chapter six), it is due to the innerness (*Pnimityut*) of the intellectual qualities (*Mochin*), especially the innerness (*Pnimityut*) of Knowledge-*Da'at*, that the nullification (*Bittul*) is caused in the emotions (*Midot*).

(This is the meaning of the specific wording, “Knowledge of *HaShem-De'ah et HaShem*-יהו"ה אֵת דַּעַה אֵת.” For, as known<sup>910</sup> about the meaning of the word “*et*-אֵת,” it signifies

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<sup>909</sup> Isaiah 11:9

<sup>910</sup> See Talmud Bavli, Sukkah 6a; Bava Kamma 82a

“that which is secondary” (*Et HaTaphel*-את הטפל). In other words, [it indicates] that he is secondary and nullified to *HaShem*-יהו"ה). This is the opposite of the effect of Knowledge-*Da'at*, from which the matter of the shattering began.

The matter of this, as it is in our service of *HaShem*-יהו"ה, blessed is He, is that when one contemplates the matters of the world, as they are to their ultimate truth, he then will see the matter of “the eternal truth of *HaShem*-יהו"ה to the world.”<sup>911</sup> For example, in the contemplation that in this physical and material world there is the matter of His Divine Providence (*Hashgachah Pratit*) over one’s every footstep, such as we observe in daily life (and as explained elsewhere at length,<sup>912</sup> that it specifically is a person who is mostly engaged in business and worldly matters, who sees *HaShem*’s-יהו"ה Divine Providence more than those who sit “in the tents of Torah study”) and when this contemplation (*Hitbonenut*) is in a way of Knowledge-*Da'at*, meaning that “he firmly affixes his thought etc.”<sup>913</sup> in a way of recognizing and sensing it, and without becoming overwhelmed by the toil required in removing the concealment and hiddenness, to come and attain the recognition of the truth of *HaShem*-יהו"ה, even in the world, as it is revealed in His Divine Providence, until he attains the recognition that “*HaShem*-יהו"ה, He is the God-*Elohi*”מ-אלהי”ם,<sup>914</sup> meaning that even the fact that “God-*Elohi*”m-

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<sup>911</sup> Psalms 117:2

<sup>912</sup> Also see *Iggeret HaKodesh* of the Rebbe Rayatz Vol. 4 p. 338, copied in *HaYom Yom* for the 7<sup>th</sup> of Tishrei.

<sup>913</sup> *Tanya*, *Likkutei Amarim*, Ch. 3

<sup>914</sup> *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title* (*Shaar HaKinuy*); *Pardes Rimmonim*, *Shaar* 12 (*Shaar HaNetivot*) Ch. 2; *Reishit Chochmah*, *Shaar HaTeshuvah*, Ch. 6, section entitled

“86-אלהים” is the same numerical value as “the natural order-*HaTeva*” is a matter of *HaShem*, in that “it is entirely one,”<sup>915</sup> until he reaches the recognition of “*HaShem* is One-*HaShem Echad*”<sup>916</sup> and higher still, that “there is nothing more but Him alone.”<sup>917</sup> Through this, for him there is caused to be the matter of “the earth will be filled with the knowledge of *HaShem*.”

That is, this physical earth (which also is material) is caused to be filled with the knowledge of *HaShem*, and in a way of “*et HaShem*,” meaning, nullified to *HaShem*, to the point that it comes to be “as the waters cover the ocean floor,” meaning, like the fish in the sea, that their entire vitality is when they are in the source of their life, and in this way, this likewise comes to be so in all worldly matters.

This then, is the general matter of man’s toil in [affecting] the matter of peace (*Shalom*), the matter of which is the bonding of opposites. (This is likewise the superior quality of the middle column of man’s three modes of serving *HaShem*, blessed is He, in that it bonds the two opposites of the right column and the left column). That is, it is to affect peace (*Shalom*) between the Creator and the created, and to bind them together, such that even in the world, there comes to be the understanding and comprehension, up to the

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“*v’HaMargeel*” (121b); Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re’eh 22b and on.

<sup>915</sup> See Zohar I 12a; Zohar II 26b; 161a

<sup>916</sup> Deuteronomy 6:4; Also see Ginat Egoz translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

<sup>917</sup> Deuteronomy 4:35; See Sefer HaMaamarim 5692 p. 110 and on; Likkutei Sichot Vol. 25 p. 202.

recognition and sense of the truth of *HaShem*-יהו"ה that even is present in the world.

Additionally, this is in a way of "in peace-*B'Shalom*-בשלום"<sup>918</sup> meaning, two-ב times peace-*Shalom*-שלום, that is, peace in the Supernal entourage and peace in the earthly entourage, which is why this "[peace] is the vessel that holds the blessing of the Holy One, blessed is He,"<sup>919</sup> being that, "The Holy One, blessed is He, only dwells in a place of peace."<sup>920</sup>

## 9.

The explanation is that general toil in serving *HaShem*-יהו"ה, blessed is He, must specifically be in a way of Knowledge-*Da'at* (to bring about the matter of "the earth will be filled with the knowledge of *HaShem*-יהו"ה"), this being the matter of recognition and feeling. This is because the general work in serving *HaShem*-יהו"ה, blessed is He, can be in two ways.

The first way is through a bestowal of abundant light without engaging with the existence below, only that because of the abundance of light the absence of the evil is caused, in that one becomes nullified of his own existence. However, the deficiency in this is in two things. The first is that this is not the work of the lower one, in and of himself, and the second is that when the abundance of the light causes the nullification of the evil, it is then possible that the spark of holiness (also is

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<sup>918</sup> Psalms 55:19

<sup>919</sup> Mishnah Otkzin 3:12

<sup>920</sup> See Zohar III 90b

incapable of withstanding the abundance of the light, and is thereby) pushed away etc., may the Merciful One save us.<sup>921</sup>

The second way is specifically by affecting refinement (*Birur*). This is in a way that the one causing the refinement manifests in the one being refined, in a way that they sense each other etc. In this case the toil in serving *HaShem*-יהו"ה, blessed is He, is as it should be, in that it stems from the lower one himself. That is, it is not in a way that causes a shattering and nullification, but in a way that the toil penetrates the entire existence of the lower and he makes himself into a receptacle for Godliness. Additionally, through this we refine, purify, and elevate all the sparks of holiness.

This is as known about the blessings of Yitzchak,<sup>922</sup> that he wanted to bless Esav, even though he knew his level etc. In other words, he wanted to draw down a great abundance of light upon him, this being the meaning of the verse,<sup>923</sup> “And may God give you,” meaning,<sup>924</sup> “May He give you and give you, repeatedly.” In this way, through the abundance of the light, there would even be the nullification of the doubled and quadrupled darkness.

However, this is not *HaShem* 's-יהו"ה ultimate Supernal intent, which rather is to refine the world and specifically make it a receptacle for Godliness, a “dwelling place for Him, blessed is He, in the lower worlds.” This is why the blessing was

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<sup>921</sup> See Torah Ohr, Toldot 20c; Discourse entitled “*Padah b'Shalom*” 5668 (Sefer HaMaamarim 5668 p. 56); Sefer HaMaamarim 5670 p. 244.

<sup>922</sup> See Torah Ohr, Toldot 20c; Discourse entitled “*Padah b'Shalom*” 5668 (Sefer HaMaamarim 5668 p. 56); Sefer HaMaamarim 5670 p. 244.

<sup>923</sup> Genesis 27:28

<sup>924</sup> Midrash Bereishit Rabba 66:3 and Rashi to Genesis 27:28

specifically given to Yaakov, who affects the matter of “I am, your firstborn is Esav,”<sup>925</sup> and makes him into the matter of Yaakov. In other words, it is not in a way that he is nullified of his existence, but is rather in a way that he is repaired to be a receptacle for *HaShem*-יהו"ה, blessed is He.

The likeness to this in the general matter of our service of *HaShem*-יהו"ה, blessed is He, is in the toil of the Godly soul upon the animalistic soul and the body, these being the matter of the Yaakov and the Esav within a person. For, when it comes to the animalistic soul and the body, “his argument is given precedence,”<sup>926</sup> such that [they are present] even before the entrance of the Godly soul, which comes at the age of Bar Mitzvah,<sup>927</sup> similar to the world of Chaos-*Tohu* preceding the world of Repair-*Tikkun*.

That is, there is a way in which the Godly soul stands independently and engages in the abundant light of Torah and *mitzvot* without engaging with the animalistic soul and body, to know their state and standing etc. It then is possible that upon concluding his toil in Torah study and fulfilling *mitzvot*, a person does not know whether he will be capable of withstanding and overcoming the hiddenness and concealments of the world, the body, and the animalistic soul. It therefore is necessary for there to be toil, specifically in a way in which the Godly soul works and toils with the animalistic soul to refine and purify it etc.

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<sup>925</sup> Genesis 27:32

<sup>926</sup> See Zohar I 179a and on

<sup>927</sup> Shulchan Aruch of the Alter Rebbe, Mahadura Tinyana, Orach Chayim, end of Siman 4.

With the above in mind, we can also understand the matter of [the verse], “He redeemed my soul in peace from battles against me etc.” That is, in the general service of *HaShem*-יהו"ה, blessed is He, there are two ways. There is the way of peace (*Shalom*-שלום) (that is, through the abundance of light, as mentioned above) and there is the way of war (*Milchamah*-מלחמה).

However, when there is war with the side opposite holiness, it is possible for this to be in a way that,<sup>928</sup> “the might shall pass from one regime to the other.” That is, even when we are victorious over the side opposite holiness, nevertheless, since this is not in a way that he is transformed (he is not caused to undergo a makeover) but is only in a way of being victorious, thus, since it is war (*Milchamah*-מלחמה), it is impossible to ascertain what will be with him over the course of time etc.

However, there also a matter of “battle-*Krav*-קרב” (“from battles against me-*MiKrav Li*-לי-מקרב”), which although it also has the meaning “war-*Milchamah*-מלחמה,” also has the meaning “coming close-*Kiruv*-קירוב.”<sup>929</sup> In other words, this is not combat from a distance, but is close combat, in a way of inner manifestation (*Hitlabshut*) etc. That is, the Godly soul manifests within the animalistic soul, meaning that the war itself is in a way of peace (“closeness-*Kiruv*-קירוב”).

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<sup>928</sup> Genesis 25:23 and Rashi there; Talmud Bavli, Megillah 6a; Also see Tanya, Likkutei Amarim, Ch. 9 (13b and on), Ch. 13 (18b), and elsewhere.

<sup>929</sup> See the discourse entitled “*Padah b'Shalom*” in Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, p. 49a

Through this, we effect change and transformation of the animalistic soul itself, this being the matter of “for the many were with me.” This is as stated in Talmud Yerushalmi,<sup>930</sup> that even the people of Avshalom prayed for Dovid’s victory, such that even the enemy became his friend, and it then is certain that it will be an eternal matter.

This then, is why the verse specifically states, “He redeemed my soul in peace from battles (*MiKrav*-מקרב) against me,” specifically using the word “*Krav*-קרב,” rather than “war-*Milchamah*-מלחמה.” This is because “war-*Milchamah*-מלחמה” is the opposite of peace (*Shalom*-שלום). Therefore, when the verse states, “He redeemed [my soul] in peace-*b’Shalom*-בשלום,” the word “war-*Milchamah*-מלחמה” cannot be used, but only the word “*Krav*-קרב,” which also means “closeness-*Kiruv*-קירוב” etc., as mentioned above.

## 11.

Now, the general difference between toil in a way of peace (*Shalom*-שלום) and toil in a way of war (*Milchamah*-מלחמה) is the difference between Torah study and prayer (*Tefillah*).<sup>931</sup> For, about Torah the verse states,<sup>932</sup> “Behold, My word is like fire,” this being the matter of drawing down abundant light from Above, like a consuming fire, through which the side opposite holiness is caused to be nullified.

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<sup>930</sup> Talmud Yerushalmi, Sotah 1:8 *ibid*.

<sup>931</sup> See *Hemshech “Padah b’Shalom”* 5659 and 5704 (Sefer HaMaamarim 5659 p. 162 and on; 5704 p. 106 and on).

<sup>932</sup> Jeremiah 23:29; Talmud Bavli, Brachot 22a

This is as our sages, of blessed memory, stated,<sup>933</sup> “The main form of immersion is in fire.” In contrast, service of *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*) is in a way of war (*Milchamah*-מלחמה), as the verse states,<sup>934</sup> “with my sword and with my bow,” which Targum translates as “with my prayer and my supplication.” In other words, prayer is called by the words “sword” and “bow” by which one wages war (*Milchamah*-מלחמה) with the side opposite holiness.

However, from the teaching of our sages, of blessed memory, on the verse, “He redeemed my soul in peace from battles against me etc.,” that this refers to those who engage in Torah study, acts of loving kindness (*Gemilut Chassadim*), and pray with the congregation, it is understood that both (Torah study and prayer, as well as acts of lovingkindness) are present in the toil of “He redeemed my soul in peace... from battles (*Mikrav*-מקרב),” meaning that he must engage with the one being refined, as in war, except not in a way of “war-*Milchamah*-מלחמה, but in a way of closeness (*Kiruv*-קרוב) and peace. (This is why the verse does not use the [more common] word “war-*Milchamah*-מלחמה,” but the word “*Krav*-קרב” [which also means “closeness”])

The explanation is that in the toil of studying Torah and fulfilling the *mitzvot* (Torah and acts of lovingkindness), they should not be done in a way that only relates to the Godly soul alone, which illuminates within him in a revealed way while [he is engaged in] serving *HaShem*-יהו"ה, blessed is He. This is because afterwards, when he engages in “the ways of the

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<sup>933</sup> Talmud Bavli, Sanhedrin 39a

<sup>934</sup> Genesis 48:22

land,” it cannot be known how he will conduct himself etc., in that he did not toil to influence the animalistic soul.

Rather, the toil must be in a way of “*Krav*-קרב” as a word meaning “coming close-*Kiruv*-קירוב,”<sup>935</sup> in that he brings himself close and invests himself in a way of inner manifestation (*Hitlabshut*) to refine and purify the animalistic soul.

This is like the manifestation of the soul in the body to enliven the body, which is unlike how the light of the sun shines in a house, in that the light never becomes absorbed and unified with the house etc., but rather in a way that the soul and the body become one unified being.<sup>936</sup>

This likewise is the precision of [the teaching], “Whosoever engages (*Osek*-עוסק) in [the study of] Torah,” meaning that the study of Torah must be in a way of “an occupation-*Eisek*-עסק,” and not in a way of from Above to below, but rather, he must engage and toil with the world itself, that it should become imbued with Torah.

This begins with the animalistic soul, in that he explains to the intellect of his animalistic soul, so that it too will understand and become imbued with the intellect of the Torah, until it becomes settled within it as self-evident that the matter is according Torah.

The same is likewise so of [the continuation], “one who engages (*Osek*-עוסק) in acts of lovingkindness (*Gemilut Chassadim*).” That is, he works on himself that his toil in doing

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<sup>935</sup> Also see the discourse entitled “*Padah b’Shalom* – He redeemed my soul in peace” 5712, (translated in *The Teachings of The Rebbe 5712, Discourse 5*) Ch. 2 and on (*Torat Menachem Vol. 4, p. 168 and on*).

<sup>936</sup> See *Hemshech 5672 Vol. 1, Ch. 210 and elsewhere*.

acts of lovingkindness (*Gemilut Chassadim*) should not be because of what he feels in his soul, that **he** wants to do a goodness to this pauper, but rather because this is the command of the Creator, blessed is He. Then it will be certain that the goodness will not only be according to the measure and limitation of the sensitivity of his soul.

The same is so of prayer, that he must pray with the congregation. That is, he includes the matters that he must refine, for which he prays, together with the congregation. This is similar to the teaching of our sages, of blessed memory,<sup>937</sup> “Any fast that does not include [the participation] of the sinners of the Jewish people is not a fast, just as though the odor of galbanam (*Chelbenah*) is harsh, nonetheless the verse lists it with the ingredients of the {Temple} incense. In other words, they too ascend and are included with the congregation. Through all the above, it is caused to be that “He redeems Me and My children from amongst the nations of the world,” this being the opposite of the matter of the shattering (*Shevirah*) etc.

## 12.

This, then, is the meaning of [the verse], “He redeemed my soul in peace from battles against me, for the many were with me,” which refers to, “Whosoever engages in [the study of] Torah, acts of lovingkindness, and prays with the congregation.” In other words, even though, in general, there are differences between them (as explained above), however more specifically, they all possess the matter of toil [indicated

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<sup>937</sup> Talmud Bavli, Keritot 6b

by] “He redeemed my soul in peace from battles (*MiKrav*-מִקְרָב) against me,” through which we bring about that “the many (*Rabim*-רַבִּים) were with me.”

That is, we affect that matters that are found in the public domain (*Reshut HaRabim*-רִשּׁוּת הַרַבִּים), [referring to] worldly matters, they too “were with me,” similar to the people of Avshalom, who prayed for the victory of Dovid. The same is so [here], that even worldly matters will assist him in serving the Creator by engaging in Torah study, acts of lovingkindness, and praying with the congregation.

Through this, “he redeems Me and My children from amongst the nations of the world,” with the true and complete redemption through our righteous Moshiach. This matter begins with openly revealed wonders and miracles that transcends the natural order, which the Holy One, blessed is He, does for the righteous *Tzaddikim*, through which we see, in an openly revealed way, that the Holy One, blessed is He, reigns and has dominion over the natural order.

This is especially so of the wonders and miracles that were done for the leaders of the Jewish people, which they draw forth to all those who go in their ways and fulfill their instructions and commands. Through this, we bring about the true and complete redemption, at which time there will be the fulfillment of the prophecy,<sup>938</sup> “The earth will be filled with the knowledge of *HaShem*-ה'” as the water covers the ocean floor.”

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<sup>938</sup> Isaiah 11:9



## Discourse 13

“*Vayeishev Yaakov... -  
Yaakov Settled...*”

Delivered on Shabbat Parshat Vayeishev,  
The 20<sup>th</sup> of Kislev, 5727<sup>939</sup>  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>940</sup> “Yaakov settled in the land of his father’s sojournings, in the land of Canaan.” In his book *Torah Ohr*,<sup>941</sup> the Alter Rebbe, whose day of redemption and joy we are celebrating, explains that we must understand the repetitive language “the land of his father’s sojournings, in the land of Canaan.” The meaning of the word “Canaan-כְּנַעַן” is “merchant,” as in the verse,<sup>942</sup> “Whose merchants (*Canaaneha*-כְּנַעֲנִיהָ) were the elite of the land,” and as written,<sup>943</sup> “A merchant (*Canaan*-כְּנַעַן) with scales of deceit in his hand.” That is, like a merchant who scatters money in order to profit and increase wealth, and whose primary intention is “to scatter and

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<sup>939</sup> The beginning and end of the original discourse were edited by the Rebbe. Also see the later note [13 in the original] with reference to the discourse entitled “*Padah b’Shalom*” 5677 which was published as a pamphlet for Erev Chanukah of this year 5727.

<sup>940</sup> Genesis 37:1

<sup>941</sup> *Torah Ohr*, beginning of *Vayeishev*

<sup>942</sup> Isaiah 23:8

<sup>943</sup> Hosea 12:8

gather more.”<sup>944</sup> [That is, the ultimate purpose of trade is profit, as our sages, of blessed memory, stated,<sup>945</sup> “Is one who buys and sells at the same price called a merchant?”] The same is so of the descent of the soul to below, in that the ultimate purpose of its descent is for the sake of ascent. That is, specifically through its descent and manifestation in the body and animalistic soul, it comes to a higher level than before its descent.

Now, this must be explained at greater length, and in addition we must understand Rashi’s comment on the verse, “Yaakov settled,” that “After (the Torah) briefly relates the settlements of Esav and his descendants to you – in that they were not sufficiently distinguished or important to be described in detail etc., it clearly explains the settlements of Yaakov and his descendants at length etc.”

Now, at first glance, given that the settlements of Esav and his descendants are neither distinguished nor important, what need was there for them to be written about [in the Torah] altogether, even briefly? We therefore must say that even though, in and of themselves, the settlements of Esav are neither distinguished nor important, nonetheless, since through them we come to the settlements of Yaakov, the Torah therefore wrote of them.

Nevertheless, since their entire matter is only that through them we come to the settlements of Yaakov, they therefore are written in a brief way. In contrast, about Yaakov

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<sup>944</sup> Proverbs 11:24; See Shaar HaMitzvot of the Arizal, Parshat Re’eh (Mitzvat HaTzedakah); Also see Sefer HaLikkutim, Parshat Tetzaveh

<sup>945</sup> Talmud Bavli, Bava Metziya 40b

and his descendants, who in and of themselves, are distinguished and important, it elucidates them in a lengthy way. This being so, we must understand how it is that through the settlements of Esav we come to the settlements of Yaakov. Additionally, we must understand the specific wording, “a brief way” (*Derech Ketzarah*-דרך קצרה) and “a lengthy way” (*Derech Aruchah*-דרך אורכה).

## 2.

This may be understood, by prefacing with the verse,<sup>946</sup> “He redeemed my soul in peace from battles against me, for the many were with me.” The question about the specific wording, “He redeemed my soul in peace (*Padah b’Shalom*-פדה בשלום)” is well known. That is, this wording indicates that there can be redemption that is not in a way of peace (*Shalom*-שלום), whereas here the verse specifically states “He redeemed my soul in peace (*Padah b’Shalom*-פדה בשלום),” indicating that this redemption was in peace.

We also must understand why the verse states “from battles-*MiKrav*-מקרב against me,” rather than from “war-*Milchamah*-מלחמה,” which is more commonly used elsewhere [in Scripture]. This is because the Holy Language (*Lashon HaKodesh*) [Biblical Hebrew] is not a language of human convention,<sup>947</sup> but is the language by which the world was created.<sup>948</sup> That is, the name of everything [in the Holy

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<sup>946</sup> Psalms 55:19

<sup>947</sup> Midrash Bereishit Rabba 18:4

<sup>948</sup> See Pardes Rimonim, Shaar 22 (Shaar HaKinuyim) Ch. 1

Language] indicates the quality and inner substance of that thing, [the knowledge of which] was the wisdom of Adam, the first man.

Beyond this, its name indicates the Godly vitality of that which is called by it, as the Alter Rebbe, whose redemption and day of joy we are celebrating, writes in Shaar HaYichud VeHaEmunah.<sup>949</sup> From this we may understand the matter of synonymous names in the Holy Language (*Lashon HaKodesh*), that even though they all are the names that generally indicate the same thing, nonetheless, each one indicates and brings out a different inner matter.

The same is so with the [two] names [for “battle”] these being “*Krav*-קרב” and “*Milchamah*-מלחמה.” That is, even though the word “*Krav*-קרב” means “battle,” it nevertheless must be said that the word “*Krav*-קרב” indicates a unique kind of “battle,” and specifically that kind of battle is referred to with the word “*Krav*-קרב.”

Moreover, based on the statement in [Talmud] Yerushalmi,<sup>950</sup> that “He redeemed my soul in peace from battles against me” refers to the war with Avshalom, and yet, Scripture calls that war by the name “*Milchamah*-מלחמה,” this being so, it is not understood why in this verse, it specifically is called “*Krav*-קרב.”

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<sup>949</sup> Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

<sup>950</sup> Talmud Yerushalmi, Sotah 1:8; In regard to this, Rashi in Psalms [55:19 ibid.] cites the verse (Samuel I 18:16), “All of Yisroel and Yehudah loved Dovid etc.,” – and the [next] verse there (18:17) concludes, “and fight the wars of *HaShem*-יהוה.”

Now, about the verse, “from battles against me” (*Mikrav Li*-לי-מקרב) there are two explanations. The first is that when Dovid was in a state of battle (*Krav*-קרב), it was then that “He redeemed my soul in peace. The second explanation is that He redeemed and removed him from the battle. This is why the word used is “from battles-*MiKrav*-מקרב,” with the [prefix letter] *Mem*-מ, (similar to, “He redeemed us from Egypt-*MiMitzrayim Peditanu*-פדיתנו-ממצרים,” the meaning of which is that there was redemption and departure from Egypt (*MiMitzrayim*-ממצרים). We therefore must understand the meaning of these two explanations.

Now, the conclusion of the verse states, “For the many were with me.” The word “For-*Ki*-כי” gives the reason [“because”]. That is, the reason “He redeemed my soul in peace etc.,” is because “the many were with me.” This is as stated in Talmud Yerushalmi,<sup>951</sup> that even the people of Avshalom prayed for Dovid, and through this “He redeemed my soul in peace.”

However, it can also be said that the word “*Ki*-כי” means “that-*Asher*-אשר.”<sup>952</sup> That is, when the verse states “the many were with me,” this comes in explanation of, “He redeemed my soul in peace etc.,” meaning that the redemption in peace was “that the many were with me.”

What arises [from both explanations] is that it is understood from the explanation, “because the many were with me,” that “through the many being with me,” it thereby was

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<sup>951</sup> [Talmud Yerushalmi, Sotah 1:8 *ibid.*]

<sup>952</sup> See Talmud Bavli, Rosh HaShanah 3a

caused that there was “redemption in peace etc., that the many were with me.”

3.

Now, to understand all this, we must preface with [an explanation of] the verse,<sup>953</sup> “These are the kings who reigned in the land of Edom before a king reigned over the children of Israel.”<sup>954</sup> About this it states<sup>955</sup> in Midrash,<sup>956</sup> “At the moment that Yaakov called Esav, ‘my lord-*Adonee*-יְדוֹנִי,’ the Holy One, blessed is He, said to him, ‘You debased yourself and called him ‘my lord’ eight times. As you live, I will establish eight kings from his descendants before your descendants,’ as the verse states, ‘These are the kings who reigned [in the land of Edom] before a king reigned over the children of Israel etc.’”

Now, this must be better understood. For, it is well known throughout Kabbalah and Chassidus that the kings of the world of Chaos-*Tohu* are seven kings, however in Midrash eight kings are enumerated. Additionally, we must understand why the Torah enumerates eight kings.

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<sup>953</sup> Genesis 36:31

<sup>954</sup> In regard to the coming section see the discourse entitled “*Padah b’Shalom*” 5677, published as an independent pamphlet for **Erev Chanukah 5727** (and subsequently in *Sefer HaMaamarim* 5677 p. 88 and on; p. 244 and on). The introduction there states, “His honorable holiness, the Rebbe Shlita, said this discourse at the gathering of the holiday of redemption, the 19<sup>th</sup> of Kislev, of this year (with some additions and variations). At the gathering of the 20<sup>th</sup> of Kislev (Shabbat Parshat Vayeishev) he said this discourse again at greater length, and with additions to the beginning and end.”

<sup>955</sup> The remainder of the original discourse, until Ch. 12, was not edited by the Rebbe.

<sup>956</sup> Midrash Bereishit Rabba 75:11

The explanation of this is well-known, namely, that about the eighth king, Hadar, it does not say that “he died,” in that the matter of the “shattering” (*Shevirah*) did not take place in him, and on the contrary, from him is the beginning of the root of Repair-*Tikkun*.<sup>957</sup> However, this must be understood, because in Divrei HaYamim<sup>958</sup> it states “and he died” even about Hadar.

As known, the explanation is as stated in Zohar HaRakiya,<sup>959</sup> that in the Scriptures, which is the matter of Kingship-*Malchut*, and especially in Divrei HaYamim (Chronicles) which is related to time, this being the *Sefirah* of Kingship-*Malchut*,<sup>960</sup> it refers to the aspect of the kings of the feminine side (*Nukva*), meaning, as the *Sefirot* are in the *Sefirah* of Kingship-*Malchut*, in which there also was a matter of the shattering (*Shevirah*) in the eighth king.

In contrast, the Torah is the aspect of *Zeir Anpin*, and discusses the kings of the masculine side (*Dechura*), and in this aspect, there was no shattering in the eighth king, which is the aspect of Foundation-*Yesod*.<sup>961</sup> On the contrary, the root of the Repair-*Tikkun* is from him.

Now, the first king (in whom there was the beginning of the shattering) is Bela ben Be’or, which is the aspect of

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<sup>957</sup> Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 3; See Zohar HaRakiya, 173a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46.

<sup>958</sup> Chronicles I 1:51

<sup>959</sup> Zohar HaRakiya, Terumah, Drush Zayin HaMelachim (173a and on).

<sup>960</sup> See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a)

<sup>961</sup> Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 8; See Zohar HaRakiya ibid.

Knowledge-*Da'at*.<sup>962</sup> (This does not contradict what is explained elsewhere,<sup>963</sup> that the beginning [of the shattering] is in Kindness-*Chessed*, as stated in *Otzrot Chayim*.)<sup>964</sup> However, at first glance, this must be better understood. This is because it is explained that the matter of the shattering (*Shevirah*) was entirely in the emotions (*Midot*).<sup>965</sup> However, it must be said that the shattering stemmed from the aspect of Knowledge-*Da'at*, as also understood quite simply from the fact that the shattering below, is the matter of the sin of Adam, the first man, who ate from the Tree of Knowledge (*Etz HaDa'at*), this being specifically the matter of Knowledge-*Da'at*.

#### 4.

The explanation is that the matter of the sin of the Tree of Knowledge (*Etz HaDa'at*) is that they came have sensation of the physical. This is as stated,<sup>966</sup> “And the woman saw that the tree was good for eating and that it was a delight to the eyes etc.” In other words, before the sin of the Tree of Knowledge, the palate of Adam, the first man, sensed spiritual flavor, and as a result of the sin, he came to sense physical flavor.

The explanation is that, as known, before the sin, Adam, the first man, included the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) within himself. That is, his

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<sup>962</sup> Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 4; Shaar 9 (Shaar Shevirat HaKeilim) Ch. 1

<sup>963</sup> Etz Chayim *ibid.* Ch. 2

<sup>964</sup> *Otzrot Chayim*, Shaar HaNekudim Ch. 7 (Koretz 5543 p. 26c)

<sup>965</sup> See Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 1; Maamarei Admor HaZaken 5568 Vol. 1, p. 1 and on, and elsewhere.

<sup>966</sup> Genesis 3:6

head was in the world of Creation (*Briyah*), his torso was in the world of Formation (*Yetzirah*) and his feet were in the world of Action (*Asiyah*).<sup>967</sup>

From this it is understood that even his feet were on a higher level, being that the feet are connected to the rest of the body, which is one body. Moreover, at the beginning of creation, “the world was created in a state of wholeness.”<sup>968</sup> Therefore, even on the level of “the feet” of Adam, the first man, his physical palate tasted spiritual flavor.

About this our sages, of blessed memory, stated,<sup>969</sup> “The heel of Adam, the first man, would [outshine and] darken the sphere of the sun.” Now, the heel is the lowest part of the foot, but even so, it would [outshine and] darken the sphere of the sun, which is the matter of the [celestial] constellations (*Mazalot*). That is, the heel of Adam, the first man, was higher than the constellations (*Mazalot*).

Now, the matter of the constellations (*Mazalot*) is as our sages, of blessed memory, stated,<sup>970</sup> “There is not a single blade of grass below that does not have a constellation (*Mazal*) above that strikes it and tells it to grow.” As the Alter Rebbe<sup>971</sup> points out about the precise wording, “tells it to grow,” what is meant is not that the essence of its being is made from the constellation. Rather, after it has already been brought into being, the constellation (*Mazal*) then causes its growth,

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<sup>967</sup> Sefer HaGilgulim, Ch. 18; See Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D) Drush 1 toward the end; Shaar Maamarei Rashbi to Zohar III 83a.

<sup>968</sup> See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefeh To’ar there).

<sup>969</sup> Midrash Vayikra Rabba 20:2; Zohar III 83b *ibid.* (Raaya Mehemna)

<sup>970</sup> See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Moreh Nevuchim 2:10

<sup>971</sup> Tanya, Iggeret HaKodesh, end of Epistle 20 (132a)

maturation, its flavor and its sweetness, and all its other characteristics. However, it is understood that being that the [influence of the] constellation (*Mazal*) is spiritual, it does not apply for there to be physical sweetness in it.

The same is understood about Adam, the first man, whose “heel would [outshine and] darken the sphere of the sun,” and was higher than the constellations (*Mazalot*), that his palate would taste spiritual flavor, and the sin affected that he now tasted physical flavor.

The explanation is that he wanted to taste the physical, and therefore he sensed the physical flavor. What is meant here is not that he thereby caused and brought about physical flavor, because since the world was created in a state of wholeness, physical flavor was also created. Rather, what is meant is that before the sin, Adam, the first man, tasted spiritual flavor, whereas the physical flavor was subsumed in the spiritual flavor, such that it had no existence independent of the spiritual. The sin was that he wanted to sense the physical, as it is, in and of itself.

This then, is the meaning of [the teaching] that before the sin, his torso was in the world of Formation (*Yetzirah*), in which he tasted the sweetness of the Torah, and that the level of his feet was in the world of Action (*Asiyah*), such that his sense of the sweetness was only that of spiritual sweetness, whereas the physicality was subsumed and drawn after the spiritual. The sin was that he wanted to sense the physical.

This also explains the verse,<sup>972</sup> “They knew that they were naked.” That is, what is meant here is not that before they

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<sup>972</sup> Genesis 3:7

did not know, for if this was so, what is added by stating that “they were not ashamed?”<sup>973</sup> Rather, then it states that “they knew” (*Yadoo*-יָדָעוּ) it [refers to] recognition and sensation. In other words, at first, there was no sensation or lust in this. This is as stated in Reishit Chochmah<sup>974</sup> that before the sin, the sensation was that just as we fulfill the *mitzvah* of Tefillin through the arm (and all Torah is equated to the Tefillin),<sup>975</sup> in the same way with this particular organ we fulfill the *mitzvah* of “be fruitful and multiply,”<sup>976</sup> which is a very great and exalted *mitzvah*, as the verse states,<sup>977</sup> “He did not create [the world] for emptiness; He fashioned it to be inhabited.”

However, the sin caused them to have sensation and lust in this. Therefore the matter of garments (*Katnot*) became necessary,<sup>978</sup> from which there was a further chaining down into actual Torah law (*Halachah*), that the matter of garments (*Levushim*) is necessary.

The same is so of the sin of the Tree of Knowledge (*Etz HaDa'at*), that its cause was Knowledge-*Da'at* and sensation. That is, the sin was that he was caused to have the sensation of the physical matter as it is, in and itself, rather than as it is subsumed and drawn after the spiritual. Through this we can also understand this as it is Above, that the cause of the

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<sup>973</sup> Genesis 2:25

<sup>974</sup> Reishit Chochmah, Shaar HaKedushah, Ch. 16; [Also see Tzva'at HaRivash translated as The Way of The Baal Shem Tov, Section 101 (related by the Rav, the Maggid of Mezhritch).]

<sup>975</sup> Talmud Bavli, Kiddushin 35a

<sup>976</sup> Genesis 1:28

<sup>977</sup> Isaiah 45:18

<sup>978</sup> Genesis 3:21

shattering (*Shevirah*) in the emotions (*Midot*), is the matter of sensation, which is the aspect of Knowledge-*Da'at*.

5.

Now, the sin of the Tree of Knowledge caused a descent in the entire the order of the chaining down of the worlds (*Seder Hishtalshelut*). That is, just as in Adam, the first man, the sin did not only cause a descent of his feet in the world of Action (*Asiyah*), in that he sensed physical flavor, but also of his body in the world of Formation (*Yetzirah*).

This is because the world of Formation (*Yetzirah*) is the matter of the emotions (*Midot*), being that “*Zeir Anpin* dwells in the world of Formation (*Yetzirah*).”<sup>979</sup> That is, the sin also caused a descent in the emotions (*Midot*) of the world of Formation (*Yetzirah*), such that as the emotions (*Midot*) were after the sin, cannot compare to how the emotions (*Midot*) were before the sin. Rather, just as the descent of his feet in the world of Action (*Asiyah*) was through Knowledge-*Da'at* and sensation, so likewise the descent of the emotions (*Midot*) came about through sensation.

The explanation is that the inception of the emotions (*Midot*) is the matter of Kindness-*Chessed*. In Kindness-*Chessed*, there are kindnesses that are concealed (*Chassadim HaMechusim*) and there are kindnesses that are revealed (*Chassadim HaMegulim*).<sup>980</sup> The kindnesses that are revealed

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<sup>979</sup> Tikkunei Zohar, Tikkun 6 (23a)

<sup>980</sup> Also see Sefer HaMaamarim 5670 p. 13 and on; *Hemshech Rosh HaShanah* 5692 Ch. 14; 5710 Ch. 13 (Sefer HaMaamarim 5692 p. 29 and on; Sefer HaMaamarim 5710, p. 22 and on).

(*Chassadim HaMegulim*) are the matter of Kindness-*Chessed* that comes into revelation, whereas the kindnesses that are concealed (*Chassadim HaMechusim*) are as Kindness-*Chessed* is concealed because of the intellect.

However, the intention in the kindnesses that are concealed (*Chassadim HaMechusim*) is not for the emotions (*Midot*) that are included in the intellect (*Sechel*). This is because as they are included in the intellect (*Sechel*) they are not heartfelt emotions but are emotions of intellect, and it then does not apply to differentiate between the kindnesses that are concealed (*Chassadim HaMechusim*) and the kindnesses that are revealed (*Chassadim HaMegulim*). This being so, the intention in the kindnesses that are concealed (*Chassadim HaMechusim*) is for the emotions (*Midot*) as they are in their place in the heart, except that they are nullified because of the intellect (*Sechel*) that illuminates in the heart.

The explanation is that even though the emotions (*Midot*) come from the intellect (*Sechel*), and as stated in Tanya,<sup>981</sup> the [qualities of] Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* are called “the mothers” and source of the emotions (*Midot*), in that through contemplating “how abundant are Your works, *HaShem*-יהוה”<sup>982</sup> and “how great are Your works, *HaShem*-יהוה”<sup>983</sup> the emotions (*Midot*) come to be revealed, these being love of *HaShem*-יהוה, the dread and fear of Him, and glorification of Him etc., and as Rambam stated,<sup>984</sup> “What is the path to attain

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<sup>981</sup> Tanya, Likkutei Amarim, Ch. 3

<sup>982</sup> Psalms 104:24

<sup>983</sup> Psalms 92:6

<sup>984</sup> Mishneh Torah, Hilchot Yesodei HaTorah 2:2

love and fear of Him? When a person contemplates etc.” That is, through contemplation (*Hitbonenut*) that is appropriate for [rousing] love of *HaShem*-יהו"ה, blessed is He, the emotion of love of Him is caused to be born in him, and through contemplation (*Hitbonenut*) that is appropriate for rousing fear of Him, the emotion of fear is caused to be born in him.

Nonetheless, during the time that the strength of the intellect (*Sechel*) illuminates in him, the emotions (*Midot*) cannot exist in a revealed state, and it only is when the intellectual qualities (*Mochin*) withdraw, at which time there is no radiance [of intellect] at all, or at the very least, when the intellect (*Sechel*) only illuminates in a transcendent encompassing way (*Makif*), is it possible for there to be the existence of the emotions in a revealed state.

However, there is a level of [the existence of] emotions even when the intellect (*Sechel*) is revealed, which affects the nullification of the emotions (*Midot*), but even so, the emotions (*Midot*) are present and exist in the heart. This is when he contemplates into the depth (*Omek*) and innerness of the intellect (*Pnimiyyut HaSechel*) and understands the intellect (*Sechel*), but not by way of the receptacles of understanding and comprehension, these being the receptacles of the brain. In such a case, it is possible for the light of the intellect to also illuminate in the heart.

In other words, when the contemplation is solely through the receptacles of the brain, then only the brain is illuminated, but not the heart. In contrast, when the contemplation is into the innerness and depth of intellect that transcends the vessel of the brain, there then is no limitation of

the brain there, and it can also illuminate in the heart. (On the contrary, their primary existence is in the heart). When the intellect illuminates in the heart, this causes the nullification of the emotions (*Midot*).

In other words, the primary aspect is the intellect (*Sechel*), and moreover, this is the innerness of the intellect (*Pnimityut HaSechel*), but nonetheless, there is the existence of the emotion in the heart, except that the emotion is unsensed, being that it is nullified to the intellect which illuminates in the heart. This is the matter of the innerness (*Pnimityut*) of the emotions (*Midot*).

Now, from the perspective of the innerness (*Pnimityut*) of the emotions (*Midot*), in which there is an illumination of the innerness (*Pnimityut*) of the intellectual qualities (*Mochin*), it is not possible for the forces of externality to derive vitality. This is because the emotions are not sensed or felt. In contrast, this is not so of the externality (*Chitzoniyut*) of the intellectual qualities (*Mochin*), from which the externality (*Chitzoniyut*) of the emotions (*Midot*) is caused, in which it is possible for the forces of externality to derive vitality.

This then, is the matter of the sin of the Tree of Knowledge (*Etz HaDa'at*), namely, that there was caused to be the sensation of the emotions (*Midot*) such that they are recognized and felt, this being the matter of the kindnesses that are revealed (*Chassadim HaMegulim*).

The explanation, as it relates to our service of *HaShem*-יהו"ה, blessed is He,<sup>985</sup> is that there is the matter of "closeness

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<sup>985</sup> See *Hemshech* 5672 Vol. 1, p. 79, p. 362; *Igrot Kodesh*, Vol. 18, p. 371, and elsewhere.

to God is good,” and there is the matter of “closeness to God is good for **me**.”<sup>986</sup> The [matter of] “closeness to God is good” is that Godliness is good, in and of itself, and from this [aspect] there is no derivation of vitality by the forces of externality. This is the matter of the Tree of Life (*Etz HaChayim*), about which the verse states,<sup>987</sup> “Lest he eat and live forever,” in that there is no derivation of vitality by the side opposite holiness.

In contrast, closeness to God is good for **me** is in a way that it becomes sensed, meaning that his own existence is mixed into it, such that it can possibly be that the primary aspect is that he senses himself, whereas the Godliness is only secondary. Thus, if he does not sense himself, he does not sense that “closeness to God is good for me,” and it therefore is possible for the love to be nullified. This is the matter of kindnesses that are revealed (*Chassadim Megulim*), this being the aspect of sense of self.

It is from this, that there could possibly be derivation of vitality by the side opposite holiness. That is, even though the sense that “closeness to God is good for me” is a matter of the side of holiness, nonetheless, derivation of vitality by the side opposite holiness is possible from this. This is as known, that from the Kindness-*Chessed* of Avraham, the love of the Philistines is possible (as explained elsewhere about the external husk (*Kelipah*) of the “Philistines-*Pelishtim* (פלישתים”).<sup>988</sup>

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<sup>986</sup> Psalms 73:28

<sup>987</sup> Genesis 3:22

<sup>988</sup> *Torat Chayim*, Toldot 143c and on; Also see *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*, Ch. 6.

Now, although even in the externality (*Chitzoniyut*) of the intellectual qualities (*Mochin*) (from which the drawing forth of the externality (*Chitzoniyut*) of the emotions (*Midot*) comes, this being the kindnesses that are revealed (*Chassadim HaMegulim*)), it is possible for there to be guarding and protection against the side opposite holiness deriving vitality, brought about through the intellect illuminating in an encompassing way (*Makif*), there nonetheless is the need for great care and counsel etc. In contrast, this is not so of the inner aspect (*Pnimityut*) of the intellectual qualities (*Mochin*), in which this caution is not at all necessary.

## 6.

Now, as known, the sin of the Tree of Knowledge (*Etz HaDa'at*) caused the admixture of good and evil, as explained in the Sichah talk of his honorable holiness, my father-in-law, the Rebbe, on the 19<sup>th</sup> of Kislev,<sup>989</sup> that there is an admixture of good and evil in everything, in that there is no good that is absent of evil, and there is no evil that is absent of good. For, as known,<sup>990</sup> after the sin of the Tree of Knowledge (*Etz HaDa'at*), everything in the world came to have an admixture of good and evil.

This matter is due to Knowledge-*Da'at*. For, in regard to a person who has no Knowledge-*Da'at* at all, or who only

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<sup>989</sup> 5694, Ch. 6 (Likkutei Dibburim, Vol. 1, p. 87a)

<sup>990</sup> See Maamarei Admor HaEmtza'ee, Vayikra Vol. 2 p. 704; Sefer HaMaamarim 5662 p. 300 and on; Discourse entitled "*Ani Chomah*" 5690; 5692 (Sefer HaMaamarim Kuntreisim Vol. 2, p. 213a and on; 5692 p. 176 and on) and elsewhere.

has a small measure of Knowledge-*Da'at*, he conducts himself according to his simplicity. In other words, everything that he does is with the ultimate simplicity, without any admixture of its opposite, so that when he does something good, it is not mixed with evil, and when he does something evil, it is not mixed with good. This is because he has neither Knowledge-*Da'at* nor cunning.

In contrast, a person who has Knowledge-*Da'at* and cunning, such that he is capable of concealing [his motives], it can be that as he is engaged in doing something, he can have a [hidden] ulterior motive, and the like. In this case, even when externally he does something good, it is possible that inwardly it is something evil. The same so in the reverse, that he is evil externally, but inwardly good.

This is like the verse,<sup>991</sup> “One who spares his rod hates his child.” That is, even though when he chastises his child what is revealed is a matter of Might-*Gevurah*, nonetheless, his intention in this is a matter of Kindness-*Chessed*, in that he does it because of his love for his child. That is, even though because of his love for his child he only wants to act in a way of revealed goodness toward him, nonetheless, Knowledge-*Da'at* causes the dominance of the intellect (*Sechel*) to cause the emotion to lean [this way or that way].

This is because he contemplates and delves into it, and comes to the understanding that even though he loves his child, it is for his benefit that he must chastise him. Through this, he comes to lean toward Might-*Gevurah*, on account of which, in revelation, he chastises his son. This is the matter of the sin of

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<sup>991</sup> Proverbs 13:24

the Tree of Knowledge (*Etz HaDa'at*), in that the matter of Knowledge-*Da'at* causes the admixture of good and evil. However, we must better understand this, because the external husks (*Kelipot*) do not have a brain of Knowledge-*Da'at*. This is as stated in Zohar,<sup>992</sup> “The other god is a eunuch and produces no fruit etc.”

The explanation is that [when it states that] they do not have Knowledge-*Da'at*, this refers to the innerness (*Pnimityut*) of Knowledge-*Da'at*, which causes the nullification of the emotions (*Midot*) and from which the side opposite holiness derives no vitality. However, they do have the externality (*Chitzoniyut*) of Knowledge-*Da'at*, from which derivation of vitality by the side opposite holiness is possible, and through which the admixture of good and evil is caused.

The explanation is that the matter of inter-mingling only applies when there are particulars. This is as stated by the Mittler Rebbe,<sup>993</sup> that as the four elemental foundations (*Yesodot*) are in and of themselves, inter-inclusion between them is not possible. It only is because the foundational element of the fire also has something of the foundational element of water in it, and the foundational element of water also has something of the foundational element of fire in it etc., that it therefore applies for there to be a matter of inter-inclusion [between them]. The same is so of Knowledge-*Da'at*. Because it is the matter of [contemplative] delving, by which the intellect

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<sup>992</sup> Zohar II 103a; See Likkutei Torah, Chukat 60c; Sefer HaMaamarim 5670 p. 138 and on.

<sup>993</sup> See Biurei HaZohar, Mikeitz 32c and on; Torat Chayim, Bereishit 13a; Noach 71a; Bad Kodesh p. 14 (Igrot Kodesh of the Mittler Rebbe, p. 248 and on).

comes to have an abundance of particulars, this thereby causes the matter of inter-inclusion and co-mingling.

Now, this is not in contradiction to the explanation elsewhere,<sup>994</sup> that the abundance of intellectual particulars come through Understanding-*Binah*. For, from the aspect of Understanding-*Binah*, the particulars only are present in a general way. In contrast, when one understands the matter by delving into it (*Ha'amaka*) with the power of Knowledge-*Da'at*, this is when the matter comes in a way of a great many particulars etc.

This is the superiority of the quality of Knowledge-*Da'at*, over and above the intellectual qualities (*Mochin*) of Wisdom-*Chochmah* and Understanding-*Binah*. For, in the intellect in general, there are [the three dimensions of] length, width, and depth.<sup>995</sup> The length is the matter of the essential point of the Wisdom-*Chochmah*, meaning, the essential [point] of the reasoning as it is drawn down and descends, such that it only is in a state of manifesting and garbing (*Hitlabshut*) from level to level etc. The width is the matter of Understanding-*Binah*, which explains all the particulars of the intellect, but only in general. One then comes to the matter of depth (*Omek*), which is the matter of Knowledge-*Da'at*, and as a result of the depth, the true matter of the particulars is caused, such that he finds all of the particulars of the intellect, as a result of which the matter of inter-inclusion and co-mingling is possible.

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<sup>994</sup> See Sefer HaMaamarim 5670 p. 247 and on.

<sup>995</sup> [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.]

## 7.

However, we must understand what Targum states on the verse,<sup>996</sup> “The tree of the knowledge of good and evil,” that “one who eats of its [fruit] becomes wise in distinguishing between good and evil.” That is, through Knowledge-*Da’at* it is possible to distinguish and separate between good and evil. As stated in Talmud,<sup>997</sup> because of this, the *Havdalah*<sup>998</sup> was established to be recited in the blessing, “He graces man with Knowledge-*Da’at*” [in the evening Amidah at the conclusion of Shabbat], being that “if there is no Knowledge-*De’ah*, from where can there the distinction (*Havdalah*) come etc.?” However, here the opposite is explained, that Knowledge-*Da’at* causes the admixture of good and evil.

However, the explanation is that when evil is coarse and openly revealed, the effort in distinguishing it as evil etc., is negligible, and for this the brain of Knowledge-*Da’at* is not specifically necessary. However, being that the sin of the tree of knowledge caused an admixture of good and evil in the world, such that there also is refined evil, therefore, to distinguish between the refined evil and the good, and separate the good from the evil, labor and toil is specifically needed (by which “you shall find”).<sup>999</sup>

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<sup>996</sup> Genesis 2:9; 2:17

<sup>997</sup> Talmud Bavli, Brachot 33a; Talmud Yerushalmi, Brachot 5:2

<sup>998</sup> [Which literally means separation and distinction, and refers to the prayer separating Shabbat from the mundane weekdays, the holy from the unholy, the Jewish people from the other nations etc.]

<sup>999</sup> Talmud Bavli, Megillah 6b

The explanation is that the verse states,<sup>1000</sup> “[Woe to those who pull iniquity upon themselves] with cords of falsehood and sin like the ropes of a wagon.” That is, if at first there were no “cords of falsehood,” it then is impossible to come to sin “like the ropes of a wagon.” For, how is it applicable that he should do such a thing? It is only when at first there were “cords of falsehood,” this being the matter of refined evil, that one thereby comes to the “ropes of a wagon,” this being the coarseness of evil.

However, to identify the refined evil and separate it, this requires greater toil. As known,<sup>1001</sup> Yaakov spent twenty years in the house of Lavan in order to refine even the refined evil. In contrast, in regard to Esav, he did not require much time, since there only was coarse evil in him. This is accomplished through the brain of Knowledge-*Da’at*, meaning, because of the expansiveness of Knowledge-*Da’at*, in that he enters into the depths of the matter and knows all its particulars (and due to this itself, the inter-inclusion and comingling of good and evil is caused, as mentioned above) and he thereby has the power to even discern the refined evil and separate the good from the evil.

## 8.

Now, the primary matter of Knowledge-*Da’at* is that through it, the decision (*Hachlatah*) about the matter is brought about. In other words, the discernment between good and evil

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<sup>1000</sup> Isaiah 5:18

<sup>1001</sup> See Ohr HaTorah, Vayeitzei 226a, 222a, and elsewhere.

can also stem from Wisdom-*Chochmah* and Understanding-*Binah*, but nevertheless, through this he will not come to the **decision** of what to do about it, since from the perspective of the intellect there can be reasoning that leans to one side or the other side.

As known, proof for this is from the generation of the flood,<sup>1002</sup> in that for the very same reason that the flood was necessitated, in that “the impulses of man’s heart are evil from his youth,”<sup>1003</sup> from which there then came the decision that “I will not curse the ground again etc.,”<sup>1004</sup> and “never again shall there be a flood to destroy the earth.”<sup>1005</sup>

In other words, from the angle of the intellect itself, it is not possible to come to a final decision, but it only is through Knowledge-*Da’at*, by entering and becoming invested in the depth of the thing, that it then is possible to come to a decision of what to do about it.

About this the verse states,<sup>1006</sup> “And you shall choose life.” In other words, even though it already was stated,<sup>1007</sup> “See, I have placed before you... the life and the good” and the opposite thereof, nonetheless, the Torah does not suffice with this but continues, “And you shall choose life.” This is especially so according to what the Alter Rebbe stated,<sup>1008</sup> that the very letters, “And you shall choose life-*uVacharta*

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<sup>1002</sup> See *Torat Chayim*, Bereishit 14a; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 20.

<sup>1003</sup> Genesis 8:21

<sup>1004</sup> Genesis 8:21 *ibid.*

<sup>1005</sup> Genesis 9:11

<sup>1006</sup> Deuteronomy 30:19

<sup>1007</sup> Deuteronomy 30:15; 30:19

<sup>1008</sup> *Sefer HaMaamarim* 5689 p. 114

*BaChayim*-וּבַחַיִּים” grant the empowerment to choose life. From this it is understood that it is not enough to know that there is life and its opposite, being that from this fact alone, one can possibly choose its opposite, Heaven forbid. Thus the command, “And you shall choose life” is necessary, which comes through the matter of Knowledge-*Da’at*, as explained above.

However, we still must better understand how it is that through Knowledge-*Da’at* it is possible to choose the good. For, from the angle of the intellect, even though “they become wise in distinguishing between good and evil,” nevertheless, it is possible that one can choose the opposite, as the verse states,<sup>1009</sup> “They are wise at doing evil.” This being so, how can it be that “you shall choose life” comes through Knowledge-*Da’at*?

The explanation is that Knowledge-*Da’at* affects the bond between Wisdom-*Chochmah* and Understanding-*Binah*, and this being so, in and of itself, Knowledge-*Da’at* is higher than Wisdom-*Chochmah* and Understanding-*Binah*. That is, Knowledge-*Da’at* receives from the Crown-*Keter*, as known that when Knowledge-*Da’at* is counted [amongst the *Sefirot*] then the Crown-*Keter* is not counted.<sup>1010</sup> In other words, Knowledge-*Da’at* takes the place of the Crown-*Keter*. Therefore, from this aspect it is possible that “you shall choose life.”

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<sup>1009</sup> Jeremiah 4:22

<sup>1010</sup> Etz Chayim, Shaar 23 (Shaar Mochin d’Tzelem) Ch. 8; See Torah Ohr, Megillat Esther 91c and on; Likkutei Torah, Shlach 49c and elsewhere.

## 9.

The explanation of the matter is that as known, “the ultimate knowledge is that we cannot know You.”<sup>1011</sup> Now, the simple meaning of this, is that there first must be understanding of everything that is possible to understand, after which we come to the ultimate knowledge, that we understand that, in truth, “we cannot know You.” However, the inner meaning is that the ultimate knowledge is knowledge of the unknowable. In other words, even the matter of “we cannot know You” comes to be known.

To explain, there are two kinds of knowledge. These are positive knowledge (*Yediyat HaChiyuv*) [what it is] and negative knowledge (*Yediyat HaShelilah*) [what it is not]. Positive knowledge (*Yediyat HaChiyuv*) is in Understanding-*Binah*, which comes in a way of grasp, such that one grasps the intellect through tangible grasp and manifestation in the six directions etc.

On the other hand, negative knowledge (*Yediyat HaShelilah*) is in Wisdom-*Chochmah*, meaning that the intellect is understood through negating whatever contradicts and opposes it. Nonetheless, it is understood that even that which is grasped through negative knowledge has some relation to what is negated from it, in that, at the very least, they are within the same parameters, and it therefore is possible to negate them from it.

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<sup>1011</sup> See Bechinot Olam 8:2; Sefer Ikkarim, Maamar 2, Ch. 30; Shnei Luchot HaBrit 191b

However, there is another aspect of knowledge that does not even come through negation. This is because it is not in the category of knowledge altogether, that it could even be grasped through negation. This is the matter of “we cannot know You.”

The explanation, as it relates to grasping Godliness, is that there is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and there is His light that surrounds and transcends all worlds (*Sovev Kol Almin*). About His light that fills all worlds (*Memaleh Kol Almin*) it applies for a person to come to have positive knowledge of it (*Yediyat HaChiyuv*). In contrast, about His light that surrounds and transcends all worlds (*Sovev Kol Almin*), only knowledge through negation (*Yediyat HaShelilah*) applies. However, even so, it still is related to “worlds,” being that it is called “the light that surrounds and transcends all **worlds**” (*Sovev Kol Almin*).

However, there is an aspect that even transcends the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), even transcending the general surrounding transcendent light (*Sovev HaKlalli*) and even transcending the true essence of His surrounding transcendent light, in which even knowledge through negation (*Yediyat HaShelilah*) does not apply.

This is similar to the statement in Shaar HaYichud VeHaEmunah that,<sup>1012</sup> “it is like one who says that it is impossible to touch a very sublime and deep wisdom-*Chochmah* with one’s hands, because of the depth of the concept. Whoever hears this will laugh at him,” since the

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<sup>1012</sup> Tanya, Shaar HaYichud VeHaEmunah, Ch. 9

matter of Wisdom-*Chochmah* is not in the same category of [physical] touch, even by way of negation.

Thus, about this [aspect] that it states, “The ultimate **knowledge** is that we cannot know You,” meaning that even in the matter of “we cannot know You” there must be the matter of knowledge. This comes from the fact that the essential self of the soul recognizes the Essential Self of the Unlimited One, *HaShem*-יהוה, blessed is He, (the essence recognizes the Essence).

By way of analogy,<sup>1013</sup> this is like a little child who either only has an immature Knowledge-*Da’at*, or no Knowledge-*Da’at* at all, but is nonetheless drawn to his father. This is not because of any reasoning by which he understands that this is his father etc., but solely is an essential recognition because he was born of him.

This matter is also drawn into the revealed powers of the soul, and is the matter of Godly Knowledge-*Da’at* that transcends Wisdom-*Chochmah* and Understanding-*Binah*, and because of this Godly Knowledge-*Da’at*, it is possible to decide to choose the good, even though from the angle of the intellect, it could be in a way that,<sup>1014</sup> “They are wise at doing evil.”

However, since the command “And you shall choose life” was given to every single Jew, it is understood that empowerment for this is granted to every single Jew, even simple people who have no understanding and comprehension. That is, the Godly Knowledge-*Da’at* stemming from the Essential Self is drawn all the way down to each and every Jew,

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<sup>1013</sup> See Sefer HaMitzvot of the Tzemach Tzedek 23a and on.

<sup>1014</sup> Jeremiah 4:22

even simple people, so that they too are granted the empowerment to “choose life.”

10.

Now, all the above is from the perspective of the innerness (*Pnimityut*) of Knowledge-*Da'at*. In contrast, from the externality (*Chitzoniyut*) of Knowledge-*Da'at* an admixture of good and evil is possible. It is because of this that the beginning of the shattering (*Shevirah*) was in the aspect of Knowledge-*Da'at*, being that the cause of the admixture of good and evil entirely stems from Knowledge-*Da'at*, as explained above.

However, even the matter of distinguishing between good and evil, and the refinement of choosing the good and separating the evil, is through Knowledge-*Da'at*, except that this is from the aspect of the upper Knowledge-*Da'at*, this being the matter of the recognition of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, which is an aspect and level that only exists in holiness.

This then, is the matter of the eighth king, Hadar, about whom the verse does not state “and he died,” since there was no matter of shattering (*Shevirah*) in him, but he rather is the root and source of the Repair-*Tikkun*. The explanation is that the eighth king is Foundation-*Yesod*, and Foundation-*Yesod* is of the middle column, which is drawn from Knowledge-*Da'at*, as

in the teaching,<sup>1015</sup> “It is impossible to have an erection without Knowledge-*Da’at*.”<sup>1016</sup>

Higher still, he draws from the aspect of the Crown-*Keter*, being that the Crown-*Keter* is drawn down until the conclusion of the Line-*Kav*. This is why we see that in the bestowal of the seminal drop [of life] the essence is drawn down to a greater degree than in the bestowal of knowledge and intellect.

Proof for this, is as explained about a blind man who gives birth to a child who is fully [sighted] etc.<sup>1017</sup> This is why about Hadar it does not say that “he died,” since in Foundation-*Yesod* there was no matter of shattering (*Shevirah*). On the contrary, it is the root and source of the Repair-*Tikkun*, this being the matter of refinement (*Birur*).

More specifically, in the refinement (*Birur*) itself there are two ways. There is refinement (*Birur*) from Above to below and refinement (*Birur*) from below to Above. Now, when the refinement (*Birur*) is by way of revelation of light from Above, it is possible for the sparks of holiness to be extinguished, pushed away and not be refined. Beyond this, since the refinement is not by virtue of the power of the lower one, it is possible that after the withdrawal of the light, the lower one remains on his level, without becoming refined. It therefore is necessary for the refinement to be through toiling from below to Above.

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<sup>1015</sup> Talmud Bavli, Yevamot 53b

<sup>1016</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

<sup>1017</sup> See Sefer HaMaamarim 5629 p. 345; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12.

This is why Yitzchak wanted to bless Esav. That is, he wanted to draw a Supernal light upon him, by which he would automatically be refined. However, he erred in this, because Esav would have been completely nullified by this. Rather, his repair must be through Yaakov, in which case it is by way of refinement. Even about Yaakov the verse states,<sup>1018</sup> “And may God give you,” meaning,<sup>1019</sup> “May He give you and give you, repeatedly,” and what is meant by this, is not that the refinement should be by way of revelation of light from Above, but rather, solely is by way of empowerment. Nonetheless, there then must be refinement by way of toil from below to Above, which specifically is brought about through Knowledge-*Da’at*.

## 11.

This then, is the meaning of the verse,<sup>1020</sup> “He redeemed my soul in peace from battles against me, for the many were with me.” To explain,<sup>1021</sup> there is a way of redemption in peace that is altogether not by way of war, but in a way of tranquility. We find this with Shlomo, who was “a man of rest,”<sup>1022</sup> and the sparks were drawn to him automatically, such as the queen of Sheba, who brought the sparks to him etc.<sup>1023</sup> Nevertheless, when the queen of Sheba returned to her place, she remained unrefined, as she was before. In contrast, this was not so of

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<sup>1018</sup> Genesis 27:28

<sup>1019</sup> Midrash Bereishit Rabba 66:3 and Rashi to Genesis 27:28

<sup>1020</sup> Psalms 55:19

<sup>1021</sup> See the discourse entitled “*Padah b’Shalom*” in Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, Ch. 11 (55d and on).

<sup>1022</sup> Chronicles I 22:9

<sup>1023</sup> Kings I 10:1-2

Dovid, for whom the refinement was in a way of battle (*Krav*-קרב), meaning in a way of war (*Milchamah*-מלחמה).

More specifically, in war (*Milchamah*-מלחמה) itself there are two levels. There is war that is fought from a distance, in which we do not see the enemy and do not know what becomes of him, in which case his refinement cannot be caused. However, there also is war in a way of “*Krav*-קרב” which is a word that indicates “coming close-*Kiruv*-קירוב.” This is why about Dovid the verse states, “from battles against me-*MiKrav Li*-מקרב לי.”

About this the verse continues, “for the many were with me,” about which Talmud Yerushalmi states that even the men of Avshalom prayed for Dovid’s victory, as the verse states,<sup>1024</sup> “Even his foes will make peace with him.” The word “will make peace-*Yashleem*-שלים” has two meanings. One meaning is that it is word meaning “peace-*Shalom*-שלום,” and the second is that it is a word meaning “wholeness and perfection-*Shleimut*-שלימות.” This is brought about through toiling in the way of a “*Krav*-קרב,” meaning a “battle” by way of “coming close.” Through this we bring about that “the many were with me.”

The “many-*Rabim*-רבים” refer to the matter of the public domain (*Reshut HaRabim*-רשות הרבים) and as the verse states,<sup>1025</sup> “Let Us make [man],” in the plural (*Rabim*-רבים), about which our sages, of blessed memory, taught, “[The Holy One, blessed is He, said to Moshe], ‘write it, and let whoever wants to err etc.’” However, from “the many-*Rabim*-רבים” they

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<sup>1024</sup> Proverbs 16:7

<sup>1025</sup> Genesis 1:26

come to be “with me” [in the singular] referring to the Domain of the Singular (*Reshut HaYachid*-רשות היחיד), that is, the Singular One of the world.<sup>1026</sup>

This then, is the meaning of the verse, “He redeemed my soul in peace from battles against me etc.,” this being the prayer of Dovid, the aspect of Kingship-*Malchut*, which in general, is the ingathering of the souls of the Jewish people (*Knesset Yisroel*).

That is, empowerment is granted to each and every Jew, in that he can come to have redemption from battle (*Krav*-קרב), such that through the matter of refinement, in the way indicated by the word “*Krav*-קרב,” the lower one is caused to be transformed. That is, it is not in a way that he is nullified of his existence, but rather, the existence of the lower one itself, becomes transformed to Godliness, as the verse states,<sup>1027</sup> “[You shall love *HaShem*-יהו"ה your God] with all your heart,” meaning, “with both your inclinations.”<sup>1028</sup> That is, this is not in a way that “he killed him through fasting [abstention],”<sup>1029</sup> but is rather in a way that even the animalistic soul comes to love Godliness.

The general explanation is that refinement by way of “close battle-*Krav*-קרב” is unlike sunlight that shines in a house by opening its windows, in which the light of the sun is not actually absorbed and unified to the house and its furnishings.

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<sup>1026</sup> See Ohr HaTorah, Yahal Ohr to Psalms 55:19 (p. 208).

<sup>1027</sup> Deuteronomy 6:5

<sup>1028</sup> Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5 *ibid*.

<sup>1029</sup> Talmud Yerushalmi, Sotah 5:5 and Korban HaEidah there; Also see Tanya, Likkutei Amarim, Ch. 1

This is why, as soon as the sunlight is withdrawn, the house becomes dark and whatever takes place in it cannot be known. Rather, refinement in a way of “close battle-*Krav*-קרב” is like the soul manifesting in the body and becoming unified with it.

That is, before its manifestation in the body, the soul was above and there it grasped the essential being of Godliness, whereas upon its manifestation in the body, its grasp of Godliness is only that God exists, and the essential being that it grasps is only of physical things.

This is because the soul becomes unified with the body and animalistic soul. In other words, the Godly soul senses the animalistic soul. The same is true in the reverse, that the animal soul, about which the verse states,<sup>1030</sup> “The spirit of the beast descends below,” senses the Godly soul. Through this the Godly soul has an effect on the animalistic soul, that it should come to grasp Godliness in a way that the natural intellect grasps Godliness. That is, it is not just in a way of accepting that which is higher than himself, but in a way that the natural intellect of his animalistic soul comes to be like the intellect of the Torah.

Now, the two above-mentioned ways of refinement (*Birur*) are present in all three modes: Torah study, the Temple Service [*Avodah*, or prayer], and acts of loving-kindness. However, in general, this is the difference between Torah and prayer. That is, Torah is the aspect of “close battle-*Krav*-קרב,” by which we transform the animalistic soul into Godliness. In contrast, this is not so of prayer, about which the verse states,<sup>1031</sup>

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<sup>1030</sup> See Ecclesiastes 3:21

<sup>1031</sup> Genesis 48:22

“with my sword and with my bow,” which Targum translates as “with my prayer and my supplication,” this being the matter of regular “war-*Milchamah*-מלחמה.”<sup>1032</sup>

Now, since through Torah refinement is caused in a way of wholeness and perfection (*Shleimut*-שלמות), therefore the Torah does not state that Hadar died. In contrast, this is not so of Divrei HaYamim, which is the aspect of Kingship-*Malchut*, whose “feet descend”<sup>1033</sup> to the opposite of life. Therefore, there it states that “he died,” since there was no matter of the refinement (*Birur*) there etc.

Although, as known, that the refinements (*Birurim*) are in Kingship-*Malchut*, and about this the verse states,<sup>1034</sup> “She rises when it still is night and gives food (*Teref*-טרף) to her household,” referring to the descent of Kingship-*Malchut* to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) in order to bring about refinements (*Birurim*), nevertheless, this can be answered in two ways. The first is that through Kingship-*Malchut* only the first refinement (*Birur Rishon*) is caused, but not the second refinement (*Birur Sheni*).<sup>1035</sup> The second is that even the refinements (*Birurim*) caused by Kingship-*Malchut*, are through the drawing down into in her from the Foundation-*Yesod* etc.

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<sup>1032</sup> There is a small portion of the discourse missing at this juncture.

<sup>1033</sup> Proverbs 5:5; See Ohr HaTorah, Na”Ch Vol. 1 to Proverbs 5:5 (p. 564 and on).

<sup>1034</sup> Proverbs 31:15

<sup>1035</sup> See Torah Ohr, Vayeishev 28a and on, and elsewhere.

This then, is the meaning of the verse,<sup>1036</sup> “Yaakov settled in the land of his father’s sojournings, in the land of Canaan.” The meaning of the word “Canaan-כנען” is a “merchant,” who scatters his money in order to profit. This refers to the ascent of the soul through its descent below to manifest in the body and animalistic soul.

As known,<sup>1037</sup> the descent of the Godly soul to below is not for its own sake, in that the soul itself requires no repair. Rather, its descent is for the purpose of refining the sparks of the world of Chaos-*Tohu* that fell into physical things below. Through refining the sparks, the Godly soul ascends higher than as it was before its descent.

This is also why the settlements of Esav and his descendants are introductory to “Yaakov settled... in the land of Canaan.” This is because the “settlements of Esav” is the matter of the seven kings of the world of Chaos-*Tohu*, and the entire matter of the trade (Canaan-כנען) in the descent of the soul to below, is because of the sparks of the world of Chaos-*Tohu* that fell in the shattering of the vessels (*Shevirat HaKeilim*). That is, this is the reason for the descent of the soul (“the scattering of money”), and as mentioned before, the Godly soul did not descend for its own sake, but only to refine the sparks.

This is also the cause of the ascent brought about through the descent (the profit brought about through the “scattering”) and as mentioned above, the ascent of the soul

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<sup>1036</sup> Genesis 37:1

<sup>1037</sup> Tanya, Likkutei Amarim, Ch. 37 (48b)

comes through refining (*Birur*) the sparks of the world of Chaos-*Tohu*.

Now, the reason they are called “the **settlements** (*Yishuvei*-יְשׁוּבֵי) of Esav,” even though “being settled” (*Hityashvut*-הִתְיַשְׁבּוּת) is specifically a matter of the world of Repair-*Tikkun*, is because even in the world of Chaos-*Tohu* there are vessels (*Keilim*), and having vessels (*Keilim*) is a matter of “being settled” (*Hityashvut*), except that the “settlements” of Esav are related in the Torah in “a brief way” (*Derech Ketzarah*-דֶּרֶךְ קְצָרָה).

That is, in the world of Chaos-*Tohu*, the matter of “being settled” (*Hityashvut*) was very brief. This is because, in the world of Chaos-*Tohu* the lights (*Orot*) were abundant whereas the vessels (*Keilim*) were few, and moreover, the vessels (*Keilim*) were not at all commensurate to the lights (*Orot*) and there thus was an overpowering imbalance between the lights (*Orot*) and the vessels (*Keilim*).<sup>1038</sup> (This is besides the fact that, in and of themselves, the vessels (*Keilim*) were few, meaning that they were in a diminished state of being a vessel (*Keli*)). This is why the shattering of the vessels (*Shevirat HaKeilim*) caused the lights (*Orot*) to withdraw above and the vessels (*Keilim*) to shatter and fall below.

This then, is the novelty introduced with the world of Repair-*Tikkun*, in that a more proper balance was brought about between the lights (*Orot*) and the vessels (*Keilim*), in that there are less lights (*Orot*) and many vessels (*Keilim*). This is why in the world of Repair-*Tikkun*, the matter of “being settled” (*Hityashvut*) is abundant, such that the Torah relates the

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<sup>1038</sup> See *Hemshech* 5672 Vol. 1, p. 599 and on.

settlements of Yaakov in “a lengthy way” (*Derech Aruchah*-*דרך אורכה*).

Now, even though, in and of itself, the aspect of the world of *Chaos-Tohu*, is not in accordance to *HaShem*’s-יהו"ה Supernal intent, as in the teaching,<sup>1039</sup> “These are not desirable to Him,” which is the meaning of “the settlements of Esav and his descendants were neither distinguished nor important,” they nonetheless are a preface to the matter of “Yaakov settled... in the land of Canaan.”

This is because the entire matter of the “trade” in the descent of the soul to below, is because of the shattering of the vessels (*Shevirat HaKeilim*) of the world of *Chaos-Tohu*, as discussed above. This then, is why after having written of the settlements of Esav in a brief way, the Torah then writes that “Yaakov settled in the land of his father’s sojournings, in the land of Canaan.” This is because the descent of the soul to below, is for the sake of refining the sparks of the world of *Chaos-Tohu*, as mentioned above.

This is the matter of “Yaakov settled in the land of his father’s sojournings,” the word “sojournings-*Megurei*-מגורי” being a word that means “to gather-*Otzer*-אוצר,”<sup>1040</sup> as in the verse,<sup>1041</sup> “[A wise son] harvests-*Oger*-אוגר in the summer.” That is, it refers to the matter of gathering and refining the sparks of the world of *Chaos-Tohu* that were scattered through the shattering of the vessels (*Shevirat HaKeilim*).

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<sup>1039</sup> Midrash Bereishit Rabba 3:7; 9:2; See *Hemshech* 5672 Vol. 2, p. 681; Sefer HaMaamarim 5680 p. 299 and on; Sefer HaSichot, Torat Shalom p. 134 and on; Sefer HaMaamarim 5700 p. 55.

<sup>1040</sup> Torah Ohr, Vayeishev 27b

<sup>1041</sup> Proverbs 10:5

To further explain, as known<sup>1042</sup> the matter of the shattering of the vessels (*Shevirat HaKeilim*) is that the vessels (*Keilim*) became separated from their composition. The analogy for this is the matter of the letters (*Otiyot*), that when they are composed in a single word, they then bear the meaning of the word within them. An example are the letters “בריוך,” which when combined into the composition “*Baruch*-ברוך” bear the meaning of the word “blessed-*Baruch*-ברוך.” However, when they are scattered and separated from each other, each letter remains only as an impression of the concept [that it bore]. The same is so of the shattering of the vessels (*Shevirat HaKeilim*) of the world of *Chaos-Tohu*, in that the vessels (*Keilim*) became separate from their compositions etc.

This then, is the meaning of “his father’s sojournings-*Megurei Aviv*-מגורי אביו.” That is, upon the descent of the soul to below, its function is to gather and refine the sparks of the world of *Chaos-Tohu* that were scattered etc.

There also is another meaning of “his father’s sojournings-*Megurei Aviv*-מגורי אביו,” in that the word “*Megurei*-מגורי” means “fear” (*Yirah*). This is as explained by the Rav, the Maggid,<sup>1043</sup> (whose Hilulah is on the 19<sup>th</sup> of Kislev, and additionally, the matter of the redemption of the Alter Rebbe on the 19<sup>th</sup> of Kislev is related to the Hilulah of the Rav, the Maggid),<sup>1044</sup> in that “his father’s sojournings-*Megurei Aviv*-מגורי אביו” refers to fear of our Father in Heaven, blessed is He.

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<sup>1042</sup> See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 45; *Sefer HaMaamarim* 5665 p. 103.

<sup>1043</sup> *Ohr Torah*, Vayeishev 17b

<sup>1044</sup> See the Sichah talk of the 20<sup>th</sup> of Kislev 5694 Ch. 3 (*Likkutei Dibburim*, Vol. 1, p. 101a).

Now, the relationship between these two interpretations, can be explained based on the explanation above (in chapter eight) and on, that the primary refinement in the world of Repair-*Tikkun* is through the aspect of Godly Knowledge-*Da'at*, this being the essential recognition that transcends intellect, which is the matter of “the ultimate knowledge is that we cannot know.” This is the matter of “*Megurei Aviv*- מגורי אביו” (as in the second explanation) that refers to fear of shame (*Yirat Boshet*), which comes from recognizing the exaltedness of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends all grasp,<sup>1045</sup> this being the matter of “the ultimate knowledge is that we cannot know.”

Because of this recognition, there is the choice in the good (as explained above) through which the primary collection and refinement of the sparks is accomplished (according to the first explanation of the word “*Megurei*-מגורי”).

This also is why the Land of Israel is called the Land of Canaan here. This is because the matter of Canaan is as in the verse,<sup>1046</sup> “A merchant (*Canaan*-כנען) with scales of deceit in his hand.” That is, because of the deceit, an admixture of good and evil is caused, and as explained above (in chapter six), the admixture of good and evil is caused because of cunning, this being the externality (*Chitzoniyut*) of Knowledge-*Da'at*, which is the cause of the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*.

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<sup>1045</sup> See Siddur, Ha'ara L'Tikkun Chatzot (“*Mah SheShama'ati MiMori [HaRav HaMaggid] Alav HaShalom*”).

<sup>1046</sup> Hosea 12:8

However, the ultimate purpose of this descent is to transform the Land of Canaan into the Land of Israel, this being the ascent brought about through the descent, as in the second explanation of the word Canaan, meaning “trade,” this being the matter of the profit brought about through the scattering.

This also is the matter of the imprisonment and redemption of the 19<sup>th</sup> of Kislev. For, at the time of the imprisonment there was the ultimate descent, and as known,<sup>1047</sup> the Alter Rebbe suffered both the afflictions of the body and the afflictions of the soul etc. However, the ultimate purpose of this descent is for the sake of ascent, this being the fact that at the time of the redemption, “all the ends of the earth [saw] etc.”<sup>1048</sup> This is the matter of the revelation of Godliness and the wonders and miracles brought about through the righteous *Tzaddikim*.

Moreover, it was then that the primary matter of spreading the wellsprings of the teachings of Chassidus<sup>1049</sup> to the outside began,<sup>1050</sup> and it is through spreading the wellsprings of the innerness (*Pnimitiyut*) of Torah that “the Master will come,”<sup>1051</sup> since there then will be the revelation of the innerness (*Pnimitiyut*) of Knowledge-*Da’at*, as the verse states,<sup>1052</sup> “For the earth will be filled with the knowledge of *HaShem*-יהוה etc.,” speedily, in the most literal sense!

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<sup>1047</sup> Sichah talk of the 19<sup>th</sup> of Kislev 5693 Ch. 21 (Likkutei Dibburim ibid. p. 29a).

<sup>1048</sup> See Igrot Kodosh of the Alter Rebbe p. 232

<sup>1049</sup> See the famous letter of the Baal Shem Tov, printed at the beginning Keter Shem Tov, as well as at the beginning of The Way of The Baal Shem Tov (a translation of Tzavaat HaRivash).

<sup>1050</sup> Sefer HaSichot, Torat Shalom p. 112 and on.

<sup>1051</sup> See the famous letter of the Baal Shem Tov ibid.

<sup>1052</sup> Isaiah 11:9

Now,<sup>1053</sup> the matter of “trade,” this being “Canaan-כנען” mentioned before, is brought about through “Yaakov settled,” this being the humbling,<sup>1054</sup> lowering, and descent of the soul to refine the body, the animalistic soul, and his portion in the world, this being the refinement, purification, and elevation of the sparks of holiness that fell in the shattering of the vessels (*Shevirat HaKeilim*) of the world of *Chaos-Tohu*.

This is why the settlements of Yaakov came about through the settlements of Esav and his descendants “before a king reigned over the children of Israel,” and [why] the settlements of Esav are specifically in “a brief way” (*Derech Ketzarah*-דרך קצרה).

This is like the teaching of our sages, of blessed memory (on the side of holiness),<sup>1055</sup> that one should teach his student in a brief way, [this being] the small vessels (*Keilim*) of the world of *Chaos-Tohu*. They were not distinguished (or hidden) because in their root, Yaakov preceded, and they were not important because “these are undesirable to Him.”<sup>1056</sup>

The desirable refinement (*Birur*) is in the way indicated by the word “battle-*Krav*-קרב,” specifically in a way of

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<sup>1053</sup> This concluding paragraph was added by the Rebbe. [The text in brackets was added for clarity.]

<sup>1054</sup> See Torah Ohr *ibid.*; Torat Chayim, beginning of Parshat Vayeishev.

<sup>1055</sup> Talmud Bavli, Pesachim 3b

<sup>1056</sup> Midrash Bereishit Rabba 3:7; 9:2; See *Hemshech* 5672 Vol. 2, p. 681; Sefer HaMaamarim 5680 p. 299 and on; Sefer HaSichot, Torat Shalom p. 134 and on; Sefer HaMaamarim 5700 p. 55.

sensitivity and “coming close-*Kiruv*-קירוב,” (as will be explained later at length).

It is then that “the many-*b’Rabim*-ברבים,” referring to “the souls-*Nefeshot*-נפשות” of Esav<sup>1057</sup> [written] in the plural,<sup>1058</sup> “were with me,” so that no spark of holiness is pushed away, as mentioned above. This is to the point that,<sup>1059</sup> “Even his foes will make peace with him,” referring to the snake,<sup>1060</sup> [this being] “the snake who caused death in the world.”<sup>1061</sup> This brings about that the aspect of [Esav-עשׂו-376 who said “I have] plenty-*Rav*-רב”<sup>1062</sup> will be [transformed to] “peace-*Shalom*-שלום-376,”<sup>1063</sup> [as the verse states],<sup>1064</sup> “the peace of your children will be abundant-*Rav Shlom Banayich*-רב שלום בניך,” with a redemption in peace (*Padah b’Shalom*-פדה בשלום).<sup>1065</sup>

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<sup>1057</sup> Genesis 36:6

<sup>1058</sup> Midrash Vayikra Rabba 4:6

<sup>1059</sup> Proverbs 16:7

<sup>1060</sup> Talmud Yerushalmi, Terumot 8:3; Midrash Bereishit Rabba 54:1

<sup>1061</sup> Zohar I 124a (and elsewhere)

<sup>1062</sup> Genesis 33:9; Genesis 25:23; Also see Likkutei Torah, “*v’Khol Banayich*”

<sup>1063</sup> Kallah Rabbati Ch. 3

<sup>1064</sup> Isaiah 54:13

<sup>1065</sup> In regard to all the above, see Ohr HaTorah, Bereishit (47b)

## Discourse 14

### *“Ranee v’Simchee Bat Tziyon - Sing and be glad, O daughter of Tziyon”*

Delivered on Shabbat Parshat Mikeitz,  
Shabbat Chanukah, 5727  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>1066</sup> “Sing and be glad, O’ daughter of Tziyon.” In the discourse in Torah Ohr by the same title, the Alter Rebbe (whose joyous day and redemption was celebrated on the 19<sup>th</sup> of Kislev) asks what the matter of “Sing and be glad-*Ranee v’Simchee*-רני ושמה” is,<sup>1067</sup> being that at first glance, it seems to be redundant. Moreover, why is the ingather of the souls of the Jewish people (*Knesset Yisroel*) specifically called “daughter-*Bat*-בת?”<sup>1068</sup>

About this he brings the Midrash that states,<sup>1069</sup> “This is like the analogy of a king [who had an only daughter he was very fond of]. He could not stop expressing his love for her until he called her ‘my daughter’ [as the verse states,<sup>1070</sup> ‘Listen My daughter and see’] etc., He could not stop expressing his

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<sup>1066</sup> Zachariah 2:14 – The beginning of the Haftorah of Shabbat Chanukah

<sup>1067</sup> Torah Ohr, Mikeitz 36d

<sup>1068</sup> Torah Ohr, Mikeitz ibid. 36a

<sup>1069</sup> Midrash Shemot Rabba 52:5; Shir HaShirim Rabba 3, cited in Rashi to Song of Songs 3:11; Pesikta d’Rav Kahanah 1:3

<sup>1070</sup> Psalms 45:11

love for her until he called her ‘my sister,’ [as the verse states,<sup>1071</sup> ‘Open for Me, My sister, my beloved etc.,’] He could not stop expressing his love for her until he called her ‘My mother,’ [as the verse states,<sup>1072</sup> ‘Pay attention to Me, My people, give ear to Me, My nation-*Le’Umi*-לְאֹמֵי,’ [which is of the same root as] ‘My mother-*Le’Eemi*-לְאֵמִי.’]”

He concludes<sup>1073</sup> that about the coming future the verse states, “Sing and be glad, O’ daughter (*Bat*-בת) etc.,” in that the aspect indicated by the word “daughter” (*Bat*-בת) will ascend even higher, to the aspect [indicated by the verse],<sup>1074</sup> “An accomplished woman is the crown of her husband.” That is, the ultimate endearment, is specifically indicated by the title “daughter” (*Bat*-בת), this being the matter of the “daughter of Tziyon-*Bat Tziyon*-בת צִיּוֹן.”

## 2.

Now, this can be connected to the verse that states,<sup>1075</sup> “He redeemed my soul in peace from battles against me, for the many were with me.” This verse hints at the three modes of [service of *HaShem*-יהו"ה, blessed is He], these being Torah study, the Temple Service (*Avodah*, i.e., prayer), and acts of lovingkindness (*Gemilut Chassadim*). This is as [our sages] expounded in Talmud,<sup>1076</sup> “The Holy One, blessed is He, said,

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<sup>1071</sup> Song of Songs 5:2

<sup>1072</sup> Isaiah 51:4

<sup>1073</sup> Torah Ohr, Mikeitz *ibid.* 36d

<sup>1074</sup> Proverbs 12:4

<sup>1075</sup> Psalms 55:19

<sup>1076</sup> Talmud Bavli, Brachot 8a; See Rashba and Chiddushei Aggadot of the Maharsha there, cited in Ohr HaTorah (Yahal Ohr) to Psalms 55:19 p. 204-205.

‘Whosoever engages in [the study of] Torah, acts of lovingkindness, and prays with the congregation, I ascribe to him as if he redeemed Me and My children from amongst the nations of the world.’”

This is because the three modes of Torah study, the Temple Service (*Avodah*, i.e., prayer), and acts of lovingkindness (*Gemilut Chassadim*) are the three matters of, “my mother” (*Eemee*-אמי), “my sister” (*Achoti*-אחותי), and “my daughter” (*Beetee*-בתי).<sup>1077</sup> Just as in the three matters of “my mother” (*Eemee*-אמי), “my sister” (*Achoti*-אחותי), and “my daughter” (*Beetee*-בתי), the ultimate level of endearment is indicated by the word “daughter” (*Bat*-בת), the same is so of the three modes; Torah study, the Temple Service (*Avodah*, i.e., prayer), and acts of lovingkindness (*Gemilut Chassadim*), in that the primary matter is acts of lovingkindness (*Gemilut Chassadim*).

To explain, as known, in general the *mitzvot* are called “charity-*Tzedakah*-צדקה.” This is also hinted by the fact that the Jewish people are called “righteous-*Tzaddikim*-צדיקים,” as the verse states,<sup>1078</sup> “Your people are all righteous (*Tzaddikim*-צדיקים).” This is because the matter of doing *mitzvot* is present in all Jews, as our sages, of blessed memory, taught,<sup>1079</sup> “Even the sinners of Israel are full of *mitzvot* like a pomegranate [is full of seeds].”

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<sup>1077</sup> Also see the discourse entitled “*Rani v’Simchee* – Sing and be glad” of Shabbat Parshat Beha’alotcha of later this year, 5727, Discourse 32 (Sefer HaMaamarim 5727 p. 255; Torat Menachem, Sefer HaMaamarim Sivan p. 355); Also see the discourse by the same title of Shabbat Parshat Mikeitz, Shabbat Chanukah 5741.

<sup>1078</sup> Isaiah 60:21; Mishnah Sanhedrin 10:1

<sup>1079</sup> Talmud Bavli, Chagigah 27a

That is, even though giving charity (*Tzedakah*-צדקה) is a single *mitzvah*, besides which there are many other *mitzvot*, nonetheless, the name by which all Jews are called because of fulfilling the *mitzvot*, is specifically “the righteous-*Tzaddikim*-צדיקים,” which is of the same root as “charity-*Tzedakah*-צדקה.”

(This is similar to the fact that the Holy One, blessed is He, is called “Righteous-*Tzaddik*-צדיק,”<sup>1080</sup> in that,<sup>1081</sup> “He loves those who do charitable deeds-*Tzedakot*-צדקות.”) This is because all the *mitzvot* are called “charity-*Tzedakah*-צדקה.”<sup>1082</sup>

We thus find that though there are three modes, Torah study being the central column, the Temple Service (prayer) being the left column, and acts of loving-kindness (*Gemilut Chassadim*) being the right column, nonetheless, the primary aspect is the column of acts of lovingkindness (*Gemilut Chassadim*), since it includes the two columns of Torah study and the Temple Service (prayer), in that charity (*Tzedakah*-צדקה) includes all the *mitzvot*.

### 3.

This may be understood by explaining the superiority of charity (*Tzedakah*). To explain, it states in Talmud,<sup>1083</sup> “They asked Shlomo, the son of Dovid, ‘How far does the power of charity extend?’ He said to them, ‘Go out and see what my

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<sup>1080</sup> Psalms 11:7; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), and elsewhere.]

<sup>1081</sup> Psalms 11:7 *ibid*.

<sup>1082</sup> See Likkutei Torah, Masei 91a; Shir HaShirim 16c, and elsewhere.

<sup>1083</sup> Talmud Bavli, Bava Batra 10b

father said in the verse,<sup>1084</sup> ‘He distributed widely to the destitute, his righteousness endures forever, his pride will be exalted with glory.’” The explanation is that the superiority of charity (*Tzedakah*) is specifically in the matter of drawing down to below, and to the degree that it is drawn down below, to that degree the charity is greater.

This is also why the power of charity is emphasized in the verse, “He distributed widely to the destitute,” in which the verse specifically uses the word “the destitute-*Evyonim*-אביונים.” For there are several levels of poverty, such as “poor-*Ani*,” “pauper-*Dal*,” etc.<sup>1085</sup> However, the lowest level of poverty is “the destitute-*Evyon*,” [who is called this] “because he longs-*Ta’ev* for everything.”<sup>1086</sup> That is, being that he has nothing, he therefore longs for everything. (That is, if someone who has something, does not long for it, and this being so, it cannot be said about him that “he longs for everything.”) Therefore, the superiority of charity is primarily in distributing to “the destitute-*Evyonim*,” since through this, the drawing down is to the lowest level below.

This likewise is the meaning of the verse,<sup>1087</sup> “He raises the pauper (*Dal*) from the dust, from the trash heaps He lifts the destitute (*Evyon*)” (as we recite in Hallel). That is, about the “pauper-*Dal*” it only states that “He raises him from the dust (*Aphar*),” and not “from the trash heaps (*Ashpot*)” as stated about “the destitute-*Evyon*.” That is, even though the word “dust” (*Aphar*) indicates a

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<sup>1084</sup> Psalms 112:9

<sup>1085</sup> Midrash Vayikra Rabba 34:6

<sup>1086</sup> Rashi to Exodus 23:6; Deuteronomy 15:4; 24:14

<sup>1087</sup> Psalms 113:7

low level, nonetheless, the word, “trash heaps” (*Ashpot*-אשפות) indicates an even lower level. Thus, this aspect is the primary superiority of charity (*Tzedakah*), in that the drawing down is to “the destitute” (*Evyon*-אביון), who are on the lowest level, in order to “lift the destitute (*Evyon*-אביון) from the trash heaps (*Ashpot*-אשפות).”

Now, as this is in the *Sefirot*, the “pauper-*Dal*-דל” is the aspect of Foundation-*Yesod*. (This is explained in the teachings of Chassidus,<sup>1088</sup> on the verse,<sup>1089</sup> “The wealthy shall not increase, and the pauper (*Dal*-דל) shall not decrease.”) In contrast, “the destitute-*Evyon*-אביון” is the aspect of Kingship-*Malchut* “who has nothing of her own.”<sup>1090</sup> However, *HaShem*’s יהו"ה Supernal intent is for the drawing to be all the way down to the aspect of Kingship-*Malchut*, so that she will ascend to the ultimate elevation.

#### 4.

The explanation is that about the verse, “He distributed widely to the destitute,” *Zohar* states,<sup>1091</sup> “What is the meaning of the word ‘distributed-*Peezar*-פזר’? It is as the verse states,<sup>1092</sup> ‘There is one who scatters (*Mephazer*-מפזר) and gathers more.’” This is as the *Tzemach Tzedek* wrote in his

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<sup>1088</sup> Biurei HaZohar of the Mittler Rebbe, Ki Tisa 54c; Biurei HaZohar of the Tzemach Tzedek, Vol. 2, Ki Tisa p. 832 and on.

<sup>1089</sup> Exodus 30:15

<sup>1090</sup> *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.

<sup>1091</sup> *Zohar* III 153b

<sup>1092</sup> Proverbs 11:24

glosses<sup>1093</sup> to the discourse entitled “*Vayeishev Yaakov*” in Torah Ohr,<sup>1094</sup> [in explanation of the Land of Canaan as it is on the side of holiness, that the meaning of the word “Canaan-כנען” is “merchant,” as in the verse,<sup>1095</sup> “A merchant (*Canaan*-כנען) with scales of deceit in his hand,” in that it is like a merchant who scatters his money, his gold and silver, removing them from his possession in order to profit and increase his wealth, such that his primary intention is to “scatter and gather more,” and the same is so of the “trade” in the descent of the soul to below, that it is to “scatter and gather more” through affecting the refinement of the lower (as explained before)].<sup>1096</sup> Also see what is stated about [the verse], “There is one who scatters and gathers more” in Zohar (mentioned above) explained in the discourse entitled “*Peezar Natan LaEvyonim*.”<sup>1097</sup>

The explanation is that Zohar there asks the question, “This verse (‘There is one who scatters and gathers more’) should have been written as ‘There is one who scatters and **will** gather more (v’*Yosef Od*-עוד ויִסֹף)’ (in the future tense, similar to the teaching of our sages, of blessed memory,<sup>1098</sup> ‘Take the title (*Asser*-עֲשֵׂר), so that you will become wealthy (*Titasher-*

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<sup>1093</sup> Ohr HaTorah, Vayeishev 253a

<sup>1094</sup> Torah Ohr, beginning of Vayeishev

<sup>1095</sup> Hosea 12:8

<sup>1096</sup> See the discourse entitled “*Vayeishev Yaakov – Yaakov settled*” of Shabbat Parshat Vayeishev, the 20<sup>th</sup> of Kislev of this year, 5727, Discourse 13 (Sefer HaMaamarim 5727 p. 104; Torat Menachem, Sefer HaMaamarim Kislev p. 450).

<sup>1097</sup> See Maamarei Admor HaZaken, Hanachot HaRav Pinchas Z”L p. 57-58 (and with the glosses of the Tzemach Tzedek in Ohr HaTorah, Bamidbar Vol. 4 p. 1,487 and on; Biurei HaZohar Vol. 1, p. 463 and on; Also see the discourse entitled “*Peezar Natan LaEvyonim – He distributed widely to the destitute*” of the year 5718, translated in The Teachings of The Rebbe 5718, Vol. 1, Discourse 9 (Sefer HaMaamarim 5718 p. 75 and on)).

<sup>1098</sup> Talmud Bavli, Shabbat 119a

תתעשר'). Why then does the verse state, 'and gathers more' *v'Nosaf Od*-עוד (ונוסף עוֹד)? Rather, it refers to that place in which death dwells, to which he causes additional life to be drawn forth Above... whosoever gives to the destitute awakens the Tree of Life, to add vitality to that Tree of Death etc." That is, through this he refines the aspect of the Tree of the Knowledge of good and evil, thus causing it to be subsumed in the Tree of Life.

This then, is the meaning of the words, "and gathers more-*v'Nosaf Od*-עוד ונוסף," in which the prefix letter *Nun*-נ indicates that it will ascend from its fall etc. [In other words, as stated in Tractate Brachot,<sup>1099</sup> "Why is there no [verse that starts with the letter] *Nun*-נ in '*Ashrei*'?<sup>1100</sup> Because it alludes to the 'downfall-*Nefilah*-נפילה' of the enemies of Israel, as the verse states,<sup>1101</sup> 'She has fallen-*Naflah*-נפלה and will no longer rise – the virgin of Israel.'" It concludes there stating, "Even so, by Divine Inspiration (*Ruach HaKodesh*) Dovid went and supported them, as the verse states,<sup>1102</sup> '*HaShem*-יהו"ה supports all the fallen-*Nofleem*-נופלים.'" ]

This then, is the meaning of [the verse], "He distributed widely to the destitute." That is, *HaShem*'s-יהו"ה Supernal intent is for the drawing to be all the way down, specifically to the destitute (*Evyonim*-אביונים), in order to "scatter and gather more-*v'Nosaf Od*-עוד ונוסף," (with the prefix letter *Nun*-נ). That is, that there should be an ascent from the fall, so that even the

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<sup>1099</sup> Talmud Bavli, Brachot 4b

<sup>1100</sup> Psalms 145

<sup>1101</sup> Amos 5:2

<sup>1102</sup> Psalms 145:14 [In the very next verse which begins with the letter *Samech*-ס, which follows the letter *Nun*-נ.]

lowest of the low is transformed to holiness, by which additional vitality is caused.

In other words, there will be vitality not only from the Tree of Life, about which the verse states,<sup>1103</sup> “He shall eat and live forever,” but there even will be additional vitality through the transformation of the Tree of Death, as in the matter of “willful sins being transformed into merits for him.”<sup>1104</sup> In other words, even willful sins, which are the opposite of holiness, (the Tree of Death), will be transformed into merits, meaning, holiness, (the Tree of Life).

This is like the verse, “He redeemed my soul in peace... for the many were with me,” in that we cause “the many” (*Rabim*-רבים) to be “with me.”<sup>1105</sup> This is like the verse,<sup>1106</sup> “Even his foes will make peace with him,” in which “his foes” refers to the snake (*Nachash*),<sup>1107</sup> this being the evil inclination (*Yetzer HaRa*),<sup>1108</sup> as a result of which the matter of sin and death is caused in the world.

However, even so, he “will make peace with him,” in which the word “make peace-*Yashleem*-ישלים” means “peace-*Shalom*-שלום,” as well as “wholeness and perfection-*Shleimut*-שלימות.” That is, he will be transformed to holiness. This is like the verse,<sup>1109</sup> “[You shall love *HaShem*-יהוה your God] with all your heart (*Bechol Levavecha*-בכך לבבך,” [with the doubled

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<sup>1103</sup> Genesis 3:22

<sup>1104</sup> Talmud Bavli, Yoma 86b

<sup>1105</sup> See Talmud Yerushalmi Sotah 1:8; Midrash Bamidbar Rabba 9:24

<sup>1106</sup> Proverbs 16:7

<sup>1107</sup> Talmud Yerushalmi, Terumot 8:3; Midrash Bereishit Rabba 54:1

<sup>1108</sup> Zohar I 35b

<sup>1109</sup> Deuteronomy 6:5

letter *Beit*-ב], meaning, “with both your inclinations,”<sup>1110</sup> in that even the evil inclination is transformed to good.

[As stated in Talmud Yerushalmi,<sup>1111</sup> this is the superiority of Avraham, about whom the verse states,<sup>1112</sup> “You found his heart faithful before You,” in which “his heart-*Levavo*-לבבו” is spelled specifically with two letters *Beit*-ב. This [faithfulness] is to such an extent that he [the evil inclination] also assists in completing the work required in “making a dwelling place for the Holy One, blessed is He, in the lower worlds.<sup>1113</sup> This is over and above Dovid, about whom the verse states,<sup>1114</sup> “My heart (*Leebee*-לבי) has died within me” [with one letter *Beit*-ב] in that “he killed him [his evil inclination] through fasting [abstention]”<sup>1115</sup>

## 5.

Now, the toil of “He distributed widely to the destitute,” causes the advantage of the elevation at [the end of the verse], “his righteousness endures forever, his pride will be exalted with glory.” The explanation is that the simple meaning of the word “forever-*La’Ad*-לעֵד” is that it is a matter of eternity, as in the words “forever and for all eternity-*La’ad u’Le’olmei*

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<sup>1110</sup> Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5 *ibid*.

<sup>1111</sup> Talmud Yerushalmi, Brachot 9:5

<sup>1112</sup> Nehemiah 9:8

<sup>1113</sup> See Midrash Tanchuma, Bechukotai 3; Noso 16; Midrash Bereshit Rabbah 3; Bamidbar Rabbah 13:6; Tanya, Ch. 36, and elsewhere.

<sup>1114</sup> Psalms 109:22

<sup>1115</sup> Talmud Yerushalmi, Sotah 5:5 and Korban HaEidah there; Also see Tanya, Likkutei Amarim, Ch. 1

*Olamim* עולמים ולעולמי לעד.”<sup>1116</sup> In addition, it is explained in Likkutei Torah on the Torah portion of Pekudei,<sup>1117</sup> that the word “*Ad-עד*” has three meanings [by which we can also understand this as it relates to the word “*LaAd-לעד*”].

The first meaning is that the word “*Ad-עד*” indicates eternity, as explained above. The second meaning is like the verse,<sup>1118</sup> “Until-*Ad-עד* here you shall go [and no further].” [In this itself, there are two meanings, “up to and including,” and “up to and not including,” as explained elsewhere].<sup>1119</sup> The third meaning is an “ornament-*Edi-ידי*” and jewelry.<sup>1120</sup>

It explains there that all three meanings are present in the aspect of the Crown-*Keter*. The first meaning, is that the word “*Ad-עד*” means “eternity” (higher than the limitations of time, and thus also higher than the limitations of space, in that time and space are integral to each other).<sup>1121</sup> This is because the Crown-*Keter* transcends all limitations and thus transcends the entire chaining down of the worlds (*Seder Hishtalshelut*), and is the aspect the Unlimited (*Ein Sof*) which, as its name implies, is high above to no end.

The second meaning is that the word “*Ad-עד*” means “until-*Ad-עד* here you shall go, and no further.” This is because

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<sup>1116</sup> See the liturgy of the Grace after Meals (*Birkhat HaMazon*); Also see Talmud Bavli, Brachot 33a and elsewhere.

<sup>1117</sup> Likkutei Torah, Pekudei 4d and on

<sup>1118</sup> Job 38:11

<sup>1119</sup> Biurei HaZohar of the Mittler Rebbe, Va’era 37d and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 181 and on; *Hemshech* 5666 p. 17 and on.

<sup>1120</sup> See Exodus 33:6

<sup>1121</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the sphere-*Galgol* גלגל and what it is; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7; Likkutei Torah, Zot HaBrachah 98a, and elsewhere.

there is no grasp at all of the aspect of the Crown-*Keter*. That is, just as the inner powers of [the soul of] man below are limited, this likewise is so Above (being that “all matters below chained down from them,”<sup>1122</sup> meaning from matters as they are Above), in that the ten *Sefirot* are limited and have no grasp of the aspect of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*).

Even Wisdom-*Chochmah*, which is the beginning of the *Sefirot*, has no grasp in the aspect of the Crown-*Keter*. About this our sages, of blessed memory, stated,<sup>1123</sup> “The fence around wisdom-*Chochmah* is silence.” That is, the fence (*Syag*-סייג) refers to that which surrounds Wisdom-*Chochmah*, this being the aspect of the Crown-*Keter*, which is the aspect of silence and the nullification of self,<sup>1124</sup> in that in this, any understanding and comprehension does not apply.

The third meaning of the word “*Ad*-עד” is an “ornament-*Edi*-עדי” and jewelry. This is because the Crown-*Keter* is like an ornament sitting upon the head.

This then, is the meaning of “He distributed widely to the destitute.” That is, through charity (*Tzedakah*-צדקה), which is the matter of drawing all the way down to below, to the aspect of the destitute (*Evyonim*-אביונים), there is caused to be elevation in the aspect of “*Ad*-עד” (“forever-*La'ad*-לעד”), as in all three meanings; eternity, “until here you shall go,” and an “ornament” and jewelry, as they are in the aspect of the Crown-

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<sup>1122</sup> Tanya, Likkutei Amarim, Ch. 3

<sup>1123</sup> Mishnah Avot 3:13

<sup>1124</sup> Likkutei Torah, Balak 69a and elsewhere.

*Keter*, and not just in the externality (*Chitzoniyyut*) of the Crown-*Keter*, but in the innerness (*Pnimiyyut*) of the Crown-*Keter*.<sup>1125</sup>

This is also the meaning of the conclusion of the verse, “his pride will be exalted with glory.” This is as explained in *Biurei Zohar* on the Torah portion of Bamidbar,<sup>1126</sup> that [the word “his pride-*Karno*-קרנו” which is of the same root as the word] “corner-*Keren*-קרן,” is like an [intangible] point that is not at all in the category of a plane. For example, when we say the “southeast corner” [of the altar,] whichever plane it is, relates to one of its walls, either the wall on the south or the wall on the east, but the corner itself has no actual plane or space at all, and is like an imaginary point in thought, though it takes up no physical space at all.<sup>1127</sup> Now, as this is in the *Sefirot*, this is the *Sefirah* of Kingship-*Malchut*, that “has nothing of her own.”

This then, is the meaning of “his pride (*Karno*-קרנו) will be exalted with glory.” That is, through drawing down the aspect of Kingship-*Malchut* (“the corner-*Keren*-קרן”), elevation is caused (“will be exalted-*Tarum*-תרום”) in the aspect of the Crown-*Keter*, up to and including the innerness (*Pnimiyyut*) of the Crown-*Keter*, which is the matter of “glory-*Kavod*-כבוד.”<sup>1128</sup>

In this itself, the word is specifically “with glory-*b’Kavod*-בכבוד,” meaning “*Beit*-ב-2 times glory-*Kavod*-כבוד.” This refers to the two (*Beit*-ב) aspects of “glory-*Kavod*-כבוד,”

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<sup>1125</sup> Also see *Ohr HaTorah*, *Vayigash* Vol. 5 p. 985b

<sup>1126</sup> *Biurei HaZohar* of the Mittler Rebbe 144c and on.

<sup>1127</sup> Also see *Likkutei Biurim* of Rabbi Hillel Paritcher to Ch. 1 of *Shaar HaYichud* (The Gate of Unity), translated as *Listen Israel*.

<sup>1128</sup> See *Likkutei Torah*, *Emor* 34d; *Naso* 29b

these being the created glory (*Kavod Nivra*) and the emanated glory (*Kavod Ne'etzal*).<sup>1129</sup>

The general explanation is that it specifically is through drawing all the way to below (“He distributed widely to the destitute”) that we come to the ultimate elevation of the Crown-*Keter* (“his righteousness endures forever, his pride will be exalted with glory”).

This is also the general reason for the imperative to “spread the wellsprings [of the teachings of Chassidus] to the outside”<sup>1130</sup> (which is the matter of the 19<sup>th</sup> of Kislev),<sup>1131</sup> specifying “to the outside” (*Chutzah*-חוצה), meaning, to the lowest levels. Specifically through doing so, we take the precious gem in the crown of the king (as in the well-known analogy of the Alter Rebbe about grinding the precious gem in the crown of the king in order to heal the prince, and as in the well-known incident about which this analogy was said, by which the opposition roused against the Maggid was nullified),<sup>1132</sup> this being the matter of the innerness (*Pnimityut*) of the Crown-*Keter*.

## 6.

This then, is also the meaning of [the verse], “Sing and be glad, O’ daughter of Tziyon.” For, the words “Sing and be

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<sup>1129</sup> Likkutei Torah, Shir HaShirim 47b

<sup>1130</sup> See the famous letter of the Baal Shem Tov, printed at the beginning Keter Shem Tov, as well as at the beginning of The Way of The Baal Shem Tov (a translation of Tzavaat HaRivash).

<sup>1131</sup> See Sefer HaSichot, Torat Shalom p. 112 and on.

<sup>1132</sup> See “*HaTamim*” Vol. 2, p. 49 [72a]; Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 326 and on, and elsewhere.

glad (*Ranee v'Simchee*-שמחה-רני) are as stated in Zohar,<sup>1133</sup> “Joy (*Simchah*-שמחה) is in the morning and song (*Ranena*-רננה) is at night,” these being the two columns of the right and the left. The “daughter-*Bat*-בת (of Tziyon)”<sup>1134</sup> refers to Kingship-*Malchut* which is in the middle column and ascends to the Crown-*Keter*,<sup>1135</sup> up to and including the innerness (*Pnimityut*) of the Crown-*Keter*.<sup>1136</sup> Because of this, there is caused to be greater endearment of the aspect indicated by “daughter” (*Bat*-בת), over and above the aspects indicated by “my sister” (*Achoti*-אחותי) and “my mother” (*Eemee*-אמי), so that in the coming future, she will ascend to be the aspect of,<sup>1137</sup> “An accomplished woman is the crown of her husband,” and beyond this, as the verse states,<sup>1138</sup> “The female shall encompass the male.” In other words, she not only will be the aspect of a crown, in that although it surrounds the head, it nonetheless is in proximity to the head, this being the aspect of the close encompassing light (*Makif HaKarov*), but rather, she “shall encompass (*Tesovev*-תסובב) the male,” indicating a state of distance, this being the matter of the distant encompassing light (*Makif HaRachok*).<sup>1139</sup>

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<sup>1133</sup> Zohar I 229b

<sup>1134</sup> “Tziyon-ציון-156” shares the same numerical value as “Yosef-יוסף-156” who refers to the aspect of Foundation-*Yesod*. See Ohr HaTorah, Yahal Ohr to Psalms 87:2 (p. 308); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36, and elsewhere.

<sup>1135</sup> Likkutei Torah, Masei 96b

<sup>1136</sup> Torat Chayim, Noach 65b

<sup>1137</sup> Proverbs 12:4

<sup>1138</sup> Jeremiah 31:21

<sup>1139</sup> See Shaar HaEmunah of the Mittler Rebbe (Ner Mitzvah v'Torah Ohr), Ch. 33 (57b); Ch. 35 (60a).

The same is so of the three modes, Torah study, Temple Service (*Avodah*, i.e., prayer), and acts of loving-kindness (*Gemilut Chassadim*) (corresponding to the three matters of “my mother” (*Eemee*-אמי), “my sister” (*Achoti*-אחותי), and “my daughter” (*Beetee*-בתתי)), in that the primary elevation is specifically through acts of lovingkindness (*Gemilut Chassadim*), this being the matter of drawing all the way down to below to the aspect of Kingship-*Malchut*. That is, specifically through this we reach the aspect of the Crown-*Keter*. This is as explained before on [the verse] “He distributed widely to the destitute, his righteousness endures forever, his pride will be exalted with glory.”

## 7.

Now, we should add to the explanation of the superiority of charity (*Tzedakah*-צדקה), by which the ascent of Kingship-*Malchut* is caused. To explain, even though the ascent of Kingship-*Malchut* will take place in the coming future, nevertheless, this specifically is brought about and actualized through our deeds and toil in serving *HaShem*-יהוה, blessed is He, right now.<sup>1140</sup>

However, in this itself, there is a special superiority to the *mitzvah* of charity (*Tzedakah*) in that it is one of the *mitzvot* that “man enjoys its fruits in this world, and the principal remains for him in the coming world.”<sup>1141</sup> This is as stated by

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<sup>1140</sup> Also see Tanya, Likkutei Amarim, Ch. 37.

<sup>1141</sup> Mishnah Pe’ah 1:1

Rambam,<sup>1142</sup> “When a person engages in the *mitzvot* that relate to mankind benefiting one from the other (all of which are included in acts of lovingkindness (*Gemilut Chassadim*)), it then is considered as charity (*Tzedakah*) for him for the coming world, since he fulfilled the *mitzvot* (the commands of the Holy One, blessed is He. Additionally, by conducting himself positively with mankind he derives benefit in this world. This is because these *mitzvot* have a double measure of goodness to them, in that they are, “good for Heaven and good for the creatures.”<sup>1143</sup>

Now, since the *mitzvah* of charity (*Tzedakah*) both produces fruit in this world, and the principal remains for the coming world, it therefore makes sense that through it, Kingship-*Malchut* ascends right now, even though the primary ascent will take place in the coming future.

It can be said that the same is so of the revelation of the teachings of Chassidus on the 19<sup>th</sup> of Kislev. This is as the Alter Rebbe stated,<sup>1144</sup> that his redemption was on the third day of the week, about which the Torah states “it was good” twice, the repetition of “it was good” being because “it is good for Heaven and good for the creatures.” Therefore, even though the revelation of the innerness (*Pnimiyut*) of Torah will take place in the coming future, nonetheless, even now, the teachings of Chassidus reveal the innerness (*Pnimiyut*) of Torah.<sup>1145</sup>

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<sup>1142</sup> Rambam, Pirush HaMishnayot to Pe’ah 1:1 *ibid*.

<sup>1143</sup> Talmud Bavli, Kiddushin 39b and on and Rashi there.

<sup>1144</sup> Igrot Kodesh of the Alter Rebbe p. 232 (copied in HaYom Yom of the 19<sup>th</sup> of Kislev).

<sup>1145</sup> There is a small portion of the discourse missing here.

Now, all the above can be connected to the days of Chanukah. For, in them too, there is emphasis of the drawing all the way down below, and that specifically through this we come to the ultimate elevation. This is because the general matter of the lights of Chanukah is to illuminate the darkness. This is why “the time for kindling them is after sunset, until the foot-traffic ceases from the marketplace. And exactly when is this? When the foot-traffic of the people of Tarmod ceases,”<sup>1146</sup> in which the name Tarmod-תרמוד shares the same letters as “rebellious-*Moredet*-מורדת.”<sup>1147</sup> In this itself, the “foot-traffic (*Ragla*-רגלא) of the people of Tarmod,” indicates the lowest level. Nevertheless, through the lights of Chanukah we cause “the cessation of the foot-traffic of the people of Tarmod,” meaning that even the lowest level is transformed to holiness.<sup>1148</sup>

The explanation is that even though the Chanukah lights were established by our sages on account of the lights in the Holy Temple, meaning that their root and source is the matter of the lights in the Holy Temple, (similar to “there is nothing that is not alluded to in the Torah”),<sup>1149</sup> nevertheless, in comparison to the lights of the Holy Temple, they have an additional element of superiority to them. (This is like the

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<sup>1146</sup> Talmud Bavli, Shabbat 21b

<sup>1147</sup> Emek HaMelech, Shaar Kiryat Arba, Ch. 111 (108a); Kehillat Yaakov, section on “Tarmod-תרמוד.”

<sup>1148</sup> See Ohr HaTorah, Chanukah Vol. 5 p. 941b and on; Sefer HaMaamarim 5630 p. 47, and elsewhere.

<sup>1149</sup> See Talmud Bavli, Taanit 9a; Zohar III 221a

teaching of our sages, of blessed memory,<sup>1150</sup> “The words of the scribes are more beloved to Me than the wine of the [Written] Torah itself.”)

That is, the lights of the Holy Temple only illuminate when the Holy Temple is standing, whereas the lights (*Neirot*) of Chanukah also illuminate during exile. That is, they have the **additional** power of illuminating in the darkness of the exile, drawn from the verse,<sup>1151</sup> “**And HaShem-VaHaShem-יהוה**” will illuminate my darkness,” *HaShem-יהוה* with the [prefix letter] *Vav-ו*.<sup>1152</sup>

This is also why the lights in the Holy Temple are seven in number, whereas the lights of Chanukah are eight in number. This is similar to the difference between the harp of the Holy Temple, which had seven strings, and the harp of the days of Moshiach, which will have eight strings.<sup>1153</sup> This is as Rashba explains in his responsa<sup>1154</sup> about the greatness of the number eight, in that it indicates the aspect that transcends the chaining down of the worlds (*Seder Hishtalshelut*). This itself also includes the number ten, being that Understanding-*Binah* (which is the eighth *Sefirah*),<sup>1155</sup> includes the “three heads” within it.<sup>1156</sup>

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<sup>1150</sup> See Talmud Bavli, Avodah Zarah 35a; Talmud Yerushalmi Avodah Zarah 2:7, and elsewhere.

<sup>1151</sup> Samuel II 22:29

<sup>1152</sup> See Torah Ohr, Mikeitz 34a; 41a, and elsewhere. [That is, it refers to the Upper Name *HaShem-יהוה* that utterly transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*).]

<sup>1153</sup> Talmud Bavli, Arakhin 13b

<sup>1154</sup> Teshuvot HaRashba (Rabbi Shlomo Ibn Aderet), 1:9

<sup>1155</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

<sup>1156</sup> See Etz Chayim, Shaar 46 (Shaar Kiseh HaKavod) Ch. 1

The same is so in the service of *HaShem*-יהו"ה, blessed is He, of each and every Jew, that specifically through his toil in drawing below, which is the matter of giving charity (*Tzedakah*), that the ultimate elevation is caused, beginning with his personal redemption, and thereby also the redemption in general, so that "he has redeemed Me and My children from amongst the nations of the world," with the coming of our righteous Moshiach, at which time the prophecy,<sup>1157</sup> "Awake and shout for joy, you who dwell in the earth," will be fulfilled!

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<sup>1157</sup> Isaiah 26:19

## Discourse 15

“*Vayechi Yaakov... -  
Yaakov lived...*”

Delivered on Shabbat Parshat Vayechi,  
11<sup>th</sup> of Tevet, 5727  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1158</sup> “Yaakov lived in the land of Egypt seventeen years; and the days of Yaakov – the years of his life – were seven years and one hundred and forty years.” Now, we must understand why the Torah found it necessary to tell us the years that Yaakov lived in the land of Egypt. Did it not already state that when Yaakov stood before Pharaoh he was one-hundred and thirty years old?<sup>1159</sup> Thus, since the totality of the years of his life were one hundred and forty-seven years, it is self-understood that he lived in Egypt for seventeen years.<sup>1160</sup>

We also must understand generally why the Torah makes a distinction between the years he lived in Egypt and the other years of his life,<sup>1161</sup> from which it is derived that these were the best years of his life.<sup>1162</sup> For, at first glance, how does

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<sup>1158</sup> Genesis 47:28

<sup>1159</sup> Genesis 47:9

<sup>1160</sup> Also see Ohr HaChayim to the beginning of Parshat Vayechi.

<sup>1161</sup> Also see the beginning of the discourse entitled “*Vayechi Yaakov*” 5628 (Sefer HaMaamarim 5628 p. 50).

<sup>1162</sup> As per the commentary of the Baal HaTurim.

it apply that the best years of our forefather Yaakov's life, who was the choicest of the forefathers,<sup>1163</sup> could be the seventeen years that he lived in Egypt, "the nakedness of the land"<sup>1164</sup> (as the Tzemach Tzedek asked his grandfather, the Alter Rebbe).<sup>1165</sup>

We also must understand<sup>1166</sup> why in specifying the count of the years of Yaakov's life, it states, "seven years and one hundred and forty years." Why does it separate the lesser number of seven years, from the larger number of one-hundred and forty years, and not simply state "one hundred and forty-seven years?" Additionally, why does it give precedence to the lesser number over the larger number, unlike the enumeration of the years of Avraham's life, about which the verse states,<sup>1167</sup> "one hundred years, seventy years, and five years." Similarly, about Yitzchak the verse states,<sup>1168</sup> "one hundred years and eighty years." That is, it gives precedence to the larger number over the lesser number.<sup>1169</sup>

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<sup>1163</sup> Shaar HaPesukim to Genesis 27:25; Also see Midrash Bereishit Rabba 76:1; Zohar I 119b; 147b

<sup>1164</sup> Genesis 42:9; 42:12; See Midrash Kohelet Rabba 1:4

<sup>1165</sup> Igrot Kodesh of the Rebbe Rayatz, Vol. 5 p. 373 (copied in HaYom Yom for the 18<sup>th</sup> of Tevet); Also see Likkutei Sichot Vol. 18 p. 160 and on.

<sup>1166</sup> Also see the beginning of the discourse entitled "*Vayechi Yaakov*" 5628 (Sefer HaMaamarim 5628 p. 50).

<sup>1167</sup> Genesis 25:7

<sup>1168</sup> Genesis 35:28

<sup>1169</sup> Also see Ohr HaChayim to the beginning of the Torah portion of Vayechi, cited in Ohr HaTorah, beginning of Vayechi (352b); Also see the beginning of the discourse entitled "*Vayechi Yaakov*" 5652 (Sefer HaMaamarim 5652 p. 13).

2.

Now, the explanation is that [the name] Yaakov-יעקב divides into “*Yod*-י [in the] heel-*Eikev*-עקב.”<sup>1170</sup> The *Yod*-י refers to the soul as it is Above, in the aspect of “she is pure” (*Tehorah Hee*-טהורה היא-היא),<sup>1171</sup> meaning, in the world of Emanation-*Atzilut*, the matter of which in the *Sefirot*, is the *Sefirah* of Wisdom-*Chochmah*, which is the *Yod*-י of the Name *HaShem*-יהו"ה.

The “heel-*Eikev*-עקב,” which is the base of the foot indicates the descent of the soul to the lowest level, this being the aspect of the “heel-*Eikev*-עקב.” That is, initially there is the descent of the soul within the world of Emanation (*Atzilut*) itself, from the *Sefirah* of Wisdom-*Chochmah* to the *Sefirah* of Kingship-*Malchut*, which is called “the heel-*Eikev*-עקב.”<sup>1172</sup>

It then descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as indicated by [the continuing words], “You created her, You formed her, You blew her [into me],” corresponding to the three letters *Hey-Vav-Hey*-הו"ה of the Name *HaShem*-יהו"ה, through which there is the matter of coming into being (*Hithavut*-התהוות).

For, as known, the general coming into novel being of the entire chaining down of the worlds (*Hishtalshelut*) is through the four letters of the Name *HaShem*-יהו"ה, the matter of which is restraint (*Tzimtzum*-י), spreading forth (*Hitpashtut*-

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<sup>1170</sup> Pardes Rimoni, Shaar 23 (Shaar Erchei HaKinuyim) section on Yaakov-יעקב; Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut) Ch. 2; Torah Ohr, Vayeitzei 21a; Veyeishev 27b; 29a, and elsewhere.

<sup>1171</sup> See the liturgy of the “*Elo "hai Neshamah*” in the morning blessings.

<sup>1172</sup> Pardes Rimoni *ibid*.

ה), drawing down (*Hamshachah*-ו), and expression (*Hitpashtut*-ה).<sup>1173</sup>

Moreover, this descent is through the *Sefirah* of Kingship-*Malchut* of each world, this being the matter of the “heel-*Eikev*-עקב,” until there comes to be the descent into the actual aspect of the “heel-*Eikev*-עקב,” meaning, this physical and lowest world.

About this the verse states, “Yaakov lived-*Vayechi Yaakov*-ויהי יעקב.” That is, the descent of the soul from the aspect of the *Yod*-י to the aspect of the “heel-*Eikev*-עקב” (indicated by the name Yaakov-יעקב), is so that there thereby will be the matter of “[Yaakov] lived-*Vayechi*-ויהי.” That is, specifically through its descent to below, the soul comes to the level of “and he lived-*Veyechi*-ויהי.”

Now, this must be better understood. For, how can it be that through the descent of the soul to below, it should come to the matter of “and he lived-*Vayechi*-ויהי” (similar to the above-mentioned question of the Tzemach Tzedek)? For, at first glance, the opposite is true, that it specifically is Above where the true matter of life is, as the verse states,<sup>1174</sup> “As *HaShem*-ה' יהו' lives... before whom I stood,” referring to the soul as it is Above, before its descent to below.

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<sup>1173</sup> See Likkutei Torah, Beshalach 1a and elsewhere.

<sup>1174</sup> Kings I, 17:1

### 3.

This may be better understood with a preface<sup>1175</sup> explaining the teaching of the Mishnah,<sup>1176</sup> “One hour of repentance and good deeds in this world is better than all the life of the coming world.” That is, even though it states (in the continuation of the very same Mishnah), “One hour of pleasure in the coming world is better than all the time in this world,” nevertheless, “One hour of repentance and good deeds in this world is better (not than the life of this world, and not just than one hour of pleasure in the coming world, but better) than all the life of the coming world.”

Now, we must understand this.<sup>1177</sup> For, is it not known that the general toil in serving *HaShem*-יהוה, blessed is He, through fulfilling Torah and *mitzvot* (“repentance and good deeds”) is to make garments for the soul, by which it will be capable of delighting in the radiance of His Indwelling Presence (the *Shechinah*) in the Garden of Eden (*Gan Eden*)?

This is as stated in Zohar<sup>1178</sup> on the verse,<sup>1179</sup> “Now, Avraham was old, coming on in years,” [and it likewise states about Dovid,<sup>1180</sup> “King Dovid was old, coming on in years,” in continuation to which it states,<sup>1181</sup> “Dovid’s days drew near to die” as we read in the Haftorah,<sup>1182</sup> similar to what is stated in

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<sup>1175</sup> See the discourse entitled “*Vayechi Yaakov*” 5628.

<sup>1176</sup> Mishnah Avot 4:17

<sup>1177</sup> Also see Torah Ohr, Chayei Sarah 16a

<sup>1178</sup> See Zohar I 224a; Also see 129a there.

<sup>1179</sup> Genesis 24:1

<sup>1180</sup> Kings I 1:1

<sup>1181</sup> Kings I 2:1

<sup>1182</sup> Of the Torah portion of Vayechi

the Torah portion,<sup>1183</sup> “The time approached for Yisroel to die], that “this refers to those Supernal days etc.,” which are the garments of the Torah and *mitzvot*, and that “he was not lacking any garment etc.”

This is also as stated by the Alter Rebbe in Iggeret HaKodesh,<sup>1184</sup> that the indispensability and need for these garments is explained in Zohar,<sup>1185</sup> namely, that “it is impossible for any created being to attain any grasp of the Creator, and even after *HaShem*-יהו"ה, blessed is He, has radiated of His light etc., it is not possible for the *Nefesh* or *Ru'ach* etc., to endure the light on account of its goodness etc., were it not that from this very light there will chain and be drawn down of some small radiance etc., until a single garment is created of it, which is akin to the being of this light, by way of which it is possible for it to delight in the radiance of this light. This is analogous to a person viewing the sun through a fine and lucid speculum etc.”

Based on this, it is understood that the entire matter of Torah and *mitzvot* is not primary, but only is like something secondary, the ultimate purpose of which is that through [Torah and *mitzvot*] the soul will receive the revelation of the coming world. Accordingly, it is not understood how it could be said that “one hour of repentance and good deeds in this world is better than all the life of the coming world.” For, is it not so, that the entire matter of repentance and good deeds is secondary to the revelation of the coming world?

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<sup>1183</sup> Genesis 47:29

<sup>1184</sup> Tanya, Iggeret HaKodesh, Epistle 29

<sup>1185</sup> Zohar II 210b; 229b

However, the explanation is that, in truth, the primary receipt of reward is not in the Garden of Eden (*Gan Eden*), but in the coming world, in the world of the Resurrection (*Olam HaTechiyah*), specifically for souls who are [manifest] within bodies. In other words, the revelation of the Garden of Eden (*Gan Eden*) is only a ray of their Torah and service of *HaShem*-יהו"ה, blessed is He, meaning that it only is a ray and glimmer of radiance, rather than the essence of the *mitzvah*.

In contrast, the primary reward of the *mitzvah*, is as in the teaching,<sup>1186</sup> “The reward of the *mitzvah* is the *mitzvah*,” in that the reward of the *mitzvah* is the *mitzvah* itself.<sup>1187</sup> In other words, the essence of the light drawn down through the *mitzvah* will specifically be revealed in this world in the coming future.

In other words, when it states that in the coming world they delight in the ray of the Indwelling Presence (the *Shechinah*),<sup>1188</sup> this is a ray and glimmer of radiance, in that even the coming world (*Olam HaBa*-עולם הבא) is called a “world-*Olam*-עולם,” which is of the same root as “concealment-*He'elem*-העלם.”<sup>1189</sup> Rather, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is specifically in this world.<sup>1190</sup>

[Nevertheless, so that in the coming future the soul will be capable of receiving the essence of the light drawn down though the *mitzvah*, it first must receive the radiance and ray revealed in the Garden of Eden (*Gan Eden*). However, since

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<sup>1186</sup> Mishnah Avot 4:2

<sup>1187</sup> Tanya, Likkutei Amarim, Ch. 39

<sup>1188</sup> See Talmud Bavli, Brachot 17a

<sup>1189</sup> Likkutei Torah, Shlach 37d and elsewhere.

<sup>1190</sup> Also see Tanya, end of Ch. 4; Likkutei Torah, Devarim 1b

[the soul] is in the aspect of a novel creation, it cannot receive the revelation of the light of the Garden of Eden (*Gan Eden*) except by way of the garments of the *mitzvot*. However, even so, the *mitzvot* themselves are much higher than the ray drawn down by them in the Garden of Eden (*Gan Eden*), since they primary are for the sake of the revelation of the essence of the light in the coming future.]

4.

With the above in mind, we can understand the matter of “Yaakov lived,” and that the true matter of life (*Chayim*-חיים) is in Yaakov-יעקב, [this being] “the *Yod*-י [in the] heel-*Eikev*-עקב.” This refers to the descent of the soul below to engage in Torah and *mitzvot* (repentance and good deeds). For, through doing so, there is a drawing down of the primary reward, this being the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He.

This is also why the verse states, “Yaakov lived in the land of Egypt seventeen years.” That is, the Torah elucidates the number of years he lived in the land of Egypt, without including them in the other years of his life, but separates them unto themselves. This is because the true matter of life, is specifically through the descent into this world, and in this world itself, specifically into Egypt (*Mitzrayim*-מצרים), beginning, with the constraints (*Meitzarim*-מיצרים) and limitations of the chaining down of the worlds (*Seder Hishtalshelut*), which is the matter of Egypt-*Mitzrayim*-מצרים

(of the root “constraints-*Meitzarim*-מִיצְרִים” indicating limitations) on the side of holiness, up to and including Egypt (*Mitzrayim*) in the literal sense, the Egypt of the side opposite holiness. That is, it specifically is through refining the lower of which there is no lower, that the true matter of “Yaakov lived” comes about, and in a way of “seventeen years,” which is the numerical value of the word “good-*Tov*-טוֹב.”

With the above in mind, we can also understand why in the enumeration of the total number of years of Yaakov’s life, it separates and gives precedence to the smaller number. This is because the smaller number specifically indicates the descent to refine the lower, this being primary, and specifically through this, the true matter of “Yaakov lived” is caused.

## 5.

This then, is also the meaning of the words, “The days of Yaakov – the years of his life – were seven years and one hundred and forty years.” That is, this number indicates the general matter of service of *HaShem*-יהו"ה, blessed is He. The explanation is that the seven years indicate service of *HaShem*-יהו"ה with the seven emotional qualities (*Midot*) that must be refined and changed, this being the meaning of “(seven) years-*Shanim*-שָׁנִים” which is of the same root as the word “change-*Shinuy*-שִׁנוּי,”<sup>1191</sup> meaning, that they must be changed and transformed into holiness. This is why the Torah starts the

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<sup>1191</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

count with the “seven years” (*Sheva Shanim*-שבע שנים), in and of themselves.

This is because the beginning and primary aspect of the toil in serving *HaShem*-יהו"ה, blessed is He, (this being the toil of Intermediates (*Beinonim*), as explained in Tanya,<sup>1192</sup> which is “the measure attainable by every man”) is the refinement and purification of the emotions (*Midot*). As explained elsewhere,<sup>1193</sup> the primary toil in serving *HaShem*-יהו"ה in our times, is in the emotional qualities (*Midot*), this being the matter of conquering the seven nations.

In contrast, this is not so of the toil of refining the intellectual qualities (*Mochin*), which is very difficult and not every mind can withstand it. Rather, the primary refinement of the intellectual qualities (*Mochin*) will take place in the coming future, at which time there also will be the conquest of the three nations, the Kennite, the Kenizite, and the Kadmonite, which cannot be refined in our times.

Now, through the toil of affecting the refinement of the seven emotional qualities (*Midot*) - the “seven years” - we thereby come to the one-hundred and forty years. The number one-hundred and forty (ק"ל-140) is twice seventy. That is, in addition to the number “seven years,” there also is the number seventy, indicating the seven emotional qualities (*Midot*) as they each include ten, this being the matter of drawing the intellect (*Mochin*) into the emotions (*Midot*), and in this itself, it is twice seventy, which equals one-hundred and forty.

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<sup>1192</sup> Likkutei Amarim, Tanya, Ch. 14

<sup>1193</sup> Maamarei Admor HaZaken 5565 Vol. 2, p. 800 and on; p. 1,049 and on; Maamarei Admor HaEmtza'ee, Devarim Vol. 1, p. 4 and on, and elsewhere.

This is explained by his honorable holiness, the Rebbe Maharash, (this year being the hundred year anniversary of his assumption of the leadership), in his discourse entitled “*Vayechi Yaakov*” 5628.<sup>1194</sup> He begins with the well-known question<sup>1195</sup> about Dovid, whose lifespan was seventy years. That is, we find<sup>1196</sup> that Adam, the first man, gave seventy years [of his life] to Dovid. (This is why seventy years are missing from the life of Adam, the first man. For, he was meant to live for one-thousand years, as the verse states,<sup>1197</sup> “On the day that you eat of it, you shall surely die,” and a day of the Holy One, blessed is He, is one-thousand years,<sup>1198</sup> as the verse states,<sup>1199</sup> “For a thousand years in Your eyes is but a bygone day etc.”)

We likewise find<sup>1200</sup> that our forefathers gave Dovid seventy years. (That is, Avraham gave him five years, in that his years should have numbered one-hundred and eighty but are lacking five, and Yaakov gave him twenty-eight years, in that his life should have been one-hundred and seventy-five years like the life of Avraham, and Yosef gave him thirty-seven years, which are missing from his lifespan, which should have been one-hundred and forty-seven years, like the years of Yaakov’s life.)

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<sup>1194</sup> Sefer HaMaamarim 5628 p. 57.

<sup>1195</sup> See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Minuy Melech, Ch. 2; Also see the discourse entitled “*Lehavin... d’Adam Kadamaa Shaal Ayin Shanin*” 5628 (Sefer HaMaamarim 5628 p. 62).

<sup>1196</sup> Midrash Bamidbar Rabba 14:12; Yalkut Shimoni Remez 41, and elsewhere.

<sup>1197</sup> Genesis 2:17

<sup>1198</sup> See Talmud Bavli, Sanhedrin 99a and Rashi there; 97a; Avot d’Rabbi Nathan, Ch. 42

<sup>1199</sup> Psalms 90:4

<sup>1200</sup> Zohar I 168a

However, at first glance, since he (Dovid) only lived seventy years, why were two times seventy years necessary - the seventy years of Adam, the first man, and the seventy years of our forefathers? However, the explanation is that the seventy years refer to the drawing down of intellect (*Mochin*) into the emotions (*Midot*), as mentioned above, and the two times seventy are two levels in drawing down the intellect (*Mochin*) into the emotions (*Midot*), these being the matter of the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*), which are the two ways of the sight of the “eye-*Ayin-עין*” (the numerical value of *Ayin-ע* beings 70), the Upper Eye and the Lower Eye.

This then, is the difference between the seventy years (*Ayin-ע-70*) of Adam, the first man, and the seventy years (*Ayin-ע-70*) of our forefathers. That is, the seventy years of Adam, the first man, is the matter of the Lower Knowledge (*Da'at Tachton*), which is the Lower Eye (*Ayin Tachton*). The seventy years of our forefathers is the matter of the Upper Knowledge (*Da'at Elyon*), which is the Upper Eye (*Ayin Elyon*).

This then, is why both Adam and our forefathers gave Dovid seventy years. For, through this, he not only received the drawing down of the Lower Knowledge (*Da'at Tachton*), but also the drawing down of the Upper Knowledge (*Da'at Elyon*).

Nonetheless, the [actual] years of his life only numbered seventy. This is because the *Sefirah* of Kingship-*Malchut*, which is the primary matter of Dovid, is the matter of the Lower Knowledge (*Da'at Tachton*). In regard to the fact that there also was a drawing down to him of the Upper Knowledge (*Da'at Elyon*) (this being the seventy years given to him by our

forefathers), this only is the Upper Knowledge (*Da'at Elyon*) as it is drawn down and manifest within the Lower Knowledge (*Da'at Tachton*), but is not the Upper Knowledge (*Da'at Elyon*) as it is, in and of itself.

However, the years of the life of Yaakov were one-hundred and forty-seven years. For, after the toil in affecting the refinement of the seven emotional qualities (*Midot*), he then came to have the drawing down of the intellect (*Mochin*) into the emotions (*Midot*) (the seventy years) in a way that there also was a drawing down of the Upper Knowledge (*Da'at Elyon*) as it is, in and of itself. This is why he lived an additional one-hundred and forty years, twice seventy years, including the Lower Knowledge (*Da'at Tachton*) and the Upper Knowledge (*Da'at Elyon*).

This matter will be revealed in the coming future, with the resurrection of the dead (*Techiyat HaMeitim*), at which time there will be the primary reception of the reward (as mentioned before). About this the verse states,<sup>1201</sup> “Eye to eye (*Ayin b' Ayin*-עין בעין) shall they see,” two times “eye-*Ayin*-עין” (70), in that the vision of the Lower Eye (*Ayin Tachton*) will be like the vision of the Upper Eye (*Ayin Elyon*), in the way indicated by [the verse],<sup>1202</sup> “Their faces will see directly,” in that all matters below will be as they are Above, as will soon be in the most literal sense, through our righteous Moshiach!

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<sup>1201</sup> Isaiah 52:8

<sup>1202</sup> See Psalms 11:7; See Likkutei Torah, Re'eh 23d



## Discourse 16

*“Va’era el Avraham... -  
I appeared to Avraham...”*

Delivered on Shabbat Parshat Va’era,  
25<sup>th</sup> of Tevet, Shabbat Mevarchim Shvat, 5727  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1203</sup> “God spoke to Moshe... I appeared to Avraham, to Yitzchak, and to Yaakov (to the patriarchs) etc.” The Torah then continues and relates the difficulty of the enslavement of the children of Israel in Egypt, which was so harsh that “they did not heed Moshe because of shortness of spirit and hard labor.”<sup>1204</sup> The section concludes with Moshe’s words to the Holy One, blessed is He,<sup>1205</sup> “If the children of Israel did not listened to me, how then will Pharaoh listen to me? And I have sealed lips!”

Now, we must understand why this hard work and crushing labor was necessary,<sup>1206</sup> to the extent that they even were unable to hear the heralding of the redemption. That is, at first glance, even though at the covenant between the pieces it was decreed that,<sup>1207</sup> “they will oppress them,” it nevertheless

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<sup>1203</sup> Exodus 6:2-3 and Rashi there

<sup>1204</sup> Exodus 6:9

<sup>1205</sup> Exodus 6:12

<sup>1206</sup> Exodus 1:13

<sup>1207</sup> Genesis 15:13

is not understood why the hard work and crushing labor had to be to that extent.

2.

However, this is as the [Alter] Rebbe, whose Hilulah (of the 24<sup>th</sup> of Tevet) we are celebrating, explained in Torah Ohr.<sup>1208</sup> Namely, that through the labor in Egypt with mortar and brick, they merited the giving of the Torah. That is, since the enslavement in Egypt was the matter of refinement and purification, like “an iron crucible,”<sup>1209</sup> therefore the Torah was not given in the days of Avraham.

This is because in Avraham’s time the materiality of the world had not yet been sufficiently refined and purified for the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to be drawn down through fulfilling Torah and *mitzvot*.

This was so, until after the exodus from Egypt, which was the “iron crucible” that purified the Jewish people through the difficulty of the enslavement with mortar and bricks, causing the separation of the evil from the good etc. Then, upon the refinement of the Jewish people, the world and its physicality and materiality was also refined.

This is because the novelty of the giving of the Torah is the effect that Torah has in the world.<sup>1210</sup> That is, even before the Torah was given there already was the matter of studying Torah, as stated in Tractate Yoma,<sup>1211</sup> “From the days of our

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<sup>1208</sup> Torah Ohr, Shemot 49a; Yitro 74a and on.

<sup>1209</sup> Deuteronomy 4:20; Kings I 8:51

<sup>1210</sup> Also see Likkutei Sichot, Vol. 15 p. 75 and on.

<sup>1211</sup> Talmud Bavli, Yoma 28b

forefathers, Yeshivah<sup>1212</sup> has never parted from them. When they were in Egypt, a Yeshivah was with them... Our forefather Avraham was an Elder who sat in Yeshivah... likewise Yitzchak... and likewise Yaakov etc.,” except that before the Torah was given, it had no effect on the world. This was introduced at the giving of the Torah. Therefore, before the Torah was given, the world had to be refined through “the iron crucible” of Egypt, so that the revelation of the giving of the Torah would have an effect on the world.

### 3.

Now, the refinement of the Jewish people brought about through difficult servitude with mortar and bricks, relates to the body. This is because the Godly soul itself requires no repair at all<sup>1213</sup> being that it is hewn<sup>1214</sup> from under the throne of glory etc. We thus find that the entire servitude in Egypt was for the sake of the body.

The same is so of the giving of the Torah. That is, the giving of the Torah below, is specifically for the soul to have an effect on the body. This is as stated in Tanya,<sup>1215</sup> that “the Torah journeyed and descended etc., until it manifested in physical things etc., and in physical letter combinations, written with ink in a book etc., so that every *Neshamah* or *Ru’ach* and *Nefesh*, as they are in a person’s body, will be capable of grasping them with its intellect and fulfill them etc.”

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<sup>1212</sup> A center of Torah study.

<sup>1213</sup> Etz Chayim, Shaar 26, cited in Tanya Ch. 37 (48b)

<sup>1214</sup> Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 7

<sup>1215</sup> Tanya, Likkutei Amarim, Ch. 4

Thus, since the Torah was given for the sake of refining the body, therefore the difficulty of the servitude in Egypt, as it relates to the body, was necessary, to make it fitting to receive the revelation of the giving of the Torah.

However, we must understand this. What is the greatness is of the body, such that after the preparation through the servitude in Egypt, for its sake, the Torah was given.

#### 4.

Now, to understand this, we must preface with the teaching of the Zohar,<sup>1216</sup> “The Head of the Academy said, ‘A wooden beam that does not catch fire should be splintered etc., [and similarly] a body into which the light of the soul does not penetrate, should be crushed etc.’”

To explain, the comparison is made to a block of wood that does not catch fire, in that by splintering it into smaller pieces the light takes hold of it. The same is so of the body in relation to the soul, that when the light of the soul does not illuminate in the body, through crushing the body, the light of the soul thereby takes hold and illuminates within it. The Zohar concludes, “Rabbi Shimon prostrated himself and kissed the earth, saying, ‘This teaching, this blessed teaching, all my days I have pursued it etc.’”

However, we must understand why this teaching (“A wooden beam that does not catch fire etc.”) is so great that Rabbi Shimon pursued it all his days, and when he heard this teaching, he prostrated himself and kissed the earth.

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<sup>1216</sup> Zohar III 168a, cited in Tanya, Ch. 29

5.

This may be understood based on the explanation in Me'ah She'arim,<sup>1217</sup> (which was recently printed<sup>1218</sup> from one of the manuscripts that recently arrived),<sup>1219</sup> in explanation of the order of the day, beginning with the order of prayer. To explain, it states in Talmud,<sup>1220</sup> “When one wakes up [in the morning] he recites, ‘My God, the soul [that You have placed into me, she is pure] etc.’”<sup>1221</sup> That is, according to the Talmud, this is the first of the morning blessings. However, even so, it does not begin with the word “Blessed-*Baruch*-ברוך,” being that it comes in continuation of the blessing,<sup>1222</sup> “Who makes the bands of sleep fall upon my eyes” (*HaMapil*).<sup>1223</sup>

Now, he poses a question there. Namely, at first glance, it is baffling as to who is saying these words, “My God, the soul that You have given into me etc.”. For, since he says “the soul that You have given into me,” it is not the soul who is speaking. However, in and of itself, the body has no vitality, but is like an inanimate stone, such that speaking on its own does not apply to it.

However, the explanation is that these are the words of the animalistic soul, in that it too has ten powers of intellect and emotions and is the intermediary between the Godly soul and

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<sup>1217</sup> Me'ah She'arim 45b, subsequently printed in Ohr HaTorah, Inyanim p. 305.

<sup>1218</sup> Printed around Chanukah 5727

<sup>1219</sup> See the citations in Ohr HaTorah *ibid.* p. 393.

<sup>1220</sup> Talmud Bavli, Brachot 60b

<sup>1221</sup> See “*Elo'hai Neshamah*” in the morning blessings.

<sup>1222</sup> Of the *Shema* recital before retiring to sleep (*Kriyat Shema Al HaMitah*).

Also see Talmud Bavli, Brachot 60b *ibid.*

<sup>1223</sup> Avudraham, Seder Shacharit Shel Chol, in the name of Raavad.

the body. It is the animalistic soul who says, “The soul that You have given into me etc.” That is, in and of itself, the Godly soul “is pure,” and then, “You created her,” in that the soul descends to the world of Creation (*Briyah*). This is because the world of Creation (*Briyah*) is the beginning of independent existence and sense of self. It then states, “You formed her,” referring to the form that the soul takes on. It finally states, “You blew her into me,” specifying “into me-*Bi-בי*,” that is, “for my sake,” meaning to manifest within the animalistic soul and the physical body.

It then continues, “and You keep her within me.” That is, there must be a keeping of the soul for it to remain bound to the body. This is because, in and of itself, the Godly soul desires to separate and leave the animalistic soul and become subsumed in *HaShem*’s-יהו"ה Godliness.

This is as Tanya explains,<sup>1224</sup> the verse,<sup>1225</sup> “The soul of man is the flame of *HaShem*-יהו"ה,” that the soul is like the flame of a candle, whose natural yearning is to separate from the wick and adhere to its root above, even though through this, it will separate and depart from the body and adhere to its root and source in *HaShem*-יהו"ה Above, where it would be completely nullified of its existence. It therefore is necessary that “You keep it within me,” so that the soul remains in the body. This is [solely] in the power of He who does wonders, who keeps the spirit of man within him, and binds the spiritual to the physical (as Rama writes).<sup>1226</sup>

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<sup>1224</sup> Tanya, Likkutei Amarim, Ch. 19

<sup>1225</sup> Proverbs 20:27

<sup>1226</sup> Shulchan Aruch, Orach Chayim 6:1

It concludes, “and You are destined to take it from me,” “You” meaning, “You Yourself,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, the source and root of all existence. This refers to the ascent of the soul “to be subsumed in the body of the King,”<sup>1227</sup> which is the ultimate purpose of the descent of the soul to below, specifically to come to this ascent.

This is why we recite, “(You are destined to take it) from me,” in that all this is specifically brought about by toiling with the body. Proof of this is the fact that the primary reward of the soul in the coming future will be upon the resurrection of the dead (*Techiyat HaMeitim*), which will specifically be as the soul is in the body, according to the view of Ramban<sup>1228</sup> (and not the view of Rambam).<sup>1229</sup>

That is, the primary reward of the coming future will specifically be for souls in bodies. This is to such a degree that in the coming future, the soul will be sustained by the body,<sup>1230</sup> (not as it is now, that the body receives its vitality from the soul). This is because, in the coming future, the superiority of the body will be revealed, the root of which is higher than the soul. (That is, even presently, the root of the body is higher than the soul, except that this is presently concealed, whereas in the

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<sup>1227</sup> Zohar I 217b

<sup>1228</sup> See the end of Shaar HaGemul; Also see Likkutei Torah, Tzav 15c; Sefer HaMitzvot of the Tzemach Tzeddek 14b

<sup>1229</sup> Pirush HaMishnayot, Sanhedrin, introduction to Ch. 10 (Perek Chelek).

<sup>1230</sup> See the discourse entitled “*v'Eileh Toldot Noach*” 5637; *Hemshech v'Kachah*” 5637 Ch. 88 and on (Sefer HaMaamarim 5637 Vol. 1, p. 63 and on; Vol. 2, p. 616 and on); Sefer HaMaamarim 5659 p. 99 and on; 5698 p. 219; Sefer HaSichot, Torat Shalom p. 127 and on.

coming future it will be revealed). This is why it specifically is the body that can be in a state of nullification of self (*Bittul*) to the point that “there is nothing else.”<sup>1231</sup> From all the above, it is understood that the ultimate ascent is specifically in the body.

## 6.

However, to bring the body to its superior state, to this end the Head of the Academy taught, “A wooden beam that does not catch fire should be splintered etc., [and similarly] a body into which the light of the soul does not penetrate should be crushed etc.” In other words, there must be the crushing of the body, and through this there will be the illumination within it of the light of the soul. This is as the Zohar concludes, “Then the light of the soul illuminates.” That is, there then is the illumination of the essential light of the soul, which is “part of God from on high, literally.”<sup>1232</sup>

This then, is why when Rabbi Shimon heard this teaching from the Head of the Academy, “he prostrated himself and kissed the earth etc.,” because of his great heartfelt excitement, which the vessel of his heart was incapable of containing. (This is similar to how “the eyes [of Rabbi Akiva]

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<sup>1231</sup> Deuteronomy 4:39; See Sefer HaMaamarim 5661 p. 197 and on.

<sup>1232</sup> 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 Mezhrich; Da'at Tevunot of the Ramchal, Section 158; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

flowed with tears”<sup>1233</sup> because of the great arousal of his mind, which the vessel of his brain could not contain.)<sup>1234</sup> This arousal [of Rabbi Shimon] came from the novelty of this teaching about the great superiority of the body, in that the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, (is not through the spiritual, but) specifically through the body.

7.

He continues the discourse<sup>1235</sup> by explaining the order of prayer, and that the verses of song (*Pesukei d'Zimrah*) are the matter of contemplating (*Hitbonenut*) the heavens and the earth and all therein, that “You enliven them all, and the hosts of the heavens bow to You etc.”<sup>1236</sup> Then, in [the blessing] “He who forms light” (*Yotzer Ohr*), one contemplates (*Hitbonenut*) the nullification to *HaShem*-יהו"ה of the angels, the fiery-*Seraphim* angels and the holy animal angels-*Chayot HaKodesh* etc. After this, in the recital of *Shema*, one gives up his soul [for the Oneness of *HaShem*-יהו"ה], meaning that he gives over all his desires to the service of *HaShem*-יהו"ה, blessed is He. Then comes the Amidah prayer, this being the complete

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<sup>1233</sup> See Zohar I 98b (Midrash HaNe'elam); Ta”Z to Shulchan Aruch, Orach Chayim 288 S”K 2 (citing Zohar Chadash); Also see Zohar Chadash Bereishit 7a

<sup>1234</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

<sup>1235</sup> Me’ah She’arim 46b; Ohr HaTorah ibid. p. 307

<sup>1236</sup> Nehemiah 9:6

nullification of his independent existence (*Bittul b'Metziyut*) before *HaShem*-יהו"ה, blessed is He.

Now, within the nullification of the *Amidah* prayer, there also is the nullification (*Bittul*) of the body, in that during the *Amidah* prayer, the body is completely nullified (*Bittul*), like an inanimate stone. Thus, obviously one should not allude to something with his eyes, nor should one open and close his mouth [to give over a message, nor gesture to someone with his fingers] etc.<sup>1237</sup> This is to such an extent that even the prayer itself must be in a way of a “a still small voice.”<sup>1238</sup> This is as stated about the prayer of Chanah,<sup>1239</sup> (from which many important laws (*Halachot*) are derived in the Talmud),<sup>1240</sup> “Her voice was not heard.” On the contrary, “One who sounds his voice during the [*Amidah*] prayer is counted amongst those of little faith.”<sup>1241</sup> In contrast, the verses of song (*Pesukei d'Zimra*) must be in a way of song (according to their name), meaning, with the voice (and to the point of “the sound of a great commotion”),<sup>1242</sup> specifically.<sup>1243</sup>

As explained elsewhere, the difference between the verses of song (*Pesukei d'Zimra*) and the *Amidah* prayer is the difference between the externality (*Chitoniyyut*) of the emotions (*Midot*) and the innerness (*Pnimiyyut*) of the emotions (*Midot*). That is, the matter of the verses of song (*Pesukei d'Zimra*) is

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<sup>1237</sup> Talmud Bavli, Yoma 19b [regarding the *Shema* recital (which therefore is “obvious” in regard to the *Amidah* prayer)].

<sup>1238</sup> Kings I 19:12; See Torah Ohr, Vayigash 44a

<sup>1239</sup> Samuel I 1:13

<sup>1240</sup> Talmud Bavli, Brachot 31a; Shulchan Aruch of the Alter Rebbe, Orach Chayim 1:2

<sup>1241</sup> Talmud Bavli, Brachot 24b; Shulchan Aruch of the Alter Rebbe *ibid*.

<sup>1242</sup> Ezekiel 3:12

<sup>1243</sup> See Torat Chayim, Noach 52a and on.

the externality (*Chitzoniyut*) of the emotions (*Midot*), which are in a way that is felt, (which is why they are with commotion etc.). In contrast, the matter of the Amidah prayer is the innerness (*Pnimiyyut*) of the emotions (*Midot*). (This is similar to what was explained before<sup>1244</sup> about the matter of the kindnesses that are revealed (*Chassadim HaMegulim*) and the kindnesses that are concealed (*Chassadim HaMechusim*).)<sup>1245</sup>

In addition to the difference in the matter of the emotional qualities (*Midot*), there is also the difference in the matter of the intellectual qualities (*Mochin*), meaning, in the contemplation (*Hitbonenut*) that gives rise to the emotions (*Midot*). (This is as explained in Tanya,<sup>1246</sup> that the aspects of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* are called “the mothers” and source of the emotions (*Midot*), since the emotions (*Midot*) are the offspring of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*.)

That is, there is the contemplation (*Hitbonenut*) that “closeness to God is good **for me**,”<sup>1247</sup> in a way of sense of self, due to which there is caused to be the birth of the emotions (*Midot*) in a way of kindnesses that are revealed (*Chassadim HaMegulim*). Then there is the contemplation (*Hitbonenut*) into the essential goodness of *HaShem's* יהו"ה Godliness

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<sup>1244</sup> In the discourse entitled “*Padah b'Shalom* – He redeemed my soul in peace” of the 19<sup>th</sup> of Kislev of this year, 5727, Discourse 12, Ch. 6 and on, and in the discourse entitled “*Vayeishev Yaakov* – Yaakov settled,” of Shabbat Parshat Vayeishev of this year 5727, Discourse 13, Ch. 5 and on (Sefer HaMaamarim 5727 p. 93 and on; p. 106 and on).

<sup>1245</sup> Also see *Hemshech* 5672 Vol. 2, p. 823.

<sup>1246</sup> Tanya, Likkutei Amarim, Ch. 3

<sup>1247</sup> Psalms 73:28

[itself], absent of a sense of self, from which there is caused to be the birth of the emotions (*Midot*) in a way of kindnesses that are concealed (*Chassadim HaMechusim*).

However, the nullification (*Bittul*) of the body during the Amidah prayer is brought about by itself, not by way of toil. However, there also is a nullification of the body that comes about through toil. This matter must take place before [the Amidah] prayer. About this our sages, of blessed memory, stated,<sup>1248</sup> “One should only stand to pray [the Amidah prayer] from an approach of gravity [and submission],” meaning, with humility and lowliness. This comes about through the matter of “crushing” the body, and it is through the preface of “crushing” the body that one can then come to the service of the verses of song (*Pesukei d’Zimrah*) etc., and then to the nullification of self (*Bittul*) of the Amidah prayer.

## 8.

With the above in mind, we can understand the matter of the difficult servitude in Egypt with hard labor. For, to bring about the refinement of the world, so that it will be befitting of the revelation of the giving of the Torah, the refinement of the Jewish people was first necessary. This is because the whole world depends on the Jewish people, and as the verse states,<sup>1249</sup> “He even placed the world into their hearts.”

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<sup>1248</sup> Mishnah and Talmud Bavli Brachot 5:1 and Rashi there; Also see Likkutei Sichot, Vol. 34 p. 69, note 18.

<sup>1249</sup> Ecclesiastes 3:11; Also see Likkutei Torah, Bamidbar 5b

The refinement of the Jewish people was brought about through the difficult servitude and hard labor, in which the Egyptians exchanged the work of the men with the work of the women and the work of the women with the work of the men.<sup>1250</sup> This change in the natural order causes the “crushing” of the body. However, through this there is an illumination within him of the essential light of the soul. This is as explained before about the great superiority of the body, specifically, in that through it we reach even higher, up to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

Now, the verse states,<sup>1251</sup> “As in the days that you went out of the land of Egypt, I will show them wonders.” Therefore,<sup>1252</sup> just as there was the exile in Egypt, in “the iron crucible,” for there to thereby be the giving of the Torah, so likewise, the exile of Edom is the “iron crucible” for there to thereby be the days of Moshiach.

In other words, the entire lengthiness of this exile is to merit the revelation of the innerness (*Pnimiyut*) of the Torah, which will take place in the coming future. For, at the giving of the Torah we received the revealed parts of the Torah, whereas the inner reasons of the Torah will be revealed in the coming future, about which the verse states, “I will show them wonders.”

Nevertheless, in our times the matter of difficult servitude etc., is no longer necessary, being that there already

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<sup>1250</sup> Talmud Bavli, Sotah 11b

<sup>1251</sup> Micah 7:15

<sup>1252</sup> See Torah Ohr Shemot 49a; Yitro 74a and on

has been more than enough to suffice the obligations required of exile. This is as stated by the Mittler Rebbe,<sup>1253</sup> that forced conversions have already ended, and shall not occur again etc., and “misfortune will not arise twice.”<sup>1254</sup> We shall thus immediately merit the revelation of the innerness (*Pnimityut*) of the Torah, (beyond the beginning of the revelation through the teachings of Chassidus), as the verse states,<sup>1255</sup> “Let Him kiss me with the kisses of His mouth,” with the coming of our righteous Moshiach, speedily and in the most literal sense!

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<sup>1253</sup> Shaarei Teshuvah Vol. 1 5b

<sup>1254</sup> Nahum 1:9; See Likkutei Sichot, Vol. 23 p. 306.

<sup>1255</sup> Song of Songs 1:2 and Rashi there; See Likkutei Torah, Tzav 17a

## Discourse 17

*“Bati LeGani... -  
I have come to My garden...”*

Delivered on Shabbat Parshat Beshalach,  
10<sup>th</sup> of Shvat, 5727  
By the grace of *HaShem*, blessed is He,

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



## Discourse 18

“*Bati LeGani... -  
I have come to My garden...*”

Delivered on Motzaei Shabbat Parshat Beshalach,

10<sup>th</sup> of Shvat, 5727<sup>1256</sup>

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

### 1.

The verse states,<sup>1257</sup> “I have come to My garden, My sister, My bride.” In the continuum (*Hemshech*) of discourses of the day of his Hilulah,<sup>1258</sup> the Rebbe whose Hilulah we are celebrating, brings the teaching in Midrash [that states],<sup>1259</sup> “I have come to My garden-*Gani*-גני,” meaning, “to My wedding canopy-*Genuni*-גנוני” – to the place where I primarily was at first,<sup>1260</sup> in that the essential root of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, was in the lower worlds.

However, through sins, beginning with the sin of the tree of knowledge by Adam, the first man, and subsequently

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<sup>1256</sup> This is the second of two discourses. The first discourse has not been located or published as of the date of this publication. This discourse includes some notes and citations (notes A-G) from the handwritten notes of the Rebbe. This discourse is **primarily** based on the seventeenth chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 152 and on).

<sup>1257</sup> Songs of Songs 5:1

<sup>1258</sup> In the discourse entitled “*Bati LeGani*” 5710 (printed in Sefer HaMaamarim 5710 p. 111 and on), which was given out by him for the 10<sup>th</sup> of Shvat, 5710, the day of his passing.

<sup>1259</sup> Midrash Shir HaShirim Rabba to Song of Songs 5:1

<sup>1260</sup> See Midrash Bereishit Rabba 19:7

through the sins of the generations that followed, they caused the withdrawal of His Indwelling Presence, the *Shechinah*, from below to above, up to the seventh firmament.

Afterwards, Avraham began and drew it down from the seventh firmament to the sixth, and so likewise with the righteous *Tzaddikim* who followed after him, until our teacher Moshe, who was the seventh, and all sevens are beloved,<sup>1261</sup> who drew down and returned the *Shechinah* to “My garden,” to “My wedding canopy,” from the first firmament to the earth.

This is why immediately after the giving of the Torah, the command was given through our teacher Moshe,<sup>1262</sup> “I will dwell within them,”<sup>1263</sup> that there should be the dwelling for His Indwelling Presence in the Jewish people below. This is indicated by the specific wording, “I will dwell within **them-***v’Shachanti b’Tocham* בתוכני בתוכם,” in that, “it does not say ‘within it-*b’Tocho*-בתוכו,’ but ‘within them-*b’Tocham*-בתוכם,’ meaning, within each and every Jew.”<sup>1264</sup>

This comes about through the service of the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*) “called the

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<sup>1261</sup> Midrash Vayikra Rabba 29:11; See the discourse entitled “*Bati LeGani* – I have come to My garden,” 5711 Ch. 2 and on (Torat Menachem, Sefer HaMaamarim, *Bati LeGani* Vol. 1, p. 7 and on, translated in *The Teachings of The Rebbe 5711*, Discourse 1).

<sup>1262</sup> See the discourse entitled “*Bati LeGani*” 5743 toward the beginning.

<sup>1263</sup> Exodus 25:8

<sup>1264</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (Malchut); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v’Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Likkutei Torah, Naso 20b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there), and elsewhere.

Dwelling (*Mishkan*-משכן).<sup>1265</sup> [This also accords to the simple meaning of the verse, in that the commandment is primarily in regard to the service of the Tabernacle (*Mishkan*-משכן) and the Holy Temple (*Mikdash*), by which the matter of “I will dwell within them-*v'Shachanti b'Tocham*-ושכנתי בתוכם” is drawn down, meaning in each and every Jew.]

Through this, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*-שכינה, is caused to dwell below, about which the verse states,<sup>1266</sup> “The righteous shall inherit the earth and dwell (*v'Yishkenu*-וישכנו) **upon it** forever,” and,<sup>1267</sup> “Your people are all righteous (*Tzaddikim*)” [in that they are the ones] who bring about the dwelling (*Mashkinim*-משכינים) and draw down<sup>1268</sup> the aspect of “He who is forever-*La'ad*-לעד” ([as in the verse], “He who dwells forever-*Shochen Ad*-שוכן עד,<sup>1269</sup> who is exalted and holy)<sup>1270</sup> **upon it**, meaning, [upon] the earth.

In other words, through their toil in the service of *HaShem*-יהו"ה, blessed is He, the Jewish people cause that “I will dwell within them-*v'Shachanti b'Tocham*-ושכנתי בתוכם,” so that, by their hand, the world comes to be a dwelling place

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<sup>1265</sup> Talmud Bavli, Eruvin 2a

<sup>1266</sup> Psalms 37:29; Midrash Shir HaShirim Rabba ibid.; Bereishit Rabba 19:7; Bamidbar Rabba 13:2

<sup>1267</sup> Isaiah 60:21; See Talmud Bavli, Sanhedrin, beginning of Perek Chelek (Ch. 10).

<sup>1268</sup> See Maharzu to Midrash Bereishit Rabba ibid. and Matnot Kehunah and Maharzu to Midrash Bamidbar Rabba ibid.

<sup>1269</sup> See the liturgy of the morning prayers (*Shacharit*) of Shabbat and the holidays; Also see Midrash Shir HaShirim Rabba ibid., “He who dwells forever and Whose Name is holy” (Isaiah 57:15).

<sup>1270</sup> See Zohar II, beginning of the Torah portion of Va'era and Biurei HaZohar there; Likkutei Torah, Pekudei 4d and on; 7a-b.

for Him too, “a dwelling place in the lower worlds,”<sup>1271</sup> specifically in this lowest world of which there is no lower.

Now, the toil of the Jewish people (“Your people are all righteous *Tzaddikim*”) in bringing the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, to dwell below, is derived from the Tabernacle (*Mishkan*) according to its simple meaning. That is, the primary service of *HaShem*-יהו"ה, blessed is He, in the Tabernacle (*Mishkan*) was the matter of sacrificial offerings (*Korbanot*).

About this, in the continuum (*Hemshech*) of discourses of the day of his Hilulah, he explains at length that the word “sacrifice-*Korban*-קרבן” is of the same root as “coming close-*Kiruv*-קירוב,” (as stated in *Sefer HaBahir*<sup>1272</sup> and cited by *Rabbeinu Bachaye*).<sup>1273</sup>

Through the sacrificial offerings (*Korbanot*), “the ascent to the mystery of the Unlimited One (*Ein Sof*),” is brought about,<sup>1274</sup> and a “satisfying aroma (*Rei'ach Nicho'ach*-ריח ניחוח)”<sup>1275</sup> is caused, in that “it brings satisfaction of spirit (*Nachat Ru'ach*-נחת רוח) to Me that I spoke and My will was done.”<sup>1276</sup>

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<sup>1271</sup> See *Midrash Tanchuma*, *Bechukotai* 3; *Naso* 16; *Midrash Bereishit Rabba* 3; *Bamidbar Rabba* 13:6; *Tanya*, Ch. 36, and elsewhere.

<sup>1272</sup> *Sefer HaBahir*, Section 46 (109)

<sup>1273</sup> *Rabbeinu Bachaye* to *Leviticus* 1:9, cited in *Rekanati* to *Genesis* 4:3 (16a); *Exodus* 29:18 (15a); *Shnei Luchot HaBrit* 211b; *Zohar III* 5a (cited in *ShaLa*”H *ibid*); Also see *Pri Etz Chayim*, *Shaar HaTefillah*, Ch. 5; *Ramban* to *Leviticus ibid.*, toward the end.

<sup>1274</sup> See *Zohar II* 239a; *Zohar III* 26b

<sup>1275</sup> *Leviticus* 1:9 *ibid.*; *Numbers* 28:8, and elsewhere.

<sup>1276</sup> *Torat Kohanim* (cited in *Rashi*) to *Leviticus* 1:9 *ibid.*; *Sifrei* (cited in *Rashi*) to *Numbers* 28:8 *ibid.*

This causes the drawing down to below. This is because the word “satisfying-*Nicho'ach*-**ניחוח**” is of the same root as “descend a level-*Neichot Darga*-**נחוח דרגא**,”<sup>1277</sup> referring to the descent of the Indwelling Presence of *HaShem*-**יהוה**, the *Shechinah*, to dwell below (“I will dwell-*v'Shachanti*-**ושכנתי**”).

He continues and explains<sup>1278</sup> that this is also the inner matter of the construction of the Tabernacle (*Mishkan*-**משכן**), about which the verse states,<sup>1279</sup> “And you shall make the boards (*Kerashim*-**קרשים**) for the Tabernacle of acacia-wood (*Sheeteem*-**שטיים**) standing erect.” The word “acacia-wood-*Sheeteem*-**שטיים**” is of the same root as “folly-*Shtut*-**שטות**.” This is as Talmud explains<sup>1280</sup> the verse,<sup>1281</sup> “[Any man] whose wife shall go astray-*Tisteh*-**תשטה**,” that, “A person only commits a transgression if a spirit of folly-*Shtut*-**שטות** enters him.” This is likewise the matter of the “acacia-wood-*Atzei Sheeteem*-**עצי שטיים**” etc.<sup>1282</sup>

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<sup>1277</sup> Sefer HaBahir, Section 46 (109) *ibid.*; Rabbeinu Bachaye *ibid.*; Talmud Bavli, Yevamot 63a; [The word utilized in the written discourse here is “חוח” (which is of similar root that means “settlement” (see Radak, Sefer HaShoroshim on the roots “*Chavah*-**חווה**” and “*Chayah*-**חיה**”) [in which he points out the interchangeability of the *Yod*-י and *Vav*-ו in this root). However, from the audio of the discourse, it sounds as though the Rebbe said either “*Cheit*-**חית**” or “*Ncheit*-**נחית**” (which is as it appears in Bahir *ibid.*) though the *Nun*-נ at the beginning of the word sounds swallowed in the enunciation, or alternatively the *Tzeirei* vowel that moves the letter *Yod*-י can be confused with the Yiddish enunciation of the *Cholem* vowel, and thus the *Yod*-י and *Vav*-ו are exchangeable (which is so of this root in general, as mentioned by Radak *ibid.*) Also see Torah Ohr 106a; Likkutei Torah, beginning of Shir HaShirim, and elsewhere.]

<sup>1278</sup> In Ch. 3

<sup>1279</sup> Exodus 26:15

<sup>1280</sup> Talmud Bavli, Sotah 3a; See Likkutei Torah, Teitzei 38c

<sup>1281</sup> Numbers 5:12

<sup>1282</sup> See Talmud Bavli, Sanhedrin 106a; Sifri end of the Torah portion of Balak; Midrash Bamidbar Rabba 2:22; Tanchuma, Balak 16.

The matter of the “boards-*Kerashim*-קְרָשִׁים” of the Tabernacle (*Mishkan*) made of the “acacia-wood” (*Atzei Sheeteem*-עֲצֵי שֵׁטִים) is to transform the “falsehood-*Sheker*-שֶׁקֶר” of the world, ([which is called] “the world of falsehood” (*Alma d’Shikra*-עֲלֵמָא דִּשְׁקָרָא)) into a “board-*Keresh*-קֶרֶשׁ” (meaning to transform the permutation “falsehood-*Sheker*-שֶׁקֶר” into the permutation “board-*Keresh*-קֶרֶשׁ”)<sup>1283</sup> from which the Tabernacle (*Mishkan*) is constructed, so that “I will dwell within them,” [thus making] “a dwelling place for the Holy One, blessed is He.”

Based on this, it also is understood in regard to our spiritual service of *HaShem*-יְהוָה, blessed is He, this being the matter of “transforming darkness into light.”<sup>1284</sup> That is, the darkness of the body and animalistic soul and one’s portion in the world, must be transformed into holy folly (*Shtut d’Kedushah*). (This is as in the teaching of our sages, of blessed memory,<sup>1285</sup> “His folly (*Shtuteih*-שְׁטוּתֵיהּ) was effective for the old man.”) Through doing so, the same effect brought about through the physical Tabernacle (*Mishkan*), is literally brought about spiritually.

## 2.

Now, to actualize this service, the matter of soldiers is necessary. This is why upon their exodus from Egypt

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<sup>1283</sup> Also see Ohr HaTorah, Toldot 147b and on.

<sup>1284</sup> See Zohar I 4a; Tanya, Likkutei Amarim, Ch. 10 (15a)

<sup>1285</sup> Talmud Bavli, Ketubot 17a

(“to serve God on this mountain”)<sup>1286</sup> the Torah calls the Jewish people, “צבאות יהוה-*HaShem-Tzivot HaShem*.”<sup>1287</sup>

As he explains in the discourse,<sup>1288</sup> the root “*Tzava*-צבא” has three meanings. The first meaning is “army” (this being the simple literal meaning of “*Tzava*-צבא,” that is, “soldiers”). The second meaning is a limited allotment of time, as in the verse,<sup>1289</sup> “Behold, man has an allotted time-*Tzava*-צבא upon the earth.” The third meaning [of “*Tzava*-צבא”] is “colorful-*Tzivyon*-צביון,” as in the statement,<sup>1290</sup> “They were created in all their colors-*b’Tzivyonam*-בצביונם.” This refers to the beauty that comes through the inter-inclusion of many colors.

Now these must be present in each and every Jew. That is, he must have the matter of “*Tzava*-צבא” meaning an “army,” in that an army (*Tzava*-צבא) is founded and sustained through accepting the yoke [of the King], as in the known saying,<sup>1291</sup> “A Jew is one who accepts the yoke.”

He also must have the matter of beauty, brought about through the matter of inter-inclusion. This is why before prayer (which starts one’s day,<sup>1292</sup> in that prayer precedes Torah study and Torah study precedes the *mitzvot*) one should say,<sup>1293</sup> “I

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<sup>1286</sup> Exodus 3:12 and Rashi there (Midrash Shemot Rabba 3:4)

<sup>1287</sup> Exodus 12:41

<sup>1288</sup> Ch. 10

<sup>1289</sup> Job 7:1

<sup>1290</sup> Talmud Bavli, Rosh HaShanah 11a.

<sup>1291</sup> Sefer HaMaamarim 5704 p. 5, copied in HaYom Yom, Vol. 2 (Torat Menachem, Reshimat HaYoman p. 476).

<sup>1292</sup> See Likkutei Torah, Zot HaBrachah 96b; Kuntres HaTefillah, Ch. 8 & 10.

<sup>1293</sup> See the beginning Shaar HaKavanot; Pri Etz Chayim, Shaar Olam HaAsiyah, Ch. 1; Siddur of the Arizal and Alter Rebbe, prior to “*Mah Tov*”; Also see Maamarei Admor HaZaken, Al Parshiyot HaTorah, Vol. 2, p. 591 and on; Sefer HaMitzvot of the Tzemach Tzedek 28a and on.

hereby accept upon myself [the *mitzvah* of],<sup>1294</sup> ‘You shall love your fellow as yourself,’ thus including himself in the Jewish people as a whole [in all their colors].<sup>1295</sup>

He continues and explains,<sup>1296</sup> that the victory in this war by the army, is as we observe in an earthly kingdom.<sup>1297</sup> That is, there are two kinds of war the a king fights. The first is [an offensive war] to take spoils and seize plunder, whereas the second is [an existential war] to be victorious over his sworn enemy. (This is as stated in the Torah portion of this week,<sup>1298</sup> “*HaShem*-יהוה maintains a war against Amalek,” in that Amalek is an enemy, in that “he knows his Master and intends to rebel against Him.”)<sup>1299</sup>

The difference between these two kinds of war is that achieving victory in war for the sake of taking spoils and seizing plunder, depends on measure and limitation. That is, the king estimates what resources would be necessary and possible to expend to achieve this. Thus, this estimation has no relation to his personal treasures and the treasures amassed by his ancestors. That is, in regard to these treasuries, not only would he not squander them, but he would never use them altogether, and moreover, he would never even display them. Rather, though they contain every precious thing, they are hidden and concealed from the eye of every beholder.

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<sup>1294</sup> Leviticus 19:18

<sup>1295</sup> See the writings of the Arizal *ibid.* Siddur Im Da’Ch, Shaar HaTefilah 22b; Maamarei Admor HaEmtza’ee, Devarim Vol. 3 p. 749 and on.

<sup>1296</sup> In Ch. 11

<sup>1297</sup> See Talmud Bavli, Brachot 58a

<sup>1298</sup> Exodus 17:16

<sup>1299</sup> As is mentioned in various places in Chassidus in regard to Amalek. See Likkutei Sichot Vol. 21 p. 193, note 38.

In contrast, in an [existential] war of victory over the enemy (who rebels against him intentionally) there utterly is no limitation to achieving victory whatsoever, such that the king will even put his own life at risk, and will certainly expend all his treasuries to be victorious in the war.<sup>1300</sup> As he explains at length in the discourse, to be victorious in this war, the king opens his treasuries and gives them to the commanding officers. However, his intention is for them to reach the soldiers, and that with the help of the treasuries they be victorious in the war.

Now, as this relates to the Heavenly Kingdom, is that the Holy One, blessed is He, has treasuries called, “the Concealed of all concealments” (*Steema d’Kol Steemeen*).<sup>1301</sup> However, when there is a war of victory over the opposition, to cause the folly (*Shtut*-שטות) of the opposite of holiness to be transformed to folly of holiness (*Shtut d’Kedushah*-שטות דקדושה), the above-mentioned treasuries are granted, to the point of squandering them etc.

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<sup>1300</sup> In regard to the matter of the difference between these two manners of war, whether to take spoils and seize plunder, or whether to be victorious over an opposing force, wherein the expenditure of the treasuries is not for the sake of taking plunder but solely for the sake of being victorious over the opposing force – the Rebbe added an additional point in the first discourse of Shabbat. Namely, that due to the greatness of the treasury that he himself amassed and that which was amassed by his ancestors, as this is Above, it is understood that a treasury such as this cannot be found in the side opposite holiness. What is understood for this, is that there is no need for war in order to take spoils, but solely for the sake of being victorious over the opposing force.

<sup>1301</sup> Introduction to Tikkunei Zohar 17a

### 3.

He continues to explain<sup>1302</sup> the matter of the treasury as it is Above. However, to explain the great elevation of the treasury, he begins by explaining the greatness of matters that **are** drawn down to below and are **not** the matter of the treasury. About this he brings the teaching of Tikkunei Zohar,<sup>1303</sup> “The limitless light of the Unlimited One is high above to no end, and down below to no conclusion.” He [first] explains<sup>1304</sup> the greatness and wondrousness of the matter of “far below to no conclusion,” which refers to matters that are drawn down below in a way of revelation (which is not the matter of treasury). Through this, it is understood that the matter of “high above to no end” is much loftier than the matter of “far below to no conclusion,” even as it is in its loftiest level of elevation.

In general the explanation is that “high above to no end” (which is the matter of the treasury) refers to before the restraint of the *Tzimtzum*, which relative to the world, is in a state of concealment. Moreover, before the restraint of the *Tzimtzum* there is no existence of worlds.<sup>1305</sup> “Far below to no end” refers to after the restraint of the *Tzimtzum*.

He then adds a higher way of [understanding] the matter of the treasury. That is, more particularly, even before the

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<sup>1302</sup> In Ch. 12

<sup>1303</sup> See Tikkunei Zohar, end of Tikkun 57; Tikkun 19 (40b); Zohar Chadash Yitro 34c, cited and explained in the discourse entitled “*Lehavin Inyan Ohr Ein Sof Baruch Hoo Lemaalah Ad Ein Keiz* etc.,” in *Ohr HaTorah*, Inyanim p. 110 and on; Discourse by the same title, and the two discourses that follow it of the year 5627 (Sefer HaMaamarim 5627 p. 456 and on); *Hemshech* 5666 p. 165 and on.

<sup>1304</sup> In Ch. 13-14

<sup>1305</sup> See *Etz Chayim*, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2; Sefer HaMaamarim 5702 p. 28 and on, and elsewhere.

restraint of the *Tzimtzum*, there are the two matters of “far below etc.,” and “high above etc.” It is about this that he explains (in the chapter of the preceding year)<sup>1306</sup> that “far below to no end” is that which is within the category of revelation (*Giluy*), meaning that even though it is still **to Himself**, nevertheless, it is **the revelation** to Himself.

In contrast, “high above to no end” is that which is not in the category of revelation (*Giluy*) even to Himself, but is rather in the category of a “treasury” (*Otzar*), even in regard to Himself, as he explains with the detailed analogy of a teacher who bestows intellect to his student etc.

Now, in the chapter that relates to this year,<sup>1307</sup> he continues and explains the particulars of this, as it is in the analogue. He states as follows, “The likeness of all this may be understood as it relates Above in two matters, in that “the limitless light of the Unlimited One is high above to no end and far below to no conclusion. That is, that which is far below to no conclusion is the light of *HaShem*-יהוה, blessed is He, that is in a state of having relation to the worlds, which in general is in a state of revelation within His Essential Self.”

He then continues, “For, it states in Pirke d’Rabbi Eliezer,<sup>1308</sup> ‘Before the world was created, [and as known, this is the correct version [of this text],<sup>1309</sup> as cited and explained in

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<sup>1306</sup> Ch. 16, explained in the discourse entitled “*Bati LeGani* – I have come to My garden” 5726 & 5746 (Torat Menachem, Sefer HaMaamarim Bati LeGani, Vol. 2, p. 535 and on; p. 556 and on) translated in The Teachings of The Rebbe 5726, Discourse 15.

<sup>1307</sup> Ch. 17

<sup>1308</sup> Pirkei d’Rabbi Eliezer, Ch. 3

<sup>1309</sup> [That is “*Ad Shelo Nivra HaOlam*-עוד שלא נברא העולם-” or “*Kodem Shenivra HaOlam*-קודם שנברא העולם-” as opposed to “*Kodem SheBarah HaOlam*-קודם שברא

the introduction of Shnei Luchot HaBrit,<sup>1310</sup> and also brought in Pardes Rimonim,<sup>1311</sup> as well as in Likkutei Torah<sup>1312</sup> and Torah Ohr,<sup>1313</sup> as well as in other teachings of Chassidus],<sup>1314</sup> there was Him and His Name alone.”

Then, after explaining the particulars of the differences between “Him” (*Hoo*-הוּא) and “His Name” (*Shmo*-שְׁמוֹ) (as will be explained in chapter six) he concludes stating, “Him (*Hoo*-הוּא) refers to the essence of the light, which is not in the category of being revealed and drawn in the worlds altogether, but on the contrary, is concealed and subsumed in His Essential Self.

This aspect and level is called the ‘treasury’ (*Otzar*-אוצר). For, just as a treasury is concealed and hidden from the eyes of all beholders, so is the Essential Self of the Singular Preexistent Intrinsic and Unlimited One concealed and hidden, and ‘there is no thought that grasps Him altogether.’”<sup>1315</sup>

#### 4.

Now, the explanation of the above-mentioned teaching of Pirkei d’Rabbi Eliezer, “Before the world was created there was Him and His Name alone,” that it refers to the limitless

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העולם.” (See the coming citation to Shnei Luchot HaBrit, Introduction 3b, and his elucidation there.)]

<sup>1310</sup> See the beginning of Shnei Luchot HaBrit 3b

<sup>1311</sup> Pardes Rimonim, Shaar 3 (Shaar Im HaEin Sof Hoo HaKeter), Ch 1.

<sup>1312</sup> Likkutei Torah, Shir HaaShirim 14c and elsewhere

<sup>1313</sup> Torah Ohr, Vayera 14a; Beshalach 63b; Yitro 68a; Vayakhel 87b and elsewhere.

<sup>1314</sup> See the citations in the discourse entitled “*Tze’ena U’re’ena*” 5654 (Sefer HaMaamarim 5654 p. 298 and on).

<sup>1315</sup> Introduction to Tikkunei Zohar 17a

light of the Unlimited One before the restraint of the *Tzimtzum*, is founded on the statement in the beginning of Avodat HaKodesh,<sup>1316</sup> (in explanation of the teaching of Pirkei d'Rabbi Eliezer, that “Before the world was created there was Him and His Name alone”) that this likewise is so before He emanated the Supernal emanation.

About this it is explained<sup>A</sup> that what is meant here is not only the particular worlds (*Olamot HaPratit*) of Creation (*Briyah*), (“[before the world] was created-*Nivra*-נברא”), or Emanation (*Atzilut*), (“or emanated-*Ne’etzal*-נאצל”), but it also refers to the general worlds (*Olamot HaKlalliyim*) of Creation (*Briyah*) and Emanation (*Atzilut*).<sup>1317</sup>

The explanation of the matter is that the world of Creation (*Briyah*) of the general worlds (*Olamot d’Klallut*) is the aspect of Primordial Man (*Adam Kadmon*).<sup>1318</sup> The reason it is possible to use the word “creation” about it, is because there already is the presence of the matter of vessels (*Keilim*). [Even though the vessels (*Keilim*) of Primordial Man (*Adam Kadmon*) are only the root of souls and bodies (as explained in Etz Chayim),<sup>1319</sup> nevertheless, relative to the light (*Ohr*),

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<sup>1316</sup> Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Part 1 (Chelek HaYichud), Ch. 2.

<sup>A</sup> In the discourse entitled “*Tze’ena U’Re’ena*” 5654 (Sefer HaMaamarim 5654 p. 298 and on).

<sup>1317</sup> In regard to the coming section see Sefer HaMaamarim 5654 in the prior note (A); Also see Sefer HaArachim Chabad, Vol. 4, section on “*Ohr Ein Sof*” (5), Section 1:1 (p. 440 and on).

<sup>1318</sup> [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18, Ch. 43, and elsewhere.]

<sup>1319</sup> Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 2; Also see Ohr HaTorah ibid. p. 87; Sefer HaMaamarim 5692 ibid.

Primordial Man (*Adam Kadmon*) is in a way of vessels (*Keilim*).]

Now, the matter of vessels (*Keilim*) is a matter of Creation (*Briyah*), this being something novel (a novel creation) relative to the light (*Ohr*). In contrast, about the light (*Ohr*), even relative to He who preceded it, it is a matter of the revelation (*Giluy*) of that which was concealed (*He'elem*). It therefore applies to use the word Emanation (*Atzilut*) about this, (since [Emanation (*Atzilut*)] is the revelation of the concealed).<sup>1320</sup>

This is why the world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*) refers to the beginning of the revelation of the Line-*Kav*. For, although it is only a short Line-*Kav* etc.,<sup>1321</sup> its matter is light (*Ohr*), and it therefore is called “Emanation” (*Atzilut*).

Based on this, it is understood that when it states, “Before the world was created (*Nivra*-נברא),” it also includes, “Before the world was emanated (*Ne'etzal*-נאצל)” (as in the explanation of Avodat HaKodesh) (meaning the beginning of the revelation of the Line-*Kav*). For, the matter of the creation of the world, meaning the coming into being of the vessels (*Keilim*), stems from the restraint of the *Tzimtzum*. (This is as stated at the beginning of Etz Chayim,<sup>1322</sup> that through the restraint of the *Tzimtzum* there was caused to be the revelation

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<sup>1320</sup> See Torah Ohr, Bereishit 3a; Vayera 14a; Mishpatim 76b; Ohr HaTorah Inyanim, p. 201 and on; p. 267 and on; Hemshech 5666 p. 160 and on.

<sup>1321</sup> [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.]

<sup>1322</sup> Etz Chayim, Shaar 1 (Shaar Iggulim v'Yosher) Anaf 2, in the note that begins “v'Nireh Lefi Aniyut Da'ati” etc.; Also see the end of Anaf 3 there.

of the root of judgment (*Din*) and the source of the vessels (*Keilim*).<sup>1323</sup>

Now, as known, the restraint of the *Tzimtzum* precedes the *Line-Kav*.<sup>1324</sup> This is as our sages, of blessed memory, stated,<sup>1325</sup> “At first it was darkness (this being the aspect of the restraint of the *Tzimtzum*) and then the light returned (this being the aspect of the revelation of the *Line-Kav*).” This being so, when it states, “Before the world was created,” meaning, before the restraint of the *Tzimtzum*, it is understood that this also is before the beginning of the revelation of the *Line-Kav* (meaning before it was emanated). This is because the beginning of the revelation of the *Line-Kav* only came about after the restraint of the *Tzimtzum*.

Now, the reason that, even though the above is so, the terminology in Pirkei d’Rabbi Eliezer is, “Before the world was **created** (*Nivra-נברא*),” may be understood according to the explanation in Likkutei Torah<sup>1326</sup> (founded on the explanation in books of Kabbalah, that above the skull (*Galgalta*) of Primordial Man (*Adam Kadmon*) there is a likeness to the aspect of the Ancient One-*Atik*).<sup>1327</sup>

That is, just as Kingship-*Malchut* of the particular world of Emanation (*Atzilut*) becomes the [aspect of] the Ancient One-*Atik* of the world of Creation (*Briyah*) of the particular worlds, so likewise, Kingship-*Malchut* of the Unlimited One

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<sup>1323</sup> See *Hemshech* 5666 p. 184.

<sup>1324</sup> Etz Chayim *ibid.*, Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe *ibid.*, translated as The Gate of Unity, Ch. 12-15.

<sup>1325</sup> Talmud Bavli, Shabbat 77b

<sup>1326</sup> Likkutei Torah, Masei 95b-c

<sup>1327</sup> Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6; Zohar HaRakiya to Zohar I 15a.

(*Ein Sof*) becomes the Ancient One-*Atik* of the general world of Creation (*Briyah*).

Therefore, just as Kingship-*Malchut* of the world of Emanation (*Atzilut*) is called by the name of Creation (*Briyah*), that is, the Ancient One-*Atik* of the world of Creation (*Briyah*), so likewise, this is so of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) (that although it is unlimited, nevertheless) it is called by the word “Creation” (*Briyah*).<sup>1328</sup>

This then, is the reason for the precise wording, “Before the world was **created** (*Nivra-נברא*).” That is, this is so even though this also includes the beginning of the revelation of the Line-*Kav*, this being the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) of the general worlds (*Olamot d’Klallut*).

All the above indicates that “**Before** the world was created etc.,” – which also includes “before the Supernal emanation was emanated,” and not just the particular worlds of Creation (*Briyah*) and Emanation (*Atzilut*), but even the general worlds of Creation (*Briyah*) and Emanation (*Atzilut*), meaning [before] the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) became the Ancient One-*Atik* of the world of Creation (*Briyah*), this being the aspect of the beginning of the revelation of the Line-*Kav* – refers to before the restraint of the *Tzimtzum*.

## 5.

About this it states “(Before the world was created) there was Him and His Name alone.” This is as explained by

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<sup>1328</sup> Also see *Hemshech* 5666 p. 516.

the Alter Rebbe (in the discourse entitled “*Mah HaShem Elokecha Sho’el MeImach*” of the year 5562),<sup>1329</sup> that first we must understand the matter of “The Name” (*HaShem*-השם) and it then will be understood how “His Name” (*Shmo*-שמו) also was with Him alone.

To explain, “The Name” (*HaShem*-השם) is like the matter of light (*Ohr*-אור).<sup>1330</sup> That is,<sup>1331</sup> it is not like the bestowal of influence (*Shefa*-שפע), which is the existence of something, as in the verse,<sup>1332</sup> “A torrent (*Shifat*-שפעת) of water drenches you,” in which the bestowal causes change in the bestower such that through the bestowal, a loss can be caused in the bestower, and there certainly is a change in him as to whether he will bestow or not.

In contrast, this is not so of the bestowal of light (*Ohr*-אור), like the light of the sun. For, in the sun, it makes no difference whether its light illuminates below or not. The same is so of a person’s name, that whether his name is called or not, causes no change in his essential self. This is because one’s name is only a radiance of him, and therefore affects no change in him.

This is why in Zohar and books of Kabbalah it is established that all the lights and drawings down to below, are with the matter of names (*Shemot*-שמות), such as the Name of

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<sup>1329</sup> Ch. 3 (Maamarei Admor HaZaken 5562 Vol. 1, p. 261, also printed in Shaarei Teshuvah Vol. 1, p. 1 and on).

<sup>1330</sup> See Likkutei Torah, Behar 41c; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Hallel (152b); Sefer HaMaamarim 5691 p. 264 and on; 5708 p. 154, and elsewhere. [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.]

<sup>1331</sup> See at length in *Hemshech* 5666 p. 173 and on; *Hemshech* 5672 Vol. 1, Ch. 53 and on, and elsewhere.

<sup>1332</sup> Job 22:11; 38:34

*A"V*-ע"ב-72 [י"ד ה"י ו"י ה"י], the Name of *SaG*-ס"ג-63 [י"ד ה"י], the Name of *Ma"H*-מ"ה-45 [י"ד ה"א ו"א ה"י] and the Name of *Ba"N*-ב"ן-52 [י"ד ה"ה ו"י ה"ה], and likewise all the particular names and their expansions and the expansions of their expansions. This is because they are like a name (*Shem*-שם) which only is a radiance (*Ha'arah*).

Moreover, not only is it like the name of a person below, which only is a radiance compared to the essence of his soul, but beyond that, even as it is in the essence of a person's soul, and the same is likewise so of the Supernal Man, it is in the way of a name.

This is as he brings with the example of the *Sefirah* of Wisdom-*Chochmah*, which is the first of the ten *Sefirot*, that not only is it in a way of "You are He who is wise but not with a knowable wisdom" (as stated in *Patach Eliyahu*),<sup>1333</sup> meaning that when it comes to the revealed Wisdom-*Chochmah*, even though it is the first of the *Sefirot*, it is of no comparison whatsoever to the Wisdom-*Chochmah* as it is concealed in the Emanator Himself, and the same is so of the Understanding-*Binah* ([about which it states], "You are He who is understanding, but not with a knowable understanding"), and the same with all the *Sefirot*.

This is because they only are a radiance, which is utterly of no comparison whatsoever to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-ה' Himself, blessed is He. However, beyond that, about how they are concealed in their Emanator, it states in *Zohar*,<sup>1334</sup>

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<sup>1333</sup> Introduction to Tikkunei Zohar 17b

<sup>1334</sup> See *Zohar* II 239a; 269a; Also see *Zohar* I 65a

“They are neither lights, nor are they desires etc.” That is, it is impossible to call them by the name “light-*Ohr*-אור” or by the name “desire-*Ratzon*-רצון,” but rather, they are analogous to a name (*Shem*-שם), in that before being called by name (by another), they have no existence at all.<sup>1335</sup>

This then, is the meaning of, “There was Him and His Name alone.” That is, even the names of the ten *Sefirot* as they are concealed within the Emanator (before the restraint of the *Tzimtzum*, i.e., “Before the creation of the world”) are in the aspect of His Essential Self, as His Essential Self, and are not yet called “lights” etc.<sup>1336</sup>

## 6.

In elucidation of the teaching of Pirkei d’Rabbi Eliezer, “Until the world was created there was Him and His Name alone,” it explains that “Him-*Hoo*-הוא’ refers to the essence of the light (*Etzem HaOhr*). About this it uses the word ‘Him-*Hoo*-הוא,’ which [indicates] a concealed and hidden aspect, in that the essence of the light (*Etzem HaOhr*) is concealed and hidden. That is, it is not in the category of revelation (*Giluy*) even in His Essential Self. ‘His Name-*Shmo*-שמו’ refers to the revelation and spreading forth of the light (*Hitpashtut HaOhr*).”

He continues and explains in greater detail that “as known, there are two levels in ‘His Name-*Shmo*-שמו.’ There are ‘names-*Shemot*-שמות’ and there is ‘Name-*Shem*-שם.’”

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<sup>1335</sup> See Torah Ohr, Hosafot 103b and on; Sefer HaMitzvot of the Tzemach Tzedek *ibid.* Ohr HaTorah, Inyanim p. 279 and on; Hemshech 5666 p. 183 and on.

<sup>1336</sup> See *Hemshech* 5672 *ibid.* [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.]

‘Names-*Shemot*-שמות’ is plural and ‘Name-*Shem*-שם’ is singular. ‘Names-*Shemot*-שמות’ is plural referring to the seven names<sup>1337</sup> [that are not to be erased] and more specifically, to the ten names<sup>1338</sup>] these being the ten *Sefirot* that are hidden in their Emanator (*Eser Sefirot HaGenuzot*). This refers to “what He estimated within Himself in potential, of what is destined to be in actuality.”<sup>1339</sup>

In contrast, ‘Name-*Shem*-שם’ in the singular (*Yachid*) refers to the fact that there is no number to the *Sefirot*. These two aspects are in a state of revelation (*Gilyu*) in His Essential Self, blessed is He, and come into revelation in the worlds in the aspects of the inner manifest light (*Ohr Pnimi*) and the transcendent encompassing light (*Ohr Makif*).

That is, they are the root of the two levels of the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and His light that transcends and surrounds all worlds (*Sovev Kol Almin*). In contrast, ‘Him-*Hoo*-הוא’ refers to the essence of the light (*Etzem HaOhr*), which is not in the category of being revealed and drawn into the worlds altogether. On the contrary, it is concealed and subsumed in His Essential Self. This aspect and level is called the ‘treasury-*Otzar*-אוצר’ etc.” (as discussed in chapter three).

This may be understood with greater elucidation according to the explanation of the Mittler Rebbe in Shaar

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<sup>1337</sup> Mishneh Torah, Hilchot Yesodei HaTorah 6:2; Shulchan Aruch, Yoreh De’ah, 276:9; Shulchan Aruch of the Alter Rebbe 5:3

<sup>1338</sup> Shaarei Orah by Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) through Gate Ten (*Keter*); Pardes Rimmonim, end of Shaar 1 (Shaar Eser v’Lo Teisha); Also see Likkutei Sichot, Vol. 21, p. 195, note 60.

<sup>1339</sup> See Etz Chayim, beginning of Shaar 1 (Drush Iggulim v’Yosher); Mikdash Melech to Zohar I 15a; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 10-11.

HaYichud<sup>B</sup> about the three levels [called] ‘Singular-*Yachid*,’ ‘One-*Echad*,’ and ‘Preceding-*Kadmon*,’ which are present before the restraint of the *Tzimtzum*. That is, as known, before the restraint of the *Tzimtzum*, it arose in His desire, “I will reign” (*Ana Emloch*), and,<sup>1340</sup> “It arose in His desire to do goodness with His creations.” Then, (after consulting with the souls of the righteous *Tzaddikim*,<sup>1341</sup> and the decision remained to create the world) He estimated within Himself in potential, what is destined to be in actuality.”<sup>1342</sup>

Now, the reason that this arose in His will etc., is because “He desires kindness,”<sup>1343</sup> since He is the essence of goodness, and it is the nature of the good to do good.<sup>1344</sup> Because of this, “it arose in His desire to do goodness with His creations,” and He then “estimated within Himself in potential, all that is destined to be in actuality.”

Now, since all these matters are caused “because He desires kindness,” it therefore must be said that within this aspect, all these matters are present. However, since the aspect of “He desires kindness” is of the utmost simplicity, it does not apply to say that there are multiple matters there, even in a way that they become united.

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<sup>B</sup> Ch. 12 [Translated as The Gate of Unity; Also see Sefer HaMaamarim 5654 p. 302 and on *ibid.*; 5663 Vol. 1 p. 96 and on; 5692 p. 68 and on.]

<sup>1340</sup> See Etz Chayim, beginning of Shaar 1 (Drush Iggulim v’Yosher); Mikdash Melech to Zohar I 15a

<sup>1341</sup> Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

<sup>1342</sup> See Etz Chayim, beginning of Shaar 1 (Drush Iggulim v’Yosher); Mikdash Melech to Zohar I 15a; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 10-11.

<sup>1343</sup> Micah 7:18; Also see Likkutei Torah, Nitzavim 47b; Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 10-11 *ibid.*

<sup>1344</sup> See Emek HaMelech, Shaar 1 (Shaar Sha’ashuey HaMelech) Ch. 1; Tanya, Shaar HaYichud VeHaEmunah, Ch. 4; Also see the note of the Rebbe to Maamarei Admor HaEmtza’ee, Kuntreisim p. 5.

This is like the fact that it does not apply to say that the essence becomes divided into many particulars, even as they are united, being that division into particulars is the opposite of an essence, and the same applies to every matter that adheres to and is found within the essence etc.

This then, is the aspect [called] “Singular-*Yachid*” which transcends the aspect [called] “One-*Echad*.” This is because the word “One-*Echad*-אחד” indicates the unity of particulars,<sup>1345</sup> as known about the explanation<sup>1346</sup> of the word “One-*Echad*-אחד”<sup>1347</sup> [in the recital of *Shema*], hinted in the words of the Talmud,<sup>1348</sup> “Crown Him above and below and in the four directions of the heavens,” in that the letters *Chet*-ח-8 and *Dalet*-ד-4 [of the word *Echad*-אחד] include all directions (these being the seven firmaments and the earth [which are the two vertical direction of up and down] and the four [horizontal] directions) [east, west, south and north] into which we draw down the *Aleph*-א-1, which is the matter of *HaShem*’s-ה"ש" Oneness.] Higher than this is the matter of “Singular-*Yachid*-יחיד,” in which it does not apply to discuss a unity of parts, being that He is utterly simple.

Only after the revelation from the matter of “He desires kindness,” in that it arose in His desire that “I will reign,” and “to do goodness with His creations,” and the like, in this level

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<sup>1345</sup> See at length in Imrei Binah, Shaar HaKriyat Shema, Ch. 8; Sefer HaMitzvot of the Tzemach Tzedek, Shoresch Mitzvat HaTefilah, Ch. 18, and elsewhere. Also see Torah Ohr, Va’era 55b-c; Likkutei Torah, VaEtchanan, discourse entitled “*Shema Yisroel*” (11c).

<sup>1346</sup> Sefer Mitzvot Katan, cited in Beit Yosef to Orach Chayim 61; Shulchan Aruch (and Shulchan Aruch of the Alter Rebbe) 61:6

<sup>1347</sup> Of the *Shema* recital; Deuteronomy 6:4

<sup>1348</sup> Talmud Bavli, Brachot 13b

all the particulars are present in a way of a unity, as indicated by the aspect of “One-*Echad*-אחד.” He then “estimated within Himself in potential all that is destined to be in actuality,” this being the aspect of “*Preceding-Kadmon*-קדמון.”

This also relates to the three matters explained by the Rebbe whose Hilulah we are celebrating, about the matter of “Him and His Name.” That is, the aspect of “*Him-Hoo*-הוא” which “refers to the essence of the light (*Etzem HaOhr*) that is not in the category of being revealed and drawn down into the worlds altogether, but on the contrary, is concealed and subsumed in His Essential Self,” is like the aspect of “He desires kindness,” in which it does not apply for there even to be a unity of particulars, this being the aspect of “*Singular-Yachid*-יחיד.” There then is the aspect of “His Name-*Shmo*-שמ,” which includes the two kinds of names, “Name-*Shem*-שם” in the singular and “names-*Shemot*-שמות” in the plural. About “names-*Shemot*-שמות” in the plural, “they are ten *Sefirot* hidden (*Eser Sefirot HaGenuzot*) in their Emanator,” this being “that which He estimated within Himself in potential of that which is destined to be in actuality,” this being the aspect of “*Preceding-Kadmon*-קדמון.” In contrast, “Name-*Shem*-שם” in the singular, refers to “the fact that there is no number to the *Sefirot*,” this being the aspect of “One-*Echad*-אחד,” (which is why it is one name-*Shem Echad*-שם אחד).

7.

Now, based on the above, we can understand the greatness of the treasury (“the treasury of the Holy One, blessed

is He”) which is concealed and hidden from the eye of all beholders. This is as explained above, that the matter of the treasury is such, that not only is it not used, but whatever is concealed in the treasury is never even displayed, being that it is the aspect of “the Concealed of all concealments,” meaning that even in His Essential Self it is not in the category of revelation, as is the aspect of His Name (*Shmo*-שמו). [This is so even though the aspect of the Name (*Shem*-שם) even transcends the matter of light (*Ohr*-אור) (as will be explained (in chapter eleven)). This is why the teaching cited from Pirkei d’Rabbi Eliezer speaks of the matter of the Name (*Shem*-שם) and not the matter of the light (*Ohr*-אור).] Nor is it even like the aspect of “His Name-*Shmo*-שמו” (as it is in the aspect indicated by) “**alone-Bilvad**-בלבד.” Rather, the aspect indicated by “Him-*Hoo*-הוא” is “an aspect that is concealed and hidden,” and “refers to the essence of the light (*Etzem HaOhr*) that is not in the category of being revealed and drawn down into worlds altogether.” Moreover, “it is concealed and subsumed within His Essential Self,” meaning, “Him (as He is) **alone**.”

He continues in the discourse, “Now, the drawing down and revelation of the Supernal treasury is for the sake of victory in the war alone, to vanquish the opposition. This is as explained before in the analogy, that to be victorious in the war the treasuries that have been sealed and hidden from generation to generation,” are opened. As explained in the above chapters,<sup>1349</sup> the King’s intention in opening up His treasuries is for the sake of the soldiers, these being the Jewish people who Torah calls “the Legions of *HaShem-Tzivot HaShem*-צבאות

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<sup>1349</sup> Ch. 11

יהויה,” each of whom is called,<sup>1350</sup> “all who goes out to the legion (*Tzava*-צבא) in Israel.” The Supernal treasury is specifically opened for them for the sake of victory in the war.

8.

However, based on the explanation above, that this Supernal treasury is the highest of heights, we must understand how this aligns with the statement in Talmud,<sup>1351</sup> “The Holy One, blessed is He, has nothing in His treasury, other than the treasure of fear of Heaven.”<sup>1352</sup> Is it not so that fear of Heaven is the aspect of Kingship-*Malchut*?<sup>1353</sup>

This is explained at length by the Tzemach Tzedek in the discourses at the end of the Torah portion of Beshalach,<sup>C</sup> that even though fear (*Yirah*) is the aspect of Kingship-*Malchut*, nevertheless, in order for this fear (*Yirah*) to be drawn all the way down below (which is why war must be waged) the source for the drawing must be from a much higher place (higher than the root of the *Sefirot*). This is the matter of the treasury (*Otzar*) of the Holy One, blessed is He, which is the aspect of “the Concealed of all concealments,” the aspect of the Holy Ancient One-*Atika Kadisha*, up to the aspect of the “treasury” as it is before the restraint of the *Tzimtzum*, in the ten *Sefirot* hidden (*Eser Sefirot HaGenuzot*) within their Emanator, in the aspect

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<sup>1350</sup> Numbers 1:3

<sup>1351</sup> Talmud Bavli, Brachot 33b

<sup>1352</sup> Also see the discourse entitled “*Tzidkat Pirzono*” in Torat Chayim Beshalach 337a (231d in the new edition); Ohr HaTorah Beshalach p. 673; 5689 p. 175 and on.

<sup>1353</sup> See Likkutei Torah, Korach 53d

<sup>C</sup> Ohr HaTorah Beshalach p. 673

of the Name (*Shem*-שם) (which is even higher than the aspect of the light (*Ohr*-אור)), up to the aspect that even is higher than “His Name-*Shmo*,” as explained above.

It is from there that there is a drawing down of the treasury (*Otzar*) of fear of Heaven, about which our sages, of blessed memory, said,<sup>1354</sup> “Everything is in the hands of Heaven (which refers to the emotional qualities – *Midot*)<sup>1355</sup> except for the fear of Heaven (which is drawn from the aspect of the Ancient One-*Atik*),<sup>1356</sup> up to and including the lower fear (*Yirah Tata’ah*) according to its simple meaning.

This may be better understood from the teaching of the Baal Shem Tov (brought in Ma’or Einayim),<sup>D</sup> on the teaching of our sages, of blessed memory,<sup>1357</sup> “Thunder was created only to [impose fear and] straighten the crookedness of the heart, as it states,<sup>1358</sup> ‘God has acted in order that [man] should stand in fear before Him.’”

That is, even though fear of thunder is an external fear, nonetheless, even in this fear there is the desire of the Creator, in that through it, a person ultimately comes to ultimate and perfect fear [of Him]. As he explains there at length, the matter of fear (*Yirah*) must be in a way of fear of His exaltedness (*Yirat HaRommemut*). (This is as stated in Zohar,<sup>1359</sup> there are two manners in fear (*Yirah*). There is the upper fear (*Yirah Ila’ah*)

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<sup>1354</sup> Talmud Bavli, Brachot 33b *ibid*.

<sup>1355</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2, Ch. 33 and elsewhere.

<sup>1356</sup> See Likkutei Torah Bamidbar 15a-b

<sup>D</sup> [Ma’or Einayim] Yitro (section entitled “*Vayedaber Elokim*” (35d and on)).

<sup>1357</sup> Talmud Bavli, Brachot 59a; Also see Ohr HaTorah, Nitzavim p. 1,282 and on; Na”Ch p. 464 and on; Likkutei Levi Yitzchak, Megillat Esther p. 74 and on.

<sup>1358</sup> Ecclesiastes 3:14

<sup>1359</sup> See Zohar I 11b; Introduction to Tikkunei Zohar 5b.

which is the fear of His exaltedness (*Yirat HaRommemut*), and there is the lower fear (*Yirah Tata'ah*) which is the fear of punishment (*Yirat HaOnesh*.)

When a person of intellect contemplates *HaShem's*-יהו"ה Greatness, blessed is He, this should bring him to fear of *HaShem's*-יהו"ה exaltedness (*Yirat HaRommemut*). However, for a lesser person, who has not yet come to such grasp, to rid him of “the crookedness of the heart,” he is aroused through the lowest form of fear, which is external fear, such as the fear of thunder. About this the verse states, “God has acted in order that [man] should stand in fear before Him.”

*HaShem's*-יהו"ה, intention in this, is that through this one will come to the upper fear (*Yirah Ila'ah*), when he thinks to himself, “Is it not so that the thunder is but one of the mighty powers of the Holy One, blessed is He?<sup>1360</sup> This being so, how can I not fear *HaShem's*-יהו"ה Himself, blessed is He, who is utterly exalted and transcendent compared to the thunder and punishments etc.” As the teaching of the Baal Shem Tov concludes, this is the upper fear, which is fear of *HaShem's*-יהו"ה Himself, constricted to manifest in these [external] matters etc.

This may be understood with additional explanation, according to the teaching of the Rav, the Maggid of Mezhritch, in Ohr Torah<sup>E</sup> on the verse,<sup>1361</sup> “Now, O' Israel, what does *HaShem's*-יהו"ה your God ask of you? Only to fear *HaShem's*-יהו"ה your God.” In other words, *HaShem's*-יהו"ה your God, asks of

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<sup>1360</sup> See Me'orei Ohr Ma'arechet Reish, Section 25; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “thunder-*Re'emim* רעמים.”; Ohr HaTorah, Likkutei Levi Yitzchak ibid. Megillat Esther p. 74 and on.

<sup>E</sup> [Ohr Torah] Eikev (52b-c (p. 160 in Kehot 5740 edition)).

<sup>1361</sup> Deuteronomy 10:12

you (each and every Jew) that your fear should ultimately be like the fear of *HaShem*-יהו"ה your God.

He explains this with the analogy of a father who warned his little child not to walk barefoot, lest a thorn become embedded in his foot. However, the child, who still lacked knowledge (and maturity) did not pay heed and went barefoot, and a thorn became embedded in his foot, though he did not have great pain from this.

However, the father feared that the child's foot would be infected and swollen. What did he do? He took an awl and cut the flesh around the thorn, thus removing the thorn from his foot. Now, while the father was removing the thorn, the child was in great pain and cried bitter cries. However, the father knew that this suffering is his cure etc.

Another time, the child again wanted to walk barefoot, whereupon his father scolded him and said, "Don't you remember the pain and suffering you went through when the thorn was removed from your foot? You should protect yourself and not walk around barefoot anymore, lest you come to suffer removing a thorn from your foot again."

However, in his warning to the child, the father did not include a thorn becoming embedded in his foot, even though that was the father's main concern. This is because the little child did not have the sense to be worried about this. He therefore warned him about what he knew the child was aware of its pain, this being the removal of the thorn, even though the father himself is neither fearful nor concerned about removing the thorn, since he knew that this is the cure.

We thus find that the fear of the father and the fear of the son are not the same fear, but are opposites. This is because that which the son fears (the pain in removing the thorn), is his cure.

Now, in the analogue, the likeness to this is that man's fear is fear of the punishment, and therefore is not the essential fear of the sin itself. In contrast, the Holy One, blessed is He, fears lest man sin, and is not fearful of the punishment for the sin, being that the punishment is the cure that heals and purifies him of his transgression.

This then, is the meaning of [the verse], “What does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God.” That is, that ultimately, your fear should be like the fear of *HaShem*-יהו"ה your God. That is, not the fear of the punishment, but the fear of the sin.

Now, based on the explanation in several places,<sup>1362</sup> that the matter of “sin-*Cheit*-חטא” is of the same root as in the verse,<sup>1363</sup> “I and my son Shlomo will be deemed deficient (*Chata'im*-חטאים),” in that it is a word indicating a “lacking,” it is understood that as long as a person has not reached the ultimate perfection, he still has the matter of “sin-*Cheit*-חטא,” (“deficiency”).

Thus, since the ultimate perfection is specifically when he is nullified to He who is of the utmost perfection, this being the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, it is understood that the matter of “sin-*Cheit*-חטא” is present even

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<sup>1362</sup> See Likkutei Torah, Matot 82a; Sefer HaMaamarim 5691 p. 318 and on.

<sup>1363</sup> Kings I 1:21 and Rashi there

before the restraint of the *Tzimtzum* (in the aspect of the “treasury” of the Holy One, blessed is He), since there also are the particular levels of “Him-*Hoo*-הוּא” and “His Name-*Shmo*-שְׁמוֹ” there, whereas the ultimate perfection is in His Essential Self alone, blessed is He, (not even in the aspect indicated by “Him-*Hoo*-הוּא,” and how much more so, not in the aspect indicated by “His Name-*Shmo*-שְׁמוֹ.”)

Nevertheless, even a lofty level such as this, is attained through warning the child not to go barefoot, meaning through the fear of the suffering that will be endured upon the removal of the thorn embedded in his foot, this being the fear of punishment. Except that within this [kind of] fear of sin is manifest (even though the little child has not yet reached this level), to the point of deficiency in the matter of perfection etc., (this being the root of the matter from which it then is possible for there to be a drawing down and descent, to the point of something in opposition, as with the analogy of the thorn becoming embedded in his foot).

## 9.

The discourse continues [and states] that “the likeness to this (opening of the treasuries for the sake of victory in the war) is understood as it is Above. For, the verse states,<sup>1364</sup> “He brings forth wind from His treasuries; it was He who smote the firstborn of Egypt.” [At first glance, it is not understood why in the nine plagues that preceded this one, there was no need for

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<sup>1364</sup> Psalms 135:7-8; See Torat Chayim, Beshalach, discourse entitled “*Tzidkat Pirzono*” (331a (227d in the new edition)).

the matter of “He brings forth wind from His treasures,” but specifically when “He smote the firstborn of Egypt” it was necessary that “He bring forth wind from His treasures.”

About this he explains] that for there to be the smiting of the firstborn of Egypt, in which the word “Egypt-*Mitzrayim*-מצרים” means “constraints-*Meitzarim*-מיצרים” and limitations, and “the firstborns of Egypt” are the strength and force<sup>1365</sup> of the external husks (*Kelipot*), [since, at first glance, how is it possible for there to be the existence of the external husks (*Kelipot*)? Rather, it is [because] there first is the matter of constraints (*Meitzarim*-מיצרים) and limitations on the side of holiness, through which there subsequently chained down the matter of Egypt (*Mitzrayim*-מצרים) of the side opposite holiness, to the point of “the firstborns of Egypt” which indicate the strength of the external husks (*Kelipot*), at which point the battle becomes even stronger] and this is why for the sake of this “He brings forth wind from His treasures.”

Now, although “wind-*Ru'ach*-רוח” is one of the four foundational elementals below, the matter of which above in the *Sefirot* is the aspect of *Zeir Anpin*,<sup>1366</sup> this being so, what is the relationship between “wind” (*Ru'ach*) and “His treasures”? About this, he explains in the discourse, “It states in Zohar, Tikkun 69<sup>1367</sup> ‘The spirit of *HaShem* (*Ru'ach HaShem*-רוח יהוה)<sup>1368</sup> this refers to the Primordial Air (*Avira Kadma'ah*-

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<sup>1365</sup> See Targum Onkelos to Genesis 49:3

<sup>1366</sup> See Ohr HaTorah, Na"Ch Vol. 1, p. 508; *Hemshech* 5666 p. 111.

<sup>1367</sup> Tikkunei Zohar 107a

<sup>1368</sup> Isaiah 11:2

אֲוִירָה קְדָמָאָה),”<sup>1369</sup> and from there empowerment is drawn down for the smiting of the firstborn of Egypt.

He continues the discourse, “For, it is written,<sup>1370</sup> ‘He is exalted above the exalted (*Ga’oh Ga’ah*-גָּאָה גָּאָה),’ which Targum translates as, ‘He is arrogant above the arrogant.’ Now, as known, “He is arrogant above the arrogant” (*Ga’oh Ga’ah*-גָּאָה גָּאָה) refers to the innerness (*Pnimityut*) of the Crown-*Keter*. [That is, ‘arrogant-*Ga’ah*-גָּאָה’ refers to the *Sefirah* of the Crown-*Keter* which is higher than all the *Sefirot*, including the *Sefirah* of Wisdom-*Chochmah*, which is the beginning of the *Sefirot*.

About this the verse states,<sup>1371</sup> ‘Your hand will be raised,’ this being in a way of an uplifting and elevated separateness from them. However, He is arrogant above the arrogant (*Ga’oh Ga’ah*-גָּאָה גָּאָה)’ refers to the innerness (*Pnimityut*) of the Crown-*Keter*.]<sup>1372</sup> Its root is in the aspect of the innerness of the Essential Self of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. And what is His arrogance? [As the verse continues],<sup>1373</sup> ‘He hurled horse and rider into the sea.’ That is, the root of victory (*Netzach*) is in the innerness (*Pnimityut*) of the Crown-*Keter* etc.”

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<sup>1369</sup> See Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 7; Shaar 23 (Shaar Erchei HaKinuyim) Ch. 1 there; Me’orei Ohr, Ma’arechet Aleph, Section 153.

<sup>1370</sup> Exodus 15:1

<sup>1371</sup> Micah 5:8

<sup>1372</sup> See Ohr HaTorah, Megillat Esther (5750 edition) p. 180.

<sup>1373</sup> Exodus 15:1 *ibid*.

This may be understood based on the explanation in Torah Ohr, on the verse, “He hurled horse and rider into the sea.” To explain, the verse states,<sup>1374</sup> “You ride upon Your horses; Your chariots were [our] salvation,” and it is written,<sup>1375</sup> “I have compared you, My beloved, to My horse in Pharaoh’s chariots.”

The matter of horses (*Sooseem*-סוסיים) refers to the letters (*Otiyot*-אותיות).<sup>1376</sup> The one who rides upon the horse, (as it states “Horse and rider”) refers to the intellect and the matter of understanding and comprehending the letters (*Otiyot*).

Now, in the letters (*Otiyot*-אותיות) themselves, there are various categories. However, there are two general categories. One category is the letters of prayer (*Tefillah*), which are fashioned by the hands of man, being that prayer is man’s service of *HaShem*-יהו"ה, blessed is He, from below to Above. Then there is the category of the letters of the Torah, about which the verse states,<sup>1377</sup> “Behold, My word is like fire,” this being the matter of drawing down from Above to below. (This is why the verse, “You ride upon Your horses; Your chariots were [our] salvation,” was stated about the giving of the Torah.)<sup>1378</sup>

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<sup>1374</sup> Habakkuk 3:8

<sup>1375</sup> Song of Songs 1:9

<sup>1376</sup> Introduction to Tikkunei Zohar (8a); Tikkun 5 (20b); Also see introduction to Tikkunei Zohar 3b; Tikkun 47 (84b).

<sup>1377</sup> Jeremiah 23:29; Talmud Bavli, Brachot 22a

<sup>1378</sup> See Torah Ohr, Megillat Esther 90a; Likkutei Torah, Shir HaShirim 33c, and elsewhere.

About this it states, “He hurled horse and rider into the sea.” The word “hurled-*Ramah*-רמה” has two meanings. It is a word of “elevation-*Hitrommemut*-התרוממות”<sup>1379</sup> indicating ascent (like the letters of prayer) and it is a word that means “to hurl” or “cast down-*Hashlachah*-השלכה,”<sup>1380</sup> from Above to below (like the letters of the Torah). This is caused by the aspect of “He is arrogant above the arrogant (*Ga’oh Ga’ah*-גאה גאה),” which is the aspect of the revelation of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, who transcends and surrounds all worlds (*Sovev Kol Almin*), for Whom above and below are equal.

Now, the explanation of the elevation brought about in the letters (“horse and rider”) through the matter of “He is arrogant above the arrogant (*Ga’oh Ga’ah*-גאה גאה),” may be understood according to the explanation of his honorable holiness, the Rebbe Maharash, in the discourse entitled “*v’Atah Yigdal Na Ko’ach Adona’y*,”<sup>F</sup> on the teaching of our sages, of blessed memory,<sup>1381</sup> “When Moshe ascended on high, he found the Holy One, blessed is He, tying crowns to the letters.”

There he explains that the matter of tying crowns to the letters of the Torah (“Behold, My word is like fire”) refers to the aspect of the cantillations (*Ta’amim*) or also to the matter of the crowns (*Tagin*) [of the letters]. That is, since they are a very lofty aspect, they therefore were not revealed like the letters of the Torah.

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<sup>1379</sup> See Rashi (citing Mechilta) to Exodus 15:1

<sup>1380</sup> See Rashi to Exodus 15:1 *ibid*.

<sup>F</sup> 5626 (Sefer HaMaamarim 5626, p. 135 and on).

<sup>1381</sup> Talmud Bavli, Shabbat 89a

This is why only Rabbi Akiva, whose soul was extremely lofty, would expound mounds and mounds of Torah laws from every thorn [of the letters] (which are the aspect of the crowns (*Tagin*)).<sup>1382</sup> This is because, in and of themselves, they are concealed, and how much more is this so the matter of the cantillations (*Taamim*), which are even higher than the crowns (*Tagin*) etc. This then, is the meaning of “the Holy One, blessed is He, tying crowns to the letters,” since it only is the Holy One, blessed is He, who knows their matter.

Yet, even so, (as in the continuation of the above-mentioned teaching), “The Holy One, blessed is He, said to Moshe, ‘In your city, do they not greet one another?’ Moshe said before Him, ‘Does a servant greet his master?’ He said to him, ‘You should have [at least] assisted Me.’ Moshe immediately said to Him,<sup>1383</sup> ‘And now, may the strength of my Lord-*Adona*’*y-*”<sup>1384</sup> be magnified as You have spoken to say.” That is, it is through saying words of praise etc., that he drew down the revelation of the above-mentioned crowns (*Ketarim*).

The same is so of the matter of prayer (in which there also is the matter of praise. For, before requesting one’s needs one must set forth the praise of the Ever Present One).<sup>1384</sup> As he brings in the discourse, this refers to the teaching of our sages, of blessed memory,<sup>1385</sup> “[The angel] Metatron ties crowns for his Maker from the prayers of the Jewish people.”

The explanation is that through the letters (*Otiyot*) of the prayer crowns are made. This is because through prayer we

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<sup>1382</sup> Talmud Bavli, Menachot 29b; See Likkutei Torah, Zot HaBrachah 95d

<sup>1383</sup> Numbers 14:17

<sup>1384</sup> Talmud Bavli, Brachot 32a; Mishneh Torah, Hilchot Tefillah 1:2

<sup>1385</sup> See Sefer HaMaamarim 5708 p. 202, note 1.

draw down [the aspect of], “Let it be desirable-*Yehiy Ratzon*-*יהי רצון*,” meaning that there should be a new desire etc. This is accomplished through the angels, “who hug and kiss [the letters of the prayers].”<sup>1386</sup> That is, it comes about through the angels refining the prayers from their physicality (as explained in Torah Ohr).<sup>1387</sup>

This is because the prayer is [offered] by a soul in a body, and therefore, because of the descent of the soul below into the concealment and hiddenness of the body, a refinement must be brought about by the angels for the prayer to ascend and elicit the drawing down of a new desire and Crown-*Keter*.

The same is understood about the matter of “tying crowns to the letters,” that it is like the crowns made by the angels from the letters of the prayer, and that Holy One, blessed is He, also made crowns from the letters of the Torah. This matter, that elevation is brought in the letters of prayer and in the letters of Torah through “the tying of crowns,” is similar to the matter of “He elevates and hurls (*Ramah*-*רמה*) horse and rider in the sea.”

(This is as explained before, that the word “*Ramah*-*רמה*” indicates ascent from below to Above of the letters of prayer, as well as indicating the matter of “hurling” from Above to below, referring to the letters of the Torah.) This is because to Him, blessed is He, above and below are totally equal, this being the matter of “He is arrogant above the arrogant” (*Ga’oh* *Ga’ah*-*גאה גאה*).

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<sup>1386</sup> See Zohar I 23b; Zohar II 201b

<sup>1387</sup> Torah Ohr, Mikeitz 42b

As he continues in the discourse, the matter of “and now, may the strength of my Lord-*Adona*” *יְיָ אֱדוֹנָי* be magnified,” is not just in regard to the matter of [His quality of being] slow to anger (*Erech Apayim*). [As stated in Tractate Sanhedrin,<sup>1388</sup> “When Moshe ascended on high, he found the Holy One, blessed is He, sitting and writing, ‘Slow to anger-*Erech Apayim*-אֶרֶךְ אַפַּיִם’ etc. He said before Him, ‘Master of the world, did You not tell me that [this is an attribute that is even extended to the wicked?’ This is the meaning of the verse, ‘And now, may the strength of my Lord-*Adona*” *יְיָ אֱדוֹנָי* be magnified as You have spoken, to say.” This refers to the aspect of the Long Patient One-*Arich Anpin*. However, as explained in Zohar to the Torah portion of Shlach,<sup>1389</sup> the “strength of my Lord-*Ko’ach Adona*” *יְיָ אֱדוֹנָי כֹּחַ*” is drawn from the Holy Ancient One-*Atika Kadisha*, the Concealed of all concealments, this being the innerness (*Pnimityut*) of the Crown-*Keter*.

This is also the meaning of the statement in the discourse of the day of the Hilulah, that the matter of, “He is arrogant above the arrogant” (*Ga’oh Ga’ah*-גָּאוֹה גָּאוֹה) is the innerness (*Pnimityut*) of the Crown-*Keter*, through which “He elevates and hurls (*Ramah*-רָמָה) horse and rider in the sea.” That is, the root of the quality of Victory-*Netzach* is in the innerness (*Pnimityut*) of the Crown-*Keter*.

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<sup>1388</sup> Talmud Bavli, Sanhedrin 111a

<sup>1389</sup> Zohar III 161b

Now, it can be said that the ascent brought about in the letters (*Otiyot*) (“He elevates and hurls (*Ramah*-רמה) horse and rider in the sea”) through the aspect of “He is arrogant above the arrogant” (*Ga’oh Ga’ah*-גאה גאה), is to the aspect that transcends the matter of names (*Shemot*-שמות). (This is because names (*Shemot*-שמות) are composed of letters (*Otiyot*-אותיות).)<sup>1390</sup> Moreover, [the elevation is] even to higher than the aspect of “His Name-*Shmo*” as it is “alone-*Bilvad*.”

This may be understood by prefacing about the precise wording of the teaching of Pirkei d’Rabbi Eliezer, “Before the world was created there was Him and His Name alone,” in which the word “Name-*Shem*” (“His Name-*Shmo*”) is specifically used, rather than the word “light-*Ohr*,” even though, at first glance, the matter of a “Name-*Shem*” is the same matter as “light-*Ohr*,” (as mentioned in chapter five).

As explained in the above-mentioned discourse of the Alter Rebbe, the Kabbalists called the Godly emanations by the term “lights-*Orot*” ([or] “lights-*Nehorin*” [in Aramaic]), and they also are called “the Mystery of the Holy Name” (*Raza d’Shma Kadisha*). Likewise, in the Kabbalah of the Arizal, all the particulars of the ten *Sefirot* are [included] in the matter of the Names (*Shemot*-שמות) etc.<sup>1391</sup>

However, the explanation is as his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explains at length in

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<sup>1390</sup> Also see *Hemshech* 5672 Vol. 3 p. 1,417.

<sup>1391</sup> Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) through Gate Ten (*Keter*).

*Hemshech* 5672,<sup>G</sup> about the difference between the “Name-*Shem*-שם” and “Light-*Ohr*-אור.” That is, light (*Ohr*-אור) bears a similarity to its Luminary (*Ma’or*-מאור), and even though, through the light (*Ohr*) it is not possible to know all matters that are present in the Luminary (*Ma’or*) (and how much more is this so of the Supernal Luminary), nonetheless, at the very least, it is possible to know of the existence of the Luminary (*Ma’or*), in that it is that which illuminates, such as the light of a candle or the sun, or the light of day.

In contrast, this is not so of the matter of the Name (*Shem*-שם), in that through it, even this cannot be known. Proof for this, is that many people are called by the same name, such as Avraham, or the like, and yet they all are completely different from each other. Even in the matter of drawing down and revelation of vitality through the Name (*Shem*-שם),<sup>1392</sup> it is in a way that we do not perceive it in an openly revealed manner, but we only know that this is the way it is.

The reason is because the matter of the “Name-*Shem*-שם” is not in a way of recognizable adhesion (*Dveikut Nikeret*), meaning, openly revealed adhesion, but is rather an adhesion (*Dveikut*) that is concealed. Therefore, relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, even the matters that are called “light-*Ohr*-אור,” and not just the revelation and spreading forth of the light itself, but even the essence of the light (*Etzem*

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<sup>G</sup> In the discourse entitled “*Atem Nitzavim*” (*Hemshech* 5672 (Vol. 1, p. 627 and on)).

<sup>1392</sup> Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1; *Ohr Torah* of the Rav, the *Maggid* of Mezhrich, 4b and on; *Likkutei Torah Behar* 41c *ibid.*, and elsewhere.

*HaOhr*), their true matter is that they only are in the way of a name (*Shem*-שם),<sup>1393</sup> since they utterly are of no comparison, not even like the comparison of light (*Ohr*) in relation to its Luminary (*Ma'or*), to the point that from them it is not possible to know His Essential Self,<sup>1394</sup> except what His Essential Self desires to reveal in any event.<sup>1395</sup>

This is why Pirkei d'Rabbi Eliezer is precise in stating, “Him and His Name (*Shmo*-שמו) alone,” specifically using the word “Name-*Shem*-שם,” and not “light-*Ohr*-אור.” This then, is the meaning of “He elevates and hurls (*Ramah*-רמה) horse and rider in the sea,” which refers to the matter of the ascent of the names (*Shemot*-שמות) (which are made of letters (*Otiyot*-אותיות)), to come to be in the aspect of “His Name alone (*Shmo Bilvad*-בלבד שמו),” until they ascend to the aspect of “Him-*Hoo*-הוא (which is higher than “His Name-*Shmo*”) alone.”

## 12.

Now, this treasury that is “high above to no end,” such that even before the restraint of the *Tzimtzum*, this is even higher than the aspect of “His Name-*Shmo*” (as it is) [in the aspect of] “alone-*Bilvad*,” but rather, only the aspect of “Him-*Hoo*” (as He is) “alone-*Bilvad*,” can be drawn down to each and every Jew, being that it relates to the Legions of *HaShem-Tzivot HaShem*-ה' צבאות יהו"ה. That is, [a person who]

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<sup>1393</sup> Also see *Hemshech* 5666 p. 462 and on.

<sup>1394</sup> See at length in *Hemshech* 5666 *ibid.* p. 463 and on; *Sefer HaMaamarim* 5679 p. 440; 5705 p. 186 and on.

<sup>1395</sup> [Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.]

has the matter of accepting the yoke, which is the matter of fear (*Yirah*), such that even its lowest level is a receptacle for the fear of *HaShem* 's-יהו"ה exaltedness (*Yirat HaRommemut*) (as in the above-mentioned teachings of the Baal Shem Tov and the Rav, the Maggid of Mezhritch (mentioned in chapter eight)).

It is through the power of these treasuries that the soldiers bring victory in the war, thus returning the essential root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, to the lower worlds, [as the verse states], "I will dwell within them (*b'Tocham*-בהוכם)," meaning in each and every Jew, as well as, "I will dwell within them," according to its simple meaning, in the Tabernacle (*Mishkan*) and subsequently in the Holy Temple (*Mikdash*) (in that the "Holy Temple (*Mikdash*) is also called the Dwelling (*Mishkan*)"),<sup>1396</sup> up to and including the construction of the third Holy Temple, which should be constructed and revealed<sup>1397</sup> speedily in our times, with the coming of our righteous Moshiach, with the true and complete redemption!

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<sup>1396</sup> Talmud Bavli, Eruvin 2a

<sup>1397</sup> See Rashi to Talmud Bavli, Sukkah 41a; Rosh HaShanah 30a; Tosefot to Sukkah ibid.; Shevuot 15b, section entitled "*Ein*"; Also see Likkutei Sichot, Vol. 11, p. 98; Vol. 13 p. 84; Vol. 18 p. 418; Vol. 27 p. 204 and on.



## Discourse 19

*“Eem Kessef Talveh et Ami... -  
When you lend money to My people...”*

Delivered on Shabbat Parshat Mishpatim,  
Shabbat Mevarchim Adar-Rishon, 5727  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>1398</sup> “When you lend money to My people, to the poor who is with you.” In the discourse by this title of his honorable holiness, the Rebbe Maharash,<sup>1399</sup> said one-hundred years ago in the first year of his leadership, he states that we must understand the terminology of the verse, “My people (*et Ami*-עמי-אז), to the poor who is with you,” in that the verse could have [simply] stated, “When you lend money to the poor who is with you.”

2.

He continues in the discourse that to understand this, we [first] must understand the teaching of our sages, of blessed memory,<sup>1400</sup> “The world stands upon three things; upon the Torah, the Temple service (*Avodah*) and acts of lovingkindness

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<sup>1398</sup> Exodus 22:24

<sup>1399</sup> Sefer HaMaamarim 5627 p. 133 and on (5760 edition); See the discourse cited in the glosses there.

<sup>1400</sup> Mishnah Avot 1:2

(*Gemilut Chassadim*),” in which the Temple service (*Avodah*) refers to the service of sacrificial offerings (*Korbanot*).

Now, to understand this, we first must preface with an explanation of the verse,<sup>1401</sup> “For I desire kindness, and not sacrifice.” However, at first glance, this is not understood, for the primary aspect of the Holy Temple was the matter of offering the sacrificial offerings (*Korbanot*).<sup>1402</sup> This is as explained in the *Hemshech* of the Hilulah,<sup>1403</sup> (on the verse,<sup>1404</sup> “They shall make a Sanctuary (*Mikdash*) for Me and I will dwell within them,” referring to the Tabernacle (*Mishkan*) which is called<sup>1405</sup> the Temple (*Mikdash*)), in that the primary mode of serving *HaShem*-יהו"ה, blessed is He, in the Tabernacle (*Mishkan*) and the Temple (*Mikdash*), was the service of sacrificial offerings (*Korbanot*).

The same is so in our spiritual service of *HaShem*-יהו"ה, blessed is He, as in the specific wording, “I will dwell within them-*v'Shachanti b'Tocham*-בתוכם וישכנתי.” “It does not say ‘within it-*b'Tocho*-בתוכו,’ but ‘within them-*b'Tocham*-בתוכם,’ meaning, within each and every Jew.”<sup>1406</sup> That is, the sacrificial offering (“*Korban*-קרבן” which is of the same root as “coming

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<sup>1401</sup> Hosea 6:6

<sup>1402</sup> See Mishneh Torah, Hilchot Beit HaBechirah Ch. 1

<sup>1403</sup> In the discourse entitled “*Bati LeGani*” 5710 Ch. 2

<sup>1404</sup> Exodus 25:8

<sup>1405</sup> Talmud Bavli, Eruvin 2a

<sup>1406</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (Malchut); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); *Shnei Luchot HaBrit* 69a, 201a, and *Chelek Torah SheBichtav* (in ShaLa”H), *Terumah* 325b, 326b; *Likkutei Torah*, Naso 20b; Also see *Likkutei Sichot*, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there), and elsewhere.

close-*Kiruv* (קירוב)<sup>1407</sup> is the matter of bringing the powers of one's soul and senses close, and "the mystery of the sacrificial offering (*Korban* קרבן) ascends to the mystery of the Unlimited One (*Ein Sof*)."<sup>1408</sup> This being so, how does the verse state, "For I desire kindness, and not sacrifice"?

He explains in the discourse<sup>1409</sup> that when the verse states, "For I desire kindness, and not sacrifice," this only refers to the primary intention, in that "He desires kindness"<sup>1410</sup> is the innerness (*Pnimitiyut*) of the desire (*Ratzon*). That is, the primary intention is for there be the matter of drawing down from Above to below (which is the matter of kindness-*Chessed*). However, there nevertheless must also be the matter of sacrifice.

By way of analogy, this is like a merchant who wants to travel to a certain place to purchase merchandise. However, his primary intention is this is [neither the travel nor the merchandise], but the profit he will derive from it, through which he will be able to enliven his soul. That is, if there was no profit in it, he would have no desire to travel at all. However, because of the profit he automatically also wants to travel, because without traveling he will not profit.

This is also the meaning of the verse, "For I desire kindness, and not sacrifice." That is, the primary and inner aspect of His desire is the kindness-*Chessed*. However, He also has the desire in the sacrifice, except that this is the externality

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<sup>1407</sup> See Zohar III 5a; Sefer HaBahir, Section 46 (109), and elsewhere.

<sup>1408</sup> See Zohar II 239a; Zohar III 26b (cited in the *Hemshech* of the Hilulah ("Bati LeGani" 5710), Ch. 18.

<sup>1409</sup> Sefer HaMaamarim 5627 *ibid.* p. 136.

<sup>1410</sup> Micah 7:18

(*Chitzoniyut*) of the desire (*Ratzon*) and is not the primary intention. Rather, His primary intention is the drawing down from Above to below, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”<sup>1411</sup> specifically.

### 3.

To explain, what is meant is not that the matter of the sacrifice is only ascent from below to Above, and not a drawing down from Above to below. For, as known,<sup>1412</sup> through the sacrificial offerings there not only is caused to be the matter of ascent (that it “ascends to the mystery of the Unlimited One (*Ein Sof*)”), but there also is the matter of drawing down to below.<sup>1413</sup>

To add, this is also hinted in the above-mentioned teaching of our sages, of blessed memory, “The world stands upon three things; upon the Torah, the Temple service (*Avodah*), and acts of lovingkindness (*Gemilut Chassadim*).” In other words, even the mode of Temple service (*Avodah*) (the primary matter of which is ascent from below to Above),<sup>1414</sup> is called a pillar upon which the world stands.

This is analogous to a house that is founded upon three pillars. Thus, since this is a Torah analogy, which is precise in

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<sup>1411</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

<sup>1412</sup> See Likkutei Torah, Pinchas 76a; Drushim L’Shemini Atzeret 92d

<sup>1413</sup> Also see Sefer HaMaamarim ibid. p. 139.

<sup>1414</sup> Sefer HaMaamarim 5627 p. 249 and elsewhere.

all its details,<sup>1415</sup> it is understood that the matter of the mode of Temple service (*Avodah*) is not only (the ascent to Above which causes) the preparation for the drawing down to below in the other two modes; Torah study and acts of loving-kindness (*Gemilut Chassadim*), but rather, it too has the matter of drawing down to below in it. This is why it is called a “pillar-*Amud*-עמוד” upon which the world stands, as in the analogy of a house that stands upon all three pillars.

However, the explanation is that the primary matter of sacrifice is the ascent from below to Above. This is as also understood and brought in the discourse,<sup>1416</sup> that our sages, of blessed memory, stated,<sup>1417</sup> “Whoever recites the [morning] *Shema* without Tefillin (phylacteries), it is as though he has offered a burnt-offering (*Olah*) without a meal-offering (*Minchah*) or a peace-offering (*Zevach*) without libations (*Nesachim*).”

This is because the *Shema* recital is the matter of ascent (*Ha'ala'ah*) and the Tefillin is the matter of drawing down (*Hamshachah*). This is also the difference between the burnt-offering (*Olah*) and peace-offering (*Zevach*), which are matters of the elevation and ascent (*Ha'ala'ah*), and the meal-offering (*Mincha*) and libations (*Nesachim*), which are matters of drawing down (*Hamshachah*).

From this it is understood that even though the sacrifices (*Korbanot*) also have the matter of drawing down (*Hamshachah*) through the libations (*Nesachim*), nevertheless,

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<sup>1415</sup> See *Torat Menachem* Vol. 5, p. 147 and the citations there; Also see *Likkutei Sichot* Vol. 16 p. 529 (and in the note there).

<sup>1416</sup> *Sefer HaMaamarim* 5627 *ibid.* p. 137

<sup>1417</sup> *Talmud Bavli*, *Brachot* 14b

the primary matter of the sacrifices (*Korbanot*) is the peace-offering (*Zevach*) (this being the matter of ascent – *Ha'ala'ah*), and not the libations (*Nesachim*) (this being the matter of drawing down – *Hamshachah*).

Now, since the primary matter of the sacrifices (*Korbanot*) is the ascent (*Ha'ala'ah*), it is understood that the drawing down (*Hamshachah*) brought about through the sacrifices (*Korbanot*) is unlike the drawing down (*Hamshachah*) brought about through Torah [study] and acts of loving-kindness (*Gemilut Chassadim*).<sup>1418</sup> Therefore, “I desire kindness, and not sacrifice,” since the primary matter of drawing down (*Hamshachah*) is specifically through kindness-*Chessed*.

#### 4.

He continues the discourse<sup>1419</sup> by explaining the superiority of Kindness-*Chessed* (“I desire kindness”). For, about Kindness-*Chessed* the verse states,<sup>1420</sup> “For I have said, the world (*Olam*-עוֹלָם) shall be built of kindness-*Chessed*,” to which there are two explanations.<sup>1421</sup> The first is that the creation of the world (*Olam*) is primarily because “He desires kindness,” which is why it arose in His desire [to create the world], being that “it is the nature of the good to do good.”<sup>1422</sup>

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<sup>1418</sup> Also see *Torat Menachem*, *Sefer HaMaamarim Adar* p. 4.

<sup>1419</sup> *Sefer HaMaamarim* 5627 *ibid.* p. 140.

<sup>1420</sup> *Psalms* 89:3

<sup>1421</sup> Also see *Reshimot of the Tzemach Tzeddek* (Yahal Ohr) to *Psalms* 89:3

<sup>1422</sup> See *Emek HaMelech*, *Shaar 1* (*Shaar Sha'ashuey HaMelech*) Ch. 1; *Tanya*, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 4; Also see the note of the Rebbe to *Maamarei Admor HaEmtza'ee*, *Kuntreisim* p. 5.

The second is that “*Olam*-עולם” is a word that relates to time,<sup>1423</sup> meaning that “there forever (*LeOlam*-לעולם) must be a drawing down of the aspect of Kindness-*Chessed*.” This then, is the meaning of “built of kindness,” meaning that it is necessary [for us] to “build” the aspect of Kindness-*Chessed*, that it be drawn down into the world, being that currently, it depends on the arousal from below.

That is, at the beginning of creation, this was because “**He** desires kindness,” whereas currently, it all depends on the deeds of the lower beings. This then, is the meaning of, “For I have said, the world (*Olam*-עולם) shall be built of kindness-*Chessed*,” in that we must **forever** (*LeOlam*-לעולם) draw down the aspect of Kindness-*Chessed*.

(This is like the verse,<sup>1424</sup> “Forever (*LeOlam*-לעולם), *HaShem*-יהוה, Your word stands in the heavens,” in that the power of the Actor in the acted upon must be **constant** in order to vitalize him and sustain him etc.) However, at first glance, these two explanations are at odds with each other.

In the discourse<sup>1425</sup> he explains these two matters (the two explanations) as they are in our service of *HaShem*-יהוה, blessed is He. That is, there is the matter of arousal from Above brought about by arousal from below. This is like the second explanation given above, that the deeds of the lower ones awaken the drawing down of the kindness.

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<sup>1423</sup> [That is, the term “*L'Olam*-לעולם” also means “forever” as it relates to time.] Also see *Sefer HaMaamarim* 5691 p. 272.

<sup>1424</sup> Psalms 119:89; See Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1.

<sup>1425</sup> *Sefer HaMaamarim* 5627 p. 142

There then is the aspect of arousal from Above, in and of itself, which is higher than the arousal from Above brought about by the arousal from below. This is like the first explanation given above, that the creation of the worlds was primarily because “He desires kindness.”

This is especially so considering what we explained before,<sup>1426</sup> that the matter of “He desires kindness” is in the aspect of “Singular-*Yachid*-יחיד,” which transcends the aspect of “One-*Echad*-אחד,” and certainly transcends the aspect of “Preceding-*Kadmon*-קדמון.”<sup>1427</sup> It is about this [aspect] that they stated,<sup>1428</sup> “Before the creation of the world, (and this likewise applies to before the emanation of the Supernal emanation,<sup>1429</sup> meaning, higher than the totality of all the worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) and not just the particular worlds (*Olamot Pratiyim*) of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), but even the general worlds (*Olamot HaKlalliyim*) of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*)), there was Him and His Name alone.”

The meaning of this is (not just that there is no existence besides Him and His Name, but rather) that “Him-*Hoo*-הוּוֹ” and “His Name-*Shmo*-שְׁמוֹ” are in the aspect of “Alone-*Bilvad*-

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<sup>1426</sup> In the discourse of the 10<sup>th</sup> of Shvat of this year, 5727, entitled “*Bati LeGani* – I have come to My garden,” Discourse 18, Ch. 6 (Sefer HaMaamarim 5727 p. 145 and on).

<sup>1427</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

<sup>1428</sup> Pirkei d’Rabbi Eliezer, Ch. 3

<sup>1429</sup> Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Part 1 (Chelek HaYichud) Ch. 2; Sefer HaMaamarim 5654 p. 298 and on.

בלבד,” which is the highest level, even higher than “Him-*Hoo-*הוא” and “His Name-*Shmo-*שמו” unto themselves.

From this it is understood that this is the highest aspect which is impossible to draw down through arousal from below. However, because “**He** desires kindness,” it arose in His will that the arousal from below should affect a drawing down of arousal from Above, from such a high level as this, which in and of itself, transcends being reachable by the arousal of the creatures from below.

This is similar to the toil in service of *HaShem-*יהו"ה, blessed is He, on Rosh HaShanah, at which time all matters revert to their initial state, and it is necessary to affect all drawings down anew through the blowing of the Shofar.<sup>1430</sup>

However, at first glance, how is man capable of drawing down from the highest, most primordial root? However, the explanation is that because “**He** desires kindness,” empowerment is granted to us to draw down from even the highest level.]

However, to affect the drawing down of this Kindness-*Chessed* through the service of Him of the lower beings, there must be mode of service that has a likeness to this. This comes about through man doing acts of charity and kindness below, in giving to the poor who has nothing of his own. This is as he adds in the gloss in the discourse,<sup>1431</sup> “It can be said that through doing acts of lovingkindness (*Gemilut Chassadim*) beyond one’s strength and ability, he also affects a drawing down from Above that transcends the reach of the arousal from below.”

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<sup>1430</sup> See Siddur Im Da”Ch 246a and on.

<sup>1431</sup> Sefer HaMaamarim 5627 p. 142

This is like the explanation in various places<sup>1432</sup> about the matter of loving *HaShem*-יהו"ה, "with all your more-*Bechol Me'odecha*-בכל מאדך,"<sup>1433</sup> by which a drawing down of the "more-*Me'od*-מאד" of the One Above is caused. For, even though man's love is only "with all **your** more-*Bechol Me'odecha*-בכל מאדך," meaning that it only transcends the limitations of one's own vessels (*Keilim*), whereas relative to the One Above it is limited, and moreover, it even is limited relative to his fellow who is greater than him, nonetheless, since for him, it is an aspect of limitlessness (*Bli Gvul*), through it he thereby draws down the true limitlessness (*Bli Gvul*) of the One Above.

The same is so of charity and kindness, that when one goes beyond his strength and capability, he affects a similar drawing down from Above of that which, in and of itself, cannot be reached through arousal from below.<sup>1434</sup>

## 5.

Now, we can add and suggest that, at first glance, this is not yet understood. For since, "I desire kindness, and not sacrifice," in that *HaShem*'s-יהו"ה primary Supernal intent is (not for the matter of ascent (*Ha'ala'ah*) but) specifically for the matter of the drawing down (*Hamshachah*), this being so, why was the primary service of *HaShem*-יהו"ה in the Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*) specifically with

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<sup>1432</sup> Torah Ohr, Mikeitz 39d and elsewhere.

<sup>1433</sup> Deuteronomy 6:5

<sup>1434</sup> This concludes the content of the passage from the discourse of the Rebbe Maharash cited before.

sacrificial offerings (*Korbanot*), the primary aspect of which is that of ascent (*Ha'ala'ah*) and not that of drawing down (*Hamshachah*)?

This may be explained based on the well-known matter,<sup>1435</sup> that whatever is a cause is higher than that which is caused by it. This is also known from the matter of “who depends on who.”<sup>1436</sup> This is like the reward for Torah and *mitzvot*. That is, as known, Torah and *mitzvot* are higher than the reward, being that they cause the reward, and that which is the cause is higher than that which is caused by it.

Based on this, it can be said that since the drawing down through Torah and *mitzvot* comes about through the ascent (*Ha'ala'ah*) of the sacrificial offerings (*Korbanot*), meaning that all matters of drawing down (*Hamshachah*) depend on serving *HaShem*-יהוה, blessed is He, with the sacrificial offerings (*Korbanot*), which are the cause of the drawing down (*Hamshachah*), we thus find that the service of *HaShem*-יהוה, blessed is He, of the sacrificial offerings (*Korbanot*) also includes the drawing down brought about by it in a loftier way, being that it is its cause.

With the above in mind, we also can understand this as it relates to the three pilgrimage festivals, as stated in this week's Torah portion,<sup>1437</sup> “You shall celebrate three pilgrimage

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<sup>1435</sup> *Hemshech* “*V'Kachah*” 5637 Ch. 15 (Sefer HaMaamarim 5637 Vol. 2, p. 417).

<sup>1436</sup> See Midrash Bereishit Rabba 78:1 (and Maharzu commentary there); Midrash Shemot Rabba 19:2

<sup>1437</sup> Exodus 23:14

festivals for Me during the year.” Now, as known,<sup>1438</sup> the three pilgrimage festivals correspond to our three forefathers.

Pesach corresponds to Avraham, as the verse states,<sup>1439</sup> “Knead and make cakes,” in that “it was Pesach.”<sup>1440</sup> Sukkot corresponds to Yaakov, as the verse states,<sup>1441</sup> “He made booths (*Sukkot*) for his livestock.” Shavuot corresponds to Yitzchak, in that the Shofar [that was heard] at the giving of the Torah was from the ram of Yitzchak.

Now, we must better understand the relationship between Yitzchak and Sukkot. This is because Yitzchak is in line of Might-*Gevurah*, which is the matter of ascent (*Ha’ala’ah*). This is as our sages, of blessed memory, stated,<sup>1442</sup> “The ashes of Yitzchak are [ever visible before Me] as though they were heaped upon the altar,” this being the matter of the sacrificial offerings (*Korbanot*).

In contrast, the matter of Shavuot is that it is the time of the giving of the Torah, which is a matter of drawing down (*Hamshachah*) (to unify Above and below), this being the opposite of Might-*Gevurah* and ascent (*Ha’ala’ah*).

This may be understood based on the statement above, that since the drawing down (*Hamshachah*) is generally brought about by the ascent (*Ha’ala’ah*), we thus find that the ascent (*Ha’ala’ah*) also includes the general matter of the drawing down (*Hamshachah*) caused by it.

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<sup>1438</sup> Tur, Orach Chayim 417; See the citations in Likkutei Sichot, Vol. 3, p. 832, note 12.

<sup>1439</sup> Genesis 18:6

<sup>1440</sup> Rashi to Genesis 18:6

<sup>1441</sup> Genesis 33:17

<sup>1442</sup> Rashi to Leviticus 26:42; Sifra Bechukotai 8:6-7

This is also why about the coming future the verse states,<sup>1443</sup> “For Avraham may not know us, and Yisroel may not recognize us,” at which time it will be said, “For you are our father,”<sup>1444</sup> specifically to our forefather Yitzchak,<sup>1445</sup> even though it will be a time that the primary drawing will be to below. This is because every drawing down (*Hamshachah*) comes about through ascent (*Ha’ala’ah*). Therefore, within the ascent (*Ha’ala’ah*), the matter of drawing down (*Hamshachah*) is already included.

The substance of this, as it relates to our service of *HaShem*-יהוה, blessed is He, is as explained in the Chassidic discourses of the Torah portion of Acharei,<sup>1446</sup> about the matter of “running” (*Ratzo*) and “returning” (*Shov*) (that is, ascent (*Ha’ala’ah*) and drawing down (*Hamshachah*)). That is, it is explained that this is the meaning of the precise wording of the teaching of our sages, of blessed memory,<sup>1447</sup> (about the four sages who entered the Pardes), that “[Rabbi Akiva] entered in peace and departed in peace.” That is, for there to be departure in peace, there also must be entrance in peace. In other words, the “running” (*Ratzo*) (ascent-*Ha’ala’ah*), must also include the “returning” (*Shov*) (the drawing down-*Hamshachah*).

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<sup>1443</sup> Isaiah 63:16

<sup>1444</sup> Isaiah 63:16 *ibid*.

<sup>1445</sup> Talmud Bavli, Shabbat 89b

<sup>1446</sup> See the discourse entitled “*Vayedaber... Acharei Mor*” 5649 (Sefer HaMaamarim 5649 p. 259 and on); Discourse by the same title of the 11<sup>th</sup> of Nissan 5722 (Sefer HaMaamarim 5722 p. 199 and on, translated in *The Teachings of The Rebbe 5722*, Vol. 2, Discourse 24.

<sup>1447</sup> Talmud Bavli, Chagigah 14b; 15b – according to the Ein Yaakov version; Talmud Yerushalmi, Chagigah 2:1.

This is also the meaning of the statement in Torat Chayim,<sup>1448</sup> that the Baal Shem Tov prayed many prayers and fasted many fasts to be capable of responding to one who asks him something while he is in a state of the ascent of his soul etc.

However, at first glance, it is not understood why he specifically needed to be able to respond to one who asks him something while his soul was in a state of ascent. [At such a time, he was in a state of adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, as in prayer, at which time he altogether transcended the world.

This was to such an extent that we find in Tzavaat HaRivash – The Testament of Rabbi Yisroel Baal Shem Tov,<sup>1449</sup> (though “in truth it is not his testament... but is only a collection of his pure teachings... and though they did not know how to phrase his teachings precisely, nonetheless, the connotations of these teachings are absolutely true”)<sup>1450</sup> - that “it is a great kindness from *HaShem*-יהו"ה, blessed is He, that a person lives after prayer etc.”] That is, why could he not simply push off answering the question until after his state of adhesion etc.? However, the explanation is that at the time of the ascent (*Ha'ala'ah*) the drawing down (*Hamshachah*) must also be included, as explained above.

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<sup>1448</sup> Torat Chayim, end of Vayechi; Also see Sefer HaMaamarim 5627 p. 323.

<sup>1449</sup> Tzavaat HaRivash, translated as The Way of The Baal Shem Tov, Section 35 & Section 42

<sup>1450</sup> Tanya, Iggeret HaKodesh, Epistle 25

In the discourse he concludes [stating],<sup>1451</sup> “We can now state the explanation of [the verse], ‘When you lend money to My people, to the poor who is with you.’ At first glance, the words, ‘My people-*et Ami*-עמי אַת,’ seem to be superfluous (as mentioned in chapter one). The explanation is that it states in Midrash,<sup>1452</sup> on the words, ‘My people-*et Ami*-עמי אַת,’ that the Holy One, blessed is He, said, ‘If you lend money, you are with Me-*At Eemee*-עמי אַת’ (with the *Cheereek*-הרק vowel).’

The meaning of ‘with Me-*Eemee*-עמי’ is as in the verse,<sup>1453</sup> ‘For with You (*Eemcha*-עמך) is the source of life,’ in that even the aspect of the source of life (about which our sages, of blessed memory, stated,<sup>1454</sup> ‘May the One who grants life to the living [grant you a long, good, and established life] etc.’) is only ‘with You-*Eemcha*-עמך,’ meaning, secondary and nullified to You, but is nevertheless ‘with You-*Eemcha*-עמך.’

This is similar to the teaching, “Before the creation of the world there was Him and His Name alone,” in that the light (*Ohr*) was included in its Luminary (*Ma’or*). This then, is the meaning of ‘When you lend money to My people- *et Ami*- אַת עמי,’ that through charity and kindness we draw down the aspect of the source of life, which is the aspect of ‘with Me-*Eemee*-עמי.’<sup>1455</sup>

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<sup>1451</sup> Sefer HaMaamarim 5727 p. 142.

<sup>1452</sup> Midrash Shemot Rabba 31

<sup>1453</sup> Psalms 36:10

<sup>1454</sup> Talmud Bavli, Yoma 71a

<sup>1455</sup> The conclusion of this discourse is missing.



## Discourse 20

“*v’Asita Mizbach Miktar Ketoret... -  
You shall make an alter to burn incense...*”

Delivered on Shabbat Parshat Tetzaveh,  
8<sup>th</sup> of Adar-Rishon, 5727  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1456</sup> “You shall make an altar to burn incense.” About this, our sages, of blessed memory, stated,<sup>1457</sup> “The verse does not say, ‘upon which incense is burned-*Mikater BaKetoret*-בְּקִטְרוֹת,’ but says, ‘to burn incense-*Miktar Ketoret*-מִקְטֵר קִטְרוֹת,’ in that the altar would burn the incense.” In other words, “the altar itself would burn the incense without the assistance of fire from below, but through fire from Above.”<sup>1458</sup> This is why the [gold] plating of the altar was not tarnished by the fire that was on it,<sup>1459</sup> since the fire from Above does not destroy.<sup>1460</sup>

As it states in Midrash,<sup>1461</sup> “Moshe wondered about this, since it is impossible for the wood not burn (in that the plating

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<sup>1456</sup> Exodus 30:1

<sup>1457</sup> Midrash Vayikra Rabba 7:5; Talmud Yerushalmi, Chagigah 3:8

<sup>1458</sup> Korban HaEidah to Talmud Yerushalmi ibid.

<sup>1459</sup> Talmud Bavli, Chagigah 27a

<sup>1460</sup> See Midrash Shemot Rabba 2:5

<sup>1461</sup> See Tosefot entitled “*SheEin*-שְׁאֵין” to Talmud Bavli, Chagigah citing Midrash Tanchuma (and see Midrash Tanchuma, Terumah 11); Also see Midrash HaGadol cited in Torah Sheleimah to Exodus ibid. (Section 9\*).

of the altar was only the thickness of a gold dinar).<sup>1462</sup> The Ever Present One said to him, ‘This is My way with the fire from Above. It is a fire that consumes fire, but does not destroy.’ We therefore must understand the superiority of the fire from Above, in that specifically this [fire] burned the incense.

To explain, the matter of the two fires (the fire from below and the fire from Above) as they are in our service of *HaShem*-יהו"ה, blessed is He, is the matter of arousal from below and arousal from Above.<sup>1463</sup> However, the primary matter of the Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*) is the drawing down brought about specifically through our toil in serving *HaShem*-יהו"ה, blessed is He, as the verse states,<sup>1464</sup> “They shall make a Sanctuary for Me and I will dwell within them.” That is, the dwelling of the Presence of *HaShem*-יהו"ה, the *Shechinah*, (“I will dwell-*v'Shachanti*-וְשָׁכַנְתִּי”) specifically comes through our toil, “**They shall make-*v'Asoo*-וַעֲשׂוּ** a Sanctuary for Me.”

The same is so of the service of the sacrificial offerings (*Korbanot*), which was the primary mode of serving *HaShem*-יהו"ה in the Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*), the matter of which is specifically toil from below. (This is as explained by his honorable holiness, my father-in-law, the Rebbe, in the discourses of the Hilulah.)<sup>1465</sup>

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<sup>1462</sup> Talmud Bavli, Chagigah 27a *ibid*.

<sup>1463</sup> See Likkutei Torah, Naso 29a; Torat Chayim, Terumah 444b (305c in the new edition).

<sup>1464</sup> Exodus 25:8

<sup>1465</sup> *Hemshech* “*Bati LeGani*” 5710, Ch. 2.

This is as the verse states,<sup>1466</sup> “A pleasing aroma (*Rei’ach Nicho’ach*-ריח ניחוח-ה),” about which our sages, of blessed memory, said,<sup>1467</sup> “It brings satisfaction of spirit (*Nachat Ru’ach*-נחת רוח-ה) before Me that I spoke, and My will was done.” In other words, the satisfaction of spirit Above is brought about because “My will was done” specifically through our toil below. This being so, it is not understood what the greatness of “to burn incense” (*Miktar Ketoret*-מקטר קטורת-ה) is, in that [the altar would burn the incense] in which the matter is specifically fire from Above.

## 2.

The explanation is that Zohar states,<sup>1468</sup> “The menorah had seven flames, (which is the matter of) [the verse],<sup>1469</sup> ‘the seven maidens that were appropriate to present to her from the king’s palace’ etc. From there on [is the verse], ‘You shall make an altar to burn incense.’” In other words, the seven lights (*Neirot*-נרות) of the Menorah are the aspect of the seven maidens (*Ne’arot*-נערות), this being the aspect of arousal from Above drawn down through arousal from below.

This is the matter of the “seven maidens that were appropriate to present to her from the king’s palace.” In other words, even though they came from the king’s palace (the arousal from Above), nonetheless, they were “appropriate to

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<sup>1466</sup> Leviticus 1:9; Numbers 28:8 and elsewhere.

<sup>1467</sup> Torat Kohanim (cited in Rashi) to Leviticus 1:9 *ibid.*; Sifrei (cited in Rashi) to Numbers 28:8 *ibid.*, and elsewhere.

<sup>1468</sup> Zohar III 254b and on, cited in Ohr HaTorah, Tetzaveh p. 1,759

<sup>1469</sup> Esther 2:9

present to her” (because of the arousal from below). In contrast, “the altar to burn incense” (*Miktar Ketoret*-מקטר קטורת) is the aspect of arousal from Above that comes in and of itself, in that the arousal from below does not reach there.

The explanation is that the two altars, the outer altar and the inner altar, as they are in our service of *HaShem*-יהו"ה, blessed is He, are the externality (*Chitzoniyut*) of the heart and the innerness (*Pnimiyut*) of the heart.<sup>1470</sup> This is as we say,<sup>1471</sup> “Unify our hearts” (in which the word “hearts-*Levaveinu*-לבבנו” is spelled with two letters *Beit*-ב),<sup>1472</sup> indicating that there must be the union of the two hearts, the externality (*Chitzoniyut*) of the heart and the innerness (*Pnimiyut*) of the heart. The primary perfection in the service of *HaShem*-יהו"ה, blessed is He, is the toil that stems from the aspect of the innerness (*Pnimiyut*) of the heart, brought about through a drawing down that specifically is an arousal from Above.

The explanation is that the ultimate purpose of our toil in serving *HaShem*-יהו"ה, blessed is He, is to affect the union of the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*). This is why before [fulfilling] every *mitzvah* we recite, “For the sake of unifying the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*).”<sup>1473</sup> The perfection of this union (*Yichud*) (which is in the innerness (*Pnimiyut*) of the heart) is brought about through drawing down from Above in a way of arousal from Above.

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<sup>1470</sup> Likkutei Torah *ibid.*; Torat Chayim *ibid.*, p. 449b and on (309a and on).

<sup>1471</sup> In the blessings of the *Shema* recital.

<sup>1472</sup> See Rashi to Deuteronomy 6:5; Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a

<sup>1473</sup> Likkutei Torah *ibid.*; Torat Chayim *ibid.*, p. 449b and on (309a and on).

### 3.

However, this must be understood. For, at first glance, based on the statement in Zohar, on the Torah portion of Terumah,<sup>1474</sup> “[From the day that there was a cessation of that river] the Gardener does not enter into the garden etc.,” meaning that during the time of the exile, the union (*Yichud*) is not present, this seems to contradict the statement above, that the fulfillment of every *mitzvah* causes the union (*Yichud*) of the Holy One, blessed is He, and His indwelling Presence (*Shechinah*). Now, to understand this, we must preface with the discourse of his honorable holiness, the Tzemach Tzeddek, entitled “*Lehavin Mah SheKatuv b’Zohar Terumah* etc.”<sup>1475</sup> He states as follows:<sup>1476</sup>

### 4.

To elucidate, this discourse also explains the matter of the 7<sup>th</sup> day of Adar (which in a leap year, is in the first month of Adar),<sup>1477</sup> and why the passing of our teacher Moshe, peace be upon him, is established as a fast day on the 7<sup>th</sup> day of Adar. [This is so, even though on the 7<sup>th</sup> of Adar there also is a matter of joy. This is as we find in Talmud,<sup>1478</sup> “[If one said], ‘I am hereby like Moshe was on the seventh day of Adar,’ what [is

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<sup>1474</sup> Zohar II 167a

<sup>1475</sup> Subsequently printed in Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, p. 818 and on; Also see Torat Menachem, Vol. 25 p. 24 and on.

<sup>1476</sup> The continuation of the discourse is missing at this juncture.

<sup>1477</sup> Magen Avraham to Shulchan Aruch, Orach Chayim 580 S”K 8; Also see Likkutei Sichot Vol. 16, p. 342.

<sup>1478</sup> Talmud Bavli, Nazir 14a and Tosefot entitled “*v’Amar*” there.

the law (*Halachah*) vis-à-vis his status as a Nazirite]? For, on the day of Moshe's birth, they celebrated with great joy, but on the day of his death, because of their anguish many likely took the oath [of a Nazirite] etc. There thus is a question as to what his intention was in stating, "I am hereby like Moshe was on the seventh day of Adar," referring to [Moshe] on the day of his death, in which case, he accepts being a Nazirite upon himself? Or is he referring to the day of Moshe's birth and is thus accepting joy upon himself?"

Similarly, it states in Talmud,<sup>1479</sup> "Once the lot fell on the month of Adar, he (Haman) greatly rejoiced. For, he said to himself, 'The lot has fallen for me in the month that Moshe died.' However, he did not know that [not only] did Moshe die on the seventh day of Adar, but he also was born on the seventh day of Adar." Rashi there explains, "The birth is worthy of atoning for the death."<sup>1480</sup> However, even so, the law in Shulchan Aruch is that the seventh of Adar, which marks the day of his passing, is a day of fasting.] In contrast, when it comes to Rabbi Shimon bar Yochai, the day of his passing is a day of celebration (Hilulah).

## 5.

This is also the meaning of the verse,<sup>1481</sup> "And you shall command-*v'Atah Tetzaveh* ואתה תצוה etc." To explain, the word "And you-*v'Atah* ואתה" is a composite of "*Vav Atah*- ו

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<sup>1479</sup> Talmud Bavli, Megillah 13b

<sup>1480</sup> This is elucidated in Likkutei Sichot, Vol. 26 p. 1 and on.

<sup>1481</sup> Exodus 27:20

אתה.” The word “You-*Atah*-אתה” refers to the aspect of Kingship-*Malchut*.<sup>1482</sup> When it states, “And you-*v’Atah*-ואתה” (with the addition of the *Vav*-ו-6), this refers to the matter of drawing down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into Kingship-*Malchut*.<sup>1483</sup>

This is the meaning of “And you shall command-*v’Atah Tetzaveh*-ואתה תצוה,” in which [the word “command-*Tetzaveh*-תצוה”] is of the same root as “to connect-*Tzavta*-צוותה” and bond,<sup>1484</sup> this being the matter of the union (*Yichud*) of *Zeir Anpin* and *Nukva*, which is the union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*).

The primary drawing down of this union (*Yichud*) is in the inner altar, which is the aspect of the innerness (*Pnimityut*) of the heart. This is why the commandment about the golden altar is at the conclusion of the Torah portion of “And you shall command-*v’Atah Tetzaveh*-ואתה תצוה.” This because the perfection of the connection (*Tzavta*-צוותה) and bonding, that is,

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<sup>1482</sup> [See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 2 that “the word ‘You-*Atah*-אתה’ [in the second person] is the aspect of the letters of the alphabet from *Alef*-א to *Tav*-ת, whereas the *Hey*-ה represents the five places in the mouth that the letters issue from, which are the source of the letters,” and as known (from the introduction to Tikkunei Zohar 17a-b), “Kingship-*Malchut* is the mouth.” It also is noteworthy that the 22 letters from *Alef*-א to *Tav*-ת, ש"ה, כ"ל מ"ן ס"ע פ"צ ק"ר ש"ה, when added together, equal 1,495, and with the cycling of the *Eleph*-א"ל-1000 back to *Aleph*-א"ף-1, they equal Kingship-*Malchut*-מלכו"ת-496, which has same numerical value as “command-*Tetzav*-תצו,” with the *Hey*-ה (of *Tetzaveh*-תצויה) hinting at the five places in the mouth that the letters issue from (or the five primary vowels). (Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 3 (The Letters of Creation, Part 2), and Vol. 4 (The Vowels of Creation).]

<sup>1483</sup> Also see *Ohr HaTorah*, *Tetzaveh* p. 1,551; Also see the end of the discourse entitled “*v’Atah Tetzaveh*” in *Hemshech* 5672 Vol. 2, p. 891 and on; *Sefer HaMaamarim* 5701 p. 139 and on.

<sup>1484</sup> *Torah Ohr*, *Tetzaveh* 82a

the union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*), is upon the inner altar.

This union (*Yichud*) on the inner altar stems from the aspect of the fire from Above, which is the matter of the arousal from Above, as mentioned above. This then, is why the commandment about the inner altar comes after the commandment about the Tabernacle (*Mishkan*) and all its implements.<sup>1485</sup>

This is because the ultimate purpose of the Tabernacle (*Mishkan*), that “I will dwell within them,” comes about through drawing down the aspect of arousal from Above, the fire from Above, this being the matter of the altar “to burn incense” (*Miktar Ketoret*-מקטרת קטורת).

However, it first was necessary to command about all the other implements of the Tabernacle (*Mishkan*), this being the aspect of arousal from below, and specifically through the arousal from below, with the arousal from above being drawn down through it, there then is the aspect of the arousal from Above, to which the arousal from below does not reach,<sup>1486</sup> since the Holy One, blessed is He, only dwells in a place that is perfect.<sup>1487</sup>

This is also why it was necessary to bring coals from the outer altar to the inner altar.<sup>1488</sup> This is because the drawing

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<sup>1485</sup> Also see Ramban (and the other commentators) to the verse; Likkutei Sichot Vol. 1, p. 171 and on; Also see the Sichah talk of Shabbat Parshat Tetzaveh 5752, Ch. 2 and on (Hitva'aduyot 5752, Vol. 2, p. 318 and on).

<sup>1486</sup> See Likkutei Torah, Shir HaShirim 24a

<sup>1487</sup> See Zohar III 90b

<sup>1488</sup> See Talmud Bavli, Tamid 33a; Mishneh Torah, Hilchot Temidin uMusafin 3:7; Torat Chayim, Terumah ibid. 305c; Also see *Hemshech* 5666 p. 144; Reshimat HaMenorah p. 100-101.

down must first be through the arousal from below, and specifically through this, there subsequently can be the drawing down of the arousal from above, which transcends the light drawn down through the arousal from below, this drawing being the ultimate perfection in the matter of the Tabernacle (*Mishkan*), which is “I will dwell within them-*v’Shachanti b’Tocham*-ושכנתי בתוכם.”



# Discourse 21

“*v’Keebel HaYehudim... -  
The Jews undertook...*”

Delivered on Shabbat Parshat Ki Tisa,  
Shushan Purim Katan, 5727  
By the grace of *HaShem*, blessed is He,

## 1.

The verse states,<sup>1489</sup> “The Jews undertook that which they had begun to do.” His honorable holiness, my father-in-law, the Rebbe, explains in his discourse by this title, said on Purim Katan forty years ago<sup>1490</sup> (in the last year he was in that country, while he was alive in this world), that it was now, during the time of exile, that they undertook that which they had begun to do at the time of the giving of the Torah. This is as our sages, of blessed memory, stated<sup>1491</sup> on the verse,<sup>1492</sup> “The Jews undertook upon themselves,” that, “They undertook that which they already had accepted upon themselves at the time of the giving of the Torah.”

He questions this, since, at first glance, this is astonishing, being that at the giving of the Torah the Jewish

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<sup>1489</sup> Esther 9:23

<sup>1490</sup> Printed in Kuntres 89 (Sefer HaMaamarim 5711 p. 180 and on) and subsequently in Sefer HaMaamarim 5687 p. 110 and on; Also see the letter of the 25<sup>th</sup> of Adar Rishon of this year, 5727 (Igrot Kodesh, Vol. 24 p. 304 and on).

<sup>1491</sup> Talmud Bavli, Shabbat 88a

<sup>1492</sup> Esther 9:27

people were on the ultimate state of elevation and Godliness was openly revealed to them, literally! [This is as the verse states,<sup>1493</sup> “*HaShem*-ה' יהוה descended upon Mount Sinai,” and in a way that (not only had an effect on the children of Israel, but) had an effect on the entire existence of the world.

This is as our sages, of blessed memory, taught,<sup>1494</sup> “The voice emerged from all four directions of the world, and from above and below,” in a way that “no bird chirped, no fowl flew... the entire world was quiet and silent etc.”<sup>1495</sup> indicating its great nullification (*Bittul*). This is because when there is any motion it indicates the existence of sense of self (*Yeshut*) etc.]

In contrast, during the time of the exile the very opposite is so, literally. This was especially so in the days of Haman who sought etc., at which time the exile was so dominant, such that there was a decree against “all the Jews, from young to old, children and women, in one day,”<sup>1496</sup> “in all the king’s provinces.”<sup>1497</sup> (That is, the decree was such that it was impossible to flee etc.)<sup>1498</sup>

Now, based on the known matter that everything is physically because of how it is spiritually, in that “there is no judgment without the Judge,”<sup>1499</sup> it therefore is understood that Above, in spirituality, there also is a matter of descent etc. In

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<sup>1493</sup> Exodus 19:20

<sup>1494</sup> See Midrash Shemot Rabba 5:9; Tikkunei Zohar, Tikkun 22 (64b); Tanya, Likkutei Amarim, Ch. 36 (46a).

<sup>1495</sup> Midrash Shemot Rabba 29:9

<sup>1496</sup> Esther 3:13

<sup>1497</sup> Esther 8:5

<sup>1498</sup> Also see Likkutei Sichot Vol. 1 p. 214

<sup>1499</sup> See Midrash Bereishit Rabba 26:6

other words, at that time, the Jewish people were in the ultimate state of lowliness.

Thus, at first glance, it is not understood how specifically at that time they undertook upon themselves that which they already had accepted at the giving of the Torah. How can it be that specifically during the time of exile there can be a matter that is higher than the giving of the Torah, at which time they only “began to do,” meaning that it only was the beginning. This is like the teaching of our sages, of blessed memory,<sup>1500</sup> “From here there is a substantial caveat to the Torah” (in that it was accepted unwillingly, through coercion).<sup>1501</sup> In contrast, the complete and full acceptance specifically took place in the time of the exile and the decree etc.

## 2.

He explains in the discourse<sup>1502</sup> that it specifically was during the time of the exile, when Haman rose against them etc., that they stood steadfastly with self-sacrifice (in a revealed way). This is as explained by the Alter Rebbe in Torah Ohr,<sup>1503</sup> that had they been willing to renounce their faith, Haman would have done nothing to them, being that he only issued the decree against the Jews. Nevertheless, they gave themselves up unto death with self-sacrifice for an entire year, without even taking

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<sup>1500</sup> Talmud Bavli, Shabbat 88a

<sup>1501</sup> See Rashi to Talmud Bavli, Shabbat 88a ibid.

<sup>1502</sup> Ch. 3 and Ch. 15

<sup>1503</sup> Torah Ohr, Megillat Esther 97a

such a matter into consideration,<sup>1504</sup> Heaven forbid, not in thought, not in speech, nor in action.

In other words, each one stood with self-sacrifice, ready to give up his soul and not to do any action that contradicts faith in “*HaShem is One-HaShem Echad* יהוה אחד,”<sup>1505</sup> such as bowing to an idol, even though in his heart, he does not at all believe in it (as the Alter Rebbe wrote in Tanya).<sup>1506</sup> As explained elsewhere,<sup>1507</sup> this self-sacrifice (*Mesirat Nefesh*) brought about that “*HaShem* יהוה-ה” awoke like one who had been sleeping,”<sup>1508</sup> [as the verse states],<sup>1509</sup> “That night the King’s sleep was disturbed,” by which the decree was nullified.

Thus, since at the time of the decree they had the matter of self-sacrifice (*Mesirat Nefesh*), therefore at that time, “the Jews undertook that which they had begun to do,” meaning that they undertook that which they already accepted at the giving of the Torah.

This is as explained in the discourse<sup>1510</sup> about the three general divisions of the body: the head, the torso, and the feet. That is, even though the feet are the lowest level in man, there nevertheless is an advantage to the feet in that they uphold and uplift [the torso and] even the head. The same is so of the Jewish people in general, as the verse states,<sup>1511</sup> “Six-hundred-thousand foot-soldiers are the people in whose midst I am.”

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<sup>1504</sup> Also see Hosafot to Torah Ohr, Megillat Esther 120d

<sup>1505</sup> Deuteronomy 6:4

<sup>1506</sup> Tanya, Likkutei Amarim, end of Ch. 19.

<sup>1507</sup> See the discourse entitled “*Balaylah HaHoo*” 5700 (Sefer HaMaamarim 5700 p. 9).

<sup>1508</sup> Psalms 78:65; See Yalkut Shimoni to Esther, Remez 1,054

<sup>1509</sup> Esther 6:1

<sup>1510</sup> Ch. 5

<sup>1511</sup> Numbers 11:21

That is, there is a superiority to the level of the “foot-soldiers” of the Jewish people, (literally meaning) “the feet of the people-*Ragli HaAm* רגלי העם,” through which “I-*Anochi*-אנכי” am caused to be “in their midst.” This refers to the revelation of the aspect of the Crown-*Keter* (“I-*Anochi*-אנכי”) within Wisdom-*Chochmah* (the level of Moshe).

This then, is the general superiority of the time of exile, especially in the generation of “the footsteps of Moshiach,” which is the aspect of the “feet,” at which time there is great concealment, hiddenness, and persecution etc. It specifically is then, that there is an even greater revelation of self-sacrifice (*Mesirat Nefesh*), this being the matter of bonding with faith (*Emunah*) that transcends intellect (*Sechel*),<sup>1512</sup> without understanding and comprehension etc.<sup>1513</sup>

As he explains in the discourse,<sup>1514</sup> the faith of the Jewish people is primarily in the level of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). This is because His light that fills all worlds (*Memaleh Kol Almin*) is in the aspect of grasp (in a way of inner manifestation (*b'Pnimityut*)), as though one sees etc. It therefore does not apply for there be such a degree of faith (*Emunah*) in this.

Rather, faith (*Emunah*) is primarily in the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), which is neither grasped nor sensed. (This is unlike the nations of the world, for

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<sup>1512</sup> See Tanya, Likkutei Amarim, Ch. 18

<sup>1513</sup> There is a small portion of the discourse missing here.

<sup>1514</sup> Ch. 5 & Ch. 9

whom [even] the matter of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) is in a way of faith, whereas they altogether have no relation whatsoever to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*).<sup>1515</sup> Likewise, the self-sacrifice (*Mesirat Nefesh*) of the Jewish people transcends intellect, understanding, and grasp etc.

### 3.

Now, this discourse was said by his honorable holiness, my father-in-law, the Rebbe, in that country (in which the teachings of Chassidus were generally founded, especially the teachings of Chabad Chassidus, by which it is drawn down into Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*, the primary aspect of which, is for it be drawn down into the "therefore"<sup>1516</sup> as it relates to actual deed), with openly revealed self-sacrifice (*Mesirat Nefesh*).

That is, the history of those days is well-known, namely, that there was persecution in matters connected to Torah and *mitzvot*. Yet, even so, when he was in the capital of that country, where the very root and source of the opposition was etc., his honorable holiness, my father-in-law, the Rebbe, said the above-mentioned discourse.

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<sup>1515</sup> See Siddur Im Da"Ch 284c, 287b and on; Sefer HaMitzvot of the Tzemach Tzedek 23a; [Also see the discourse entitled "*Bati LeGani* – I have come to My garden" 5713, translated in The Teachings of The Rebbe 5713, Discourse 9.]

<sup>1516</sup> See Sefer HaMaamarim 5691 p. 326.

Moreover, besides saying the discourse in the synagogue, which is a miniature Holy Temple,<sup>1517</sup> this matter was also recognizable outside in the marketplace, in which there was “the foot-traffic of the people of Tarmod,”<sup>1518</sup> as related in detail in the letter<sup>1519</sup> printed together with the discourse.<sup>1520</sup>

Even though it was “after sunset,”<sup>1521</sup> both literally, as well as in the inner aspect (*Pnimityut*) of things, the synagogue was well lit with many lights, and when they asked “what is different between today and yesterday?” the response was that the shepherd of Israel is expounding from the pulpit, amongst tens of throngs of Jews who came to hear the word of the Holy One, blessed is He, who “revealed His secrets to His servants the prophets,”<sup>1522</sup> and upon the cessation of prophecy, this was [revealed] through the leaders of each and every generation, and he speaks openly and publicly, stating,<sup>1523</sup> “Out of the mouth of babes and sucklings, You have established strength, because of Your enemies, to silence foe and avenger.”

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<sup>1517</sup> Ezekiel 11:16; Talmud Bavli, Megillah 29a

<sup>1518</sup> See Talmud Bavli, Shabbat 21b; Emek HaMelech, Shaar Kiryat Arba, Ch. 111 (108a); Kehillat Yaakov, section on “Tarmod-תַּרְמוֹד.” (The name Tarmod-תַּרְמוֹד shares the same letters are “rebellious-*Moredet*-מורדת.”)

<sup>1519</sup> “From one of the Rabbi’s and community activists that was then in Russia which gives insight, even if only in small measure, to the relations toward Judaism by the government that was then in power, and of the impending danger in saying a discourse such as this in those days, and especially publicly and with great publicity.” (The words of the Rebbe in the introduction to the aforementioned pamphlet (Kuntres).)

<sup>1520</sup> In the aforementioned pamphlet (Kuntres), (Sefer HaMaamarim 5711 p. 195 and on; Sefer HaMaamarim 5687 p. 288 and on).

<sup>1521</sup> See Talmud Bavli, Shabbat 21b *ibid.*

<sup>1522</sup> Amos 3:7

<sup>1523</sup> Psalms 8:3; See the above-mentioned discourse, Ch. 2

That is, there is no need to be agitated by the enemy etc., but rather, we must bring about the matter of “establishing strength (*Oz-עוז*),” [about which it states],<sup>1524</sup> “Strength (*Oz-עוז*) only refers to Torah,” and not only by those who are eighteen years of age, (as in the restrictive decrees of the government against teaching Torah to minors under the age of eighteen etc.),<sup>1525</sup> and not only for thirteen year olds, but even for “babes and sucklings.” Through this we cause the “silencing of foe and avenger” etc.

Now, although all this relates to the state of affairs in the year 5687 (1927), when the matter of “silencing” was in regard to an openly revealed “foe and avenger,” nonetheless, from this we also can understand how it relates to studying this discourse now. To preface, one must study the discourse in a way that it becomes “his Torah,”<sup>1526</sup> meaning that it does not remain as something unto itself, and he simply is learning a discourse of the Rebbe, but it must be in a way that “the Jews undertook,” as in the title of the discourse, which indicates the theme of the discourse.

(This is like what the Alter Rebbe wrote in *Shaar HaYichud VeHaEmunah*,<sup>1527</sup> that the name by which something is called in the Holy Language (*Lashon HaKodesh*) is the vitality of the thing called by it. The same is so of the names of

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<sup>1524</sup> See Sifri to Deuteronomy 33:2; Midrash Vayikra Rabba 31:5

<sup>1525</sup> See *Igrot Kodesh* of the Rebbe Rayatz, Vol. 1, p. 258, p. 338, p. 569 and on.

<sup>1526</sup> See at length in the Sichah talk of the 10<sup>th</sup> of Shvat of this year, 5727, Ch. 16 and on (*Torat Menachem*, Vol. 49 p. 42 and on).

<sup>1527</sup> Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1.

matters in Torah teachings, especially a name that is accepted in many Jewish communities.

This is as understood by what Rambam wrote<sup>1528</sup> about Torah decrees and edicts that have issued amongst all Jews, in that they bear the full strength of positive *mitzvot* and prohibitive *mitzvot*, as the verse states,<sup>1529</sup> “You shall do according to the law that they will instruct you, you shall not deviate from everything that they tell you.”) In other words, one’s study should penetrate his entire being and be unified with him, to become one being.

In the words of the Alter Rebbe in Tanya [about the study of Torah],<sup>1530</sup> “It is a most wondrous unity, there is no unity similar or parallel to it physically whatsoever, that they should actually become one and united from every angle and side.”

Moreover, the saying of his honorable holiness, my father-in-law, the Rebbe, is well known,<sup>1531</sup> namely, that it is not enough to learn the discourse, but rather, the discourse must **teach him** in regard to his personal conduct etc. Thus, since there is the command to learn the discourse, certainly empowerment is also granted for the study to be in the above-mentioned manner, both in regard to the general matter of self-sacrifice (*Mesirat Nefesh*), as well as in regard to the matter of “silencing the foe and avenger.”

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<sup>1528</sup> Mishneh Torah, Hilchot Mamrim, Ch. 1

<sup>1529</sup> Deuteronomy 17:11

<sup>1530</sup> Tanya, Likkutei Amarim, Ch. 5

<sup>1531</sup> See Sefer HaMaamarim 5701 p. 54 and elsewhere.

#### 4.

The explanation is that even when we find ourselves in a time of expansiveness etc., there can and must be the matter of self-sacrifice (*Mesirat Nefesh*) in the study of Torah. To preface with what is explained in the discourse,<sup>1532</sup> our sages, of blessed memory, stated,<sup>1533</sup> “One who causes others to do (*Me’aseh*-מעשה) [meritorious deeds] is greater than the one who does (*Oseh*-עושה) [them].”

This is known about those who support Torah learning (such as Zevulun and Yissachar, as the verse states,<sup>1534</sup> “Rejoice, O’ Zevulun, in your excursions, and Yissachar in your tents.” That is,<sup>1535</sup> “Zevulun and Yissachar entered a partnership. Zevulun would engage in commerce and earning a profit, and would provide sustenance for Yissachar, who sat and engaged in the study of Torah. This is why the verse mentions Zevulun before Yissachar, in that Yissachar’s Torah knowledge was because of Zevulun.”) In other words, one who causes his fellow to support Torah scholars is greater than the one who does so himself.

Now, just as this is so in the act of giving charity for the sake of upholding the study of Torah, this likewise is so of the study itself. That is, one who causes his fellow to study Torah is greater than the one who studies himself, because through this, he bestows kindness to his soul.

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<sup>1532</sup> Ch. 6

<sup>1533</sup> Talmud Bavli, Bava Batra 9a

<sup>1534</sup> Deuteronomy 33:18

<sup>1535</sup> Rashi to Deuteronomy 33:18 *ibid.*

For example, when a person establishes public Torah study, especially to teach simple folk, this is much higher etc. Now, it is understood that for him, [teaching simple folk] is a matter of self-sacrifice (*Mesirat Nefesh*), because although his fellow is fulfilling the *mitzvah* of studying Torah, he himself is not fulfilling this *mitzvah*, since he has the capacity to learn in greater depth.

This is as stated by the Acharonim,<sup>1536</sup> that for a person who is capable of learning with greater depth, but only studies superficially etc., it is considered to be the [sin of] dereliction of Torah study (*Bittul Torah*). This is evidenced from the words of Talmud in Tractate Megillah,<sup>1537</sup> that “one cancels his Torah study to hear the reading of the Megillah.”

Even so, he has self-sacrifice and studies with the simple folk, and he even studies with “babes and sucklings,” referring to an infant who does not even know how to speak. (This is because once a child knows how to speak, the obligation to train him (*Chinuch*) already begins, as stated in Hilchot Talmud Torah.)<sup>1538</sup> However, even so, he nevertheless must have the matter of “You have established strength (*Oz-עוז*),” [about which it states],<sup>1539</sup> “Strength (*Oz-עוז*) only refers to Torah.”

The same applies to the matter of the “silencing of foe and avenger.” That is, even though we find ourselves in a time of expansiveness etc., nonetheless, there is the presence of the

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<sup>1536</sup> See Shaalot uTeshuvot Beit Ephraim, Orach Chayim, Section 68; Rashash to Megillah 3a

<sup>1537</sup> Talmud Bavli, Megillah 3a

<sup>1538</sup> See the beginning of Hilchot Talmud Torah of the Alter Rebbe.

<sup>1539</sup> See Sifri to Deuteronomy 33:2; Midrash Vayikra Rabba 31:5

“foreign god” that is within you, referring to the evil inclination,<sup>1540</sup> who is in the aspect of a “foe and avenger.” That is, sometimes he is like a foe, in that he openly displays his hatred,<sup>1541</sup> openly telling one to do that which is in opposition to Torah. At other times he like an avenger, who hides his hatred and plans nefarious schemes etc.,<sup>1542</sup> telling him to only act according Torah, but in a way etc., (with tricks).

Now, to “silence the foe and avenger” one must serve *HaShem*-יהוה, blessed is He, in the way [indicated by], “Out of the mouth of babes and sucklings.” That is, he must place himself in the state of a “babe and suckling” infant, setting his intellect aside etc. This is the matter of self-sacrifice (*Mesirat Nefesh*), the meaning of which is the giving up of his desire (*Ratzon*),<sup>1543</sup> intellect (*Sechel*), emotions (*Midot*) [and actions] in a way that his service of *HaShem*-יהוה, blessed is He, only stems from accepting His yoke.

## 5.

Now, the empowerment for this is from our teacher Moshe. This is as he explains in the discourse<sup>1544</sup> on the verse,<sup>1545</sup> “Now you shall command the children of Israel that they shall take for you clear olive oil... to kindle an eternal flame.” That is, the word “command” (*Tetzaveh*-תצוה) is of the

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<sup>1540</sup> See Talmud Bavli, Shabbat 105b

<sup>1541</sup> See the aforementioned discourse, Ch. 2.

<sup>1542</sup> See the aforementioned discourse, Ch. 2 *ibid*.

<sup>1543</sup> See Torah Ohr, Mikeitz 36b and elsewhere.

<sup>1544</sup> In Ch. 3-4 & Ch. 15.

<sup>1545</sup> Exodus 27:20

same root as “to connect-*Tzavta*-צוותה” and bond,<sup>1546</sup> which is the matter of connection (*Hitkashrut*). The meaning of “You shall command-*v’Atah Tetzaveh*-ואתה תצוה” is that Moshe should connect and bond the souls of the Jewish people, and empower them to “kindle an eternal flame,” since he is the shepherd and sustainer of the Jewish people in the matter of faith (*Emunah*), in that he strengthens their faith in *HaShem*-יהו"ה, blessed is He.

The same is so of “the offshoot of Moshe in each generation,”<sup>1547</sup> these being “the heads of the thousands of Israel,”<sup>1548</sup> who are [called],<sup>1549</sup> “The eyes of the community,” in that they are the shepherds of the Jewish people, who strengthen their faith in *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*).

In our generation, this is his honorable holiness, my father-in-law, the Rebbe, who grants strength and empowerment that the above-mentioned service will be in a constant way (“an eternal flame (*Ner Tamid*-נר תמיד)”) as the verse states,<sup>1550</sup> “I have set *HaShem*-יהו"ה before me always (*Tamid*-תמיד),” and in a way of, “Whoever is goodhearted celebrates always (*Tamid*-תמיד).”<sup>1551</sup> This is also connected with the matter of Purim, since “a person is obligated to become intoxicated on Purim until he does not know,”<sup>1552</sup> meaning,

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<sup>1546</sup> Torah Ohr, Tetzaveh 82a

<sup>1547</sup> Tikkunei Zohar, Tikkun 69 (112a; 114a)

<sup>1548</sup> Numbers 1:16

<sup>1549</sup> Numbers 15:24

<sup>1550</sup> Psalms 16:8; Shulchan Aruch, beginning of Orach Chayim

<sup>1551</sup> Proverbs 15:15; Shulchan Aruch, end of Orach Chayim

<sup>1552</sup> Talmud Bavli, Megillah 7b

higher than the matter of intellect, this being the matter of self-sacrifice (*Mesirat Nefesh*).

6.

Now, just as the matter of self-sacrifice (which is the aspect of the feet) brought about that in the days of Purim there was the completion and perfection of the matter of the giving of the Torah, in that “they undertook that which they already accepted upon themselves,” this likewise is so of self-sacrifice (*Mesirat Nefesh*) right now, this being the matter of serving *HaShem*-יהו"ה, blessed is He, by accepting His yoke (the aspect of the “feet”).

That is, not only does this bring about the “silencing of the foe and avenger,” and bring success in all matters relating to service of *HaShem*-יהו"ה, blessed is He, in the study of Torah, both the revealed parts of Torah, as well as Chassidus, as well as fulfilling the *mitzvot* in a way of beautification, as well as serving Him in prayer, but beyond that, we thereby merit the ultimate perfection of the giving of the Torah, with the revelation of the inner aspects (*Pnimityut*) of the Torah in the coming future. For, as known, even though there will not be another giving of the Torah,<sup>1553</sup> nonetheless, the revelation of the inner aspects (*Pnimityut*) of the Torah will take place in the coming future, as the verse states,<sup>1554</sup> “He will kiss me with the kisses of His mouth.”

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<sup>1553</sup> See Sefer HaMaamarim 5647 p. 87; 5656 p. 356; *Hemshech* 5666 p. 23; p. 546.

<sup>1554</sup> Song of Songs 1:2 and Rashi there; See Likkutei Torah, Tzav 17a

Now, this matter is depends on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of the exile,<sup>1555</sup> which includes the matter of “spreading the wellsprings [of the teachings of Chassidus],”<sup>1556</sup> which is a foretaste of the revelation of the inner teachings (*Pnimitiyut*) of the Torah of the coming future, through which we come to the matter of “He will kiss me with the kisses of His mouth” in the coming future, at which time there will be the fulfillment of the prophecy,<sup>1557</sup> “Your Teacher will no longer be hidden behind His garment,” a glimmer of this [revelation] having already been experienced since the time of the giving of the Torah.<sup>1558</sup> However, the perfection in this will take place in the coming future. This can even happen now, on Purim Katan, and how much more, so on the holiday of Pesach, at which time we already will be in the holy city of Yerushalayim, with the coming of our righteous Moshiach!

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<sup>1555</sup> Tanya, Likkutei Amarim, Ch. 37

<sup>1556</sup> See the famous letter of the Baal Shem Tov, printed in Keter Shem Tov 1; For a translation see *The Way of The Baal Shem Tov*, a translation of a compilation of teachings from the Baal Shem Tov – Tzava'at HaRivash.

<sup>1557</sup> Isaiah 30:20

<sup>1558</sup> Tanya, Likkutei Amarim, Ch. 36



## Discourse 22

### “*Ki Tisa et Rosh Bnei Yisroel - When you take a head count of the children of Israel*”

Delivered on Shabbat Parshat Pekudei, Shabbat Parshat Shekalim,  
Shabbat Mevarchim and Erev Rosh Chodesh Adar Sheini, 5727  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>1559</sup> “When you take a head count (*Ki Tisa*-כִּי תִשָּׂא) of the children of Israel etc.” The word “*Tisa*-תִּשָּׂא” has two meanings. The first is that it means “to count,”<sup>1560</sup> and the second is that it means “to uplift.”<sup>1561</sup> This is also understood from the teaching of our sages, of blessed memory,<sup>1562</sup> “Moshe said before the Holy One, blessed is He, ‘Master of the world, with what shall the horn of Israel be exalted?’ He replied, ‘With [the verse], ‘When you raise-*Ki Tisa*-כִּי תִשָּׂא.’”

However, at first glance, these two meanings seem to be opposites.<sup>1563</sup> This is because counting only applies when the thing [being counted] remains in its existence, with measure and limitation, just as it was before being counted, for otherwise, the matter of counting does not apply to it. In

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<sup>1559</sup> Exodus 30:12

<sup>1560</sup> See Rashi and Rabbi Avraham Ibn Ezra HaKatzar to Exodus 30:12

<sup>1561</sup> Also see Ohr HaTorah, *Tisa* p. 1,827; p. 1,838 and elsewhere.

<sup>1562</sup> Talmud Bavli, Bava Batra 10b

<sup>1563</sup> Also see the beginning of the discourse entitled “*Zeh Yitnu*” 5737.

contrast, elevation means that the thing departs from its place, and since space is a matter of measure and limitation, therefore, the elevation is that it comes to transcend measure and limitation, at which point counting does not apply to it, being that counting only applies to measure and limitation.

## 2.

Now, to understand this, we must preface by explaining the matter of counting.<sup>1564</sup> For, at first glance, it is not understood, as in the question posed in the Shnei Luchot HaBrit<sup>1565</sup> about what our sages, of blessed memory, said,<sup>1566</sup> “Blessing is only found in something that is concealed from the eye and not... in something that is counted, but rather, in something that is concealed from the eye.” This being so, what is the elevation of the matter of counting, about which the verse states, “When you take a head count (*Ki Tisa*-כִּי תִשָּׂא etc.),” until the conclusion of the matter, through which the matter of “to atone for your souls” is caused?<sup>1567</sup>

However, the explanation is as stated in Shnei Luchot HaBrit,<sup>1568</sup> that in counting there are two matters. There is the matter of counting things of this material world. This is not a good counting, for since the count is of each particular

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<sup>1564</sup> With respect to the coming section, see Ohr HaTorah *ibid.* p. 1,828 and on; Also see *Hemshech* 5672 Vol. 1, p. 171 and on.

<sup>1565</sup> Shnei Luchot HaBrit, Bamidbar 347a

<sup>1566</sup> Taanit 8b; Talmud Bavli, Bava Metziya 42a

<sup>1567</sup> Exodus 30:15

<sup>1568</sup> Shnei Luchot HaBrit, Bamidbar 347a *ibid.*

individually, it is in a state of separation etc., which also indicates that it has a conclusion and end etc.

He explains that this is the meaning of the statement of our sages, of blessed memory, in the first chapter of Tractate Beitzah,<sup>1569</sup> “**All (Kol-כל)** whose way is to be counted” (which refers to the counting of this world), and “**That (Et-תא)** whose way is to be counted” (which refers to the counting of the coming world). That is, [the aspect indicated by], “That (Et-תא) whose way is to be counted” is a higher than “All (Kol-כל) whose way is to be counted.” For, about the view that states, “All (Kol-כל) whose way is to be counted,” there is dispute as to whether the thing is considered significant and thus is not nullified [in a majority]. In contrast, about the view that states, “That (Et-תא) whose way is to be counted,” all opinions agree that it is not nullified [in a majority].

However, we still must understand this. For, at first glance, we find a superiority in the aspect of “All-Kol-כל,” as the verse states,<sup>1570</sup> “For all (Ki Kol-כי) that is in the heavens and earth [is Yours],” which Targum translates as, “He unites the heavens and the earth.” That is, “All-Kol-כל” refers to the *Sefirah* of Foundation-*Yesod*<sup>1571</sup> which causes connection and bonding etc. This being so, the aspect of “All-Kol-כל” is higher

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<sup>1569</sup> Talmud Bavli, Beitzah 3b

<sup>1570</sup> Chronicles I 29:11

<sup>1571</sup> See Zohar I 17a; 31a, and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36. [It is also noteworthy that the words of the above verse, “For all-Ki Kol-כי-80,” share the same numerical value as Foundation-*Yesod*-יסוד-80.]

than the aspect of “That-*Et*” which refers to the *Sefirah* of Kingship-*Malchut*.<sup>1572</sup>

This may be understood based on the verse,<sup>1573</sup> “[I am the One] who forms light and creates darkness.” About this it states in Talmud,<sup>1574</sup> “It is written ‘evil-*Ra*’ but we read it euphemistically as ‘[and creates] all-*HaKol*.’” This being so, we find that the sages called “evil-*Ra*” by the name “all-*Kol*,” such that this only is a euphemism for “evil-*Ra*.” In other words, the word “all-*Kol*” includes all matters, even the shiny husk (*Kelipat Nogah*) and even lower etc. About this the verse states,<sup>1575</sup> “Fear *HaShem* all the earth (*Kol HaAretz*.”) That is, even those who are in the aspect of “all-*Kol*” (“all the earth-*Kol HaAretz*”) should “fear *HaShem*,” except that this is the lower fear (*Yirah*) of *HaShem*.

However, there is a higher fear of *HaShem*, about which the verse states,<sup>1576</sup> “Fear *HaShem-Yiroo et HaShem*” [in which the word “*et*” means “that which is subordinate-*et HaTaphel*,”]<sup>1577</sup> meaning that one is [utterly] “subordinate-*et HaTaphel*” to His Name *HaShem* and, in and of himself, has no desires of his own.

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<sup>1572</sup> See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) Ch. 1; [It is also noteworthy that the 22 letters from *Alef*-א to *Tav*-ת which are indicated by the word “That-*Et*,” which are א"ב ג"ד ה"ו ז"ח ט"י כ"ל מ"ן ס"ע פ"צ ק"ר ש"ת equal 1,495, and with the cycling of the *Eleph*-א"ל-1000 back to *Aleph*-א"ל-1, they equal Kingship-*Malchut*-מלכות-496.]

<sup>1573</sup> Isaiah 45:7

<sup>1574</sup> Talmud Bavli, Brachot 11b

<sup>1575</sup> Psalms 33:8; See Likkutei Torah, Bamidbar 13b

<sup>1576</sup> Psalms 34:10

<sup>1577</sup> Talmud Bavli, Sukkah 6a; Bava Kamma 41b, 82a

With the above in mind, we can understand the distinction between, “That (*Et*-את) whose way is to be counted,” and, “All (*Kol*-כל) whose way is to be counted.” That is, when it comes to, “That (*Et*-את) whose way is to be counted,” even though it is the aspect of number, it nonetheless is in a state of utter nullification (*Bittul*), literally “that which is subordinate-*et HaTaphel*-את הטפל.” Therefore, from such a number, the forces of externality cannot derive vitality. On the contrary, within this aspect of number there is a drawing down of awesome blessing, as indicated by the verse,<sup>1578</sup> “Too numerous to count.”

In contrast, when it comes to “All (*Kol*-כל) whose way is to be counted,” being that one is not utterly nullified, but is in the aspect of an [independent] existence, there can possibly be a chaining down from this of an opposite matter etc. This is the meaning of what our sages, of blessed memory, said, “Blessing does not rest on something that is counted, but rather, on something that is concealed from the eye.” For, in something that is counted, the aspect of the evil eye (*Ra Ayin*-רע עין) can derive vitality etc.<sup>1579</sup>

### 3.

However, we sometimes find that even in someone that is counted and is not concealed from the eye, in which, in and of itself, it applies that derivation of vitality could be given to evil eye (*Ra Ayin*-רע עין), even so, the evil eye has no dominion

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<sup>1578</sup> Genesis 32:13; Hosea 2:1

<sup>1579</sup> Me’orei Ohr, Ma’arechet Ayin, Section 14.

over him. This is as our sages, of blessed memory, stated,<sup>1580</sup> “The evil eye has no dominion over the seed of Yosef, as the verse states,<sup>1581</sup> ‘May they proliferate abundantly like fish within the land.’ Just as the evil eye has no dominion over the fish in the sea, so likewise, the evil eye has no dominion over the seed of Yosef.”

The explanation is that, as known<sup>1582</sup> the superiority of Yosef, over and above the tribes and forefathers, is that when Yosef made a receptacle and garment by way of the natural order (in that he asked the Chamberlain of the Cupbearers to mention him to Pharaoh),<sup>1583</sup> for him this was a deficiency, to the point that he was punished for it.<sup>1584</sup>

In contrast, this was not so of Yaakov. For, we find that Yaakov indeed made a receptacle and garment by way of the natural order, such as in the matter of the sticks<sup>1585</sup> and the like. However, even so, for him this was not considered to be a deficiency.

This is because the level of Yosef was higher than the level of Yaakov, that is, higher than the world of Emanation (*Atzilut*), and relative to such a level, even making a receptacle and garment by way of the natural order is considered to be a deficiency etc. Because of this great level of Yosef the evil eye had no dominion over him, even when drawn into a place in which, in and of itself, it applies for there to be dominion of the

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<sup>1580</sup> Talmud Bavli, Brachot 20a

<sup>1581</sup> Genesis 48:16

<sup>1582</sup> See Sefer HaMaamarim 5677 p. 102 and on.

<sup>1583</sup> Genesis 40:14

<sup>1584</sup> See Midrash Bereishit Rabba 89:3; Rashi to Genesis 40:23

<sup>1585</sup> Genesis 30:37 and on

evil eye. This is why in him there also was the matter of counting, but in a way that there could be a drawing down of blessing in a way that is beyond count.

From the above we can also understand this as it relates to the aspect of “All-*Kol*-כל,” (“All (*Kol*-כל) whose way is to be counted”) the aspect of Foundation-*Yesod* (the level of Yosef).<sup>1586</sup> That is, even though, in and of itself, it is applicable for there to be the evil eye upon it, for which reason it is impossible for there to be the matter of numeration in it, nevertheless, when there is a drawing down in him from the aspect of the Singular One of the world, this being the matter of “He unites the heavens and the earth,” (brought about through a drawing down from an even higher level) then it does not apply for the evil eye to be upon him. It is therefore possible for there to be the matter of counting as it is in the aspect of “That-*Et*-את” (“That (*Et*-את) whose way is to be counted”), which is the aspect of counting as it is in a state that is beyond count (as explained above).

This is also the meaning of what the verse states about the seed of Yosef, “May they proliferate abundantly like fish within the land.” That is, they are like the fish in the sea over whom the evil eye has no dominion. To explain, the “sea-*Yam*-ים” is the aspect of the concealed world (*Alma d’Itkasiya*), in which the creatures within it are in a state of nullification (*Bittul*) to their Source, in the aspect of “that which is subordinate-*et HaTaphel*-הטפל-את” (“Fear *HaShem-Yiroo et HaShem*-היהוה את”<sup>1586</sup>”).

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<sup>1586</sup> Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 3; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 and elsewhere.

However, the novelty here is that even when [the seed of Yosef] are “within the land-*HaAretz*,” which is the aspect of the revealed world (*Alma d’Itgaliya*), (within which, in and of itself, there only is the aspect of “Fear *HaShem*” יהו"ה-ה-*HaShem* all the earth (*Kol HaAretz* כל הארץ-ה-*HaAretz*),” there nonetheless is a drawing down of the matter of nullification of self (*Bittul*) like the fish of the sea. It is then that even the aspect of counting is in a state that is beyond count, “like the sand of the sea that cannot be counted.”<sup>1587</sup>

#### 4.

This then, is the meaning of “*Ki Tisa*” כי תשא” to which there are two meanings, one being a term of “counting,” and the other being a term of “uplifting.” For, in order for it to be possible to count in a desirable way, as in the continuation of the verse,<sup>1588</sup> “so that there will not be a plague amongst them when counting them” (since the evil eye has dominion over that which is counted etc.),<sup>1589</sup> to the point of counting in a state that is beyond count, this is through the matter of “uplifting,” and in a way that “you uplift the head (*Tisa et Rosh* תשא את ראש-*Tisa et Rosh*) of the children of Israel,” specifying “*et*” את-*et*,” that they should be in the aspect indicated by the word “*et*” את-*et*,” meaning, “that which is subordinate-*et HaTaphel*” את הטפל-*et HaTaphel*,” as in, “Fear *HaShem-Yiroo et HaShem*” יהו"ה-ה-*HaShem* יראו את *et HaShem*.”

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<sup>1587</sup> Hosea 2:1

<sup>1588</sup> Exodus 30:11 *ibid*.

<sup>1589</sup> Rashi to Exodus 30:11

This is also the meaning of the words,<sup>1590</sup> “All who pass through the census,” about which it states in Talmud Yerushalmi,<sup>1591</sup> “All who passed through the sea,” referring to the splitting of the sea, [which is the matter of] the bonding of the sea (*Yam*-ים) with the dry land (*Yabashah*-יבשה).<sup>1592</sup> That is, even in the revealed world (*Alma d'Itgaliya*) there is a drawing down of the nullification (*Bittul*) of the aspect [indicated by] “*et*-את” of the concealed world (*Alma d'Itkasiya*).

Now, as this relates to the service of *HaShem*-יהו"ה of each and every Jew, is that even when his soul is manifest within the body (the revealed world) there is a drawing down and revelation of the essence of his soul (the concealed world). This is also the matter of “you uplift the head (*Tisa et Rosh*-תשא את ראש),” which refers to elevating and uplifting them even higher than the aspect of the “head-*Rosh*-ראש.”

This ascent and elevation comes through the matter of charity (*Tzedakah*). This is as in the above-mentioned teaching of our sages, of blessed memory,<sup>1593</sup> “Moshe said before the Holy One, blessed is He, ‘Master of the world, with what shall the horn of Israel be exalted?’ He replied, ‘With [the verse], ‘When you raise-*Ki Tisa*-כי תשא.’” That is, “If you seek to elevate their heads, take atonement from them by way of donation to charity.”<sup>1594</sup> This is because as the verse states, “charity will uplift a nation.”<sup>1595</sup>

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<sup>1590</sup> Exodus 30:13

<sup>1591</sup> Talmud Yerushalmi, Shekalim 1:3

<sup>1592</sup> See Sefer HaMaamarim 5678 p. 254 and on, and elsewhere.

<sup>1593</sup> Talmud Bavli, Bava Batra 10b

<sup>1594</sup> Rashi to Bava Batra 10b *ibid.*

<sup>1595</sup> Proverbs 14:34 (Bava Batra *ibid.*; Midrash Tanchuma, Ki Tisa 5; See Torah Ohr, Bereishit 1b)

Now, this matter also comes about through spiritual charity, which generally is the matter of “spreading the wellsprings [of the teachings of Chassidus] to the outside,” through which we merit the revelation of Moshiach,<sup>1596</sup> at which time there will be the fulfillment of the prophecy,<sup>1597</sup> “Your Teacher will no longer be hidden behind His garment,” in the true and complete redemption with the coming of our righteous Moshiach.

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<sup>1596</sup> See the famous letter of the Baal Shem Tov, printed in Keter Shem Tov 1; For a translation see The Way of The Baal Shem Tov, a translation of a compilation of teachings from the Baal Shem Tov – Tzava’ at HaRivash, and elsewhere.

<sup>1597</sup> Isaiah 30:2; Tanya, Likkutei Amarim, Ch. 36.

## Discourse 23

“v’Keebel HaYehudim... -  
The Jews undertook...”

Delivered on Purim, 5727

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

1.

The verse states,<sup>1598</sup> “The Jews undertook that which they had begun to do.” His honorable holiness, my father-in-law, the Rebbe, explains in his discourse<sup>1599</sup> that it was then, during the time of the exile (in the days of Achashverosh), that they undertook that which they already had accepted upon themselves at the time of the giving of the Torah. This is as our sages, of blessed memory, taught<sup>1600</sup> on the verse,<sup>1601</sup> “The Jews undertook upon themselves,” that, “They undertook that which they already had accepted upon themselves at the time of the giving of the Torah.” (For, about the giving of the Torah it is stated,<sup>1602</sup> “From here there is a substantial caveat to the Torah,” whereas its fulfillment was during the days of Achashverosh.)

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<sup>1598</sup> Esther 9:23

<sup>1599</sup> The discourse by the same title as this of the year 5689; Printed in Kuntres 89 (Sefer HaMaamarim 5711 p. 180 and on) and subsequently in Sefer HaMaamarim 5687 p. 110 and on; Also see the letter of the 25<sup>th</sup> of Adar Rishon of this year, 5727 (Igrot Kodesh, Vol. 24 p. 304 and on).

<sup>1600</sup> Talmud Bavli, Shabbat 88a

<sup>1601</sup> Esther 9:27

<sup>1602</sup> Talmud Bavli, Shabbat 88a *ibid*.

Now, he questions this, stating that at first glance, this is an astonishing matter (and poses a great question). That is, at the giving of the Torah, the Jewish people were in the ultimate state of elevation etc. In other words, they were in the most elevated state physically, since they just had left Egypt “with an upraised arm”<sup>1603</sup> and “with great wealth,”<sup>1604</sup> such that “the spoils they acquired at the sea were greater than the spoils they brought out of Egypt,”<sup>1605</sup> as well as being elevated spiritually, as the verse states,<sup>1606</sup> “Israel encamped (*VaYichan*-וַיַּחֲנֶה) there opposite the mountain,” [in which the word] “encamped-*VaYichan*-וַיַּחֲנֶה” is in the singular, because “when the Jewish people stood at Mount Sinai their impurity ceased,”<sup>1607</sup> and therefore they were “of one heart directed to their Father in Heaven.”<sup>1608</sup> However, even so, the giving of the Torah was only the beginning, “that which they had begun to do,” whereas the completion and fulfillment was specifically during the time of the exile.

However generally, the matter of the exile is in the way [indicated by the verse],<sup>1609</sup> “We have not seen our signs... (there is none amongst us who knows for how long).” In other words, the matter of the letters-*Otiyot*-אותיות (“our signs-*Ototeinu*-אותותינו), which is of the same root as [in the

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<sup>1603</sup> Exodus 14:8

<sup>1604</sup> Genesis 15:14

<sup>1605</sup> Mechilta to Exodus 12:36; Rashi to Exodus 15:22

<sup>1606</sup> Exodus 19:2 and Rashi there

<sup>1607</sup> Talmud Bavli, Shabbat 146a

<sup>1608</sup> See Talmud Bavli, Brachot 57a; Midrash Tanchuma Yitro 13; Yalkut Shimoni Yitro, Remez 286; Also see Rashi to Exodus 19:2 *ibid*.

<sup>1609</sup> Psalms 74:9

verse],<sup>1610</sup> “The morning comes-*Ata-אור*,” which brings and draws down the light and radiance of the morning, is in a way that “we have not seen,” this being the opposite of revelation.

This was especially so of the exile during that time, when it was decreed to “destroy, to slay, and to exterminate all the Jews from young to old, children and women,”<sup>1611</sup> which was a decree, the likes of which there never was before. It is for this reason that the Jewish people were in a state in which “the city of Shushan was bewildered” (as in all the particulars of the matter). However, even so, it specifically was then that “they undertook that which they already had accepted upon themselves at the time of the giving of the Torah,” at which time it only was in a way that “they had begun to do.”

In the discourse<sup>1612</sup> he concludes [stating] that there is a matter that is present during the time of the exile that even is higher than how it was during the time of the Holy Temple. That is, even though the general difference between them is that during the time of the exile, “glory has been exiled from Israel,”<sup>1613</sup> since during the time of the Holy Temple there were ten miracles that were done for our ancestors in the Holy Temple,<sup>1614</sup> and when the Jewish people ascended to the Holy Temple for the three pilgrimage festivals, there was the matter of “all your males should [see and]<sup>1615</sup> be seen before the face

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<sup>1610</sup> Isaiah 21:12; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation), The Gate explaining the difference between the different names of general classification; Torah Ohr Mikeitz 42b; Likkutei Torah, Bamidbar 11c, and elsewhere.

<sup>1611</sup> Esther 3:13

<sup>1612</sup> In Ch. 15 (Sefer HaMaamarim *ibid.* 124 and on; Also see Ch. 3 (p. 112)).

<sup>1613</sup> See Samuel I 4:21-22

<sup>1614</sup> Mishnah Avot 5:5

<sup>1615</sup> Chagigah 2a

of *HaShem*-יהו"ה your God,"<sup>1616</sup> and as explained in Likkutei Torah,<sup>1617</sup> at every pilgrimage festival there was a drawing down of this revelation, which was sustained until the next pilgrimage festival.

In contrast, during the time of exile, which is like the exile in Egypt, (for as stated in Midrash<sup>1618</sup> all the exiles are named after the exile in Egypt), about which the verse states,<sup>1619</sup> "Egypt enslaved the children of Israel with crushing harshness... with hard labor etc.," to the point that "they did not listen to Moshe because of shortness of spirit and hard labor,"<sup>1620</sup> nonetheless, it specifically is during the time of exile that there is the superiority of serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*). Therefore, it is specifically during the time of the exile that "they undertook upon themselves that which they already had accepted," meaning, "that which they had begun at the giving of the Torah."

However, this itself must be better understood. For, the general matter of self-sacrifice (*Mesirat Nefesh*) is in the aspect of desire (*Ratzon*). However, there is the matter of pleasure (*Taanug*), which is more inner than the desire (*Ratzon*).<sup>1621</sup> Moreover, self-sacrifice (*Mesirat Nefesh*) is the opposite of pleasure (*Taanug*). This is especially so of the self-sacrifice (*Mesirat Nefesh*) as it was then. For, as mentioned above, [it

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<sup>1616</sup> Deuteronomy 16:16

<sup>1617</sup> Likkutei Torah, Zot HaBrachah 98b

<sup>1618</sup> Midrash Bereishit Rabba 16:4

<sup>1619</sup> Exodus 1:13-14

<sup>1620</sup> Exodus 6:9

<sup>1621</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

was a time in which], “We have not seen our signs (*Ototeinu*-אותותינו),” and the Jewish people were in a state and motion of constriction, this being the opposite of pleasure (*Taanug*), the matter of which is that of spreading forth with expansiveness, as the verse states,<sup>1622</sup> “Good tidings fatten the bone.”

This likewise is the general difference between the time of the Holy Temple, which is the aspect of the “face-*Panim*-פנים,” as it states,<sup>1623</sup> “Shall appear... before the **face-Pnei** of *HaShem*-יהו"ה your God,” and the time of the exile, which is the aspect of the “backside-*Achor*-אחור,”<sup>1624</sup> as the verse states,<sup>1625</sup> “You followed after Me-*Acharai*.” This is like the difference between pleasure (*Taanug*) and desire (*Ratzon*).<sup>1626</sup> This being so, what is the greatness of the time of exile, at which time the service of *HaShem*-יהו"ה, blessed is He, is specifically in a way of self-sacrifice (*Mesirat Nefesh*)?

## 2.

Now, we first must preface with an explanation of the matter of “front-*Panim*-פנים” and “back-*Achor*-אחור” as they are in our service of *HaShem*-יהו"ה, blessed is He. From this we also will understand the matter of “front-*Panim*-פנים” and “back-*Achor*-אחור” as they are in the *Sefirot*. For, as known, there are *Sefirot* that are the aspect of the “front-*Panim*-פנים,”

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<sup>1622</sup> Proverbs 15:30; See Talmud Bavli, Gittin 56b

<sup>1623</sup> Exodus 34:23

<sup>1624</sup> See the discourse entitled “*Vayehiy Omain et Hadassah*” of Purim 5679 (Sefer HaMaamarim 5679 p. 308) and elsewhere.

<sup>1625</sup> Jeremiah 2:2; See Torah Ohr, Drushim L’Parshat Zachor 84d

<sup>1626</sup> See Likkutei Torah, Bamidbar 18b

and there are *Sefirot* that are the aspect of the “back-*Achor-*אהור.”<sup>1627</sup>

To explain, the verse states,<sup>1628</sup> “They turned their backs to Me and not their faces.” That is, spatial distance is not relevant here. Rather, it is possible that they could be spatially close, even in a way that “they turned to Me,” but even so, it is in a way of “their backs,” which is the opposite of “their faces.”

This is like the difference between [the words] “This-*Zeh-זה*” and “Thus-*Koh-כה*,” as in the teaching of our sages, of blessed memory (in Sifri),<sup>1629</sup> “All the prophets prophesied with [the word] ‘Thus-*Koh-כה*,’ whereas Moshe had the additional superiority of prophesying with [the word] ‘This-*Zeh-זה*.’” This also is difference between “the lens that illuminates” (*Aspaklariya HaMe’irah*) and “the lens that does not illuminate” (*Aspaklariya She’Eino Me’irah*).<sup>1630</sup>

The substance of this, as it relates to our service of *HaShem-יהוה*, blessed is He, is that when there is illumination of the aspect of the “face-*Panim-פנים*,” the revelation is in the way of “This-*Zeh-זה*,” in which “one points with his finger and says,<sup>1631</sup> ‘This is my God-*Zeh E’li-זה א’לי*.’”<sup>1632</sup> However, there is a way in which one does not see the essential being of the matter, but must search for proofs etc., (the analogy for this

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<sup>1627</sup> Also see Torah Ohr *ibid.*; Sefer HaMaamarim 5679 p. 555 and elsewhere. Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

<sup>1628</sup> Jeremiah 2:27; See Likkutei Torah, Drushei Yom HaKippurim 68a

<sup>1629</sup> Sifri to Numbers 30:2, cited in Rashi there.

<sup>1630</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*); Also see Torah Ohr, Mikeitz 33a; Megillat Esther (Hosafot) 118d and on.

<sup>1631</sup> Exodus 15:2

<sup>1632</sup> Midrash Shemot Rabba, end of Ch. 27; Rashi to Exodus 15:2; Taanit 31a

is as explained in Torah Ohr).<sup>1633</sup> This is why it is called “Thus-Koh-כה,” (and not “This-Zeh-זה”), with the [prefix] letter *Khaf*-כ which indicates likeness (*Khaf HaDimyon*). In other words, it is not in a way of certainty for him, since he only sees the likeness of it.

The matter of this in the *Sefirot* is that<sup>1634</sup> as known,<sup>1635</sup> the *Sefirah* of Kingship-*Malchut* is called “Thus-Koh-כה,” which is why all the prophets prophesied with the word “Thus-Koh-כה.” For, as known, the root of prophecy is from the aspect of Kingship-*Malchut* (of the world of Emanation (*Atzilut*)) as it manifests in the aspects of Victory-*Netzach* and Majesty-*Hod* of the world of Creation (*Briyah*) (and lower).<sup>1636</sup> In contrast, Moshe prophesied with the word “This-Zeh-זה,” in that his prophecy was from the aspect of *Zeir Anpin*.

However, in Tikkunei Zohar<sup>1637</sup> it states that the *Sefirah* of Understanding-*Binah* is called “Thus-Koh-כה,” and in Ra’aya Mehemna<sup>1638</sup> it states that the letter *Kaf*-כ of the word “Thus-Koh-כה” is the aspect of the Crown-*Keter*-כתר. Although it is explained elsewhere<sup>1639</sup> that Understanding-*Binah* is called “Thus-Koh-כה” relative to Wisdom-*Chochmah*, which is higher

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<sup>1633</sup> Torah Ohr, Mikeitz *ibid*.

<sup>1634</sup> With respect to the coming section see *Hemshech* 5672 Vol. 2, Ch. 348 and on.

<sup>1635</sup> Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

<sup>1636</sup> See Mikdash Melech to Zohar II 23b (cited in *Hemshech* 5672 *ibid.*); Shaar HaYichudim, Ch. 1 (cited in Likkutei Torah, Drushim L’Rosh HaShanah 57c).

<sup>1637</sup> In *Hemshech* 5672 *ibid.* p. 349 it states, “The Ya’ir Netiv cited Tikkunei Zohar 73a (but it is in the introduction to Tikkunei Zohar).\* [\* In other editions it is in the introduction to Tikkunei Zohar (14a), but in the Manitoba 5318 edition it is in Tikkun 28 – 73a.]

<sup>1638</sup> Zohar III 258b

<sup>1639</sup> See Ohr HaTorah, Matot p. 1,283; Sefer HaMaamarim 5657 p. 9

than it, and that similarly, in regard to the Crown-*Keter*, the externality (*Chitzoniyut*) of the Crown-*Keter* is called “Thus-*Koh*-כה” relative to the innerness (*Pnimityut*) of the Crown-*Keter* (and the difference between the externality (*Chitzoniyut*) of the Crown-*Keter*, which is called “Thus-*Koh*-כה” and the innerness (*Pnimityut*) of the Crown-*Keter*, which is called “This-*Zeh*-זה,” is like the difference between desire (*Ratzon*) and pleasure (*Taanug*)), nevertheless, ultimately Understanding-*Binah* (and Crown-*Keter*) are called “Thus-*Koh*-כה,” whereas *Zeir Anpin* is called “This-*Zeh*-זה,” and the aspect of “This-*Zeh*-זה” is higher than the aspect of “Thus-*Koh*-כה,” even though Understanding-*Binah* is certainly higher than *Zeir Anpin*.

### 3.

This may be understood with a preface explaining that the aspect of *Zeir Anpin* is called by the word “This-*Zeh*-זה,” which indicates the matter of revelation (as mentioned above). This is because, amongst the ten *Sefirot* the primary revelation (*Giluy*) is specifically through the aspect of *Zeir Anpin*.<sup>1640</sup> As known,<sup>1641</sup> *Zeir Anpin* is the end of the worlds of the Unlimited One (*Olamot HaEin Sof*).<sup>1642</sup> The explanation is that all matters of the worlds of the Unlimited One (*Olamot HaEin Sof*) are present in *Zeir Anpin* and revealed through it, since its matter is the aspect of “This-*Zeh*-זה,” which is the matter of revelation (*Giluy*).

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<sup>1640</sup> See *Hemshech* 5672 *ibid.* Ch. 353 and on.

<sup>1641</sup> See *Torah Ohr Terumah* 81b

<sup>1642</sup> See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 33.

The explanation is that when it arose in His desire to emanate, this being the aspect of the Crown-*Keter*, certainly this has no relation to revelation whatsoever, and on the contrary, about this the verse states,<sup>1643</sup> “He made darkness His concealment.” Moreover, even His radiance (to whatever extent it applies for there to be a radiance in this aspect),<sup>1644</sup> is not in the category of revelation. This is as known about the matter of [the words],<sup>1645</sup> “You are holy and Your Name is holy,” that there is a difference between the holiness of “Your Name-*Sheemcha*-שמך” and the holiness of “You-*Atah*-אתה.”

That is, about the holiness of “Your Name” (*Sheemcha*-שמך) the verse states,<sup>1646</sup> “His Name alone is exalted,” meaning that it is in a state of holiness and separated transcendence, but even so, [the verse continues], “His glory is above earth and heaven,” meaning that the radiance of His Name comes in an aspect of revelation in earth and heaven.

In contrast, the holiness of “You-*Atah*-אתה” is a higher holiness (which is why the verse states “Holy-*Kadosh*-קדוש” about it independently, rather than stating, “You and Your Name are holy”). That is, even the ray and radiance of “You-*Atah*-אתה” is in a way of holiness that is not in the category of revelation.

In general, this refers to the aspect of the Ancient One-*Atik*. For, as known about calling Him by the precise title, “The Ancient of Days-*Atik Yomin*-עתיק יומין,” that even the aspect of

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<sup>1643</sup> Psalms 18:12

<sup>1644</sup> See *Hemshech* 5672 *ibid.*, that it is “an essential radiance (*Ha'arah Atzmit*) and not only a radiance that is revealed out of His Essential Self.”

<sup>1645</sup> In the Amidah prayer

<sup>1646</sup> Psalms 148:13

“days-*Yomin*-יומין,” which are the seven lower *Sefirot* of the Ancient One-*Atik* that manifest in the Long Patient One-*Arich* are in a state of elevated transcendence and removal (*Ha'atakah*-העתקה).

This is the aspect of 11-א” as it is on the side of holiness.<sup>1647</sup> For, even though in holiness there is the general principle that they are “ten and not nine, ten and not eleven,”<sup>1648</sup> nonetheless, the very fact that the matter of eleven is negated, demonstrates that even on the side of holiness there is the matter of eleven, only that it is not in the world of Emanation (*Atzilut*).

In general, this is the aspect of the Ancient One-*Atik*.<sup>1649</sup> However, it is not the aspect of the Ancient One-*Atik* that transcends manifestation in the Long Patient One-*Arich* (about which it is not even applicable to negate the matter [by stating] “and not eleven”). It rather is the aspect of the “Ancient of Days-*Atik Yomin*-יומין עתיק,” meaning, the seven lower *Sefirot* of the Ancient One-*Atik*, that manifest in the Long Patient One-*Arich*. That is, even though they manifest in the Long Patient One-*Arich*, they nevertheless are in a state of separate transcendence and removal (*Ha'atakah*-העתקה). This is why they are the aspect of eleven-א” (because they do not mingle with the ten *Sefirot*).

This likewise is the meaning of the verse,<sup>1650</sup> “Eleven days from Chorev.” As stated in Midrash,<sup>1651</sup> this refers to the

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<sup>1647</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1) and on.

<sup>1648</sup> Sefer Yetzirah 1:4

<sup>1649</sup> See Sefer HaMaamarim 5679 p. 587.

<sup>1650</sup> Deuteronomy 1:2

<sup>1651</sup> Midrash Shemot Rabba 42:7

eleven days that the Jewish people were with the Holy One, blessed is He, in the state and standing of the giving of the Torah, through which they affect the transformation of the matter of “Eleven days from Chorev” as it is connected to the matter of eleven, as it is on the side opposite holiness (as in the second explanation of the Midrash),<sup>1652</sup> these being the eleven chieftains of Esav.<sup>1653</sup>

This is also why from this aspect there is a drawing down of atonement for sin, which is why the essential point of Yom HaKippurim - the day of forgiveness, pardon, and atonement,<sup>1654</sup> which is the day that the High Priest (*Kohen Gadol*) performed his service in the Holy of Holies - is the matter of service of *HaShem*-יהו"ה, blessed is He, with the incense, which specifically had eleven ingredients.

Moreover, even as it is drawn down to the aspect of the Long Patient One-*Arich*, meaning that it is not as it is in the Emanator (in and of Himself), but has rather already become the root of the emanations, which is why it is called “The Long face-*Arich Anpin* אנפין-ארריך” in which the [Aramaic word] “*Anpin*-אנפין” means “face-*Panim*-פנים,” referring to the matter of “innerness-*Pnimiyut*-פנימיות,” this nevertheless is in a way of “lengthiness-*Arich*-ארריך,”<sup>1655</sup> meaning, without measure and limitation. Therefore, it is not applicable for it to be in a state

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<sup>1652</sup> That is, “They spent eleven days considering how to craft the [golden] calf, as it states, ‘Eleven days from Chorev by way of Mount Se’ir,’ in that they did an act of Se’ir.” Also see Hitva’aduyot 5752 Vol. 2, p. 173.

<sup>1653</sup> See Genesis 36:15 and on; Pri Etz Chayim, Shaar Olam HaAsiyah Ch. 4.

<sup>1654</sup> See Seder Tefillat Yom HaKippurim

<sup>1655</sup> See Maamarei Admor HaZaken 5568 Vol. 1, p. 568.

of revelation, for if it was revealed, the existence of the recipient would be nullified.

Moreover, even after being drawn down into the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, it still transcends the aspect of worlds. This is as in the teaching,<sup>1656</sup> “The Torah preceded the world by two thousand years (*Alpayim*-אלפים),” referring to the aspect of “thousands-*Alaphim*-אלפים,” as in the verse, “I will teach you (*A’alephcha*-אאלפך) Wisdom-*Chochmah*; I will teach you (*A’alephcha*-אאלפך) Understanding-*Binah*,”<sup>1657</sup> these being the matter of the intellectual qualities (*Mochin*). We thus see that they are in a state of preceding the world, such that the existence of the world is not yet applicable. This is as we see below in man, that he can be wise and understand in and of himself, even without the existence of another.

This then, is why the beginning of the matter of revelation (*Gilyu*) is in the aspect of *Zeir Anpin*. This is why it is called “The Little Face-*Zeir Anpin*-זעיר אנפין.” The word “*Anpin*-אנפין” [in Aramaic] is the matter of the “Face-*Panim*-פנים” and “Innerness-*Pnimityut*-פנימיות,” as explained before. (In contrast, Understanding-*Binah* is the root of the encompassing lights (*Makifim*).)<sup>1658</sup> Thus, name “The Little Face-*Zeir Anpin*-זעיר אנפין” refers to the matter of the “Face-*Panim*-פנים” and “Innerness-*Pnimityut*-פנימיות” as they are in a way of measure and limitation. This is why it can come to the recipient in a state of revelation (*Gilyu*).

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<sup>1656</sup> See Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a

<sup>1657</sup> See Job 33:33; Talmud Bavli, Shabbat 104a

<sup>1658</sup> See Maamarei Admor HaZaken 5566 Vol. 1, p. 400.

This then, is why the aspect of *Zeir Anpin* is the end of the worlds of the Unlimited One (*Olamot HaEin Sof*).<sup>1659</sup> This is because *HaShem* 's-ה"ה ultimate intention in creating (the worlds) is so that they will “know His powers and deeds,”<sup>1660</sup> and this is brought about by *Zeir Anpin*, through which all matters are revealed. This is why *Zeir Anpin* is called “This-Zeh-זה.”

#### 4.

However, this is not yet understood. For, at first glance, this is the very opposite of *Zeir Anpin* being the aspect of the emotions (*Midot*). For, in addition to the fact that the word “emotion-*Midah*-מדה” means “measure-*Medidah*-מדדה” and limitation, [which is not in contradiction to the matter of revelation (*Giluy*), and on the contrary, as explained before, in the aspect of the Supernal “Face-*Anpin*-אנפין” there is an advantage to the matter of measure and limitation (“Little-*Zeir*-זעיר”) in that due to this the matter of revelation (*Giluy*) is possible], there also is a second meaning to the word “*Midot*-מדות,” in that it is of the same root [as in the verse],<sup>1661</sup> “Fitted linen tunic-*Meedo Bad*-מדו בד,” which is the matter of a garment (*Levush*). However, at first glance, a garment (*Levush*) is the matter of concealment (*He'elem*), this being the opposite of radiance and revelation (*Giluy*).

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<sup>1659</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33.

<sup>1660</sup> See the beginning of Etz Chayim.

<sup>1661</sup> Leviticus 6:3; See Likkutei Torah, Re'eh 24a and elsewhere.

However, the explanation is that in the garments (*Levushim*) themselves, there are various kinds. That is, there is a garment (*Levush*) that hides and conceals and there is a garment (*Levush*) that specifically reveals.

The explanation is that the matter of garments (*Levushim*) generally refers to the ten *Sefirot*, as in the teaching,<sup>1662</sup> “The Holy One, blessed is He, created His world with ten garments,” these being the ten *Sefirot*. Of these garments (*Levushim*), there is a garment that is like “a snail whose garment is of himself and part of himself.”<sup>1663</sup> That is, not only does it not conceal and hide, but on the contrary, that which is encloded in it is revealed through it.

The same is so of *Zeir Anpin* (especially the innerness (*Pnimityut*) of *Zeir Anpin*, as will be explained in chapter five). For, as mentioned before, all matters in the worlds of the Unlimited One (*Ein Sof*) are revealed through *Zeir Anpin*, and although it is called the “emotions-*Midot*”<sup>מדות</sup> which is a matter [that indicates] “garments” (*Levushim*), nonetheless, this garment is unified to the Essential Self, and is therefore an aspect of light and revelation. For, although it does not bear a similarity to the Essential Self (as known and explained elsewhere),<sup>1664</sup> the Essential Self is nevertheless revealed through it, (that is, it reveals the existence of the Essential Self, even though the Essential Self itself is not revealed).

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<sup>1662</sup> See Rekanati to Genesis 1:3 citing Pesikta; Sefer Chareidim, Ch. 6 citing Pirkei d’Rabbi Elizer; Also see Yalkut Shimoni, Yishayahu, Remez 506.

<sup>1663</sup> Midrash Bereishit Rabba 21:5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 51, and elsewhere.

<sup>1664</sup> Also see *Hemshech* 5672 Vol. 1, Ch. 119

As known, the likeness to this in the emotions (*Midot*) of the soul of man, is that the emotional qualities of love and kindness are like a light (*Ohr*) and vessel (*Kli*) (a garment). That is, the matter of kindness is like a garment for the emotional quality of love. However, this is not in a way that one's act of kindness conceals his love, but on the contrary, by doing the kindness his love is revealed.

Moreover, the revelation of the love through the doing of the kindness, is not just in a general way, but is in an inner way (*Pnimi*) with all its particulars. That is, the act of kindness will accord exactly to the manner of the love. That is, if the love is limited, the act of kindness will also be limited, and if the love is limitless, such as the love of a father for his only child, and the like, the act of kindness to his child will be without measure and limitation.

The same is so of the aspect of *Zeir Anpin*, which is called a “garment” (*Levush*), in that it is like a garment through which the One who is enclothed in it is revealed, to the point that there can be (not only the knowledge of His existence, which is the aspect indicated by the word “Thus-Koh-כה,” but also) the knowledge of His Essential Being, which is why it is called “This-Zeh-זה.”

This is also the meaning of the statement in Etz Chayim<sup>1665</sup> (as explained in various places in the teachings of Chassidus),<sup>1666</sup> that the bestowal from *Zeir Anpin* to Kingship-*Malchut* is through an “aperture” (*Nekev*), unlike the bestowal

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<sup>1665</sup> See Etz Chayim, Shaar 42, Ch. 13, and the end of Ch. 14.

<sup>1666</sup> Ohr HaTorah, Inyanim p. 179 and on; Sefer HaMaamarim 5627 p. 347 and on, and elsewhere.

from Kingship-*Malchut* to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which is through a “screen” (*Masach*).

The difference is that the “screen” (*Masach*) actually conceals and hides, which is not so of the “aperture” (*Nekev*) by which the revelation of light comes through, only that it is in a “little” (*Zeir*-זעיר) way. Moreover, as the light is drawn down through the “aperture” (*Nekev*), the “aperture” (*Nekev*) can be expanded, thus causing a greater drawing down of revelation of light.

An example is the bestowal of intellect. That is, when the bestowal is (not by way of riddle, or even by way of analogy, but) through the letters (*Otiyot*) of the intellect, then “after forty years one comes to grasp the depth of his teacher’s intent.”<sup>1667</sup> In other words, [over time] the student expands the “aperture” (*Nekev*) by which he received the bestowal, and thus receives from a greater depth of his teacher’s understanding, until he grasps the essence of the teacher’s intellect.

The aspect of *Zeir Anpin*, which is called “This-Zeh-זה,” is similar to this, in that it is the aspect of revelation (*Giluy*), not by way of concealment and hiddenness, and there is the revelation of the light in an aspect of the revelation of its essence.

## 5.

However, in regard to the *Sefirah* of Understanding-*Binah*, even though it is higher than *Zeir Anpin* (and as

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<sup>1667</sup> Talmud Bavli, Avodah Zarah 5b

mentioned before (in chapter three), “The Torah preceded the world by two thousand (*Alpayim*-אלפים) years,” and Understanding-*Binah* is the root of the encompassing lights (*Makifim*), it nevertheless is called “Thus-*Koh*-כה” (as mentioned before (in chapter two) citing Tikkunei Zohar).

This may be understood by way of the well-known analogy of the Baal Shem Tov, of righteous memory,<sup>1668</sup> about a spiral staircase<sup>1669</sup> (“*schvindell trep*”),<sup>1670</sup> these being stairs that revolve around a column, and at its top there is an engraved image. Now, when a person is at the lowest rung, he sees the image before him at the top of the column. However, when he ascends to the next rung, the image is behind the column, and he cannot see it until he ascends to the third rung. However, when he was on the second rung, he was higher than when he was on the first rung and is coming closer to the image, except that he cannot see it, since it is an aspect of being “behind-*Achor*-אחור.” It is in this same way that Understanding-*Binah* is called “Thus-*Koh*-כה,” which is aspect of “behind-*Achor*-אחור,” even though it is higher than *Zeir Anpin*, which is called “This-*Zeh*-זה.”

The explanation is that the matter of Understanding-*Binah* is comprehension and grasp, which is a very lofty matter. This is so much so, that the entire purpose of the creation of the worlds was “in order to make Himself known,”<sup>1671</sup> so that there

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<sup>1668</sup> See Ohr HaTorah, Matot p. 1,283; Sefer HaMaamarim 5657 p. 9; Maamarei Admor HaZaken 5565 Vol. 1, p. 214 and on; Ohr HaTorah, Na”Ch Vol. 2 p. 884; Keter Shem Tov (5764 edition), Hosafot 53-54.

<sup>1669</sup> See Kings I 6:8

<sup>1670</sup> See Rashi to Kings I 6:8 *ibid*.

<sup>1671</sup> Zohar II 42b

will be understanding and grasp of Godliness. Moreover, the superiority of man over animal is the intellect (*Sechel*) within him, rather than the emotions (*Midot*).

Even though the matter of understanding and comprehension is not sufficient [in and of itself] but must also be drawn into the emotions of the heart, as the verse states,<sup>1672</sup> “You shall know... and set it upon your heart,” nonetheless, for there to be the revelation of emotions in the heart, the matter of “You shall know” is necessary, specifically meaning understanding and comprehension.

We thus find that it is in the emotions themselves (“set it upon your heart”) that there specifically is the recognition of the superiority of understanding and comprehension. Yet, even so, understanding and comprehension is such that he [only] grasps through the six edges [of the idea] etc., this being a matter of hiddenness and concealment.

Moreover, this is in a way that the matter is reached through estimation, through understanding, comprehension, and explanation etc. All these matters do not grasp the essential being of the thing, but only that it exists. This is why Understanding-*Binah* is called “Thus-*Koh*-כה,” which is the aspect of the “backside-*Achor*-אחור,” this being the opposite of the aspect of the innerness (*Pnimityut*), especially the innerness (*Pnimityut*) of *Zeir Anpin*.

This is as is explained in Chassidic discourses<sup>1673</sup> on [the verse],<sup>1674</sup> “Then your light will burst out like the dawn,”

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<sup>1672</sup> Deuteronomy 4:39

<sup>1673</sup> Siddur Im Da”Ch, Shaar HaMo’adim 217c and on; Ohr HaTorah to Tehillim (Yahal Ohr) p. 678; *Hemshech* 5672 Vol. 1, p. 25; Vol. 3 p. 1,435.

<sup>1674</sup> Isaiah 58:8

that the word “burst out-*Yibaka*-יִבַקֵּעַ” shares the same letters as “Yaakov-יַעֲקֹב.”<sup>1675</sup> That is, within the innerness (*Pnimityut*) of *Zeir Anpin* there is a drawing down of the innerness (*Pnimityut*) of the One Above, which is drawn down into the innerness (*Pnimityut*) of the Ingathering of Israel (*Knesset Yisroel*) below etc.

However, even so, Understanding-*Binah* is above *Zeir Anpin* due to the superiority of understanding and comprehension, this being the matter of “to make Himself known,” and specifically through the understanding and comprehension there is caused to be the matter of “you shall set it upon your heart,” as mentioned before.

Furthermore, sometimes it is through understanding and comprehension, especially through grasp through expansive negation, in which one negates many particulars etc., that it even is possible to come to knowledge of the essence (as explained elsewhere at length).<sup>1676</sup> It is specifically through this that we can come to the aspect of Wisdom-*Chochmah*, which transcends it, to the point of the sight (*Re'iyah*) of Wisdom-*Chochmah*, in which Wisdom-*Chochmah* is called “This-Zeh-זה.” (How much more so then, is it so that through Understanding-*Binah*, which is called “Thus-Koh-כה,” there is caused to be the matter of “you shall set it upon your heart,” this being the matter of the emotions (*Midot*), which is the aspect of *Zeir Anpin* that is called “This-Zeh-זה.”)

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<sup>1675</sup> See Etz Chayim, Shaar HaKlallim Ch. 8, Ch. 10; Shaar 32 (Shaar Ha'arat HaMochin) Ch. 1; Siddur Im Da"Ch, Shaar HaSukkot 257d and on.

<sup>1676</sup> See *Hemshech* 5666 p. 58

From all the above it is understood that even though Understanding-*Binah* is called “Thus-*Koh*-כה,” which is the aspect of the “backside-*Achor*-אחור,” being that it only is the knowledge of His existence, it nevertheless is higher than the being of *Zeir Anpin*, which is called “This-*Zeh*-זה.” That is, it is like the analogy of the spiral staircase (“*schvindell trep*”) in which the second rung, which is behind the pillar and is the aspect of the “backside-*Achor*-אחור,” is higher than the first rung where the image at the top of the column is seen.

The same is so of Crown-*Keter* and Wisdom-*Chochmah*.<sup>1677</sup> That is, Wisdom-*Chochmah* is called “This-*Zeh*-זה,” (since it is an essential matter, [as it states], “Wisdom-*Chochmah* is found from nothing-*Ayin*,”<sup>1678</sup> in that it is found from its source, not by way of revelation and spreading forth, but in an essential way) whereas the Crown-*Keter* is called “Thus-*Koh*-כה.”

However, even so, the Crown-*Keter* is higher relative to Wisdom-*Chochmah*. This is because even the externality (*Chitzoniyut*) of the Crown-*Keter*, which is the aspect of the Long Patient One-*Arich Anpin*, this being the aspect of desire (*Ratzon*), is external in relation to an even higher level, and through it, it then is possible to come to the level that is the innerness (*Pnimiyyut*) of the Crown-*Keter*, this being the aspect of the Hidden Brain (*Mocha Stima 'ah*) (as explained elsewhere at length).<sup>1679</sup>

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<sup>1677</sup> Also see the discourse of Shabbat Parshat Tazriya of later this year, entitled “*HaChodesh* – This month shall be for you,” Discourse 24, Ch. 3 (Sefer HaMaamarim 5727 p. 184 and on).

<sup>1678</sup> Job 28:12; See *Hemshech* 5672 Vol. 2, p. 732

<sup>1679</sup> Also see *Hemshech* 5672 ibid. p. 764

The same is so in our service of *HaShem*-יהו"ה, blessed is He, in that this is the difference between Torah and *mitzvot*.<sup>1680</sup> This is also the general matter of serving Him in a way of,<sup>1681</sup> “You shall follow after *HaShem*-יהו"ה your God,” specifying “after-*Acharei*-אחרי.” This is as the verse states,<sup>1682</sup> “I recall for you the kindness of your youth (and to come to this, there must be [the continuation of the verse) your following **after Me** (*Acharai*-אחרי) in the desert.”

That is, there is a superiority to this, even in comparison to serving *HaShem*-יהו"ה, blessed is He, in the aspect of the “face-*Panim*-פנים.” This likewise is the superiority of self-sacrifice (*Mesirat Nefesh*) compared to the matter of pleasure (*Taanug*), even though pleasure (*Taanug*) is the innerness (*Pnimityut*) whereas self-sacrifice (*Mesirat Nefesh*) is the matter of the desire (*Ratzon*) which is the externality (*Chitzoniyut*). (This is as we see, that even though there is the complete nullification (*Bittul*) of one’s whole existence, nonetheless, it is done without any pleasure (*Taanug*) in it, and only is in a manner of completely nullifying his existence.)

This likewise is explained at length in the discourse<sup>1683</sup> about the superiority of serving *HaShem*-יהו"ה, blessed is He, during the time of the exile, especially in the generation of the

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<sup>1680</sup> See *Hemshech* 5672 *ibid.* p. 763

<sup>1681</sup> Deuteronomy 13:5

<sup>1682</sup> Jeremiah 2:2

<sup>1683</sup> The discourse by the same title as this of the year 5689; Printed in Kuntres 89 (Sefer HaMaamarim 5711 p. 180 and on) and subsequently in Sefer HaMaamarim 5687 p. 110 and on *ibid.*

“footsteps of Moshiach,” which is the aspect of the “six-hundred-thousand **foot-soldiers** (*Ragli*-רגלי) are the people in whose midst I am,”<sup>1684</sup> at which time the darkness is doubled and quadrupled. It specifically is then that the matter of self-sacrifice (*Mesirat Nefesh*) is greater.

This likewise is what took place in those days, in the days of Achashverosh, that throughout the duration of the entire year, the Jewish people stood steadfastly in a motion of self-sacrifice (*Mesirat Nefesh*), and no other thought crossed their minds, Heaven forbid, (as explained in Torah Ohr).<sup>1685</sup> Moreover, this self-sacrifice (*Mesirat Nefesh*) was present in all Jews, men, women, and children, as the discourse<sup>1686</sup> cites from the statement in Midrash,<sup>1687</sup> that even the children stood steadfastly in a motion of self-sacrifice (*Mesirat Nefesh*).

This was brought about by Mordechai, and as stated in Midrash,<sup>1688</sup> “Mordechai in his generation was equivalent to Moshe in his generation,” (for as known, “there is an offshoot of Moshe in every generation”),<sup>1689</sup> and “Just as Moshe... so Mordechai etc.” That is, he caused the matter of self-sacrifice (*Mesirat Nefesh*) to be rooted in them, (as explained at length in the discourse),<sup>1690</sup> through which the nullification of the decree was caused.

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<sup>1684</sup> Numbers 11:21; See Sefer HaMaamarim 5689 p. 238; p. 299 and on; See the discourse entitled “*v' Keebel HaYehudim*” 5687 Ch. 5 (p. 115).

<sup>1685</sup> Torah Ohr, Tzav 99b; 120d

<sup>1686</sup> Ch. 3 (Sefer HaMaamarim 5687 *ibid.* p. 112)

<sup>1687</sup> Midrash Esther Rabba 10:4; Midrash Abba Gorion, Ch. 6

<sup>1688</sup> Midrash Esther Rabba 6:2

<sup>1689</sup> Tikkunei Zohar, Tikkun 69 (112a; 114a)

<sup>1690</sup> Ch. 3 & Ch. 15 (Sefer HaMaamarim *ibid.* p. 112, p. 125).

## 7.

This then, is the meaning of [the verse], “The Jews undertook that which they had begun to do.” That is, through the self-sacrifice (*Mesirat Nefesh*) of Purim the completion and the fulfillment of the giving of the Torah was caused, for [at the giving of the Torah] they only “had begun to do.” For, even though the matter of self-sacrifice (*Mesirat Nefesh*) is the aspect of the “backside-*Achor*-אָהוּר,” like the state of the time of exile, which is the aspect of the “backside-*Achor*-אָהוּר,” relative to their state and standing of the time of the giving of the Torah, at which time “*HaShem*-יהו"ה spoke with you face to face,”<sup>1691</sup> which caused the Name *HaShem*-יהו"ה to be in each and every Jew, as brought in the discourse,<sup>1692</sup> nonetheless, since the general matter of the giving of the Torah was in a way of arousal from Above, it was only in way that “they had begun to do,” and it specifically was in the days of Purim that “the Jews undertook and accepted,” being that it then was through their toil from below.

Now, just as it was in those days, so it is in our days, that there is the matter of self-sacrifice (*Mesirat Nefesh*) out of a state of expansiveness – through the giving over of the desire (*Mesirat HaRatzon*). This is done through toiling with dedication and being invested in the study of Torah and the fulfillment of the *mitzvot*, especially in the education of the children (as explained in the discourse), in order to raise “a

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<sup>1691</sup> Deuteronomy 5:4

<sup>1692</sup> Ch. 2 (Sefer HaMaamarim *ibid.* p. 111).

blessed generation of upright people,”<sup>1693</sup> with whom we shall go out and greet Moshiach saying, “See what children we have reared,” and in a way that “[the children] recognized Him first,”<sup>1694</sup> “like the days when you went out of the land of Egypt,”<sup>1695</sup> and likewise, “I will show you wonders”<sup>1696</sup> in the final redemption, which will be such that no Jew will remain in exile (as in the words of our Rebbe and leader),<sup>1697</sup> and from there they shall depart “with great wealth,”<sup>1698</sup> with the true and complete redemption, through our righteous Moshiach, with joy and with goodness of heart, in the near future and in the most literal sense!

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<sup>1693</sup> Psalms 112:2

<sup>1694</sup> Talmud Bavli, Sotah 11b; Midrash Shemot Rabba 1:12

<sup>1695</sup> Micah 7:15

<sup>1696</sup> Micah 7:15 *ibid.*

<sup>1697</sup> See Likkutei Sichot Vol. 11 p. 6 and on.

<sup>1698</sup> Genesis 15:14



