

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5727
(Volume 2)

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe

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

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Acknowledgements

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

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

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

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

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

Warning

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

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

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

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

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

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

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

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

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

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

⁶ Psalms 91:14

⁷ Exodus 20:6

⁸ Talmud Bavli, Brachot 13b

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

The Translators

⁹ Mishneh Torah, Melachim u’Milchamot 12:5

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

Forward

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

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

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

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

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

¹² Maimonides

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

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

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

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

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

¹⁵ Isaiah 11:9

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

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

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

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

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

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

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

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

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

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

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

¹⁹ Pronounced Jikatiya

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

²¹ Nachmanides

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

²³ 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,²⁴ “In former generations, young men were not admitted to hear the Chassidic discourses being delivered by the Rebbe of their generation. They first had to be familiar with the order of the chaining down of the worlds (*Seder Hishtalshelut*), at least to know all its stations. This is what the Mittler Rebbe’s book *Shaar HaYichud* is entirely about – it explains the nature of Chassidic contemplation (*Hitbonenut*), and the matters upon which one should contemplate.”

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

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

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

²⁴ Sefer HaSichot 5691, p. 162-163

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

²⁶ *HaYom Yom*, 7 Tammuz

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

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

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

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*

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

²⁸ Sefer HaSichot 5691 *ibid.* p. 163

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

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

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

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

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

³¹ 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,³² “The earth will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.”

In honor of the 10th of Shvat, 5785

לכבוד י' שבט שנת תשפ"ה, שנת והי"ה טר"ם יקרא"ו ואנ"י אענ"ה

The Translators

³² Isaiah 11:9

Discourse 24

*“HaChodesh HaZeh Lachem... -
This month shall be for you...”*

Delivered on Shabbat Parshat Tazriya,
Parshat HaChodesh, Shabbat Mevarchim Nissan, 5727³³
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁴ “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.” About this our sages, of blessed memory, stated,³⁵ “When the Holy One, blessed is He, chose His world, He established it with months and years. When He chose Yaakov and his children, He established the beginning of the months of redemption.”

Now, we must understand what the reason is that it is specifically about the *mitzvah* of sanctifying the new moon (*Kiddush HaChodesh*) that the [Torah] states, “for you-*Lachem*-לכם.” For many *mitzvot* were given only to the children of Israel in the Torah, but it does not state about them “for you-*Lachem*-לכם.” Rather, the first time that Torah states “for you-

³³ This discourse is a direct continuation of the preceding discourse of Purim of this year, 5727, entitled “*v’Keebel HaYehudim* – The Jews Undertook,” Discourse 23 (*Sefer HaMaamarim* 5727 p. 173 and on).

³⁴ Exodus 12:2

³⁵ Midrash Shemot Rabba 15:11

Lachem-לכם” is specifically in regard the *mitzvah* of sanctifying the new moon (*Kiddush HaChodesh*).

We also must understand the meaning of [the precise] wording, “**This** month shall be for you-*HaChodesh HaZeh Lachem*-לכם הזה החודש.” For, at first glance, this seems to indicate that through “This month-*HaChodesh*-החודש” being in the aspect of “This-*Zeh*,” it thereby comes to be “for you-*Lachem*.” We therefore must understand the connection.

2.

Now, to understand this, we first must preface with what we explained before (in the Purim discourse,³⁶ which was based on the discourse of his honorable holiness, the Rebbe Rashab, whose soul is in Eden),³⁷ on the word “This-*Zeh*,” the matter of which is revelation. That is, there not only is a revelation of the [knowledge of] the existence of the thing, but even its essential being, meaning that what it is, comes into revelation.

About this our sages, of blessed memory, stated),³⁸ “All the prophets prophesied with [the word] ‘Thus-*Koh*,’ whereas Moshe had the additional superiority of prophesying with [the word] ‘This-*Zeh*.’” This is because even though the prophecy of all other prophets also was in a way of actual

³⁶ In the preceding discourse of Purim of this year, 5727, entitled “*v’Keebel HaYehudim – The Jews Undertook*,” Discourse 23 (Sefer HaMaamarim 5727 p. 173 and on).

³⁷ In the discourses entitled “*Vayomer... Lech Lecha*” and “*Vayera Eilav*” 5675 (*Hemshech* 5672 Vol. 2, p. 715 and on).

³⁸ Sifri to Numbers 30:2, cited in Rashi there.

physical sight and with clear perception,³⁹ nonetheless, with all other prophets the sight was only into the [knowledge of] the existence of *HaShem* 's-ה"ה Godliness,⁴⁰ whereas for Moshe, there was the sight into the essential being of *HaShem* 's-ה"ה Godliness.

It was explained before⁴¹ that in the matter of the *Sefirot*, the word “This-Zeh-זה” refers to *Zeir Anpin*. *Wisdom-Chochmah* is likewise called “This-Zeh-זה,” and the Crown-*Keter* is also called “This-Zeh-זה,” that is, the innerness (*Pnimityut*) of the Crown-*Keter*. In contrast, the externality (*Chitzoniyut*) of the Crown-*Keter* is called “Thus-Koh-כה,” and Understanding-*Binah* is likewise called “Thus-Koh-כה.”

This is also [why] all the other prophets prophesied with the word “Thus-Koh-כה,” whereas Moshe prophesied with the word “This-Zeh-זה.” For, although it is explained in various places that “Thus-Koh-כה” and “This-Zeh-זה” correspond to Kingship-*Malchut* and *Zeir Anpin*, it is sometimes explained that they correspond to Understanding-*Binah* and *Wisdom-Chochmah*. This then, is why Moshe prophesied with “This-Zeh-זה,” the aspect of *Wisdom-Chochmah*-חכמה, which is the matter of Moshe, as he said in the verse,⁴² “And **what** are we-*v’Nachnu Mah*-מה ונחנו מה.”

³⁹ See Tanya, Iggeret HaKodesh, Epistle 19 (127b); Also see Ohr HaTorah, Mishpatim p. 1,285.

⁴⁰ In *Hemshech* 5672 *ibid.* it states that even though “prophecy is the revelation of the essential being,” nevertheless “this is only from aspect of the externality (*Chitzoniyut*) of Kingship-*Malchut*, which is only the aspect of a ‘likeness’ (*Dmut*-דמות) alone, and additionally... it is manifest within the garments of their grasp and comprehension etc.” See there.

⁴¹ In the discourse “*v’Keebel HaYehudim*” *ibid.*, Discourse 23, Ch. 2.

⁴² Exodus 16:7-9; See *Likkutei Torah*, *Pekudei* 6b

About this, it was explained⁴³ that even though, at first glance, the matter of Understanding-*Binah* being called “Thus-*Koh*-כֹּה” is only as it relates to Wisdom-*Chochmah*, nevertheless, his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained that this is so even relative to *Zeir Anpin* (which is called “This-*Zeh*-זֶה”), even though Understanding-*Binah* transcends *Zeir Anpin*. This is because the primary matter of revelation (“This-*Zeh*-זֶה”) is in *Zeir Anpin*. In contrast, this is not so of Understanding-*Binah*, even though it is higher than *Zeir Anpin*.

As known, the Baal Shem Tov,⁴⁴ of righteous memory, explained this with the analogy of a spiral staircase⁴⁵ (“*schvindel trep*”) which winds around a central column,⁴⁶ that when one stands on a higher rung that is behind the column, he cannot see the image at its top, even though he saw it when he stood on the lower rung.

Now, just as there is a superiority to the aspect of *Zeir Anpin*, which is called “This-*Zeh*-זֶה” (indicating the matter of revelation) not only relative to the aspect of Kingship-*Malchut*, but even relative to the aspect of Understanding-*Binah*, which is called “Thus-*Koh*-כֹּה,” the same is so of the superiority of Wisdom-*Chochmah*, which is called “This-*Zeh*-זֶה,” that it not only is in relation to the aspect of Understanding-*Binah*, but

⁴³ In the discourse “*v'Keebel HaYehudim*” *ibid*.

⁴⁴ 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.

⁴⁵ See Kings I 6:8

⁴⁶ See Rashi to Kings I 6:8 *ibid*.

even to the (externality-*Chitzoniyut*) of the Crown-*Keter*, which is called “Thus-*Koh*-כה.”

3.

The explanation is that⁴⁷ the aspect of Wisdom-*Chochmah* is not the spreading forth or expression of something [else], but is rather a matter that itself is the essential thing. That is, the way it comes from its source is not in a way of revelation or spreading forth, but in a way that it is the essential thing. About this the verse states,⁴⁸ “Wisdom-*Chochmah* is found from nothing-*Ayin*.” “Nothing-*Ayin*-אין” refers to the aspect of the Crown-*Keter*,⁴⁹ and it is from there that wisdom is found in a way of something from nothing (*Yesh MeAyin*- יש מלאין).

This is why the verse states, “Is found-*Timatze*-תמצא,” in that it is like finding something, in that the one who finds it does not know where it came from.⁵⁰ The same is so of the aspect of Wisdom-*Chochmah*, in that its source is not sensed. This is because it is not the revelation and spreading forth of something [else], but is the essence of the thing [itself].

The likeness to this is the created something (*Yesh HaNivra*), in that the existence of the something (*Yesh*) is not a

⁴⁷ In regard to the coming section see the discourse entitled “*Vayiyu Chayei Sarah*” 5675 (*Hemshech* 5672 *ibid.* p. 732 and on).

⁴⁸ Job 25:12

⁴⁹ See Zohar II 121a (Ra’aya Mehemna); Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*); Tanya, Iggeret HaKodesh, Epistle 17 (126a); Torah Ohr, Toldot 19d; Likkutei Torah, Tazriya 22c and on; Maamarei Admor HaZaken 5568 Vol. 1, p. 341; Sefer HaMaamarim 5679 p. 484 and on; 5696 p. 89 and on.

⁵⁰ See Likkutei Torah, Re’eh 26d; Shir HaShirim 41d

spreading down from the spiritual. This is because no matter the degree of spiritual spreading down, it remains spiritual, and a physical thing will not be brought into being from it (as explained in various discourses).⁵¹ Rather, the coming into being of physicality is in a way of something from nothing (*Yesh MeAyin*), in which the [created] something (*Yesh*) senses itself as being an existence unto itself.

Likewise, everything one sees in the world – without contemplating it (*Hitbonenut*) – appears to be a [separate] existence unto itself. This is because the coming into being of the something (*Yesh*) is from the Essential Being and Self of the Emanator, *HaShem*-יהו"ה, blessed is He, whose existence is intrinsic to Him and is not caused by any cause that precedes Him. Therefore, He alone has the power and ability to create something out of absolute naught and nothingness, literally, without any cause or reason preceding this something (as explained in *Iggeret HaKodesh*).⁵² Because of this the something (*Yesh*) senses itself as not having an originating cause etc. That is, it does not sense itself as being a spreading down or expression from its source.

Now, about the statement in *Shaar HaYichud VeHaEmunah*,⁵³ that in reality, it is not something independent unto itself but is rather like the spreading forth of light from the sun, this is as it truly is. That is, in reality, it is not a [separate] “something” (*Yesh*) but is a radiance spreading forth from its

⁵¹ See Torah Ohr, Megillat Esther 90a; Likkutei Torah, Pinchas 78b; Ohr HaTorah, Shemini Atzeret p. 1,782 and elsewhere.

⁵² Tanya, *Iggeret HaKodesh*, Epistle 20 (130a and on).

⁵³ Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*.

source, which is the aspect of [intangible] “nothingness” (*Ayin*) and spirituality. However, the created being does not sense itself as having a cause etc. This being so, in regard to this aspect of being a “something” (*Yesh*), it is not the aspect of a spreading forth and expression from its Source but is rather something essential and inherent [in and of itself].

The same is so of Wisdom-*Chochmah*, in that it is not the aspect of a revelation and spreading forth of expression, but it is something essential and inherent. However, this is unlike the created something (*Yesh HaNivra*), in which there is the novel introduction of existing as the aspect of a tangible existent “something” (*Yesh*). In contrast, the novelty of Wisdom-*Chochmah* is that it exists as the existence of light, except that it is not like a light that is an expression and spreading forth, but is an essential and inherent light.

Likewise, the nullification (*Bittul*) of Wisdom-*Chochmah* is an essential and inherent nullification (*Bittul*). That is, it is unlike nullification (*Bittul*) that stems from some reason and contemplation (like the nullification brought about in the emotions (*Midot*)). Rather, it is a nullification (*Bittul*) that is essential and inherent, in and of itself.⁵⁴

(This is as we observe in man below, that some people are nullified inherently and do not require contemplation and reasoning for this etc.) Because of this it is the receptacle for the limitless light of the Unlimited One to rest within it. This is as stated by the Alter Rebbe in Tanya,⁵⁵ “This accords with what I heard from my teacher, [the Rav, the Maggid of

⁵⁴ Also see *Hemshech* 5672 Vol. 1, Ch. 258

⁵⁵ Tanya, Likkutei Amarim, Ch. 35 in the note.

Mezhritch], peace be upon him, about the meaning and reason behind the statement in Etz Chayim⁵⁶ that the limitless light of the Unlimited One does not even unite with the world of Emanation (*Atzilut*), except by first manifesting in the *Sefirah* of Wisdom-*Chochmah*. This is because the Unlimited One, blessed is He, is ‘the True One,’ meaning that He alone exists and there is nothing besides Him, and this, in fact, is the level of Wisdom-*Chochmah*.”

4.

Now, since Wisdom-*Chochmah* is the aspect of something that is essential and inherent, therefore the aspect of Wisdom-*Chochmah* is found in everything, just as oil can be extracted from everything etc. For, since it is an essential and inherent aspect, it therefore is drawn to every place.⁵⁷

Moreover, [even] all levels that transcend the level of Wisdom-*Chochmah* are present within Wisdom-*Chochmah*. This is because Wisdom-*Chochmah* is an essential and inherent aspect, and therefore has everything within it. Moreover, everything that is found in the aspect of Wisdom-*Chochmah* is the essence of that level. For, since the Wisdom-*Chochmah* is essential and inherent to the essence of its being, whatever manifests in it is the aspect of its essence.

This is why the revelation of all levels is through Wisdom-*Chochmah*, except that the revelation is only to the

⁵⁶ Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 2

⁵⁷ Also see *Hemshech* 5672 *ibid.* Ch. 345; See Torah Ohr, Mikeitz 39a; Hosafot 110d; Discourse entitled “*Vayeitzei*” 5691, Ch. 2 (Sefer HaMaamarim 5691 p. 119).

degree that revelation applies in the aspect of the essence. In other words, even the revelation of all matters is [the revelation] of how they are essentially.

This is why the revelation of Wisdom-*Chochmah* is in a way of a point (*Nekudah*). For, at first glance, how does it apply for there to be both revelation (*Giluy*), as well as a point (*Nekudah*). However, the explanation is that the revelation of Wisdom-*Chochmah* is in a way that all things are revealed as they essentially are, and therefore the revelation is in the way of a point (*Nekudah*).⁵⁸

An example for this is the seminal point of the father, which possesses all the limbs and all the powers and essence of the soul within it, this being the essence of all these things. The likeness to this Above is the aspect of Wisdom-*Chochmah* which is called “the seminal drop of the Father-*Abba*,” in that everything is in it, and it all is in an essential state. Moreover, it is not just like the seminal drop of the father, which only includes that which will be drawn forth and revealed from it, but it also includes the essential aspect that cannot come into a state of spreading forth and revelation.

This is like the point (*Nekudah*) of the impression (*Reshimu*). That is, not only does it include everything that will subsequently be revealed in the chaining down of the worlds (*Seder Hishtalshelut*), but the aspect of the essence that cannot come forth in a state of spreading forth and revelation in the chaining down of the worlds (*Seder Hishtalshelut*) is also within it, this being the aspect of His Essential Self, blessed is

⁵⁸ Also see Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 513 and on; Sefer HaMaamarim 5680 p. 40 and on; 5681 p. 128 and on.

He, which transcends both the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds and transcends all worlds (*Sovev Kol Almin*) etc.

This is especially so, considering the well-known matter, that the impression (*Reshimu*) is the letter *Yod*-י of the general Name *HaShem*-יהו"ה of the totality of the drawing down of the Line-*Kav*.⁵⁹ *Wisdom-Chochmah* is likewise the letter *Yod*-י of the Name *HaShem*-יהו"ה.⁶⁰ They therefore relate to each other.

However, they also are different from each other, in that the point (*Nekudah*) of the impression (*Reshimu*) is that of concealment, and though the intent in it is for the sake of revelation (*Gilyu*),⁶¹ it itself is a point that conceals. In contrast, the point (*Nekudah*) of *Wisdom-Chochmah* is that of revelation, only that the revelation is such that the essence of the thing becomes revealed. This is because *Wisdom-Chochmah* is the matter of revelation, meaning to reveal the essence of all matters.

This is why *Wisdom-Chochmah* is called “This-*Zeh*-זה” (unlike the externality (*Chitzoniyut*) of the Crown-*Keter* which is called “Thus-*Koh*-כה”).⁶² This is also why about the coming

⁵⁹ Also see *Sefer HaMaamarim* 5659 p. 77; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 13-14.

⁶⁰ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*) and Gate Nine (*Chochmah*); Also see *Etz Chayim*, *Shaar 3* (*Shaar Seder Atzilut* of Rabbi Chayim Vital) Ch. 1; *Shaar 42* (*Shaar Drushei ABY”A*) Ch. 1-2; *Tanya*, *Iggeret HaTeshuvah* Ch. 4

⁶¹ See *Shaar HaYichud* of the Mittler Rebbe translated as *The Gate of Unity* *ibid.*; *Hemshech* 5672 *ibid.* Ch. 314.

⁶² There are individual redactors who recalled that the Rebbe stated, “Even though there too all matters are found and that is their place, nevertheless, it is all in a state of concealment.”

future the verse states,⁶³ “They will no longer teach, each man his fellow etc.,” since there then will be the revelation of the Essential Self, as it is in every single Jew, and they therefore will not need to receive [one from the other] etc.

5.

Based on the above, the verse, “This month-*HaChodesh HaZeh*-הזה החודש etc.,” can also be explained. That is, the “month-*Chodesh*-ש החודש” refers to the *Sefirah* of Kingship-*Malchut* and “This-*Zeh*-זה” refers to *Zeir Anpin* (as explained before that *Zeir Anpin* is called “This-*Zeh*-זה”). Thus, “This month-*HaChodesh HaZeh*-הזה החודש” refers to the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*, the union (*Yichud*) of the sun and the moon (this being the matter of the new [lunar] month).⁶⁴

Its root is in the aspect of the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah*.⁶⁵ (For, as explained before, Wisdom-*Chochmah* is also called “This-*Zeh*-זה,” and on the contrary, the primary aspect of “This-*Zeh*-זה” is in Wisdom-*Chochmah*.) It is through the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah* that there also is caused to be the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*, this being the union (*Yichud*) of the sun and the moon.

⁶³ Jeremiah 31:33

⁶⁴ See Ohr HaTorah, Bo p. 256

⁶⁵ See the discourse entitled “*HaChodesh*” 5654 Ch. 4 (Sefer HaMaamarim 5654 p. 135); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

Now, about the matter of the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah* which takes place at the new moon (*Rosh Chodesh*), the month of Nissan is first,⁶⁶ as the verse states, “This month (*HaChodesh HaZeh*)... is the first of the months.”

This is as also explained in the discourses of the Tzemach Tzedek⁶⁷ and the Rebbe Maharash⁶⁸ on the matter of the twelve new moons (*Rosh Chodesh*), corresponding to the twelve permutations of the Name *HaShem*-יהו"ה (which are the aspect of “This-Zeh-זה-12”), that on the new moon (*Rosh Chodesh*) of the month of Nissan, there is an illumination of the permutation of the letters of the Name *HaShem*-יהו"ה in its straightforward order. (In contrast, on each of the other new moons (*Rosh Chodesh*) the permutation of the letters of the Name *HaShem*-יהו"ה are in a different order.)

That is, [on the new moon of the month of Nissan] the Name *HaShem*-יהו"ה is revealed (in that changes in the order of the permutation are a matter of concealment).⁶⁹ It therefore is primarily then that there is the matter of “This month-*HaChodesh HaZeh*-החודש הזה,” “This-Zeh-זה” being a matter of revelation.

Now, we should add that the difference between the two aspects called “This-Zeh-זה,” these being *Zeir Anpin* and

⁶⁶ See the discourse entitled “*HaChodesh*” 5654 *ibid.* Ch. 2 (Sefer HaMaamarim 5654 p. 133).

⁶⁷ Ohr HaTorah Bo *ibid.* p. 262

⁶⁸ See the discourse entitled “*HaChodesh*” 5626 (Sefer HaMaamarim 5626 p. 30, p. 36).

⁶⁹ See the discourse entitled “*HaChodesh*” 5671 (Sefer HaMaamarim 5671 p. 64); Also see the notes to Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity, Ch. 1.

Wisdom-*Chochmah*, is like the difference between saying “This-Zeh-זה” once and saying “This-Zeh-זה” twice. This is as Midrash states,⁷⁰ “In this world the Jewish people only said ‘This-Zeh-זה’ once, [when they said],⁷¹ ‘This (Zeh-זה) is my God,’ but in the coming future they will say ‘This-Zeh-זה’ twice, as the verse states,⁷² ‘And they will say on that day, ‘Behold, this (Zeh-זה) is our God, we hoped to Him that He would save us, This (Zeh-זה) is HaShem-יהו"ה to Whom we hoped etc.’”

That is, being that “This-Zeh-זה” indicates revelation, therefore twice “This-Zeh-זה” indicates that the revelation is from a much higher level. That is, presently the revelation of the Name *HaShem-יהו"ה* (“This-Zeh-זה”) is the aspect of the lower Name *HaShem-יהו"ה*,⁷³ whereas in the coming future the Upper Name *HaShem-יהו"ה* will be revealed.⁷⁴

The same is so of the difference between *Zeir Anpin* and Wisdom-*Chochmah*. For, in regard to the *Sefirah* of Wisdom-*Chochmah*, even though it is the beginning of the chaining down of the worlds (*Hishtalshelut*), nevertheless, the primary chaining down (*Hishtalshelut*) begins with the *Sefirah* of Understanding-*Binah*, whereas Wisdom-*Chochmah* transcends the chaining down of the worlds (*Hishtalshelut*) (similar to the Upper Name *HaShem-יהו"ה*).

This is also like the difference between the four times that the word “Truth-*Emet-אמת*” is said [in the morning prayers]

⁷⁰ Midrash Shemot Rabba 23:15

⁷¹ Exodus 15:2

⁷² Isaiah 25:9

⁷³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light.

⁷⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One.

before the paragraph of “[You have always been] the help of our fathers” (*Ezrat*)⁷⁵ (corresponding to the four letters of the lower Name *HaShem*-יהו"ה) and the four times that the word “Truth-*Emet*-אמת” is mentioned in the paragraph of “[You have always been] the help of our fathers” (*Ezrat*) (corresponding to the four letters of the Upper Name *HaShem*-יהו"ה),⁷⁶ which is the matter of the ultimate truth (*Emet l'Amity*)⁷⁷ and the true matter of “Truth-*Emet*-אמת” is the aspect of Wisdom-*Chochmah*.⁷⁸

The primary revelation of this, will take place in the coming future, at which time all matters will be revealed, not just the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds and transcends all worlds (*Sovev Kol Almin*), but also His Essential Self, blessed is He, which transcends both.

6.

Now, this is also why the verse states, “This month shall be **for you** (*Lachem*-לכם).” This is because when there is the matter of, “This month-*HaChodesh HaZeh*-הזה,” this being the matter of the union (*Yichud*) of the sun and the moon, which at its root, is the matter of the [inner] union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*, then it comes to

⁷⁵ In the blessings of the *Shema* in the morning prayers.

⁷⁶ Sefer HaMaamarim 5654 p. 130

⁷⁷ Likkutei Torah, Behar 40a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, beginning of The Gate of Intrinsic Being (*Shaar HaHavayah*) [and on].

⁷⁸ Likkutei Torah, Masei 95d

be “for you” (*Lachem*-לכם), meaning,⁷⁹ “They shall be yours alone, strangers not sharing them with you.” This is because from the perspective of Wisdom-*Chochmah* (that is, the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah*), which transcends the chaining down of the worlds (*Hishtalshelut*), there is no room for the forces of externality to derive any vitality.⁸⁰

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, this is as explained in Tanya,⁸¹ that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, manifests within the aspect of Wisdom-*Chochmah* of the soul of every Jew, whosoever he may be. This refers to the point of Jewishness at the core of every Jew, as a result of which he is essentially nullified (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He.⁸²

Moreover, this not just nullification (*Bittul*) stemming from contemplation and reasoning or because he is in the presence of someone greater than himself, which is a kind of self-nullification (*Bittul*) that is not equal in everyone, in that there are different levels of nullification. That is, there are those whose self-nullification (*Bittul*) is greater, and there are those whose self-nullification (*Bittul*) is not as great, and there are those who have no such self-nullification (*Bittul*) altogether.

In contrast, this is not so of essential nullification (*Bittul Atzmi*) stemming from the aspect of Wisdom-*Chochmah* of the soul, in which the limitless light of the Unlimited One,

⁷⁹ Proverbs 5:17

⁸⁰ See Likkutei Torah, Va'etchanan 10a; Drushim L'Shemini Atzeret 80d

⁸¹ Tanya, Likkutei Amarim, Ch. 18-19

⁸² See before in Ch. 3.

HaShem-יהו"ה, blessed is He, is manifest and always present in every single Jew, and awakens within them when they come to be tested in a matter of faith etc. [such as in the days of Purim, when they stood steadfastly with self-sacrifice (*Mesirat Nefesh*) for an entire year without any other alternative entering their minds, Heaven forbid, as stated in Torah Ohr].⁸³

At such time, a Jew stands steadfastly to the test and will give up his soul rather than to do even a mere deed in opposition to faith in "*HaShem* is One-*HaShem Echad*-אהד יהו"ה," such as bowing to an idol, even if in his heart, he does not believe in it at all.

7.

This then, is the meaning of "This month shall be for you-*HaChodesh HaZeh Lachem*-לכם החודש הזה." That is, when the aspect of "This-*Zeh*-זה" is revealed, it is then caused to be "For you-*Lachem*-לכם" (as discussed before). About this the verse states, "It shall be for you the first of the months of the year." That is, the revelation of the aspect of "This-*Zeh*-זה" (through which it comes to be "for you-*Lachem*-לכם") is drawn down throughout the entire year.

Through this the matter of the redemption is caused. For, as mentioned before, "When He chose Yaakov and his children, He established the beginning of the months of redemption," refers to the exodus from Egypt, and,⁸⁴ "As in the days that you went out of the land of Egypt I will show them

⁸³ Torah Ohr, Tzav 97a; 120d

⁸⁴ Micah 7:15

wonders,” with the coming redemption through our righteous Moshiach!

Discourse 25

“*Dodi Li, v’Ani Lo... -*
My beloved is mine, and I am His...”

Delivered on Shabbat Parshat Acharei,
Shabbat HaGadol, 12th of Nissan, 5727
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸⁵ “My beloved is mine and I am His, Who pastures [His sheep] amongst the roses.” Now, Rashi and Midrash Rabbah⁸⁶ explain that this verse refers to the exodus from Egypt, which took place in the month of Nissan, at which time “My beloved is mine-*Dodi Li* לִי-דוּדִי” is first. That is, another verse states,⁸⁷ “I am to my Beloved and my Beloved is to me-*Ani LeDodi v’Dodi Li* לִי-דוּדִי וְדוּדִי לִי-אֲנִי,” which forms the acronym Elul-אֱלוּל,⁸⁸ in that the month of Elul is a time of repentance from below to Above, which is why it first states “I am to my Beloved-*Ani L’Dodi* לִי-דוּדִי-אֲנִי.” However, in the exodus from Egypt on Pesach, “My beloved is mine-*Dodi Li* לִי-דוּדִי” comes first, from Above to below. This is as stated,⁸⁹

⁸⁵ Song of Songs 2:16

⁸⁶ To Song of Songs 2:16

⁸⁷ Song of Songs 6:3

⁸⁸ Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Shaar HaPesukim to Song of Songs 6:3; Reishit Chochmah, Shaar HaTeshuvah Ch. 4 (section beginning “*Od Yesh*” (115b)); Bayitch Chadash to Tur, Orach Chayim 581 and elsewhere.

⁸⁹ Song of Songs 2:8

“The voice of my Beloved! Behold, it comes leaping over mountains, skipping over hills.”

That is, because of the state and standing of the children of Israel at that time, the matter of a leap (*Dilug*) was necessary, this being revelation from Above to below. This is why here, the verse first states “My beloved is mine-*Dodi Li*-לִי-דוּדִי” (from Above to below) and then states “and I am His” (from below to Above).

Now, in his discourse of Shabbat HaGadol 5627⁹⁰ (one hundred years ago) his honorable holiness, the Rebbe Maharash brings the statement of our sages, of blessed memory, on the verse,⁹¹ “My beloved is mine and I am His.” That is, “He is a Father to me and I am a son to Him. He is a Father to me, as the verses states,⁹² ‘For You are our Father,’ and,⁹³ ‘For I was a father to Israel.’ I am a son to Him, as the verses states,⁹⁴ ‘My son, My firstborn, Israel,’ and,⁹⁵ ‘You are children to *HaShem*-יְהוָה your God.’ He is a shepherd to me, as the verse states,⁹⁶ ‘Give ear, O’ Shepherd of Israel.’ I am His flock, as the verse states,⁹⁷ ‘Now you are My sheep, the flock of My pasture.’”

We therefore must understand this comparison between a father and his son and a shepherd and his sheep. This is because the care and love of a shepherd for his flock cannot compare to the care and love of a father for his son.

⁹⁰ Sefer HaMaamarim 5627 p. 222; (Also see the discourses cited there).

⁹¹ Midrash Shir HaShirim Rabba 2:16

⁹² Isaiah 63:16

⁹³ Jeremiah 31:8

⁹⁴ Exodus 4:22

⁹⁵ Deuteronomy 14:1

⁹⁶ Psalms 80:2

⁹⁷ Ezekiel 34:31

However, the explanation is that the [matter of] father and son refers to the time of redemption. This is why the verse cited is,⁹⁸ “For I was a father to Israel,” whereas the beginning of the verse is, “With weeping they will come,” referring to the coming redemption. Similarly, the verse,⁹⁹ “My son, My firstborn, Israel” was said to Moshe when he first was sent to Pharaoh to redeem to the children of Israel. In contrast, during the time of exile, the souls of the Jewish people are compared to sheep, and the Holy One, blessed is He, is compared to a Shepherd, so to speak.

He continues the discourse stating that the analogy of the sheep and the Shepherd, may be understood by prefacing with an explanation of what the Midrash states on the verse, “My beloved is mine.” That is, “Whatever I need I seek only from His hand, as the verse states,¹⁰⁰ ‘During those many days, it happened that the king of Egypt died, and the children of Israel groaned because of the labor and they cried out etc.’ Whatever He needs He seeks only from my hand, as the verse states,¹⁰¹ ‘Speak to the entire congregation of Israel, saying: [On the tenth of this month they shall take for themselves – each man] – a lamb etc.,’ and it similarly states,¹⁰² ‘Speak to the children of Israel and let them take a portion for Me.’”

Now, this must be understood. For, it makes sense that “whatever I need,” referring to the congregation of Israel when they are in exile, “I seek only from His hand etc.” However,

⁹⁸ Jeremiah 31:8

⁹⁹ Exodus 4:22

¹⁰⁰ Exodus 2:23

¹⁰¹ Exodus 12:3

¹⁰² Exodus 25:2

how does it apply to say that this is so Above, that “whatever He needs, He seeks only from my hand.” Is it not so that, “He is the perfection of everything”?¹⁰³ This being so, how does it apply to say that “whatever He needs etc.,” implying that He lacks something, so to speak.

2.

Now, to understand this, must preface with an explanation of the difference between “Singular-*Yachid*-יחיד” and “One-*Echad*-אחד.”¹⁰⁴ This is as we recite,¹⁰⁵ “The Singular One (*Yachid*-יחיד), Life of the worlds, King,” and in the recital of *Shema* we say,¹⁰⁶ “Listen Israel, *HaShem*-יהוה our God, *HaShem* is One-*HaShem Echad*-אחד יהוה אלהינו.”

The meaning of the word “*Yachid*-יחיד” is that He is Singular and Unique, in that there is none like Him etc. The meaning of “One-*Echad*-אחד” is as the Beit Yosef wrote¹⁰⁷ citing *Sefer Mitzvot Katan*, that the letter *Chet*-ח-8 alludes to the seven firmaments and the earth (which in general is the matter of above and below) and the letter *Dalet*-ד-4 alludes to the four directions of the world [east, west, south and north], in that the word “One-*Echad*-אחד” means that all four directions and above and below are nullified to the *Aleph*-א-1 (this being

¹⁰³ See Introduction to Tikkunei Zohar (17b).

¹⁰⁴ See Torah Ohr, Va'era 55b and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹⁰⁵ In the “*Baruch She'amar*” blessing in the morning prayers.

¹⁰⁶ Deuteronomy 6:4

¹⁰⁷ Beit Yosef to Tur Orach Chayim, Siman 61 (section beginning “*Katav HaSefer Mitzvot Katan*”)

the first letter of the word “One-*Echad*-אחד”) referring to the “Master of the world-*Alupho Shel Olam*-אלופו של עולם.”

That is, the word “One-*Echad*-אחד” bears a similarity to the word “First-*Rishon*-ראשון,” which implies a second, except that there is “One-*Echad*-אחד” about whom the verse states,¹⁰⁸ “[There is One (*Echad*-אחד)] and no second, who has neither son nor brother.” That is, the word “One-*Echad*-אחד” indicates a unity (*Achdut*) in which there also is the existence of the world, except that it is nullified etc. In contrast, “Singular-*Yachid*-יחיד” is as He is alone unto Himself, which was especially so before the general totality of the creation and chaining down of the worlds (*Hishtalshelut*).

3.

Now, these two aspects of “Singular-*Yachid*-יחיד” and “One-*Echad*-אחד” are similar to the two aspects of “Holy-*Kadosh*-קדוש” and “Blessed-*Baruch*-ברוך” which we find in His title, “The Holy One, blessed is He-*HaKadosh Baruch Hoo*-ההקדוש ברוך הוא.”

The explanation is that, as known,¹⁰⁹ “Holy-*Kadosh*-קדוש” is a word that means “separate,” whereas “Blessed-*Baruch*-ברוך” is a word that means “to draw down.”¹¹⁰ In the matter of the *Sefirot*, “Blessed-*Baruch*-ברוך” refers to the *Sefirah* of Kingship-*Malchut*, whereas “Holy-*Kadosh*-קדוש” refers to the *Sefirah* of Splendor-*Tiferet*.

¹⁰⁸ Ecclesiastes 4:8

¹⁰⁹ See Tanya, Likkutei Amarim, Ch. 46 (66a) and elsewhere.

¹¹⁰ See Mishnah Kilayim 7:1

Higher than this, “Blessed-*Baruch*-ברוך” refers to the *Sefirah* of Wisdom-*Chochmah*, as in the teaching of the Zohar,¹¹¹ “He is ‘Blessed-*Baruch*-ברוך’ [in the masculine] and She is ‘Blessing-*Brachah*-ברכה” [in the feminine]. That is, “She is ‘Blessing-*Brachah*-ברכה” refers to Kingship-*Malchut*, which is called “Blessing-*Brachah*-ברכה” [in the feminine].¹¹² “He” refers to the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*) which is called “Blessed-*Baruch*-ברוך” [in the masculine].¹¹³ In contrast, “Holy-*Kadosh*-קדוש” refers to the Crown-*Keter*.

Now, even according to the first explanation, that “Holy-*Kadosh*-קדוש” refers to Splendor-*Tiferet*, this is because the root of Splendor-*Tiferet* is in the aspect of the Crown-*Keter*.¹¹⁴ This is because it is of the middle column (*Kav HaEmtza’ee*).¹¹⁵ This is the element of superiority of Splendor-*Tiferet* over and above the other two columns.¹¹⁶ For, as known,¹¹⁷ even though all the *Sefirot* are rooted in the aspect of the Crown-*Keter*, nonetheless, the root of Splendor-*Tiferet* is in the innerness (*Pnimiyyut*) of the Crown-*Keter*.¹¹⁸

¹¹¹ Zohar II 161a; Zohar III 264b (Ra’aya Mehemna)

¹¹² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹¹³ Pri Etz Chayim, Shaar HaBrachot Ch. 1-2

¹¹⁴ Also see Likkutei Torah, Shir HaShirim 20d

¹¹⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹¹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21

¹¹⁷ Torat Chayim, Noach 65b; Shaar HaYichud of the Mittler Rebbe *ibid.* *Hemshech* 5672 Vol. 1 p. 220 and on; Vol. 2 p. 742 and on; *Sefer HaMaamarim* 5707 p. 152.

¹¹⁸ Also see *Hemshech* 5672 Vol. 3, p. 1,394, “Splendor-*Tiferet* is called ‘Holy-*Kadosh*-קדוש’ as it states in Likkutei Torah, discourse entitled ‘*Ka Miflegi*.’ This is

In the matter of the worlds, “Holy-*Kadosh*-קדוש,” which refers to the aspect of the Crown-*Keter*, is holy and separately transcendent from the chaining down of the worlds (*Hishtalshelut*). In contrast, “Blessed-*Baruch*-ברוך,” which refers to the aspect of Wisdom-*Chochmah*, is the matter of the world of Emanation (*Atzilut*), which is also included in the chaining down of the worlds (*Hishtalshelut*).

4.

The explanation¹¹⁹ is that even though the world of Emanation (*Atzilut*) is higher than the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and as known, the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) correspond to the four foundational elements, the world of Emanation (*Atzilut*) corresponding to the foundational element of fire (*Aish*),¹²⁰ as the verse states,¹²¹ “For *HaShem*-יהוה your God is a consuming fire,” in that just as the element of fire (*Aish*) is separate from the other elements, in that its nature is to ascent above, and various schemes are necessary in order to draw the fire to remain below, the same is so of the world of Emanation (*Atzilut*), in that it is separate from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), but even so,

because Splendor-*Tiferet* is drawn from the inner aspect (*Pnimiyut*) of the Crown-*Keter*, as it states in the glosses there.”

¹¹⁹ In regard to the coming section see *Hemshech* 5672 *ibid.* p. 1,392 and on.

¹²⁰ *Likkutei Torah*, *Shir HaShirim* 4d; *Sefer HaMaamarim* 5698 p. 31, and elsewhere.

¹²¹ *Deuteronomy* 4:24

is part of the chaining down of the worlds (*Hishtalshelut*) along with the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), just as the foundational element of fire (*Aish*) is one of the four foundational elements. From this it is understood that it has some measure of relationship and comparison to them.

This is also why the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) correspond to the four letters of the Name *HaShem*-יהוה.¹²² The world of Emanation (*Atzilut*) corresponds to its letter *Yod* ך, not just the aspect of the thorn of the letter *Yod* ך (as stated elsewhere)¹²³ which only is a thorn (*Kotz*) that comes by way of concealment and hint, but it rather corresponds to the letter *Yod* ך itself, which is a letter (*Ot*) that comes into revelation and indicates a relation to the matter of existence etc.

Now, just as this is so of the four general worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), this likewise is so of the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) as they are in the world of Emanation (*Atzilut*) itself.

For, as known, the world of Emanation (*Atzilut*) of the world of Emanation (*Atzilut*) is the aspect of Wisdom-*Chochmah*, and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) of the world of Emanation (*Atzilut*)

¹²² See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 13; (Shaar Klallut ABY”A) Ch. 4; Shaar HaHakdamot, Drushei ABY”A, Drush 6; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part One, Gate One & Gate Two; Part Three, Gate One.

¹²³ Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital) Ch. 1.

are the aspects of Understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut* [of the world of Emanation]. Thus, even the *Sefirah* of Wisdom-*Chochmah* already relates to the matter of novel existence as it is in the aspects that are below it.

The explanation is that the coming into being of Understanding-*Binah* from Wisdom-*Chochmah* is in a way of “something from nothing” (*Yesh MeAyin*).¹²⁴ This is because Understanding-*Binah* is the aspect of “something” (*Yesh*) whereas Wisdom-*Chochmah* is the aspect of “nothing” (*Ayin*). In other words, Wisdom-*Chochmah* is the aspect of light (*Ohr*) without a vessel (*Kli*), being that in Wisdom-*Chochmah*, even the vessel (*Kli*) is like the light (*Ohr*). This is as known about [the teaching],¹²⁵ “He and His life force are one; He and His organs are one.”

One of the explanations¹²⁶ of this [teaching] is that “His life force” refers to the aspect of Wisdom-*Chochmah*. In other words, even the vessel (*Kli*) of Wisdom-*Chochmah* is the aspect of “His life force” (referring to the lights (*Orot*)) and Wisdom-*Chochmah* that does not have the aspect of “His organs” (referring to the vessels (*Keilim*)). Rather, the matter of vessels (*Keilim*) begin in the *Sefirah* of Understanding-*Binah*.

The root of the matter is that the world of Emanation (*Atzilut*) is the aspect of the light (*Ohr*), meaning the light (*Ohr*) that transcends the vessels (*Keilim*). For, as known,¹²⁷ in the

¹²⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

¹²⁵ Introduction to Tikkunei Zohar 3b

¹²⁶ See Sefer HaMaamarim 5708 p. 161

¹²⁷ See Biurei HaZohar of the Tzemach Tzeddek, Vol. 1 p. 64; Ohr HaTorah, Inyanim p. 97.

vessels (*Keilim*) there are three levels, [corresponding to the aspects of] Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In contrast, in the light (*Ohr*) there are four levels, that is, three levels of lights (*Orot*) that manifest in the vessels (*Keilim*), and a fourth level which is the aspect of the light (*Ohr*) that transcends the vessels (*Keilim*).

The difference between them is that the light (*Ohr*) that manifests in the vessels (*Keilim*) comes to be materialized according to the being of the vessels (*Keilim*). In contrast, the light (*Ohr*) that transcends the vessels (*Keilim*) is as the light (*Ohr*) is in essence. This is the matter of the aspect of Wisdom-*Chochmah*, which is the aspect of the world of Emanation (*Atzilut*) within the world of Emanation (*Atzilut*).

Nevertheless, even the aspect of the light (*Ohr*) that transcends the vessels (*Keilim*) has a measure of comparison and relation to the vessels (*Keilim*). This is as we see with the powers of the soul, that even though the essence of the intellect (*Sechel*) is separately transcendent from the emotions (*Midot*), and how much more so is it separate from thought, speech, and action, nevertheless, since there is a branching out from one to the other, meaning that it is from the intellect (*Sechel*) that the emotions (*Midot*) are born, and it is from the emotions (*Midot*) that there is a drawing down into thought, speech, and action, there is therefore some small measure of comparison and relationship between them.

This is likewise the reason that Wisdom-*Chochmah* is called “the beginning-*Reishit*-ראשית.” This is because the word “beginning-*Reishit*-ראשית” indicates some relation to the “end-

Acharit-אהרית.”¹²⁸ In other words, even the aspect of Wisdom-*Chochmah* (the “beginning”) has some relation to the aspect of Kingship-*Malchut* (the “end”). This is as explained before, that even the essence of the intellect (*Sechel*) has a relation to thought, speech, and action, which generally are the matters of Kingship-*Malchut*.

We thus find that the world of Emanation (*Atzilut*) is included in the general matter of the chaining down of the worlds (*Hishtalshelut*) and novel existence. It is for this reason that about the ten *Sefirot* it states,¹²⁹ “You are He that put forth ten fixtures,” wherein the term “put forth-*Aphikat*-אפיקת” is the matter of revelation (*Gilyu*), and the matter of revelation always indicates novel existence and limitation.

Now, even though the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are not the aspect of actual limitation, but only the potential to limit (*Ko’ach HaGvul*), nonetheless, this is why the vessels (*Keilim*) and lights (*Orot*) of the world of Emanation (*Atzilut*) come forth and are drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Even though this is not the aspect of the light of the essence of the world of Emanation (*Atzilut*), but only the aspect of the light (*Ohr*) within the vessels (*Keilim*) of Kingship-*Malchut* of the world of Emanation (*Atzilut*), nevertheless, the aspect of the vessels (*Keilim*) and lights (*Orot*) of the world of Emanation (*Atzilut*) come and are drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

¹²⁸ Also see *Hemshech* 5672 *ibid.* p. 1,213.

¹²⁹ Introduction to *Tikkunei Zohar* 17a

Moreover, even though they are drawn down through the partition (*Parsa*), nevertheless, the matter of the partition (*Parsa*) is only that the light becomes materialized and concealed, but is not a change in the essential being of the light (*Ohr*), which is the light of the world of Emanation (*Atzilut*).

(In regard to the statement in Etz Chayim,¹³⁰ that the light (*Ohr*) of the world of Creation (*Briyah*) is only the aspect of a [secondary] “offspring light” (*Ohr Shel Toldah*), it is explained elsewhere¹³¹ that it can be said that this refers to the aspect of the lights of the *Nefesh* and *Ru'ach*, whereas the light of the *Neshamah* is the aspect of the world of Emanation (*Atzilut*).

However, all this is in regard to the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), in that there is a relative comparison and relationship between them. However, in regard to the emanation of the ten *Sefirot* of the world of Emanation (*Atzilut*) from the aspect that transcends the world of Emanation (*Atzilut*), since there is no relative comparison between them whatsoever, the matter of the restraint of the *Tzimtzum* is necessary.

This is unlike the partition (*Parsa*), which only is the materialization of the light (*Ohr*) and its concealment. Rather, it is the aspect of the complete concealment of the light, such that there is the aspect of the absence of the light. As in the language of Etz Chayim,¹³² “He withdrew His light completely,

¹³⁰ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 2

¹³¹ Also see *Hemshech* 5672 Vol. 2, p. 647; Vol. 3 p. 1,470

¹³² See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2

and there remained an empty space and void.” In addition to this, the matter of the partition (*Parsa*) is also necessary, such as the partition (*Parsa*) of Primordial Man (*Adam Kadmon*) etc.

Now, although it states in Etz Chayim¹³³ in regard to the matter of the restraint of the *Tzimtzum* and the partition (*Parsa*) of Primordial Man (*Adam Kadmon*), that the restraint of *Tzimtzum* is for the world of Emanation (*Atzilut*), whereas the partition (*Parsa*) is for the world of Creation (*Briyah*), nevertheless, the light of the world of Emanation (*Atzilut*) is also drawn down through the partition (*Parsa*). In other words, the partition (*Parsa*) also affects the light (*Ohr*) of the world of Emanation (*Atzilut*).

Thus, since the light (*Ohr*) comes down by way of the restraint of the *Tzimtzum* and the partition (*Parsa*), it then is possible for the existence of the world of Emanation (*Atzilut*) to branch forth from it. Thus, even then, the bestowal must come from Him by way of an intermediary, this being the aspect of the Crown-*Keter*, which is the intermediary between the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the emanated, and [as known] every intermediary necessarily has an aspect of the upper and the lower within it.

In other words, the Crown-*Keter* has the lowest aspect of the Emanator within it, this being the aspect of the Ancient One-*Atik*-עתיק, which is in a state of transcendent removal-*Ha'atakah*-העתקה and completely separate from the chaining down of the worlds (*Hishtalshelut*) within it, and also has the

¹³³ Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 2

beginning and source of the emanated, this being the aspect of the Long Patient One-*Arich*.

From all the above it is understood about the matter of “Holy-*Kadosh*-קדוש” and “Blessed-*Baruch*-ברוך” that “Blessed-*Baruch*-ברוך” refers to the aspect of Wisdom-*Chochmah*, in which it applies for there to be the aspect of “blessing” and “drawing down,” since this is the matter of the “beginning” and revelation. However, the aspect of the Crown-*Keter* is called “Holy-*Kadosh*-קדוש” in that it is separate from the chaining down of the worlds (*Hishtalshelut*).

Now, in general, it is the totality of the Crown-*Keter* that is called “Holy-*Kadosh*-קדוש,” as it is included the aspect of the Long Patient One-*Arich*, which is the beginning of the emanated. This is because the aspect of the Ancient One-*Atik* is manifest within it. However, it is primarily the innerness (*Pnimityut*) of the Crown-*Keter* that is the aspect of the Ancient One-*Atik*, which is utterly separate etc.

5.

Now, to draw from the aspect of “Holy-*Kadosh*-קדוש,” about this the verse states,¹³⁴ “Lift your hands to holiness (*Kodesh*-שקדש) and bless *HaShem*-יהוה.” This is as explained in Likkutei Torah, in the discourse entitled “*Tze’edah U’Re’edah*”¹³⁵ (as well as in the discourse of the Tzemach

¹³⁴ Psalms 134:2

¹³⁵ Likkutei Torah, Shir HaShirim 21b and on, cited in the aforementioned discourse entitled “*Dodi Li*” (p. 224).

Tzeddek that recently was printed),¹³⁶ that the drawing down of the aspect of “Holy-Kadosh-ש-קדוש” requires constant “blessing” and drawing down in order to draw forth His Holiness anew, blessed is He.

This drawing down is from the aspect of the Supernal Holiness (*Kodesh-ש-קדש*) that transcends the aspect of “Holy-Kadosh-ש-קדוש” with the letter *Vav-ו*, referring to the matter of drawing down in order for there to be the aspect of the light of *HaShem-ה-יהוה*, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

In contrast, “Holiness-*Kodesh-ש-קדש*” without the letter *Vav-ו* (about which it states,¹³⁷ “‘Holiness-*Kodesh-ש-קדש*’ is a thing unto itself”) is not within the category of worlds altogether, and is high above the aspects of the light of *HaShem-ה-יהוה* that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

This then, is the meaning of the title, “The Holy One, blessed is He-*HaKadosh Baruch Hoo-הוא ברוך*,” in which the word “Holy-Kadosh-ש-קדוש” is with the letter *Vav-ו*, this being the matter of drawing down in order to bring novel creations into being and vitalize them, and it is He who is “blessed-*Baruch-ברוך*” and drawn down from the aspect of the Supernal Holiness-*Kodesh-ש-קדש*.

However, the Jewish people are the ones who cause the bestowal of beneficence and blessing and the drawing down

¹³⁶ Perhaps the intention is to Ohr HaTorah, Tavo p. 1,087 (which was printed in 5725).

¹³⁷ Zohar III 94b

from the Supernal Holiness-*Kodesh*-שקד to be the aspect of Holy-*Kadosh*-שקד with the letter *Vav*-ו. They accomplish this through the toil of “Lift your hands,” [in the plural], meaning two hands, these being the first two verses of the *Shema* recital, “Listen Israel-*Shema Yisroel*-שמע ישראל,” and “Blessed is the Name of His glorious kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va’ed*-ברוך שם כבוד מלכותו לעולם ועד,”¹³⁸ which are the primary aspects of the *Shema* recital.

This is why these two verses require the intention of the heart for one to fulfill his obligation.¹³⁹ This is because they are the matter of the Upper Unity (*Yichuda Ila’ah*), (“Listen Israel-*Shema Yisroel*”) and the Lower Unity (*Yichuda Tata’ah*) (“Blessed is the Name-*Baruch Shem*”).¹⁴⁰

That is, even though the verse, “Blessed is the Name (*Baruch Shem*) etc.,” does not expressly mention the unity of *HaShem*-יהוה, blessed is He, nevertheless, the word “Forever-*Va’ed*-ועד” is a letter exchange of the word “One-*Echad*-אהד”¹⁴¹ (as explained in *Imrei Binah*¹⁴² about the exchanges of these letters).

Then, after the drawing down from the Supernal Holiness-*Kodesh*-שקד to be the aspect of Holy-*Kadosh*-שקד with the letter *Vav*-ו, it then is drawn further down into the aspect of “Blessed-*Baruch*-ברוך,” which is the drawing down from the light of *HaShem*-יהוה, blessed is He, that surrounds

¹³⁸ See the note of the Rebbe to *Sefer HaMaamarim* 5709 p. 150.

¹³⁹ *Shulchan Aruch* of the Alter Rebbe, *Orach Chayim* 63:5

¹⁴⁰ *Zohar* I 18b; *Tanya*, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 7; Also see the *Petach HaShaar* (*Opening Gateway*) to *Imrei Binah*, translated as *The Gateway to Understanding*.

¹⁴¹ *Zohar* II 134a

¹⁴² *Imrei Binah*, *Shaar HaKriyat Shma*, Ch. 70-78

and transcends all worlds (*Sovev Kol Almin*) to His light that fills all worlds (*Memaleh Kol Almin*).

6.

Now, all the above is when there is the toil of “Lift your hands to holiness (*Kodesh-שקד*).” However, when this toil is missing, there is no drawing down from the Supernal holiness-*Kodesh-שקד* to be in the aspect of Holy-*Kadosh-שקדו* with the letter *Vav-ו*, but it remains above.

This is the matter of the exile, in which “the Holy One, blessed is He, withdraws to high above.”¹⁴³ In other words, “the Holy One, blessed is He-*HaKadosh Baruch Hoo-הקדוש ברוך הוה*,” which refers to the light of *HaShem-יהוה* that transcends all worlds (*Sovev Kol Almin* [indicated by the word] “Holy-*Kadosh-שקד*”) and His light that fills all worlds (*Memaleh Kol Almin* [indicated by the word] “Blessed-*Baruch-ברוך*”) withdraws to the aspect of the “Singular-*Yachid-יחיד*,” where “darkness and light are the same,”¹⁴⁴ this being the root of the matter of exile.

The explanation of this – being that, at first glance, it is astonishing and utterly not understood how the matter of exile can apply to the Jewish people, being that they are primary to novel existence, such that the verses state about them,¹⁴⁵ “You are children to *HaShem-יהוה* your God,” and,¹⁴⁶ “My son, My firstborn, Israel.” This being so, how can it be that the nations

¹⁴³ See Zohar I 210a; Zohar III 20b, 75a

¹⁴⁴ Psalms 139:12

¹⁴⁵ Deuteronomy 14:1

¹⁴⁶ Exodus 4:22

of the world, who are secondary to the Jewish people, could have dominion over the Jewish people, who are primary?

However, the explanation is that when there is a lacking in the toil of serving *HaShem*-יהו"ה, blessed is He etc., then "because of our sins we were exiled from our land."¹⁴⁷ That is, "the Holy One, blessed is He, withdraws high above," to the aspect of Singular-*Yachid*-יחיד, at which point the matter of exile is possible.

As explained in the discourses of Purim,¹⁴⁸ exile is compared to sleep.¹⁴⁹ This is analogous to a person who is sleeping, at which time there can be matters in him that do not accord to intellect (*Sechel*). That is, when he is awake, he conducts himself according to intellect (*Sechel*) such that it is drawn down to manifest in his thought, speech, and action. In contrast, when he is asleep the intellect is withdrawn etc.

The same is so Above, that when the conduct accords to intellect (*Sechel*) there then is the recognition of the superiority of the Jewish people. In contrast, this is not so during sleep, so to speak, at which time the matter of exile is possible. All this is because "the Holy One, blessed is He, withdraws high above," to the aspect of Singular-*Yachid*-יחיד.

That is, even though there is great superiority to the aspect of Singular-*Yachid*-יחיד, in that it is the matter of

¹⁴⁷ See the Musaf liturgy of the holidays.

¹⁴⁸ See the discourse entitled "*Chayav Inish*" in Ohr HaTorah, Megillat Esther p. 293 and on; Also see the discourse by the same title of the year 5679; 5681; 5708 (Sefer HaMaamarim 5679 p. 299 and on; 5681 p. 179 and on; 5708 p. 107 and on); Also see the discourse entitled "*Balaylah HaHoo*" 5700 (Sefer HaMaamarim 5700 p. 5 and on).

¹⁴⁹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 and Ch. 41.

HaShem 's-ה"ה יהו Upper Unity (*Yichuda Ila'ah*), blessed is He, nevertheless, it is not drawn down to the aspect of "One-Echad-אחד" for it to be revealed below in the seven firmaments and the earth, and in the four directions of the heavens.

That is, even though He also is below, nonetheless, this is concealed, as the verse states,¹⁵⁰ "We have not seen our signs (*Ototeinu*-אותותינו)," and,¹⁵¹ "The one for whom the miracle was performed does not recognize the miracle that was performed for him."

From this it is understood that to nullify the matter of the exile, it is necessary to draw down from the aspect of "Singular-*Yachid*-יחיד" to the aspect of "One-Echad-אחד." This is brought about by serving *HaShem*-ה"ה יהו, blessed is He, with self-sacrifice (*Mesirat Nefesh*),¹⁵² which reaches the aspect of "Singular-*Yachid*-יחיד," and causes [that which is expressed in the verse],¹⁵³ "*HaShem*-ה"ה יהו awoke like one who had been sleeping."

This is similar to how about Purim the verse states,¹⁵⁴ "That night the King's sleep was disturbed," referring to the King of the world,¹⁵⁵ through which the redemption of Purim was caused, and we juxtapose redemption to redemption,¹⁵⁶ meaning from the redemption of Purim to the true and complete redemption, at which time there will be the complete perfection

¹⁵⁰ Psalms 74:9

¹⁵¹ See Talmud Bavli, Niddah 31a

¹⁵² Also see Ohr HaTorah, Bo p. 287

¹⁵³ Psalms 78:65; See Yalkut Shimoni to Esther, Remez 1,054

¹⁵⁴ Esther 6:1

¹⁵⁵ Talmud Bavli, Megillah 15b

¹⁵⁶ Talmud Bavli, Megillah 6b

of the matter of “One-Echad-אחד,” as the verse states,¹⁵⁷ “On that day *HaShem* will be One-*HaShem Echad*-אחד-יהוה.”

This is because there then will be the fulfillment of *HaShem*’s-יהוה Supernal intent that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”¹⁵⁸ meaning, a dwelling place for His Essential Self. This is similar to the house and dwelling place of man, in that one’s essential self dwells in the house,¹⁵⁹ and the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, [to dwell in the lower world] is through our serving Him with self-sacrifice (*Mesirat Nefesh*).

7.

This is also the matter of Shabbat HaGadol, at which time there was the commandment,¹⁶⁰ “On the tenth of this month they shall take for themselves – each man – a lamb for each father’s house etc.” For, since they still were in exile, it was necessary for them to serve *HaShem*-יהוה, with self-sacrifice (*Mesirat Nefesh*). This was accomplished through taking the lamb (*Seh*-שה), which was the idolatry of Egypt,¹⁶¹ and through their self-sacrifice [in slaughtering it], they reached the aspect of the “Singular One-*Yachid*-יחיד,” and affected a

¹⁵⁷ Zachariah 14:9; See Talmud Bavli, Pesachim 50a

¹⁵⁸ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

¹⁵⁹ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 (with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997.

¹⁶⁰ Exodus 12:3

¹⁶¹ Midrash Shemot Rabba 16:2-3

drawing down from there to the aspect of “One-*Echad*-אֶחָד,” through which there was the redemption from Egypt.

This then, is the meaning of the words, “they shall take for themselves – each man – a lamb for each father’s house.” The term “each man-*Ish*-אִישׁ,” refers to every single Jew, (similar to the teaching of our sages, of blessed memory,¹⁶² “You are called man, [but gentiles are not called man]”).

The meaning of “they shall take for themselves – each man – a lamb,” is that every single Jew must serve *HaShem*-יהו"ה, blessed is He, in the aspect of a “lamb” (*Seh*-שֶׁה).¹⁶³ A “lamb” (*Seh*-שֶׁה) indicates self-nullification (*Bittul*) and self-sacrifice (*Mesirat Nefesh*) that transcend intellect and reason, as the verse states,¹⁶⁴ “Like a lamb being led to the slaughter.”

The empowerment for this self-sacrifice (*Mesirat Nefesh*) comes from our forefathers (*Avot*-אבות), this being the meaning of “for each father’s house (*Beit Avot*-בֵּית אֲבוֹת).” For, as known, self-sacrifice (*Mesirat Nefesh*) is an inheritance from our forefathers (*Avot*-אבות).¹⁶⁵ This then, is the meaning of “a lamb (*Seh*-שֶׁה) for each father’s house (*L’Beit Avot*-לְבֵית אֲבוֹת).”

This is also why the Jewish people and the Holy One, blessed is He, are compared to a flock of sheep and its Shepherd, [as stated in the above-mentioned Midrash], “He is a shepherd to me, and I am a flock to Him.” Now, there is an element of superiority to this, over and above the [relationship between] a father and his child, [as in], “He is a Father to me, and I am a son to Him.” For, even though love is specifically

¹⁶² Talmud Bavli, Yevamot 61a

¹⁶³ Also see Ohr Hatorah, Bo p. 285

¹⁶⁴ Isaiah 53:7

¹⁶⁵ See Tanya, Likkutei Amarim, Ch. 18

revealed toward one's child, nonetheless, there is a greater element of superiority in a flock, because of the matter of self-sacrifice (*Mesirat Nefesh*).

This then, is the element of superiority specifically during the time of the exile, at which time the toil in serving *HaShem*-יהו"ה, blessed is He, is in a way of self-sacrifice (*Mesirat Nefesh*). Through the toil of self-sacrifice (*Mesirat Nefesh*) ("a lamb for each father's house") we cause that "they shall take a man-*Ish*-איש." This is as in the teaching of our sages, of blessed memory,¹⁶⁶ "They shall take a man (*Ish*-איש)' – This refers to the Holy One, blessed is He, about whom the verse states,¹⁶⁷ "*HaShem*-יהו"ה is a man (*Ish*-איש) of war."

Now, at first glance, this must be understood, for does the verse not state,¹⁶⁸ "I am a God and not a man (*Ish*-איש)?" However, here it states, "*HaShem*-יהו"ה is a man (*Ish*-איש), and moreover, about the coming future the verse states,¹⁶⁹ "It will be on that day... that you shall call Me 'my Husband-*Ishi*-איש."

However, the explanation is that when it states, "I am a God and not a man (*Ish*-איש)," this refers to the exile, when the aspect of "One-*Echad*-אחד" withdraws to the aspect of the "Singular-*Yachid*-יחיד," higher than the world, and it thus is necessary to draw down from the aspect of "I am a God and not a man (*Ish*-איש)" to the aspect of "*HaShem*-יהו"ה is a man (*Ish*-איש) etc.," as He is drawn down in the world in the aspect of the

¹⁶⁶ Yalkut Shimoni, Bo, Remez 191

¹⁶⁷ Exodus 15:3

¹⁶⁸ Hosea 11:9

¹⁶⁹ Hosea 2:18

form of man, as the verse states,¹⁷⁰ “Let us make man in Our image, after Our likeness.”

As known,¹⁷¹ the body of man is in the form of the Name *HaShem*-יהו"ה. That is, his head is like the letter *Yod*-י"ד of the Name *HaShem*-יהו"ה.¹⁷² The five fingers of his right hand are the aspect of its first letter *Hey*-ה-5, the five fingers of his left hand are the aspect of its final letter *Hey*-ה-5, and his torso is the aspect of the letter *Vav*-ו.

This matter (that is, the drawing down from the aspect of “they shall take a man (*Ish*-איש),” from the aspect of, “I am a God and not a man (*Ish*-איש)”) comes about through “a lamb (*Seh*-שה) for each father’s house (*L’Beit Avot* אבות-ל),” this being the matter of self-nullification (*Bittul*) and self-sacrifice (*Mesirat Nefesh*).

With this in mind, we can understand the above-mentioned teaching of the Midrash (in chapter one), that “when He has a need, He only seeks it from my hand.” Now, at first glance, Above there is no lack of anything. However, the explanation is that “when He has a need” refers to when He desires the revelation of the aspect of “*HaShem*-יהו"ה is a man (*Ish*-איש)” from the aspect of “I am a God and not a man (*Ish*-איש),” in that “the Holy One, blessed is He, desires a dwelling

¹⁷⁰ Genesis 1:26

¹⁷¹ See Tikkunei Zohar, Tikkun 69 (128b); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 2); Reishit Chochmah, Shaar HaKedushah, Ch. 7 toward the end (section entitled “*Od MeHaDevarim*”); *Sefer HaMaamarim* 5692 p. 292, and elsewhere.

¹⁷² This is also why the “Skull-*Gulgolet*-גלגלת-466” is equal in numerical value to the letters of *Yod*-י"ד which are *Yod-Vav-Dalet*-דל"ת-466. 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 name ‘Sphere-*Galgal*-גלגל,’ and what it is.

place for Himself in the lower worlds.” This “He only seeks from my hand,” being that the souls of the Jewish people are the ones who draw down the revelation of this aspect, through the “lamb (*Seh*-שה) for each father’s house (*L’Beit Avot*-לבית אבות),” which is the matter of self-nullification (*Bittul*) and self-sacrifice (*Mesirat Nefesh*).

This is also the meaning of the verse,¹⁷³ “God settles the solitary (*Yechidim*-יחידים) into a home, He releases those bound in fetters.” Our sages, of blessed memory, explained¹⁷⁴ that “this refers to the exodus from Egypt, which took place in the month of spring (*Aviv*), a month that is best suited for departing.”

This is because “the solitary” (*Yechidim*-יחידים) [in the plural] refers to the Holy One, blessed is He, and the congregation of the souls of the Jewish people. That is, the Holy One, blessed is He, is the aspect of the “Singular One-*Yachid*-יחיד,” in that He is singular and unique etc. The congregation of the souls of the Jewish people also are the aspect of “Singular-*Yechidah*-יחידה,” as the verse states,¹⁷⁵ “My dove, she is one-*Achat*-אחת,” referring to the Singular-*Yechidah*-יחידה essence of the soul,¹⁷⁶ which is the matter of self-sacrifice (*Mesirat Nefesh*).

However, during the time of the exile the “Solitary Ones-*Yechidim*-יחידים” are in a state of distance from each other, being that the aspect of the “Singular One-*Yachid*-יחיד”

¹⁷³ Psalms 68:7

¹⁷⁴ Rashi to Psalms 68:7; Mechilta and Rashi to Exodus 13:4; Midrash Tanchuma, Bo 11

¹⁷⁵ Song of Songs 6:9

¹⁷⁶ See Talmud Bavli, Menachot 18a – Tosefot entitled “*Ad Achat*.”

does not illuminate etc., and the congregation of the souls of the Jewish people are in exile etc. The matter of the redemption is that “He settles the solitary (*Yechidim*-יחידים) into a house (*Bayit*-בית).” That is, there is a union between the two aspects of “Singular-*Yachid*-יחיד,” these being the Holy One, blessed is He, and the congregation of the souls of the Jewish people, in the aspect of a “house-*Bayit*-בית.”

Another explanation of the words, “He settles the solitary (*Yechidim*-יחידים) into a house (*Bayit*-בית),” is that it refers to the bond between the aspect of “the Singular One-*Yachid*-יחיד” with the aspect of “One-*Echad*-אחד,” “so that they are One-*Echad*-אחד within One-*Echad*-אחד,”¹⁷⁷ (so that even within the aspect of the Lower Unity (*Yichuda Tata’ah*) there is the illumination of the aspect of the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יהו"ה, blessed is He). This is as stated,¹⁷⁸ “One-*Echad*-אחד touches the One-*Echad*-אחד.” As mentioned before, this matter comes about through self-nullification (*Bittul*) and self-sacrifice (*Mesirat Nefesh*) during the time of the exile.

8.

Now, as known, all matters that took place in the exodus from Egypt will also take place in the coming redemption, about which the verse states,¹⁷⁹ “As in the days that you went out of the land of Egypt, I will show them wonders.” For example,

¹⁷⁷ Zohar II 135a

¹⁷⁸ Job 41:8

¹⁷⁹ Micah 7:15

the matter of the splitting of the sea that took place during the exodus from Egypt, will also take place in the coming redemption, as the verse states,¹⁸⁰ “He transformed the sea to dry land, they shall pass through the river on foot; there we shall rejoice in Him.”

As known, this verse has two explanations. The first is as stated in Torah Ohr,¹⁸¹ that the whole verse refers to the splitting of the sea, at which time there literally was the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He. This is as stated,¹⁸² “This is my God,” in that “they would point to Him with their finger etc.” This is the meaning of, “There we shall rejoice in Him,” meaning, in His Essential Self and Being, literally.

The second explanation is as stated in Shaar HaEmunah,¹⁸³ that only the words, “He transformed the sea to dry land” (in the past tense) refer to the splitting of the sea, whereas the words, “They shall pass through the river on foot, there we shall rejoice in Him,” (in the future tense) refer to the splitting of the river in the coming redemption, and that specifically then the rejoicing will be in Him, meaning, literally in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

¹⁸⁰ Psalms 66:6 – This being the Psalm that began to be recited on the 11th of Nissan of this year, 5727 (see the beginning of Sefer HaMaamarim 11 Nissan).

¹⁸¹ Torah Ohr, Beshalach 62d; 64b

¹⁸² Exodus 15:2 and Rashi there; Midrash Shemot Rabba end of Ch. 23.

¹⁸³ Shaar HaEmunah of the Mittler Rebbe (Ner Mitzvah v’Torah Ohr) Ch. 52 (83a and on).

Now, we should explain the connection and relation between these two explanations (since “both these and those are the words of the Living God,”¹⁸⁴ and certainly do not contradict each other, but on the contrary etc.) based on the explanation in Tanya,¹⁸⁵ that in the coming future the light of *HaShem*-יהו"ה, blessed is He, will be revealed without any garment, as the verse states,¹⁸⁶ “Your Teacher will no longer be hidden behind His garment, and your eyes will behold your Teacher.” He adds that “a glimmer of this was already experienced at the giving of the Torah etc.,” but that this was only a glimmer, whereas its true revelation will take place specifically in the coming future.

The same is understood about the splitting of the sea, which was preparatory to the giving of the Torah.¹⁸⁷ (This is in addition to the fact that the entire exodus from Egypt was preparatory to the giving of the Torah, as the verse states,¹⁸⁸ “When you take the people out of Egypt you will serve God on this mountain.”)

That is, the primary perfection of this will take place in the coming future, at which time there will be the primary fulfillment of “there we shall rejoice in Him,” meaning, literally in His Essential Self and Being. However, a glimmer of this also took place at the splitting of the sea in the exodus from Egypt.

From the above it is understood that just as in the exodus from Egypt, while the children of Israel were still in Egypt they

¹⁸⁴ Talmud Bavli, Eruvin 13b

¹⁸⁵ Tanya, Likkutei Amarim, Ch. 36

¹⁸⁶ Isaiah 30:20

¹⁸⁷ Torah Ohr, Beshalach 63a; Likkutei Torah, Tzav 17a and on.

¹⁸⁸ Exodus 3:12

had the matter of self-sacrifice (*Mesirat Nefesh*), through which they merited being redeemed from Egypt, the same is so now, that even while we are in a time of exile, there is the matter of self-sacrifice (*Mesirat Nefesh*) (except that the self-sacrifice (*Mesirat Nefesh*) is out of a state of expansiveness etc.), in a way of the “sheep” and their “Shepherd,” by which we bring about the true and complete redemption, at which time there will be the drawing down and revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו"ה* Himself, blessed is He, this being the matter of a “dwelling place in the lower worlds.”

As mentioned before, all this depends on our deeds and service of *HaShem-יהו"ה*, blessed is He, during the time of the exile.¹⁸⁹ This is because the drawing down of the Essential Self of *HaShem-יהו"ה*, blessed is He, comes through our toil in serving Him with self-sacrifice (*Mesirat Nefesh*), which specifically is the way of serving Him in the time of the exile.

Through this, we come to the true and complete matter of Torah and *mitzvot* as they will be in the coming future, as it states,¹⁹⁰ “There we shall do before You... as in the commandments of Your will,” and the prophecy, “Your Teacher will no longer be hidden behind His garment, and your eyes will behold your Teacher,” will be fulfilled.¹⁹¹

¹⁸⁹ Tanya, beginning of Ch. 37

¹⁹⁰ See the Musaf liturgy; Also see *Hemshech “v’Kachah”* 5637 Ch. 17 (Sefer HaMaamarim 5637 Vol. 2, p. 420 and on).

¹⁹¹ The conclusion of this discourse is missing.

Discourse 26

“*Kamah Ma'alot Tovot - How many levels of goodness*”

Delivered on 2nd night of Pesach, 5727¹⁹²

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

1.

We recite in the Haggadah,¹⁹³ “How many levels of goodness has the Ever Present One bestowed upon us... Had He split the sea for us and not taken us through it in dryness, it would have been enough for us.” Now, this must be better understood. For, what benefit is there in Him splitting the sea for us without take us through it?

Now, commentators¹⁹⁴ of the Haggadah explained that the precise wording is, “[Had He split the sea for us] and not taken us through it in **dryness** (*beCharavah*-בהרבה)” but with some wetness or mud, it would have been enough for us.”

However, this is not understood, because based on this it should have said, “and not taken us through it **on dry land** (*b'Yabashah*-ביבשה),” rather than (“in dryness-*beCharavah*-בהרבה”). This is because the word “dry land-*Yabashah*-יבשה”

¹⁹² This discourse, as well as the next two discourses are founded upon the discourse entitled “*Bokeya Yam Lifnei Moshe*” of the Mittler Rebbe, which was first printed as an independent pamphlet – Kehot, 9th of Iyyar 5727, and subsequently printed in Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 367 and on.

¹⁹³ In the *Maggid* section of the Pesach Haggadah.

¹⁹⁴ Zevach Pesach, Avudraham, and Maharal; Also see Haggadah Shel Pesach Im Likkutei Taamim etc., p. 166.

indicates dryness (“*Yovesh*-שׁיבשׁ”) more than the word “dry-*Charavah*-חרבה,” as the verse states,¹⁹⁵ “In the first [month], on the first of the month, the waters dried (*Charvu*-חרבו) from upon the earth... and in the second month... the earth was fully dried (*Yavshah*-יבשה).” Thus, if the intention of the author of the Haggadah was to emphasize the praise that He did not take us across with any wetness or mud, he should have written “Dry land-*Yabasah*-יבשה” (rather than “in dryness-*Charavah*-חרבה”), being that the word *Yabasha*-יבשה indicates fully dry.¹⁹⁶

It thus must be said that the intention of the author of the Haggadah was to praise the fact that He split the sea for us, even had He not taken us through it altogether. We therefore must understand what benefit there could be if He only split the sea without taking the children of Israel across it, about which we say, “Had He split the sea for us and not taken us through it... it would have been enough for us.”

2.

Now, this question is asked by his honorable holiness, the Mittler Rebbe, in his discourse entitled “*Bokeya Yam Lifnei Moshe* etc.”¹⁹⁷ There he brings the verses in Psalms,¹⁹⁸ “To Him who cut the Sea of Reeds into sections, for His kindness endures forever. And caused Israel to pass through it, for His

¹⁹⁵ Genesis 8:13-14

¹⁹⁶ See Haggadah Shel Pesach *ibid.* p. 28

¹⁹⁷ Printed as an independent pamphlet – Kehot, 9th of Iyyar 5727, and subsequently printed in Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 367 and on.

¹⁹⁸ Psalms 136:13-14; Also see Shaar HaEmunah of the Mittler Rebbe, Ch. 43 (p. 72a) and on.

kindness endures forever.” [The fact that scripture divides] these into two verses indicates that each one is a kindness unto itself. That is, that “He cut the Sea of Reeds into sections” is a kindness unto itself, and additionally, that “He caused Israel to pass through it” is a kindness unto itself.

He adds in the discourse that this is also why in the Haggadah we recite, “How many levels of goodness has the Ever Present One bestowed upon us... Had He split the sea for us, and not taken us through it in dryness, it would have been enough for us.” That is, by the fact that we praise the Ever Present One for each goodness independently, this indicates that in and of itself, the splitting of the sea is an independent kindness and goodness, even without taking the Jewish people through it.

From this it also is understood that the answer given by the above-mentioned commentators, that what the author of the Haggadah meant was, “[Had He only split the sea for us] and not taken us through it in **dryness** (*beCharavah*-בהרבה) but with some wetness or mud, it would have been enough for us,” is an inadequate answer.

This is because the verse in Psalms simply states, “And caused Israel to pass through it,” without stating “in dryness.” This clearly demonstrates that “He cut the Sea of Reeds into sections” is a kindness unto itself, and that we praise the Ever Present One for splitting the sea for us, even if He had not taken us through it altogether.

It should also be pointed out that this also is so of the verse,¹⁹⁹ “He transformed the sea to dry land, they shall pass through the river on foot,”²⁰⁰ in that according to one commentator²⁰¹ the whole verse refers to the splitting of the sea.

Now, at first glance, this verse also seems to indicate that the transformation of the sea to dry land is a matter unto itself (similar to the verse, “He divided the Sea of Reeds into parts”) and that in addition to this, there also is the crossing of the Jewish people, “they shall pass through the river on foot,” (similar to the verse, “He caused Israel to pass through it”).

We must therefore understand what benefit there is in the matter of “He transformed the sea to dry land” (“He cut the Sea of Reeds into sections”) independent of “they shall pass through the river on foot” (“He caused Israel to pass through it”).

3.

He continues in the discourse,²⁰² [stating] that we first must preface with the general difference between the sea (*Yam-ים*) and the dry land (*Yabashah-יבשה*) as they are spiritually, which bear a similarity to the difference between the sea (*Yam-ים*) and the dry land (*Yabashah-יבשה*) as they are physically.

¹⁹⁹ Psalms 66:6 – This being the Psalm that began to be recited on the 11th of Nissan of this year, 5727 (see the beginning of Sefer HaMaamarim 11 Nissan).

²⁰⁰ See Maamarei Admor HaEmtza’ee ibid. p. 383 and on.

²⁰¹ Torah Ohr, Beshalach 62d; 64b, and elsewhere; Also see the discourse entitled “*Hapach Yam LaYabashah*” of Acharon Shel Pesach of this year, Discourse 27 (Sefer HaMaamarim 5727 p. 206 and on).

²⁰² Maamarei Admor HaEmtza’ee ibid. p. 369.

To explain, the sea (*Yam*-ים) and the dry land (*Yabashah*-יבשה) refer to “the concealed worlds that are not revealed, and the revealed worlds.”²⁰³ The sea (*Yam*-ים) refers to the concealed worlds, in that the creatures within it are the angels called “the fish of the sea” (*Nunei Yama*).²⁰⁴ This is because they are like the fish of the sea, which are always immersed in the sea, which is the source of their life.

Moreover, they know and sense that the sea is the place of their vitality (as stated in Talmud²⁰⁵ with the analogy of the response of the fish to the fox, “If it is so that in our natural habitat which gives us life etc.”) Thus, when they come onto the dry land they immediately die.²⁰⁶ The same is so of these angels, in that they stand in a state of constant nullification (*Bittul*) to the illumination of Godly light that is their source, which they sense in a revealed way.

In contrast, the dry land (*Yabashah*) refers to the revealed worlds, in that the creations within it are like the creatures of the dry land, which are separate from the place of their vitality, this being the dust, (as in the verse,²⁰⁷ “All originate from the dust”). This [separateness from their source] is particularly emphasized in fowl, in that about them the verse states,²⁰⁸ “Fowl that fly over the earth across the expanse of the heavens,” in that certainly they are not within the earth nor covered by the earth (as is so of fish, who are immersed in the

²⁰³ See introduction to Tikkunei Zohar 17b

²⁰⁴ See Zohar II 48b and Mikdash Melech there, and elsewhere.

²⁰⁵ Talmud Bavli, Brachot 61b

²⁰⁶ Talmud Bavli, Avodah Zarah 3b

²⁰⁷ Ecclesiastes 3:20

²⁰⁸ Genesis 1:20

water). The same is so of the creations of the revealed worlds, in that they are not nullified to the Godly light that is their source, because of the absence of the revelation of the light etc.

Now, the general explanation is that the quality of Kingship-*Malchut*, which is the source for the coming into being of all the worlds and all the creations, has two aspects, called “the sea” (*Yam*-ים) and “the dry land” (*Yabashah*-יבשה). The first aspect is as Kingship-*Malchut* is the world of Emanation (*Atzilut*), in which it is called “the sea” (*Yam*-ים) and is the source for the coming into being of the concealed worlds that are not revealed, the creations within it being the “fish of the sea” (*Nunei Yama*) which stand in a state of constant nullification (*Bittul*) to their source etc.

The second aspect is as Kingship-*Malchut* descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as the verse states,²⁰⁹ “From there they divide.” It then is called “the dry land” (*Yabashah*-יבשה) and is the source for the coming into being of the revealed worlds, in which the creations are in a state of separateness from their source etc.

However, there also are “fish of the sea” (*Nunei Yama*) that walk on the dry land.²¹⁰ This is the superiority of souls as they descend below and manifest within bodies. That is, as the souls of the Jewish people are Above they are in the aspect of “fish of the sea” in the concealed worlds that are not revealed, in that they stand in a state of constant nullification (*Bittul*) to their Source. However, they descended below and manifested

²⁰⁹ Genesis 2:10; See Torat Menachem Sefer HaMaamarim Av p. 130.

²¹⁰ See Zohar III 188a

in bodies, as it states,²¹¹ “The soul that You have given into me, she is pure,” (and even so), “You created her, You formed her, You blew her into me.”

That is, they descended as they are in the world of Emanation (*Atzilut*),²¹² in a state in which “she is pure,” by way of the chaining down of the worlds (*Hishtalshelut*) of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), (“You created her, You formed her etc.”), until this physical world, and upon their descent to below to manifest in bodies, they became like all the other creatures of the “dry land” (the revealed worlds) which are in a state of separateness from their Source. This is so much so, that the command, “You shall choose life,” is necessary²¹³ This is because there now is room for one’s choice to be the opposite of *HaShem*’s יהוה-ה' Supernal will, Heaven forbid.

There thus is the general matter of the souls of the Jewish people serving *HaShem*-יהוה-ה' below, such that even when they are below, on “the dry land” (*Yabashah*-יבשה), they should nonetheless be in a state of nullification (*Bittul*) to their Source, similar to the nullification (*Bittul*) of “the fish of the sea.”

4.

With the above in mind, we can explain the matter of “He transformed the sea to dry land.”²¹⁴ That is, the Godly light

²¹¹ In the “*Elohai Neshamah*” blessing in the morning blessings.

²¹² See Siddur HaArizal there; Likkutei Torah, Re’eh 27a and elsewhere.

²¹³ Deuteronomy 30:19

²¹⁴ Torah Ohr, Beshalach 62d, 64b and elsewhere.

that illuminates in the concealed worlds, which is the matter of “the sea” (*Yam-ים*) is drawn down and revealed within the revealed worlds, which are the matter of “the dry land” (*Yabashah-יבשה*), in the same way that it illuminates and is revealed in the concealed worlds, in the aspect of “the sea” (*Yam-ים*).

Now, this matter (that “He transformed the sea to dry land,” whereupon the Godly light of the concealed worlds was drawn into revelation in the revealed worlds) is a wondrous matter in and of itself. This is why we offer praise and thanks about this, saying, “To Him who cut the Sea of Reeds into sections, for His kindness endures forever,” and, “Had He split the sea for us, and not taken us through it in dryness, it would have been enough for us.”

However, when the Godly light of the concealed world illuminates in a revealed way in the creatures of the revealed world, they must expire and be nullified to be subsumed and in a state of adhesion to the Godly light, similar to the creatures of the sea. The same is likewise so of the souls of the Jewish people as they are below, that the revelation of the Godly light of the concealed worlds should bring them to point of the expiry of the soul.

About this the verse continues and adds, “He caused Israel to pass through it (“He took us through it in dryness”) for His kindness endures forever,” this being an additional kindness in and of itself. That is, even though the Godly light of the concealed worlds was drawn down and revealed below, nevertheless, they were not nullified of their existence, but “He

took them through the sea in dryness,” and “They shall pass through the river on foot,” as souls within bodies!

Now, this is (not merely an additional kindness, but is also) a higher kindness, higher beyond all comparison. This is because for it to be possible for there to be the matter of, “They shall pass through the river on foot,” and, “He caused Israel to pass through it,” such that even when there is the illumination and revelation of the Godly light of the concealed worlds, they nevertheless remain in their existence as souls in bodies, in the sea on dry land, this specifically comes through the revelation of that which transcends (both the sea and the dry land, both the concealed worlds that are not revealed and the revealed worlds).

This is the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who is called “the Concealed of all concealments,” even in comparison to the concealed worlds, such that both the concealed worlds that are not revealed and the revealed worlds, the sea and the dry land, are literally equal to Him, blessed is He.

Thus, because of the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the definition of either concealment or revelation, there can be the revelation of the concealed worlds in the revealed worlds, (“He transformed the sea to dry land,” and, “He split the sea for us”), but even so, they remain in existence as souls within bodies, (“They shall pass through the river on foot,” and, “He took us through it in dryness”).

5.

Now, based on what was explained before, we can also understand the continuation of the passage, “How many levels of goodness has the Ever Present One bestowed upon us,” as it continues from the passage that precedes it, that “each and every plague that the Holy One, blessed is He, brought upon the Egyptians in Egypt was, in fact, made up of five plagues.”²¹⁵

To further explain, as known, in holy books,²¹⁶ in explanation of the dispute between Rabbi Eliezer and Rabbi Akiva²¹⁷ as to whether each plague was made up of four plagues or of five plagues, in that Rabbi Eliezer is of the view that each plague had an effect upon all four foundational elements, [for example, the plague of blood affected the foundational element of water in a way that the plague was not only in the revealed aspect of the water, but also in the three foundational elements of fire, air, and earth, as they are concealed in the water]. In contrast, Rabbi Akiva adds that the plagues were not only in the four foundational elements, but also in the essential *Heyulie*.

Now, the shattering of the side opposite holiness comes through the dominance of the side of holiness. Thus, since every plague that the Holy One, blessed is He, brought upon the Egyptians was in fact made up of five plagues, meaning that the breaking of the external husk (*Kelipah*) of Egypt was not only

²¹⁵ To further elucidate, Zevach Pesach indicates that the passage of “How many levels of goodness etc.,” is the conclusion of the words of Rabbi Akiva, “Each and every plague etc., was in fact made up of five plagues.”

²¹⁶ Kolbo, *Orchot Chayim*, Pirush HaAggadah; Avudraham, *Seder Haggadah uPirusha*; Ritva to *Haggadah Shel Pesach*; See at length in *Likkutei Sichot* Vol. 16 p. 87 and on.

²¹⁷ *Mechilta* to Exodus 14:31

in the four foundational elements within it, but also in its essential *Heyulie*, it is understood that the dominance of holiness (which broke the external husk (*Kelipah*)) was not only in its four foundational elements, but also in its *Heyulie*, which transcends its four foundational elements.

Now, as known,²¹⁸ the four foundational elements correspond to the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*), which correspond to the four letters of the Name *HaShem*-יהוה. [The letter *Yod*-י is the aspect of Wisdom-*Chochmah*, which illuminates in the world of Emanation (*Atzilut*). The first letter *Hey*-ה is the aspect of Understanding-*Binah*, which “dwells in the throne,” that is, in the world of Creation (*Briyah*). The letter *Vav*-ו is the six *Sefirot* that dwell in the world of Formation (*Yetzirah*), and the final letter *Hey*-ה is the *Sefirah* of Kingship-*Malchut* that dwells in the world of Action (*Asiyah*).]²¹⁹ The essential *Heyulie* corresponds to the Crown-*Keter* which transcends the world of Emanation (*Atzilut*) and is the aspect of the thorn of the letter *Yod*-י.²²⁰

From this it is understood that there was then the revelation (not only of the light of the chaining down of the worlds (*Hishtalshelut*) that is in the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) but also of) the light that transcends the chaining down of the worlds (*Hishtalshelut*). Specifically this light broke the *Heyulie* of the external husk (*Kelipah*) of Egypt.

²¹⁸ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1; Me’orei Ohr, Dalet 24; Likkutei Torah, Bamidbar 5b

²¹⁹ See Tikkunei Zohar, Tikkun 6 (23a)

²²⁰ Etz Chayim *ibid*.

Now, just as that was so at the time of the exodus from Egypt, so is it on the night of Pesach each and every year, at which time matters return and revelations are awakened as they happened at first,²²¹ such that there also is an illumination the light that transcends the chaining down of the worlds (*Hishtalshelut*).

Therefore, even though all matters of the Seder are generally divided into four aspects, such as the four cups, the four sons, the four questions, corresponding to the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) there also is a fifth aspect, this being **the general totality** of the Seder, and **the general totality** of reciting the Haggadah, which is like the aspect of the *Heyulie*, (the general aspect that transcends the particulars),²²² corresponding to the Crown-*Keter*, which transcends the world of Emanation (*Atzilut*).

Based on this, we can explain the continuation of the passages, “Each and every plague... was in fact made up of five plagues,” and, “He took us through it in dryness etc.” For, the kindness in taking us through it in dryness, even when there was the revelation of the Godly light of the aspect of the sea (*Yam-□*), the concealed worlds, but the children of Israel were nevertheless were not nullified of their existence like the “fish of the sea” (*Nunei Yama*), is because of the revelation of the Essential Self of the Singular Preexistent Intrinsic and

²²¹ Sefer Tikkun Shovevim of the Ramaz, cited and explained in Sefer Lev David (of the Chidah), Ch. 29, and elsewhere.

²²² This is also hinted at in the question. That is, prior to the four questions there is the **general** question, “Why is this night different from all other nights.” This **general** question corresponds to the aspect of the [general] *Heyuli*.

Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the definitions of “sea” (*Yam*-ים) and “dry land” (*Yabashah*-יבשה), concealment and revelation, (as explained in chapter four).

More specifically, this refers to the aspect of the Crown-*Keter*, which transcends the world of Emanation (*Atzilut*), this being the aspect of the thorn of the letter *Yod*-י of the Name *HaShem*-יהו"ה. This is because the “sea” (*Yam*-ים) and “dry land” (*Yabashah*-יבשה) refer to the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) (as explained in chapter three). Their bonding together (this being the matter of Him “taking us through it etc.”) is because of His Essential Elevation which transcends the chaining down of the worlds (*Hishtalshelut*), this being the aspect of the Crown-*Keter*, which is His surrounding transcendent light (*Ohr HaSovev*). Because of this radiance the external husk (*Kelipah*) of Egypt was shattered, not only its four foundational elements, but even its essential *Heyulie*. This is the meaning of “Each and every plague... was in fact made up of five plagues.”

6.

This then, is why the passage, “How many levels of goodness has the Ever Present One bestowed upon us... He took us through it in dryness etc.,” concludes with “He built the Chosen House.” The explanation of is that the “Chosen House” (*Beit HaBechirah*) is the house wherein there is a presence and revelation of the light of *HaShem*-יהו"ה, blessed is He, that

transcends the chaining down of the worlds (*Hishtalshelut*), such that His Essential Self is revealed.

This is comparable to the house of a king where the king is revealed in the totality of his essential self. Together with this, the revelation is in a way that it does not cause the nullification of existence etc., but on the contrary, it specifically is a settled revelation, in a way that is established and ongoing, in that a “house” (*Bayit*-בית) indicates the matter of being established and settled.

By way of comparison, this is like the matter of “He took us through it in dryness,” in that the revelation of the “sea” (*Yam*-ים), meaning the concealed worlds, did not cause the nullification of their existence, but on the contrary, “They shall cross the river on foot.” This is because of the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends all parameters and limitations etc. It is for this reason that by His hand there is a drawing down of even the highest light in a way that is established and settled.

7.

The passage concludes with the words, “To atone for all our sins.” It can be said that here the reason is given for everything stated before this. The explanation is that, as known, all matters Above are specifically awakened through man’s service of *HaShem*-יהו"ה, blessed is He, below. The same is so of drawing down the limitless light of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds

(*Hishtalshelut*), that it too is drawn down through our toil in serving *HaShem*-יהו"ה, blessed is He.

This comes about through serving Him with repentance (*Teshuvah*). For, as known²²³ the difference between the service of *HaShem*-יהו"ה, blessed is He, of the righteous (*Tzaddikim*), and the service of Him by those who return to Him in repentance (*Baalei Teshuvah*), is that the righteous (*Tzaddikim*) serve him with the four aspects of the Godly soul, these being the *Nefesh*, *Ru'ach*, *Neshamah*, and *Chayah* levels of the soul, corresponding to the four letters of the Name *HaShem*-יהו"ה (the aspect of the four worlds Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*)).

In contrast, serving Him with repentance (*Teshuvah*), which is like,²²⁴ “leaping over a wall,” is from the limitless (*Bli Gvul*) aspect of the soul, this being the Singular-*Yechidah*-יחידה essential self of the soul, which corresponds to the thorn of the letter *Yod*-י of the Name *HaShem*-יהו"ה (which is the aspect of the Crown-*Keter* that transcends the world of Emanation (*Atzilut*)).²²⁵

Therefore, it is through the Singular-*Yechidah* essential self of the soul, which reaches the essential self of Singular One-*Yachid*-יחיד, that there is a drawing down from Above of [the aspect of],²²⁶ “The voice of my Beloved! Behold, it comes

²²³ See Shaarei Teshuvah of the Mittler Rebbe – Chinuch Ch. 48 (55a and on); Also see Likkutei Torah, Drushim L’Shabbat Shuvah 64d and on.

²²⁴ See Samuel II 22:30; Psalms 18:30; See Likkutei Torah ibid. 65a and elsewhere.

²²⁵ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1; Me’orei Ohr, Dalet 24; Likkutei Torah, Bamidbar 5b

²²⁶ Song of Songs 2:8

leaping [over mountains, skipping over hills],” this being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the world (*Hishtalshelut*).

This is also why the Haggadah begins with their disgrace,²²⁷ [stating], “We were slaves... and *HaShem*-יהו"ה, our God, took us out from there etc.,” and, “at first our ancestors were idolators, and now the Ever Present One brought us close, to serve Him.” This is because departing from evil (“we were slaves to Pharaoh etc.,” in that they had sunken into the forty-nine gates of impurity,²²⁸ or “At first our ancestors were idolators etc.”) is the matter of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), through which there is the drawing down of the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

Because of the revelation of this aspect, even when there is an illumination of the highest light, it does not cause the nullification of existence, (this being the matter of “He took us through it in dryness”), but on the contrary, the revelation is in an established and settled way (this being the matter of “He built the Chosen House”).

This then, is also why we conclude the Haggadah by saying, “Next year in Yerushalayim.” For, through the service of *HaShem*-יהו"ה, blessed is He, on the night of Pesach, in both aspects of it, that is, both the service of Him of the righteous (*Tzaddikim*) in the four aspects of the *Nefesh*, *Ru'ach*, *Neshamah* and *Chayah*) (which is why all matters in the

²²⁷ Talmud Bavli, Pesachim 116a

²²⁸ See Zohar Chadash, beginning of Yitro

Haggadah are divided into four aspects) as well as the service of Him with repentance (*Teshuvah*), which stems from the aspect of the Singular-*Yechidah* essential self of the soul (which is **the general totality** of the Haggadah) that we merit the coming redemption in the near future and in the most literal sense, and thereby come to Yerushalayim-ירושלים, this being the matter of “the perfection of fear-*Yirah Sheleimah*-יראה שלימה” of *HaShem*-יהו"ה.²²⁹

This indicates perfection and wholeness in service of *HaShem*-יהו"ה, blessed is He, in a way that a bond is caused between the service of the righteous (*Tzaddikim*) and the service of the Repentant (*Baalei Teshuvah*), so that even the righteous (*Tzaddikim*) come to have the superiority of repentance (*Teshuvah*), as in the teaching,²³⁰ “Moshiach is destined to bring the righteous (*Tzaddikim*) to repent (*Teshuvah*).”

²²⁹ See Likkutei Torah, Drushim L'Rosh HaShanah 60b; Shir HaShirim 6c, and elsewhere.

²³⁰ See Likkutei Torah, Shemini Atzeret 92b; Shir HaShirim 3b; Also see Zohar III 153b; Discourse entitled “*v'Heinif Yado* – And He shall wave His hand” and discourse entitled “*Machar Chodesh* – Tomorrow is the New Moon” 5711, translated in The Teachings of The Rebbe 5711, Discourse 7 & Discourse 8 (Sefer HaMaamarim 5711, p. 63 and on; p. 71 and on).

Discourse 27

“*Hafach Yam LaYabashah... -
He transformed the sea to dry land...*”

Delivered on the 7th day of Pesach at the meal, 5727²³¹

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

1.

The verse states,²³² “He transformed the sea to dry land, they shall pass through the river on foot; there we shall rejoice in Him.” The explanation²³³ is that the words, “He transformed the sea to dry land,” in the past tense, refers to the splitting of the Sea of Reeds. The words, “They shall pass through the river on foot,” in the future tense, refers to the coming future, at which time there will be [the fulfillment of the prophecy],²³⁴ “He will wave His hand over the river with the power of His breath,” which follows after “*HaShem*-יהוה will dry up the gulf

²³¹ This discourse, as well as the next discourse are a direct continuation of the preceding discourse of the 2nd day of Pesach of this year, 5727, entitled “*Kamah Maalot Tovot* – How many levels of goodness,” Discourse 26. [They are founded upon the discourse entitled “*Bokeya Yam Lifnei Moshe*” of the Mittler Rebbe, which was first printed as an independent pamphlet – Kehot, 9th of Iyyar 5727, and subsequently printed in Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 367 and on.] The beginning and end of the original discourse was edited by the Rebbe and included as an appendix (Sefer HaMaamarim 5727 p. 359 and on).

²³² Psalms 66:6 – This being the Psalm that began to be recited on the 11th of Nissan of this year, 5727 (see the beginning of Sefer HaMaamarim 11 Nissan).

²³³ Torah Ohr Beshalach, end of the discourse entitled “*Vayar Yisroel*” (62a-b) and elsewhere.

²³⁴ Isaiah 11:15 – both verses (“the river-*BaNahar*-בנהר” and “the river-*HaNahar*-הנהר” the prefix letter [Beit-ב and Hey-ה] are vowelized with a *Patach*-פתח, indicating) “the known river.”

of the sea of Egypt.” The verse then continues, “There we shall rejoice in Him,” that in the coming future there will be joy in Him, meaning, in His Essential Self, blessed is He.²³⁵

Now, from the fact that the verse connects the two matters of “He transformed the sea to dry land” (which took place at the splitting of the sea) and “They shall pass through the river on foot” (which will take place in the coming future), even though there is a very great span of time between them, it is understood that “He transformed the sea to dry land” is the granting of empowerment for it to subsequently come to be that “They shall pass through the river on foot.”

This is as stated,²³⁶ “As in the days that you went out of the land of Egypt, I will show them wonders.” That is, this is not merely a comparison, but rather, the two are interdependent, in that the exodus from Egypt is what brings to the coming redemption. This is why we derive many particulars about the coming redemption from the redemption from Egypt.

Now, there is another explanation,²³⁷ that the entire verse speaks about the splitting of the Sea of Reeds. That is, all three matters of “He transformed the sea to dry land, they shall pass through the river on foot; there we shall rejoice in Him,” refer to the splitting of the Sea of Reeds.²³⁸ Based on this, their relation to each other is understood simply.

²³⁵ Maamarei Admor HaEmtza’ee ibid. p. 384.

²³⁶ Micah 7:15

²³⁷ Torah Ohr (Beshalach), end of the discourse entitled “*Az Yashir*” (62d); Discourse entitled “*L’Susati*” Ch. 6 (64b), and elsewhere; Also see the end of the discourse entitled “*v’Atah Hareim*” of the Tzemach Tzedek – Ohr HaTorah (Beshalach) p. 418, “In regard to ‘They shall pass through the river,’ the ascent of the splitting of the sea is loftier than the aspect of the river (*Nahar*).”

²³⁸ In Targum (to Psalms ibid.) as well as various of the commentators of Tanach, there is another explanation of “They shall pass through the river on foot,”

About the fact that it states, “They shall pass through the river on foot; there we shall rejoice in Him,” in the future tense, (even though according to this explanation these matters already took place at the splitting of the sea) it is to indicate constancy.²³⁹ That is, through the matter of the splitting of the sea there is caused to be a “passing through the river” on each pilgrimage festival. This is true both as matters are spiritually, that it is necessary to pass higher than the aspect of the “river” (*Nahar*) of the chaining down of the worlds (*Hishtalshelut*) and is also true in the literal sense. This is because the known river that is referred to whenever the word “river-*Nahar*-נהר” is simply mentioned (in Tanach)²⁴⁰ refers to the Euphrates River (*Nahar Perat*) which those ascending in pilgrimage had to cross.²⁴¹

This then, is also the meaning of “there we shall rejoice in Him.” That is, through the fact that at the splitting of the sea there was the song of the sea (which is the matter of “we shall rejoice”) and this was in a way that “each one pointed with his finger and said,²⁴² ‘This is my God and I shall build a Sanctuary for him,’”²⁴³ (“there we shall rejoice in Him,” specifically, meaning, in His Essential Self) that there is caused to be the

which is that it refers to the crossing of the Jordan [river] when they came to the Land [of Israel]. To further explain, had sin not caused otherwise, their arrival at that time would have been eternal. This being so, this explanation is included in the first explanation.

²³⁹ See Torat Chayim, discourse entitled “*v’Hareim*”; Also see the discourse entitled “*Daber... v’Yashoovoo*” of the Tzemach Tzedek – Ch. 5 (Ohr HaTorah p. 399).

²⁴⁰ Also see Talmud Bavli, Bekhorot 55a

²⁴¹ See Mishnah Taanit 1:3

²⁴² Exodus 15:2

²⁴³ Midrash Shemot Rabbah, end of Ch. 23; Rashi to Exodus 15:2

general matter of the joy of a *mitzvah* (*Simchah Shel Mitzvah*),²⁴⁴ and especially the joy of the pilgrimage festivals, such that upon ascending in the pilgrimage festivals there then is “the sight... of the face of the Lord, *HaShem*-יהוה,”²⁴⁵ which is the matter of “we shall rejoice in Him,” meaning, in His Essential Self.

Now, about the splitting of the sea it is written,²⁴⁶ “To Him who cut the Sea of Reeds into sections, for His kindness endures forever. And caused Israel to pass through it, for His kindness endures forever.” The fact that it states, “For His kindness endures forever” twice, demonstrates that each of these matters is a kindness unto itself. This is likewise as stated in the Haggadah,²⁴⁷ “How many levels of goodness has the Ever Present One bestowed upon us... He split the sea for us (and then adds another level) and took us through it in dryness.”²⁴⁸

However, at first glance, this is not understood. For, is it not so that whole matter of splitting of the sea is to take Israel through it? This being so, how is it possible to separate the two and say that “to Him who cut the Sea of Reeds into sections” is one kindness, which is separate and apart from “He caused Israel to pass through it?”

²⁴⁴ See Torah Ohr, Beshalach 64b and on

²⁴⁵ Exodus 34:23 [Also see Talmud Bavli, Chagigah 2a

²⁴⁶ Psalms 136:13-14; Also see Shaar HaEmunah of the Mittler Rebbe, Ch. 43 (p. 72a) and on.

²⁴⁷ In the *Maggid* section of the Pesach Haggadah.

²⁴⁸ See the discourse entitled “*Kamah Ma'alot Tovot* – How many levels of goodness,” of the 2nd night of Pesach of this year 5727, Discourse 26 (Sefer HaMaamarim 5727 p. 199 and on).

2.

This may be understood by prefacing with the explanation of the Mittler Rebbe in his known discourse entitled “*Bokeya Yam... Lehavin Inyan Kriyat Yam Soof*.”²⁴⁹ That is, these two matters, “the sea” (*Yam*-ים) and “the dry land” (*Yabashah*-יבשה) are present on all aspects and levels, from the highest of heights to the lowest of the low. He explains this with an analogy (which must bear similarity and closeness to the analogue)²⁵⁰ of the sea and dry land as they physically are below.

To explain, our sages, of blessed memory, stated,²⁵¹ “Everything that there is on dry land is also present in the sea.” Nevertheless, there is a difference between the creatures of the dry land and the creatures of the sea. That is, the creatures of the sea are covered by the waters of the sea, such that their existence is not recognizable to the eye. Moreover, they themselves sense that the sea is the place of their vitality,²⁵² and immediately upon ascending to dry land they die.²⁵³

In contrast, this is not so of the creatures of the dry land. For, even though as the verse states, “everything originated from the dust,”²⁵⁴ nevertheless, the way a plant grows is (not in a way that it is covered within the earth, but it rather is) outside, specifically on the surface of the earth. How much more so is

²⁴⁹ Maamarei Admor HaEmtza’ee *ibid.* p. 369 and on; Also see Biurei HaZohar of the Mittler Rebbe, Beshalach 42c and on; Sefer HaMaamarim 5654 p. 141 and on.

²⁵⁰ See Torah Ohr, Lech Lecha 11c; 12d, and elsewhere.

²⁵¹ See Talmud Bavli, Chullin 127a; Talmud Yerushalmi Shabbat 14:1

²⁵² See Talmud Bavli, Brachot 61b

²⁵³ See Talmud Bavli, Avodah Zarah 3b

²⁵⁴ Ecclesiastes 3:20

this certainly so of animals (*Chai*), who are not even attached to the earth (like plants). The same is so of mankind, who is the perfection of creation. That is, even though he was created from the dust of the earth,²⁵⁵ and all his needs, such as eating and drinking, and the like, originate from the earth, he nonetheless is separate from the earth and is above it, specifically upon the face of the earth.

The reason for the difference between the creatures of the sea and the creatures of dry land, depends on the way that they are drawn from their source. That is, the creatures of the sea receive their vitality from their source in a way of closeness, meaning that the source is revealed to them. As a result, they sense the source of their vitality and are nullified to it, being that they are covered by the water.

In contrast, the creatures of dry land receive their vitality from their source in a way of distance, in that their source is concealed and hidden from them. Therefore, not only are they not covered by the earth, but in addition, to them it seems that their existence is independent [of their source].

The analogue of this is the difference between “the sea” (*Yam-ים*) and “the dry land” (*Yabashah-יבשה*) as they are Above. That is,²⁵⁶ “the sea” (*Yam-ים*) refers to the concealed worlds that are not revealed, [called] the concealed world (*Alma d’Itkasiya*). The creatures within it are nullified to the Source of their vitality, which they sense in a revealed way.

²⁵⁵ Genesis 2:7

²⁵⁶ Also see Likkutei Torah, Tzav 14b; Shaar HaEmunah of the Mittler Rebbe [Ner Mitzvah v’Torah Ohr] Ch. 52, and elsewhere.

An example is the Supernal angels whose vitality is their nullification (*Bittul*) to *HaShem* 's-יהו"ה Godliness, as the verse states,²⁵⁷ “Fear of *HaShem*-יהו"ה brings life.” Their nullification (*Bittul*) is in such a way that they are not an independent existence unto themselves at all, but their existence is entirely the existence of Godliness.

This is why we find verses in which an angel states,²⁵⁸ “By Myself I swear etc.,” and “I will not overturn etc.,” and the like. Now, at first glance, this is not understood, because an angel is a created being, and if so, how can the angel speak of himself in a way that is reserved for God?

However, being that an angel is not at all an existence unto himself, and his entire existence is the existence of Godliness, he therefore can speak of himself using language that is reserved for God.²⁵⁹ The same is so of souls before their descent to below. They stand in a state of constant nullification (*Bittul*) to *HaShem*'s-יהו"ה Godliness and are not an independent existence unto themselves. They thus are comparable to the fish of the sea who are in a state of ultimate nullification (*Bittul*) in relation to the sea.

Now, the “dry land” (*Yabashah*-יבשה) refers to the revealed worlds, in which the creatures within them appear to exist independently, such that there can be the existence of something separate. From this it becomes possible for there to be a chaining down of the existence of that which conceals,

²⁵⁷ Proverbs 19:23

²⁵⁸ Genesis 22:16

²⁵⁹ Also see Tanya, Iggeret HaKodesh, end of Epistle 25 (141a); Kuntres Acharon, discourse entitled “*Lehavin Mah SheKatuv b'Pri Eitz Chayim*” (159a); Likkutei Torah, Shir HaShirim 20c

hides and opposes Godliness, to the point that it can say,²⁶⁰ “Only I and none but me.”

The difference between the creatures of the concealed world (*Alma d’Itkasiya*) and the creatures of the revealed world (*Alma d’Itgaliya*), depends on the way they are drawn from their source, the *Sefirah* of Kingship-*Malchut*, which is the source for the coming into being of all worlds and creations, as the verse states,²⁶¹ “Your Kingship is the kingship of all worlds.”

To explain, the *Sefirah* of Kingship-*Malchut* is sometimes called the “sea” (*Yam-ים*) and is sometimes called “dry land” (*Yabashah-יבשה*). When the *Sefirah* of Kingship-*Malchut* ascends to receive from the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, which are called “the sea-*Yam-ים*,” – being that the letter *Yod-י* of the word “sea-*Yam-ים*” refers to Wisdom-*Chochmah*, and the word “sea-*Yam-ים*” has a numerical value of 50, hinting at the fifty gates of Understanding-*Binah* – then it too is called the “sea-*Yam-ים*,” as the verse states,²⁶² “The sea (*Yam-ים*) was upon them from above etc.” From [this aspect] is the coming into being of the concealed worlds, in which the creatures are called “the fish of the sea” (*Nunei Yama*).

However, when Kingship-*Malchut* descends below etc., at which time it receives from the aspects that are under Wisdom-*Chochmah* and Understanding-*Binah*, [these being] Kindness-*Chessed* and Might-*Gevurah* etc., it then is called

²⁶⁰ Isaiah 47:8

²⁶¹ Psalms 145:13

²⁶² Chronicles II 4:4

“dry land-*Yabashah*-יבשה” and “earth-*Aretz*-ארץ,” as the verse states,²⁶³ “The earth (*Aretz*-ארץ) is My footstool.” From [this aspect] is the coming into being of the revealed worlds, in which the creatures in it appear to be separate entities unto themselves.

3.

Now, based on the explanation of the difference between the creatures of “the sea” (*Yam*-ים) and the creatures of “dry land” (*Yabashah*-יבשה), in that the creatures of “dry land” appear to be separate entities unto themselves, whereas the creatures of “the sea” are not seen as an existence unto themselves, but are in an ultimate state of nullification to the source of their life, the discourse answers²⁶⁴ a seeming contradiction in Shaar HaYichud VeHaEmunah.

That is, in chapter three²⁶⁵ it explains how “every creature and existent thing is regarded as nonexistent and nothingness relative to the power of the Actor and the ‘breath of His mouth’²⁶⁶ within the acted-upon, since it constantly gives it being and brings it from actual nothing to something etc. If permission would be granted to the eye to see and perceive the vitality and spirituality within every creature etc., then the physicality, materiality and actuality of the creature would not be apparent to us. It literally would be nullified out of existence relative to the vitality and spirituality within it, since without

²⁶³ Isaiah 66:1

²⁶⁴ Maamarei Admor HaEmtza’ee ibid. p. 368 and on.

²⁶⁵ Tanya, Shaar HaYichud VeHaEmunah (translated as The Gate of Unity and Faith), p. 78a

²⁶⁶ Psalms 33:6

this spirituality it would revert to actual nothingness and nonexistence, literally as it was before the six days of creation etc.”

However, in chapter four,²⁶⁷ about the enumeration of the praises of the Holy One, blessed is He, [about Whom it is written],²⁶⁸ “The Great, the Mighty etc.,” it is explained that “‘The Great’ (*HaGadol*) refers to the quality of *Chessed-Kindness* and the spreading forth of vitality in all created worlds without end and conclusion etc., ‘For *HaShem*-יהו"ה is Great and His Greatness is unfathomable.’²⁶⁹ He therefore also influences vitality and existence out of nothing to limitless worlds and creatures etc.

The ‘Might’ (*Gevurah*) of the Holy One, blessed is He, is the quality of *Tzimtzum* [the restraint and withholding of the spreading forth of vitality from His Greatness] etc., so that the vitality becomes concealed in the body of the creature, thus making it appear as if the body of the creature has an independent existence of its own etc.”

However, at first glance, they seem to contradict each other. This is because the third chapter seems to indicate that the revelation of the vitality (“If permission would be granted to the eye to see”) causes the nullification of the existence of the creature. However, the fourth chapter seems to indicate the opposite, that the revelation of the vitality (“the quality of *Chessed-Kindness* and the spreading forth of vitality”) is what

²⁶⁷ Tanya, Shaar HaYichud VeHaEmunah (translated as The Gate of Unity and Faith), p. 79a

²⁶⁸ Deuteronomy 10:17

²⁶⁹ Psalms 145:3

sustains the existence of all creatures from nothing to something. For, “the bestowal of vitality and existence out of nothing to limitless worlds and creatures” is solely from the quality of Kindness-*Chessed*, whereas the concealment and hiddenness stems from the quality of Might-*Gevurah*, the effect of which is only that the creature senses itself as existing independently.

This being so, even upon the removal of the *Tzimtzum* and concealment that stems from the quality of Might-*Gevurah*, in which case there would be the revelation of the vitality, there still would be the sustainment and reality of the existence of all creations from nothing to something. However, this is not what seems to be indicated by the third chapter, [which states] that upon the revelation of the vitality, there would be the nullification of the existence of the creatures.

However, this may be understood according to the explanation before about the difference between the creatures of dry land (*Yabashah*-יבשה) and the creatures of the sea (*Yam*-ים). That is, the creatures of dry land appear to exist independently, which is not so of the creatures of the sea, the existence of which is nullified and covered by the waters of the sea.

This likewise is the explanation of chapter three, that “if permission would be granted to the eye to see and perceive etc., the physicality of the creature would literally be nullified of its existence etc.” What is meant by this is not that upon the removal of the *Tzimtzum* there would be the negation of the existence of the creations, meaning no existence at all, “actual

nothingness and nonexistence, literally as it was before the six days of creation,” but rather, that the existence of the creations would be in the state of ultimate nullification (*Bittul*) in relation to their source, like the light of the sun as it is in the body of the sun itself, wherein it is nullified of its existence and considered as literal naught and nothing (as explained there in the continuation).

In other words, upon the removal of the *Tzimtzum*, all creatures would be nullified of their existence in relation to their source, like the creatures of the sea, the existence of which is not apparent, being that they are nullified and covered by the water of the sea, “as the water covers the ocean floor.”²⁷⁰

4.

Now, even though before their descent to below, the souls of the Jewish people were in the aspect of creatures of the sea, in the concealed world (*Alma d'Itkasiya*), nevertheless, upon their descent below to the revealed world (*Alma d'Itgaliya*) to manifest within bodies, they come into the category of the creatures of dry land, which appear to be independent entities unto themselves.

This is to such an extent that the commandment of the Torah, “you shall choose life,” is necessary.²⁷¹ From this it is understood that they have the free choice to do the opposite of

²⁷⁰ Isaiah 11:9

²⁷¹ Deuteronomy 30:19

goodness, Heaven forbid, and this is why the Torah commands us to choose true life etc.

The ultimate intent in the descent of the souls to below, is that even while they are below in the revealed world (*Alma d'Itgaliya*) and are like the creatures of dry land which appear to be independent entities unto themselves, they should nevertheless be in a state of nullification to Godliness, similar to the nullification (*Bittul*) of the creatures of the sea in the concealed world (*Alma d'Itkasiya*).

This comes about through contemplation (*Hitbonenut*) in the first verse of the *Shema* recital,²⁷² “Listen Israel, *HaShem* our God, *HaShem* is One-*Shema Yisroel HaShem Elo'heinu HaShem Echad*-אחד יהוה אלהינו יהוה אחד,” which specifically states “One-*Echad*-אחד,” rather than “Singular-*Yachid*-יחיד.”

This is because, as explained before,²⁷³ the meaning of “One-*Echad*-אחד” is that the existence of the worlds is present, except that they are nullified to the unity of *HaShem*-יהוה, blessed is He. This is alluded in the word “One-*Echad*-אחד,” in that the seven firmaments and the earth (*Chet*-ח-8) and the four directions of the world (*Dalet*-ד) are nullified to the Master of the World (*Alupho Shel Olam*) (*Aleph*-א-1).²⁷⁴

²⁷² Deuteronomy 6:4

²⁷³ In the discourse entitled “*Dodi Li* – My Beloved is mine,” of Shabbat Parshat Acharei, Shabbat HaGadol, the 12th of Nissan of this year, 5727, Discourse 25, Ch. 2 and on (Sefer HaMaamarim 5727 p. 190 and on).

²⁷⁴ Sefer Mitzvot Katan cited in Beit Yosef to Tur Orach Chayim, Siman 61 (section beginning “*Katav HaSefer Mitzvot Katan*”); Shulchan Aruch and Alter Rebbe’s Shulchan Aruch, Orach Chayim 61:6; Torah Ohr, Va’era 55b and on.

This is why intention (*Kavanah*) is required when reciting the first verse of the *Shema* (such that if a person did not have intention (*Kavanah*) he has not fulfilled his obligation).²⁷⁵ This is because the intention (*Kavanah*) and contemplation (*Hitbonenut*) in the matter of “One-Echad-אהד” is the ultimate purpose of the descent of the soul into the body, to bring about that even below there will be nullification (*Bittul*) to *HaShem*’s יהוה Godliness.

The explanation is that it is written,²⁷⁶ “*HaShem*-יהוה is a God of knowledges (*De’ot*-דעות)” [in which the word “knowledges-*De’ot*-דעות” in the plural] indicating two knowledges,²⁷⁷ the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*).

The Upper Knowledge (*Da’at Elyon*) is that Above is something (*Yesh*) and below is nothing (*Ayin*). In other words, even though the lower existence is a true existence, since it is written in Torah,²⁷⁸ “In the beginning God created the heavens and the earth,” and the final letters of the words “God created the-*Bara Elohi*”m *Et*-את-יהוה אלהים,” form the word “Truth-*Emet*-אמת,”²⁷⁹ and moreover, the totality of fulfilling Torah and *mitzvot* is specifically below, which proves that it is a true existence, it nevertheless is called “nothing” (*Ayin*).

²⁷⁵ Talmud Bavli, Brachot 13b; Mishneh Torah, Hilchot Kriyat Shema 2:1; Tur, Shulchan Aruch, and Shulchan Aruch of the Alter Rebbe, Orach Chayim 60:5

²⁷⁶ Samuel I 2:3

²⁷⁷ Tikkunei Zohar, beginning of Tikkun 69

²⁷⁸ Genesis 1:1

²⁷⁹ Tikkunei Zohar, Tikkun 63 (95a)

This is because the lower existence is considered like nothing in comparison to the Godly light that is the source of its vitality and is why it is called “something” (*Yesh*). This is the Knowledge (*De’ah*) of the concealed world (*Alma d’Itkasiya*), in which the creatures within it sense the source of their vitality, and they therefore have a sense of nullification to the Source of their vitality, and that their existence is nothing (*Ayin*) relative to the Source of their vitality, who is something (*Yesh*).

The Lower Knowledge (*Da’at Tachton*) is that below is “something” (*Yesh*) and Above is “nothing” (*Ayin*). This is the Knowledge (*De’ah*) of the revealed world (*Alma d’Itgaliya*), within which the creatures do not sense that the source of their vitality is the Godly light that brings them into being and enlivens them. This is why they call it “nothing” (*Ayin*), being that it does not illuminate in them in a revealed way, but only in a concealed and hidden way. Because of this they sense themselves as being “something” (*Yesh*), as an existence unto themselves.

However, the toil is that even below in the revealed world (*Alma d’Itgaliya*) there should be the matter of nullification (*Bittul*) as it is from the perspective of the Upper Knowledge (*Da’at Elyon*), this being the matter of the Upper Unity of *HaShem*-יהו"ה (*Yichuda Ila’ah*) of the first verse of the *Shema* recital.²⁸⁰

²⁸⁰ Zohar I 18b; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7; Also see the Mittler Rebbe’s introduction to Imrei Binah, translated as The Gateway to Understanding.

This is also the meaning of the verse,²⁸¹ “Blessed is *HaShem*-יהו"ה, the God of Israel, from the world and until the world.” That is, the work of the souls of the Jewish people in their descent to below to engage in fulfilling Torah and *mitzvot* which manifest in worldly matters, is to draw down (in that the word “Blessed-*Baruch*-ברוך” means “to draw down”)²⁸² Godliness (“*HaShem*-יהו"ה”) from the concealed world (“from the world”) to the revealed world (“until the world”), so that even in the revealed world there will be nullification (*Bittul*) to *HaShem*'s-יהו"ה Godliness, similar to the nullification (*Bittul*) to Him in the concealed world (*Alma d'Itkasiya*). This is *HaShem*'s-יהו"ה ultimate Supernal intent in the creation of the world, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”²⁸³

5.

However, we still must better understand this. For, seemingly, when the contemplation (*Hitbonenut*) into the matter of *HaShem*'s-יהו"ה Upper Unity (*Yichuda Ila'ah*) [in the verse], “Listen Israel... *HaShem* is One-*HaShem Echad*-יהו"ה אחד,” is a true and proper contemplation (*Hitbonenut*), this must result in the expiry of the soul (*Klot HaNefesh*), similar to what

²⁸¹ Psalms 106:48

²⁸² See Mishnah Kilayim 7:1; Torah Ohr, Mikeitz 37c, and elsewhere.

²⁸³ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

Torah states about the sons of Aharon²⁸⁴ “when they approached before *HaShem*-יהו"ה and they died.”

That is, their souls expired because of the degree of their closeness etc.²⁸⁵ The same should likewise be so in the drawing down “from the world until the world,” from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*), in that this drawing down should cause the nullification of the existence of the creatures of the revealed world (*Alma d'Itgaliya*), similar to the creatures of the dry land, who are incapable of going into the sea, in that they will drown in it and their existence will be nullified.

However, the explanation is that there is the granting of empowerment from an even higher place. Because of this, even when one contemplates the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, and does so with true contemplation (*Hitbonenut*), he will not come to the expiry of the soul, but will remain as a soul in a body. Likewise, when there is a drawing down from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*), the creatures of “the dry land” remain in existence and their existence is not nullified.

²⁸⁴ Leviticus 16:1

²⁸⁵ See the discourse entitled “*Vayedaber... Acharei Mot*” 5649 (Sefer HaMaamarim 5649 p. 232; p. 259 and on); Also see the discourse by the same title of the 11th of Nissan 5722, translated in *The Teachings of The Rebbe 5722*, Vol. 2, Discourse 24 (Sefer HaMaamarim 5722 p. 199 and on).

To explain, as known,²⁸⁶ this matter, that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” is in His Essential Self, blessed is He, which transcends both the concealed worlds and the revealed worlds, these being “the sea” (*Yam*-ים) and “the dry land” (*Yabashah*-יבשה), meaning that it is higher than their source in the aspect of Kingship-*Malchut*, even as it ascends to the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, which are the matter of “the sea-*Yam*-ים-50” (as explained in chapter two), and even higher than the two Knowledges (*De’ot*-דעות).

This is because even the Upper Knowledge (*Da’at Elyon*) Above is a “something” (*Yesh*) in that it is the source for the vitality of all created beings below, this being only a glimmer of radiance alone, which is considered like nothing (*Ayin*) relative to His Essential Self, blessed is He. This is as stated,²⁸⁷ “For, with You is the source of life.” In other words, the source of the life (*Mekor Chayim*-מקור חיים) of all the worlds, both the revealed worlds and the concealed worlds, is only “with You” (*Eemcha*-עמך), meaning that they are secondary and nullified to You, in that they utterly are of no comparison whatsoever to His Essential Self, blessed is He.

Now, since in His Essential Self, blessed is He, “He desired a dwelling place for Himself in the lower worlds,” meaning, specifically in this physical world, and specifically through the work of the Jewish people as souls within bodies,

²⁸⁶ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 (and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2 p. 680); Ohr HaTorah, Balak p. 997; Sefer HaMaamarim 5635 Vol. 2 p. 353; *Hemshech* 5666 p. 3.

²⁸⁷ Psalms 36:10

and “He did not create it for emptiness (but) He fashioned it to be inhabited,”²⁸⁸ this causes that the contemplation of the Jewish people in the matter of the Upper Unity (*Yichuda Ila’ah*) will not be in a way of the expiry of the soul (as it was for the two sons of Aharon) but rather, in a way that they specifically remain in existence as souls within bodies, specifically in a physical body that is rooted in the True Something (*Yesh HaAmeetee*),²⁸⁹ Who even transcends the aspect of “For with You is the source of life.”

This also is what grants empowerment for the drawing down from the concealed world (*Alma d’Itkasiya*) to the revealed world (*Alma d’Itgaliya*) in a way that the creatures of the “dry land” are not nullified of their existence. This comes by the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, for whom the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*), “the sea” (*Yam*-ים) and “the dry land” (*Yabashah*-יבשה), are literally equal.

It therefore is in His power to cause a drawing down from the concealed world (*Alma d’Itkasiya*) to the revealed world (*Alma d’Itgaliya*), in which the creatures in it are like the creatures of the land, who appear to be “something” (*Yesh*) that exists in and of itself. This comes about through the concealment of the quality of *Might-Gevurah* (as explained in chapter three) in which His perfection, blessed is He, which is

²⁸⁸ Isaiah 45:18

²⁸⁹ See Biurei HaZohar ibid. (43c)

the ultimate perfection of everything,²⁹⁰ is revealed to an even greater extent than the quality of Greatness-*Gedulah*. This is because through it, the creatures are caused to have the sense of being “something” (*Yesh*), due to their root in the True Something (*Yesh HaAmeete*) etc.²⁹¹

More specifically, this matter is brought about through Torah and *mitzvot*. The explanation is that the verse states,²⁹² “She is like a merchant ship; from afar she brings her sustenance.” This refers to the ingathering of the souls of the Jewish people (*Knesset Yisroel*) which is compared to a merchant, as explained in Torah Ohr²⁹³ about the matter of “Canaan-כנען” of the side of holiness, the meaning of which is “merchant.”

That is, they are compared to a merchant who invests money in order to profit and increase wealth. The likeness to this is the general descent of the soul to engage in the “trade” of affecting the refinement and purification of worldly matters in order to make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”

Now, the way of trade is that they send and bring merchandise from sea to land and from land to sea by way of ships, as in the words of the Zohar,²⁹⁴ “Ships that go and come in the sea.” It is by means of ships that the creatures of the land

²⁹⁰ See introduction to Tikkunei Zohar (17b) and elsewhere.

²⁹¹ See later in the discourse entitled “*Vayedaber... Kedoshim Tihiyu*” Discourse 28, Ch. 2 (Sefer HaMaamarim 5727 p. 221 and on).

²⁹² Proverbs 31:14

²⁹³ Torah Ohr, beginning of Vayeishev (26c)

²⁹⁴ Zohar II 48b, explained in Biurei HaZohar ibid. (43a and on)

can send and bring merchandise from sea to land and land to sea without drowning in the sea.

Now, as this is in the analogue, is that so that the soul will not “drown” in contemplating the Upper Knowledge (*Da’at Elyon*), this being the knowledge of the concealed world (*Alma d’Itkasiya*), which is the aspect of the sea (*Yam-ים*), there must be boats, referring to Torah and *mitzvot*.²⁹⁵

These are made into garments for the soul, and by their power the soul can ascend to the level of the Upper Unity of *HaShem-יהוה* (*Yichuda Ila’ah*) in a way that it does not become nullified of its existence. For, even though, in and of itself, the soul has garments (*Levushim*), about which the verse states,²⁹⁶ “Only in the image (*Tzelem-צלם*) does man walk,” nonetheless, due to the descent of the soul to below, it is possible that the garments (*Levushim*) are not as they should be.

It therefore is necessary for there to be the garments of Torah and *mitzvot* by which the garments of the soul are repaired, and then the soul below is empowered with the ability to come to the level of the Upper Unity (*Yichuda Ila’ah*) without being nullified of its existence.

The same is so of the general drawing down “from the world to the world,” from the concealed world (*Alma d’Itkasiya*) to the revealed world (*Alma d’Itgaliya*), in a way that the creatures of “the dry land” (*Yabashah*) do not become nullified of their existence. The power for this is through

²⁹⁵ Also see Likkutei Torah, Vayikra 7a-b

²⁹⁶ Psalms 39:7; See Likkutei Torah, Bechukotai 47c; Teitzei 36d; Maamarei Admor HaZaken 5562 Vol. 2, p. 410.

fulfilling Torah and *mitzvot* that manifested in matters of the world.

The general explanation is that Torah and *mitzvot* are rooted and drawn down from His Essential Self, blessed is He, who transcends the category of worlds, such that relative to Him the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*) are equal. Therefore through them, empowerment is given to draw down and bring about revelation from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*), as explained before.

6.

Now, based on this, we can explain the superiority of the splitting of the Sea of Reeds, about which the verse states, “He transformed the sea to dry land.” For, the explanation of the words, “He transformed the sea to dry land,” is not just that there is a drawing down from “the sea” (*Yam*-ים) to “the dry land” (*Yabashah*-יבשה), but beyond this, “the sea” (*Yam*-ים) itself became transformed to “dry land” (*Yabashah*-יבשה).

In other words, it is not just that there is a certain drawing down and revelation of water in “the dry land” (*Yabashah*-יבשה), from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*), (this being the matter of “Blessed is *HaShem*-יהוה... from the world to the world”), but beyond this, the concealment itself came to be revealed. In other words, in the revealed worlds (“dry land”) there literally

was a revelation of the Godly light as it is in the concealed worlds (the “sea”).²⁹⁷

The verse continues, “They shall pass through the river on foot” (which according to the second explanation also refers to the splitting of the sea, as explained in chapter one). That is, even though “He transformed the sea to dry land,” so that in the revealed worlds there literally was a revelation of the Godly light as it is in the concealed worlds, nevertheless, there was no change in the existence of the creatures of the revealed worlds to become like the creatures of the concealed worlds, “the fish of the sea” (*Nunei Yama*).

Rather, they remained in their existence as creatures of dry land at the very same time that they “passed through the river” and there was an illumination for them of the revelation of the Godly light of the aspect of the “sea” (*Yam-ים*). This is as stated,²⁹⁸ “The children of Israel went on dry land in the midst of the sea,” which is “like the fish of the sea walking upon the dry land.”²⁹⁹

The verse continues, “There we shall rejoice in Him,” (which as mentioned before also refers to the splitting of the sea). With these [words] it explains how it is possible for there to be the matter of “He transformed the sea to dry land” in a way that (they did not become nullified of their existence, but) “they shall pass through the river on foot.” That is, this is

²⁹⁷ See Ohr HaTorah, Beshalach p. 417

²⁹⁸ Exodus 14:29

²⁹⁹ See Zohar III 188a

because, “There we shall rejoice in Him,” specifying “in Him-*Bo*-בו,” referring to His Essential Self, blessed is He.

The explanation is that in order for there to be the matter of “He transformed the sea to dry land,” that the aspect of the concealment of the concealed worlds itself should come forth and be drawn into revelation in the revealed worlds (not just a drawing forth of radiance from the concealed worlds to the revealed worlds) this is solely within the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, (“in Him-*Bo*-בו,” meaning, in His Essential Self), being that He transcends both the parameters of the “sea” (*Yam*-ים) and the “dry land” (*Yabashah*-יבשה) etc.

Thus, since this comes about by the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, it is thus in the power of His Essential Self that the revelation of the aspect of the “sea” (*Yam*-ים) be within the “dry land” (*Yabashah*-יבשה), [such that] “He transformed the sea to dry land,” and that this will be in a way that the creatures of the “dry land” will not be nullified of their existence, but “they shall pass through the river on foot.”

This also explains the two matters stated in the verses,³⁰⁰ “To Him who cut the Sea of Reeds into sections, for His kindness endures forever. And caused Israel to pass through it, for His kindness endures forever.” The first kindness is the

³⁰⁰ Psalms 136:13-14; Also see Shaar HaEmunah of the Mittler Rebbe, Ch. 43 (p. 72a) and on.

splitting of the Sea of Reeds in and of itself, that “He transformed the sea to dry land,” meaning that within the revealed worlds there literally was a revelation of the Godly light as it is in the concealed worlds. This matter, in and of itself, is a kindness of *HaShem*-יהו"ה. Thus, about this it states, “to Him who cut the Sea of Reeds into sections, for His kindness endures forever.”

The next verse then adds, “And caused Israel to pass through it, for His kindness endures forever.” This is the additional kindness that the children of Israel did not become nullified by the awesome revelation of the light of the concealed worlds, but rather, “went in the sea on dry land,” and “shall cross the river on foot.”

Moreover, the second kindness, that He “caused Israel to pass through it” is much higher, beyond all comparison, to the first kindness of the splitting of the sea itself. For, the matter of the children of Israel passing in the midst of the sea on dry land, (in that they were not nullified from the awesome revelation of “the sea”) is specifically within the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends both the parameters of the “sea” (*Yam*-ים) and the “dry land” (*Yabashah*-יבשה) etc., as explained before.

7.

Based on the above, we can also understand why the splitting of the sea was in the merit of Moshe,³⁰¹ as it states,³⁰² “You split the sea before Moshe; ‘This is my God,’ [they exclaimed and declared] etc.” This is because the greatness of Moshe in comparison to the other prophets, is that all the other prophets prophesied with [the word] “Thus-*Koh*-כה,” whereas Moshe prophesied with [the word] “This-*Zeh*-זה.”³⁰³

Another difference between the prophecy of Moshe and the prophecy of the other prophets, is that when all the other prophets would prophecy, their limbs would quake and their physical powers would be weakened etc.,³⁰⁴ and they were incapable of remaining in their regular state, but would fall on their faces when receiving the [spirit of] prophecy, as the verse states,³⁰⁵ “I fell upon my face etc.”

In other words, the revelation of prophecy was specifically in a way of being divested of physicality.³⁰⁶ This was to such an extent that they even would remove their garments while prophesying, as the verse states,³⁰⁷ “He too removed his garment and he too, prophesied etc.” In contrast,

³⁰¹ See Midrash Shemot Rabba 21:6

³⁰² In the evening prayers

³⁰³ Sifri and Rashi to Numbers 30:2

³⁰⁴ Mishneh Torah, Hilchot Yesodei HaTorah 7:2

³⁰⁵ Ezekiel 1:28; See Maamarei Admor HaZaken, Parshiyot Vol. 2, p. 817; Sefer HaMaamarim 5635 Vol. 2, p. 316.

³⁰⁶ See Tanya, Kuntres Acharon 156a, citing Ra'aya Mehemna to Mishpatim (Zohar II 116b and on); Sefer HaMaamarim 5710 p. 118.

³⁰⁷ Samuel I 19:24; Also see Ohr HaTorah, Sukkot p. 1,715; Kuntres U'Maayan, Maamar 26, Ch. 1; Sefer HaMaamarim 5710 ibid.

this was not so of our teacher Moshe, who even during the revelation of prophecy would fully remain in his state and standing.³⁰⁸

The explanation is that the level of prophecy of the other prophets, which was in the aspect of “Thus-Koh-כה” (with the [prefix] *Khaf*-כ which indicates similarity (*Khaf HaDimyon*)), was merely a radiance of the concealed worlds to the revealed worlds. In contrast, the level of the prophecy of Moshe, which was the aspect of “This-Zeh-זה,” was the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

To explain, the revelation of the Supernal light of the concealed worlds which comes through prophecy, causes the nullification of independent existence, to be like the creatures of the sea, this being the divestment of physicality during prophecy. It was only our teacher Moshe, whose level of prophecy was the aspect of the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, that because of the power of His Essential Self, he was not nullified of his existence but remained whole in his state and standing.

This was also the superiority of the revelation of the splitting of the sea, in that there then was a revelation of Godliness for all the Jewish people in the way of the prophecy of Moshe. To explain, our sages, of blessed memory, stated,³⁰⁹ “A maidservant beheld at the sea that which [even] Yechezkel

³⁰⁸ Mishneh Torah, Hilchot Yesodei HaTorah 7:6

³⁰⁹ Mechilta and Rashi to Exodus 15:2

the son of Buzi did not see in his prophecy.” Now, at first glance, this must be better understood. For, there were in fact many miracles, signs, and wonders, and this being so, in what specific way was the splitting of the sea so exalted and elevated, to equate it to the prophecy of Yechezkel and state that it was greater than the prophecy of Yechezkel?

However, the explanation is that the general matter of miracles is that it is a revelation of light that transcends the world, from the aspect of the concealed worlds, which is why it causes change in the nature of the world. This is like the divestment of physicality during prophecy because of the revelation of the light of the concealed worlds.

In contrast, this was not so of the splitting of the sea, in which “He transformed the sea to dry land.” That is, it was not just the revelation of light from the aspect of the concealed worlds, but beyond that, the concealment itself came to be revealed specifically through the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, and it is in the power of His Essential Self that this revelation be drawn down to souls as they are in bodies, as they remain in their state and standing (without requiring the divestment of the physical).

That is, for all the Jewish people, including even a maidservant, there was a revelation of Godliness akin to the revelation of prophecy to our teacher Moshe, who remained whole in his state and standing, to such an extent that “they

pointed with their finger and said, ‘This is my God,’”³¹⁰ specifying “This-Zeh-זה,” just like Moshe who prophesied with the word “This-Zeh-זה.”

8.

Now, even though the revelation at the splitting of the sea was only temporary, nonetheless, it also was preparatory for the revelations that will take place in the coming future, and it also grants empowerment for all the time in between. This is why the verse states, “They shall pass through the river on foot; there we shall rejoice in Him,” (referring to the splitting of the sea) in the future tense, in order to indicate the constancy of the matter (as explained in chapter one).

The explanation is that [the words], “They shall pass through the river on foot; there we shall rejoice in Him,” hints at the three pilgrimage festivals, which are appointed times of rejoicing, at which time they would cross the river (the Euphrates River) and ascend on foot to see the revelation of the face of *HaShem*-יהו"ה, as the verse states,³¹¹ “to see... the face of the Lord, *HaShem*-יהו"ה.”

From this the matter is drawn forth even now (when the Holy Temple is not standing) so that there is the revelation of joy on the three pilgrimage festivals, and as it is drawn forth throughout the year in the joy of a *mitzvah* (*Simchah Shel Mitzvah*). The *mitzvot* are the ships by which there is caused to

³¹⁰ Rashi to Exodus 15:2 *ibid.*; Midrash Shir HaShirim Rabba 3:15

³¹¹ Exodus 34:23 [Also see Talmud Bavli, Chagigah 2a

be the drawing down and revelation of water (the concealed worlds) upon the dry land (the revealed worlds), in a way that the creatures of the “dry land” are not nullified of their existence (as discussed in chapter six), similar to the revelation of the splitting of the sea.

However, the complete perfection of all these matters will take place in the coming redemption, at which time there will be a drawing forth of “the reward of the *mitzvah* is the *mitzvah*”³¹² in an openly revealed way below. Through this, there will be the revelation of Godliness in this physical world, as the verse states,³¹³ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see etc.” However, even so, the creatures will not be nullified of their existence as a result of the awesome revelation.

To explain, the view of Rambam³¹⁴ is that the primary reward in the coming world is in a way that there is no eating and no drinking etc.,³¹⁵ souls without of bodies. However, the teachings of Chassidus³¹⁶ are the decisor that rules in accordance to the opinion of Ramban,³¹⁷ that the primary reward of the coming world will be in the world of the resurrection (*Olam HaTechiyah*), specifically as souls in bodies, but that even so, they will not be nullified of their

³¹² Mishnah Avot 4:2

³¹³ Isaiah 40:5

³¹⁴ Pirush HaMishnayot to Sanhedrin, beginning of Perek Chelek (Ch. 10)

³¹⁵ Talmud Bavli, Brachot 17a

³¹⁶ Sefer HaMitzvot of the Tzemach Tzedek 14b; Ohr HaTorah, Chukat p. 809 and elsewhere.

³¹⁷ See the end of Shaar HaGemul

existence by the awesome revelation, just like at the splitting of the sea, “they shall pass through the river on foot.”

Moreover, about the coming future the verse states,³¹⁸ “He will lead [the people] across in shoes.” To explain, a shoe is the garment that covers the foot. Its matter Above in Godliness, is that there are angels that called the “shoes” of the Indwelling Presence of *HaShem*-יהוה, blessed is He, the *Shechinah*.³¹⁹ It is through them that the Godly light comes in a way of concealment and can be received below.

However, since our sages, of blessed memory, stated about the coming future,³²⁰ “The righteous (*Tzaddikim*) (“Your people are all righteous (*Tzaddikim*)”)³²¹ are destined to be called by the Name of the Holy One, blessed is He,” therefore they too will require “shoes” to conceal their awesome greatness, so that all the creatures below them will be capable of receiving from them.

This is also the connection and relationship between the two explanations of the verse, “He transformed the sea to dry land, they shall pass through the river on foot etc.” The first explanation is that only the words, “He transformed the sea to dry land” refers to the splitting of the sea, whereas the words, “They shall pass through the river on foot; there we shall rejoice in Him,” refer to the coming future.

³¹⁸ Isaiah 11:15; See *Hemshech* “*V’Hechereem*” 5631 toward the end (Sefer HaMaamarim 5631 Vol. 1, p. 363 and on).

³¹⁹ See the discourse entitled “*Mah Yafoo Pa’amayich BaNe’alim*” in Likkutei Torah, Shir HaShirim 43c and on, cited in *Hemshech* “*V’Hechereem*” *ibid*.

³²⁰ Talmud Bavli, Bava Batra 75b

³²¹ Isaiah 60:21

The second explanation is that even the words, “They shall pass through the river on foot etc.,” refer to the splitting of the sea. For, just as – and because – all this took place at the splitting of the sea (as in the second explanation) it therefore will likewise be so in the coming future (as in the first explanation). For,³²² “As in the days that you went out of the land of Egypt, I will show them wonders.”

That is, it will be (as in the Haftorah of today),³²³ “He will wave His hand over the river with the power of His breath... and lead [the people] across in shoes... and there will be a road... as there was for Israel on the day it went up from the land of Egypt,” and, “There we shall rejoice in Him,” meaning in His Essential Self and Being, literally, with the coming of our righteous Moshiach, may it be speedily in our days, Amen!

³²² Micah 7:15

³²³ Isaiah 11:15-16

Discourse 28

*“Vayedaber... Kedoshim Tihiyu... -
Speak... You shall be holy...”*

Delivered on Shabbat Parshat Kedoshim,
Shabbat Mevarchim Iyyar, 5727³²⁴
By the grace of *HaShem*, blessed is He,

1.

The verse states,³²⁵ “Speak [to the entire congregation of the children of Israel and say to them]: You shall be holy, for I *HaShem*-יהוה your God, am holy.” About this it states in Midrash,³²⁶ “‘You shall be holy’ – Does it perhaps mean [that you will be] on par with Me? The verse therefore states, ‘For I am holy,’ meaning, ‘My holiness is higher than your holiness.’”

Before this the Midrash states,³²⁷ “This is analogous to the residents of a province who crafted three crowns for the king. What did the king do? He placed one upon his head and two upon the heads of his children. Likewise, every day the Supernal beings crown the Holy One, blessed is He, with three sanctifications [*Holy, Holy, Holy-Kadosh Kadosh Kadosh*]

³²⁴ This discourse is a direct continuation of the two preceding discourses (entitled “*Kamah Maalot Tovot* – How many levels of goodness,” Discourse 26, and “*Hapach Yam LaYabashah* – He transformed the sea to dry land,” Discourse 27, (Sefer HaMaamarim 5727 p. 199 and on; p. 206 and on).

³²⁵ Leviticus 19:1-2

³²⁶ Midrash Vayikra Rabba 24:9

³²⁷ Midrash Vayikra Rabba ibid. 24:8

קדוש קדוש קדוש’].³²⁸ What does the Holy One, blessed is He, do? He places one upon His head, and two He places on the heads of the Jewish people. This is the meaning of the verse, ‘Speak to the entire congregation of the children of Israel and say to them, ‘You shall be holy.’”

That is, when it states, “For I am holy” (after stating, “You shall be holy”), this refers to the crown that the Holy One, blessed is He, places on His own head, which is higher than the crowns that He places on the heads of the Jewish people, (“You shall be holy”). About this the verse specifically states, “For I am holy,” in that “My holiness is higher than your holiness.”

Even so, we must understand why when it states, “For I am holy (*Kadosh*-קדוש),” the word “holy-*Kadosh*-קדוש” is specifically spelled with the letter *Vav*-ו. For, as known,³²⁹ the word “holy-*Kadosh*-קדוש” with the letter *Vav*-ו refers to the level of holiness that is drawn down below, this being the matter of the letter *Vav*-ו which indicates a drawing down to below. In contrast, the word “Holiness-*Kodesh*-שקד” without the letter *Vav*-ו, refers to the level of holiness that transcends being drawn down to below, about which it states,³³⁰ “Holiness-*Kodesh*-שקד is a thing unto itself.”

However, at first glance, since the third crown, which the Holy One, blessed is He, places on His own head is the matter of “My holiness is higher than your holiness,” this means that it refers to the level of holiness that transcends being drawn

³²⁸ Isaiah 6:3

³²⁹ Likkutei Torah, Nitzavim 50b and on; Shir HaShirim 21b and on; 36d; 37d, and elsewhere

³³⁰ Zohar III 93a

down to below. The verse should therefore have used the word “Holiness-*Kodesh*-שקדש,” referring to “Holiness-*Kodesh*-שקדש is a thing unto itself.” Why then is the word (not only read (*Kree*) but also written (*Ktiv*)), “For I am holy-*Kadosh*-שקדוש,” specifically with the letter *Vav*-ו?

2.

Now, to understand this, we will preface with the explanation previously said,³³¹ based on the discourse of the Mittler Rebbe,³³² in explanation of what, at first glance, seems to be a contradiction in Shaar HaYichud VeHaEmunah.

That is, chapter three³³³ explains that, “If permission would be granted to the eye to see and perceive the vitality and spirituality within every creature etc., then the physicality, materiality and actuality of the creature would not be apparent to us. It literally would be nullified out of existence etc.”

However, in chapter four,³³⁴ about the enumeration of the praises of the Holy One, blessed is He,³³⁵ “The Great, the Mighty etc.,” it explains that “‘The Great’ (*HaGadol*) refers to the quality of *Chesed*-Kindness and the spreading down of vitality into all created worlds without end and conclusion etc.,

³³¹ In the prior discourse entitled “*Hafach Yam LaYabashah* – He transformed the sea to dry land,” Discourse 27, Ch. 3 (Sefer HaMaamarim 5727 p. 209 and on).

³³² Maamarei Admor HaEmtza’ee, Vayikra Vol. 1 p. 368 and on.

³³³ Tanya, Shaar HaYichud VeHaEmunah (translated as The Gate of Unity and Faith), p. 78a

³³⁴ Tanya, Shaar HaYichud VeHaEmunah (translated as The Gate of Unity and Faith), p. 79a

³³⁵ Deuteronomy 10:17

and ‘the Might’ (*Gevurah*) of the Holy One, blessed is He, is the quality of *Tzimtzum* [the restraint and withholding of the spreading of vitality] etc., so that the vitality becomes concealed in the body of the creature, thus making it appear as if the body has an independent existence of its own etc.” This being so, even without the *Tzimtzum* and concealment there would still be the sustainment and reality of the existence of all creation from nothing to something.

He thus explains³³⁶ that when it states in chapter three that “if permission would be granted to the eye to see and perceive etc., the physicality of the creature would literally be **nullified** of its existence etc.,” what is meant is that the existence of the creatures would be in the ultimate state of nullification to their source, like the ray of sunlight as it is within the sun, and like the creatures of the concealed world (*Alma d’Itkasiya*), called “the fish of the sea” (as explained before at length).

In the discourse he continues³³⁷ [and explains] that the matter of the Great (*HaGadol*) and the Mighty (*HaGibor*) are the matter of the two knowledges, (the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*)), which are the upper matters of “the sea” (*Yam*-ים) and “the dry land” (*Yabashah*-יבשה).

In other words, “The Great” (*HaGadol*) refers to the spreading of the Godly vitality in the creatures, from which the Upper Knowledge (*Da’at Elyon*) is drawn, this being [the

³³⁶ Maamarei Admor HaEmtza’ee, Vayikra Vol. 1 p. 379 and on.

³³⁷ Maamarei Admor HaEmtza’ee, Vayikra Vol. 1 p. 380 and on.

knowledge] that Above is something (*Yesh*) and below is nothing (*Ayin*), which is the knowledge in the concealed world (*Alma d'Itkasiya*) (“the sea-*Yam*-ים”).

“The Mighty” (*HaGibor*) is the matter of the concealment and hiddenness of the vitality, so that the creature appears as something independent unto itself, from which there is a drawing down of the Lower Knowledge (*Da'at Tachton*), which is [the knowledge] that Above is “nothing” (*Ayin*) and below is “something” (*Yesh*), this being the knowledge of the revealed world (*Alma d'Itgaliya*), (“the dry land-*Yabashah*-יבשה”).

In the discourse he continues³³⁸ and asks a general question. Namely, how is it possible that from the quality of *Might-Gevurah* there is the sense of “somethingness” and “self” (*Yeshut*) in the creatures below. For, seemingly, since the truth of the matter is that “in the heavens above and on the earth below, there is nothing else,”³³⁹ and “Listen Israel, *HaShem* יהו"ה our God, *HaShem* is **One-HaShem *Echad***-יהו"ה אחד,”³⁴⁰ in that the letter *Chet*-ח-8 refers to the seven firmaments and the earth (above and below) and the letter *Dalet*-ד-4 refers to the four directions of the world [east, west, south and north] all of which are nullified to the letter *Aleph*-א-1, referring to the Master of the world-*Alupho Shel Olam*-אלופו

³³⁸ Maamarei Admor HaEmtza'ee, Vayikra Vol. 1 p. 381.

³³⁹ Deuteronomy 4:39

³⁴⁰ Deuteronomy 6:4

של עולם,³⁴¹ how then could there possibly be a sense of “somethingness” and “self” (*Yeshut*), this being the opposite of the truth?

Moreover, even though there is the concealment and hiddenness brought about by the quality of *Might-Gevurah*, nonetheless, this itself is a question. That is, how is it in the power of the quality of *Might-Gevurah* to conceal and cover up the truth?

However, the explanation is that the perfection of *HaShem*-יהו"ה, blessed is He, [about which it states],³⁴² “You are He who is the perfection of all,” is more revealed in the quality of *Might-Gevurah* than it is in the quality of *Kindness-Chessed*.

For, as known,³⁴³ the ability to limit the limitless, must be drawn from an even higher (deeper) place. The explanation is that the power of the quality of *Might-Gevurah*, by which it is possible for there to be concealment and hiddenness of the Godly vitality to be in the aspect of “nothing” (*Ayin*) (according to the [perspective of the] Lower Knowledge (*Da'at Tachton*) that Above is “nothing” (*Ayin*)), by which the created being appears to be “something” (*Yesh*) independent unto itself, is because it is drawn from the True Something (*Yesh HaAmeete*) who even transcends the aspect of the “something” (*Yesh*) of the Upper Knowledge (*Da'at Elyon*) which is the source of the

³⁴¹ Sefer Mitzvot Katan cited in Beit Yosef to Tur Orach Chayim, Siman 61 (section beginning “*Katav HaSefer Mitzvot Katan*”); Shulchan Aruch and Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:6; Torah Ohr, Va'era 55b and on.

³⁴² See introduction to Tikkunei Zohar 17b and elsewhere.

³⁴³ See Sefer HaMitzvot of the Tzemach Tzedek 7a and elsewhere.

vitality for the coming into being of all the worlds and creations (this being the quality of Kindness-*Chessed* and the spreading down of vitality in all the worlds and creations).

It is from here that there is a drawing down even in the creatures of the revealed world (*Alma d'Itgaliya*). For, since the fact that they appear to be “something” (*Yesh*) independent unto themselves, stems from the quality of Might-*Gevurah*, through which the aspect of the True Something (*Yesh HaAmeetee*) is revealed, (who transcends the aspect of “something” (*Yesh*) of the quality of Kindness-*Chessed* which is the source of the vitality of all the worlds and creatures), therefore, within the creatures themselves there also is the power and hidden radiance of the True Something (*Yesh HaAmeetee*), and because of this they sense themselves as being the existence of “something” (*Yesh*).³⁴⁴

3.

From the above, we can also understand this as it relates to the descent of the soul to below in general. This is because the souls of the Jewish people are rooted in *HaShem* 's-יהוה"ה Supernal] Thought (*Machshavah*), as in the teaching,³⁴⁵ “Israel arose in thought,” thought being the aspect of the concealed world (*Alma d'Itkasiya*). (For, as known,³⁴⁶ thought and speech

³⁴⁴ See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c

³⁴⁵ Midrash Bereishit Rabba 1:4

³⁴⁶ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 11 (88b) and elsewhere.

correspond to the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*.)

The creatures in [the concealed world (*Alma d'Itkasiya*)] are utterly nullified to their Source, like the fish in the sea who are immersed in the waters of the sea. This is unlike the revealed world (*Alma d'Itgaliya*) about which the verse states,³⁴⁷ “From there they divide,” in which the creatures are not covered in the earth, but are outside the earth and can separate from the earth, such that there even are flying creatures that can fly in the air, as the verse states,³⁴⁸ “Fowl that fly over the earth across the expanse of the heavens.”

Nonetheless, the soul descended below to manifest in the body and engage with it etc., this being a descent to the lowest place, such that even the commandment,³⁴⁹ “You shall choose life,” is necessary. That is, no one compels him, but he himself must choose by his own will etc.,³⁵⁰ being that there also is the opposite choice, Heaven forbid.

However, at first glance, this is not understood. For, how can it be that the soul, which is of the concealed world (*Alma d'Itkasiya*), could descend below to manifest in a physical body?

We find that the angelic beings stand in a state of constant nullification to *HaShem* 's-יהו"ה Godliness, and are incapable of descending and remaining below in a constant way of permanence, but only temporarily, to fulfill their mission.

³⁴⁷ Genesis 2:10; See Torat Menachem Sefer HaMaamarim Av p. 130.

³⁴⁸ Genesis 1:20

³⁴⁹ Deuteronomy 30:19

³⁵⁰ See Mishneh Torah, Hilchot Teshuvah 5:1

Moreover, even while they fulfill their mission below they stand in a state of ultimate nullification (*Bittul*) to the Godliness within them. This is why they say,³⁵¹ “By Myself I swear,” and other such language, in which they apply terms of Godliness to themselves.³⁵²

However, once their mission is concluded they return and ascend above, and do not remain below in a constant permanent way. On the contrary, if they would remain below, it would be unbecoming, as known³⁵³ about the *Nephilim* (the fallen angels),³⁵⁴ *Uzza* and *Azza’el* etc.³⁵⁵

This being so, how could the soul descend to manifest in the body in a way of permanence, but nevertheless not come to the state of the *Nephilim* (the fallen angels), but instead be in a state of nullification to *HaShem’s* יהו"ה Godliness, but at the very same time, the body remains in existence and is not nullified by the awesome level of the soul that manifests in it?

However, the explanation is that the meaning of the teaching, “Israel arose in thought,” which specifically states “arose-*Alu*-עלו,” is that the souls are rooted in the highest level of *HaShem’s* יהו"ה Supernal thought (*Machshavah*).³⁵⁶

³⁵¹ Genesis 22:16

³⁵² Also see Tanya, Iggeret HaKodesh, Epistle 25 (141a); Kuntres Acharon, discourse entitled “*Lehavin Mah SheKatuv b’Pri Etz Chayim*” (159a); Likkutei Torah, Shir HaShirim 20c.

³⁵³ See Ohr HaTorah, Bereishit Vol. 3 p. 595a

³⁵⁴ See Pirkei d’Rabbi Eliezer, Ch. 22; Yalkut Shimoni Bereishit, Remez 44; Zohar I 37a and elsewhere.

³⁵⁵ Also see Talmud Bavli, Yoma 67b and Rashi there.

³⁵⁶ See Likkutei Torah, Shir HaShirim 17d; Sefer HaMaamarim 5700 p. 17 and elsewhere.

The explanation is that there is an illumination of the radiance of the True Something (*Yesh HaAmeete*) in the souls of the Jewish people, such that the soul is “literally a part of God from on high.”³⁵⁷ It therefore is in its ability to descend below and manifest in the physical body, the existence of which is [solely] by the power of the Essential Self of the Singular Preexistent Unlimited One, *HaShem*-יהו"ה, blessed is He, whose existence is Intrinsic to Him, and is not caused by any cause that precedes Him, Heaven forbid to think so.

He alone has the power and ability to create something [from absolute nothingness] etc.,³⁵⁸ and this is why the “something” (*Yesh*) senses itself as existing independently, without any cause or reason preceding it.

4.

Now, the same is so of the Torah and *mitzvot* in which the Jewish people toil in their descent to below. About this the verse states,³⁵⁹ “She is like a merchant ship; from afar she brings her sustenance.” As explained previously,³⁶⁰ Torah and *mitzvot*

³⁵⁷ Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v'Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben Me'ah Shanah to Shefa Tal; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhritch; Da'at Tevunot of the Ramchal, Section 158; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

³⁵⁸ Tanya, Iggeret HaKodesh, Epistle 20 (130a and on)

³⁵⁹ Proverbs 31:14

³⁶⁰ In the discourse entitled “*Hafach Yam LaYabashah*” of Acharon Shel Pesach of this year, 5727, Discourse 27, Ch. 5 (Sefer HaMaamarim 5727 p. 212).

are compared to ships by which merchandize is transported from sea to dry land. The likeness to this in the analogue, is the drawing down from the concealed world (“the sea-*Yam*-ים”) to the revealed world (“the dry land-*Yabashah*-יבשה”) brought about through Torah and *mitzvot*.

However, at first glance, since Torah and *mitzvot* specifically manifested in physical things, such as Tzitzit made of physical wool, and Tefillin made of physical parchment, and as is explained by his honorable holiness, my father-in-law, the Rebbe, in several of his discourses,³⁶¹ even the *mitzvot* of love and fear of *HaShem*-יהו"ה, blessed is He, which depend on the heart, must be fulfilled in a way that is recognizable in the constriction and spreading forth of the physical heart.

This being so, how can it be that through them there is a drawing down from the concealed world (*Alma d'Itkasiya*) in a way that does not nullify the physical things by which Torah and *mitzvot* are fulfilled?

However, the explanation is that Torah and *mitzvot* are the wisdom and will of *HaShem*-יהו"ה, blessed is He, which transcend the worlds. They transcend the concealed world (*Alma d'Itkasiya*) and even transcend the source of the life of all the worlds (the revealed world and the concealed world). This is as the verse states,³⁶² “For, with You is the source of life,” meaning that “the source of the life” (*Mekor HaChayim*-מקור החיים) of all the worlds is only “with You” (*Eemcha*-עמך),” meaning that it is secondary and nullified to “You.” In contrast,

³⁶¹ Sefer HaMaamarim 5697 p. 215, p. 282; 5698 p. 180

³⁶² Psalms 36:10

Torah and *mitzvot* are the wisdom and will of *HaShem*-יהוה, blessed is He, **Himself**, literally, such that they are rooted in His Essential Self, blessed is He.³⁶³

It therefore is possible that through Torah and *mitzvot* there can be a drawing down from the concealed world (*Alma d'Itkasiya*) in a way that the physical things with which one fulfills Torah and *mitzvot* remain in their existence. This is as explained in Tanya, in Kuntres Acharon,³⁶⁴ about the difference between the drawing down brought about through prayer, and the drawing down brought about through Torah and *mitzvot*.

That is, the drawing down brought about through prayer is to change the creatures from how they are, such as to heal the sick, or that the rains should come down from the heavens etc. In contrast, Torah and *mitzvot* cause no change in the parchment of the Tefillin by performing the *mitzvah* of donning them on one's head and arm. Moreover, even in those *mitzvot* that are fulfilled by making the object, the change is caused by man, rather than Heaven, unlike prayer.

Rather, as they remain in their existence there is a drawing down in them and through them, of the Godly light from the concealed world (*Alma d'Itkasiya*), so much so, that through this “a dwelling place for the Holy One, blessed is He, in the lower worlds” is caused.³⁶⁵ In other words, within the existence of the lower worlds there is a drawing down of the revelation of the Essential Self of the Singular Preexistent

³⁶³ See Sefer HaSichot, Torat Shalom p. 190.

³⁶⁴ Tanya, Kuntres Acharon, p. 155a

³⁶⁵ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

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

5.

This then, is the general novelty of the splitting of the sea, about which the verse states,³⁶⁶ “To Him who cut the Sea of Reeds into sections etc.,” and³⁶⁷ “transformed the sea to dry land etc.” As previously explained at length,³⁶⁸ the “sea” (*Yam*-ים) itself became “dry land” (*Yabashah*-יבשה). That is, the Godly light as it illuminates in the concealed world (“the sea”) was drawn down and revealed in the revealed world (“the dry land”), but even so, the world was not nullified of its existence. This is as the verses continue,³⁶⁹ “He caused Israel to pass through it,” as souls within bodies, and³⁷⁰ “They shall pass through the river on foot,” with physical feet.

The explanation is that the revelation at the splitting of the sea was from the highest of aspects, as the verse states,³⁷¹ “*HaShem*-יהו"ה moved the sea with an east wind-*Ru'ach Kadeem*-רוח קדים,” meaning, from the aspect of the Predecessor

³⁶⁶ Psalms 136:13

³⁶⁷ Psalms 66:6 – This being the Psalm that began to be recited on the 11th of Nissan of this year, 5727 (see the beginning of *Sefer HaMaamarim* 11 Nissan).

³⁶⁸ In the two preceding discourses entitled “*Kamah Maalot Tovot* – How many levels of goodness,” Discourse 26, Ch. 4, and “*Hapach Yam LaYabashah* – He transformed the sea to dry land,” Discourse 27, Ch. 5, (*Sefer HaMaamarim* 5727 p. 201 and on; p. 212 and on).

³⁶⁹ Psalms 136:14

³⁷⁰ Psalms 66:6 *ibid.*

³⁷¹ Exodus 14:21

of the world-*Kadmono Shel Olam*-קדמונו של עולם,³⁷² this being the radiance and revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He. By this power it was possible for there to be the revelation of the concealed world (*Alma d'Itkasiya*) below in a way that does not nullify the lower existence.

However, the primary perfection and completion of the revelation at the splitting of the sea will be in the coming redemption, about which the verse states,³⁷³ “*HaShem*-יהו"ה will dry up the gulf of the sea of Egypt and He will wave His hand over the river... and lead [the people] across in shoes etc.”

This is because the transformation of the sea to dry land [at the time of the splitting of the sea] was only temporary. That is, the revelation of the light of the concealed world (*Alma d'Itkasiya*) did not remain below in a permanent way. Moreover, even during the time that the sea split and was transformed to dry land, in that there was a revelation of the concealment of the concealed world within the revealed world, this was in a way that the aspect of the upper “sea” (*Yam*-ים) only split in relation to the aspect of the upper “earth” (*Aretz*-ארץ), and the upper “earth” (*Aretz*-ארץ) compared to the “earth” (*Aretz*-ארץ) below, is considered to be the aspect of the “sea” (*Yam*-ים) relative to the lower “earth” (*Aretz*-ארץ), and the same applies to all the particular levels of “sea” (*Yam*-ים) and “earth” (*Aretz*-ארץ). That is, the aspect of the “sea” (*Yam*-ים) of every

³⁷² See Shaar HaEmunah of the Mittler Rebbe, Ch. 45, Ch. 66; Torat Chayim, Bereishit 45b, and elsewhere.

³⁷³ Isaiah 11:15-16

level split relative to the aspect of “earth” (*Aretz-ארץ*) of that level alone.

In contrast, in the coming future there will be the splitting of the upper “sea” (*Yam-ים*) (not only relative to the upper “earth” (*Aretz-ארץ*), but) on all the particular levels of the aspect of “earth” (*Aretz-ארץ*), down to and including this lower earth (*Aretz-ארץ*). In other words, in this lowest earth there will be a drawing down and revelation of the light of the upper “sea” (*Yam-ים*), such that nothing will remain above that will not be drawn down in a revealed way below.

Moreover, this revelation will not be temporary, but will be permanent and constant, as the verse states,³⁷⁴ “The earth will be filled with the knowledge of *HaShem-יהוה* as the water covers the ocean floor.” However, even so, the earth will not be nullified of its existence, as the verse states,³⁷⁵ “The glory of *HaShem-יהוה* will be revealed and all flesh together shall see etc.” That is, all flesh will see the revelation of the glory of *HaShem-יהוה*, such that the existence of the lower worlds will be “a dwelling place for Him, blessed is He.” All this comes about through the work of the Jewish people as souls within bodies, through fulfilling Torah and *mitzvot*, which specifically manifest in physical things, as explained before at length.

³⁷⁴ Isaiah 11:9

³⁷⁵ Isaiah 40:5

6.

Now, even though it was explained that the general drawing down and revelation of the Godly light of the concealed world within the revealed world, such that the world below becomes a dwelling place for Him, blessed is He, is brought about through the toil of the souls of the Jewish people in fulfilling Torah and *mitzvot*, more specifically, the primary and complete matter of making a dwelling place for *HaShem*-יהוה, blessed is He, in the lower worlds, is through the toil of sanctifying yourself in that which is permissible to you, as the verse states,³⁷⁶ “You shall be holy... and you shall sanctify yourselves etc.”³⁷⁷

This is as explained elsewhere³⁷⁸ about the greatness of serving *HaShem*-יהוה, blessed is He, in a way of sanctifying yourself in that which is permissible to you, compared to the general service of Him by fulfilling Torah and *mitzvot*. That is, it is specifically through the toil of sanctifying yourself in that which is permissible to you that a drawing forth is caused from the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, which is higher than the Godly light drawn down through the general service of Him in fulfilling Torah and *mitzvot*. Therefore, this is specifically what will cause the complete perfection of a dwelling place for Him,

³⁷⁶ Leviticus 19:2; Leviticus 11:44

³⁷⁷ Talmud Bavli, Yevamot 20a; Sifri to Deuteronomy 14:21; Chareidim, end of Chelek Mitzvot Asch Min HaTorah; Tanya, Ch. 30 (39a); See the note of the Rebbe in Sefer HaMaamarim 5708 p. 133.

³⁷⁸ Sefer HaMaamarim 5660 p. 156

blessed is He, a dwelling place for His Essential Self, similar to the house of the person who dwells in it, within which his essential self is revealed.

This is in such a way that the entire world and everything in it become a dwelling for His Essential Self, blessed is He.³⁷⁹ This is brought about when one's service of *HaShem*-יהו"ה, blessed is He, is not limited to matters of Torah and *mitzvot* alone, but is also in permissible matters, such that in them too, you sanctify yourself in that which is permissible to you.

7.

With the above in mind, we can explain the verse, “You shall be holy, for I am holy.” That is, even the matter of “My holiness is higher than your holiness,” which is the third crown that the Holy One, blessed is He, places on His own head, is specifically in a way of “holy-*Kadosh*-קדוש” with the letter *Vav*-ו.

This may be understood according to the explanation in *Likkutei Torah* on the Torah portion of *Bamidbar*,³⁸⁰ (in the discourses that explain *Sefirat HaOmer* and the holiday of *Shavuot*), about the matter of “My holiness is higher than your holiness.” That is, the fact that it is in our power to affect a drawing down through an arousal from below by fulfilling the *mitzvot*, is from the lower aspect of the *Crown-Keter*, this being

³⁷⁹ *Maamarei Admor HaZaken* 5565 Vol. 1 p. 489 (and with the glosses in *Ohr HaTorah*, *Shir HaShirim* Vol. 2 p. 680); *Ohr HaTorah*, *Balak* p. 997; *Sefer HaMaamarim* 5635 Vol. 2 p. 353; *Hemshech* 5666 p. 3.

³⁸⁰ *Likkutei Torah*, *Bamidbar* 12b

the matter of “He has sanctified us (*Kideshanu*-קדשנו) with His commandments.” However, we cannot draw down the upper aspect of the Crown-*Keter*, which is the matter of “My holiness is higher than your holiness.” That is, this is subsequently drawn down in the form of a gift etc.

He explains there that the same is so of counting the Omer and the holiday of Shavuot. That is, even according to the opinion that through counting the Omer we also draw down from the aspect of the fiftieth gate, this is only from its lower aspect, which includes all forty-nine gates. That is, we draw this aspect down little by little throughout the days of counting of the Omer.

However, regarding the upper aspect within it, which transcends the root of the forty-nine gates, it is not in our power to draw this down at all. Rather, after we count and draw down the aspect that includes the forty-nine gates, there then is an automatic drawing down and revelation of the upper aspect within it, on the holiday of Shavuot, in the form of a gift.

The same is likewise explained in Likkutei Torah Shir HaShirim, in the discourse entitled “*Tze’ena u’Re’ena*”³⁸¹ (in which the arousal from below and the arousal from Above are explained at length) in explanation of “My holiness is higher than your holiness.” Namely, there is an arousal from Above brought about by the arousal from below, this being the meaning of “your holiness.” Then there is an arousal from Above that transcends the arousal from below, meaning that the

³⁸¹ Likkutei Torah, Shir HaShirim 24a

arousal from below does not reach there at all. This is the matter of “My holiness is higher than your holiness.” This is drawn down specifically in the form of a gift.

The explanation is that even though the general arousal from below awakens and draws down an arousal from Above, this is not necessitated in and of itself, and is solely because thus it arose in His will, blessed is He, that the arousal from below should affect an arousal from Above.³⁸² Nevertheless, once it arose in His will, blessed is He, that the arousal from below will affect an arousal from Above, this is brought about in a [commensurate] way, in which “a spirit awakens a spirit and draws forth a spirit etc.”³⁸³

In other words, this is not in the form of a gift, but is brought about specifically through man’s efforts. However, higher than this is the arousal from Above that transcends the arousal from below, and the arousal from below does not reach there at all (even after it arose in His will that the arousal from below will affect an arousal from Above). Therefore, this is not drawn down through man’s efforts, but comes from Above in the form of a gift.

However, it is explained in Likkutei Torah there,³⁸⁴ that even the aspect of arousal from Above which is from a place that the arousal from below does not at all reach, about which it states, “My holiness is higher than your holiness,” does not rest

³⁸² See Maamarei Admor HaZaken 5562 Vol. 1 p. 194 and on; Vol. 2 p. 435 and on; Sefer HaMitzvot of the Tzemach Tzedek 159b and on.

³⁸³ See Zohar II 162b; Zohar I 99b; Ohr HaTorah, Chanukah 286a

³⁸⁴ Likkutei Torah, Shir HaShirim ibid. 24a and on.

or come to be revealed except when there is perfection in the deeds of the lower beings.

That is, after there first is the arousal from below, to as far as it can reach, and there already has been the bestowal of arousal from Above brought about by it, which is commensurate to the arousal from below, there then also comes to be a dwelling and revelation of arousal from Above, from a place that arousal from below does not at all reach.

With the above in mind, we can explain the words, “You shall be holy, for I am holy,” in which the word “holy-*Kadosh*-קדוש” is specifically spelled with the letter *Vav*-ו. That is, even the aspect of “My holiness which is higher than your holiness,” this being the third crown that the Holy One, blessed is He, places upon His own head, comes and is drawn down to below (“holy-*Kadosh*-קדוש” with the letter *Vav*-ו) in the form of a gift, after there already is the perfection of the deeds of the lower beings in a way that “You shall be holy,” which is “your holiness,” these being the two crowns that are placed on the head of the Jewish people, and more specifically, not only the level of holiness brought about through fulfilling Torah and *mitzvot*, but even and primarily the level of holiness brought about through the toil of “sanctify yourself in that which is permissible to you.” After all this, there even is a drawing down to the Jewish people of the aspect of “I am holy,” that is, “My holiness which is higher than your holiness.”³⁸⁵

³⁸⁵ See Sefer HaMaamarim 5660 p. 157.

8.

Now, this will be revealed in the coming future, as our sages, of blessed memory, stated,³⁸⁶ “The righteous (*Tzaddikim*) are destined to be called by the Name of the Holy One, blessed is He... In the future, the righteous (*Tzaddikim*) are destined to have ‘Holy-Kadosh-קדוש’ recited before them, as one recites before the Holy One, blessed is He etc.” In other words, for the righteous (*Tzaddikim*) and³⁸⁷ “Your people are all righteous (*Tzaddikim*),” there also will be the level of holiness of the Holy One, blessed is He, which transcends the holiness of the Jewish people as they are in and of themselves, this being the aspect of “I am holy.”

This is also the meaning of what the verse states about the splitting of the river in the coming future,³⁸⁸ “(*HaShem*-ה'יהוה) will dry up the gulf of the sea of Egypt and He will wave His hand over the river...) and lead [the people] across in shoes.” That is, just as it presently is necessary for there to be the aspect of the “shoe” (*Na'al*-נעל) of the *Shechinah*³⁸⁹ in order to conceal the Godly light so that it can be received in the creatures, the same is so of the coming future, that there will have to be the aspect of the “shoe” (*Na'al*-נעל) even for the Jewish people.

³⁸⁶ Talmud Bavli, Bava Batra 75b

³⁸⁷ Isaiah 60:21

³⁸⁸ Isaiah 11:15-16

³⁸⁹ See the discourse entitled “*Mah Yafoo Pa'amayich BaNe'alim*” in Likkutei Torah, Shir HaShirim 43c and on, cited in *Hemshech* “*v'Hechereem*” *ibid.* Also see the end of the preceding discourse of this year, 5727, entitled “*Hafach Yam LaYabashah* – He transformed the sea to dry land,” Discourse 27

This is because they then will be called by the Name of the Holy One, blessed is He, and “Holy-*Kadosh*-שְׁקֵדוֹשׁ” will be recited before them, as it is recited before the Holy One, blessed is He, such that even as they are below, they will be in the highest state of holiness, this being the holiness of the Holy One, blessed is He, the aspect of “For I am holy.”

Discourse 29

*“Eeta BaZohar... Zimna Chada... -
It states in Zohar... It once happened...”*

Delivered on Shabbat Parshat Bamidbar,
Shabbat Mevarchim Sivan, 5727
By the grace of *HaShem*, blessed is He,

1.

It states in Zohar,³⁹⁰ “It was taught that Rabbi Yossi said: One time the world was in need of rain, so they came before Rabbi Shimon, and by him expounding on the verse,³⁹¹ ‘How good and how pleasant is the dwelling of brothers, also in unity,’ the rain came down.” In the discourse of the Rebbe Maharash by this title, said one-hundred years ago in the year 5627,³⁹² – [and it should be pointed out that even though at the heading of the discourse it does not say when it was said, nonetheless, from the content of the discourse about the greatness of Rabbi Shimon bar Yochai, as well as its place in relation to the discourses before and after it, it apparently was said on Lag BaOmer, the day of the Hilulah of Rabbi Shimon bar Yochai,³⁹³ and this is also why it begins with the words, “It

³⁹⁰ Zohar III 59b

³⁹¹ Psalms 133:1

³⁹² Sefer HaMaamarim 5627 p. 291 and on; Also see the discourse of Lag BaOmer in *Hemshech “v’Hechereem”* 5631, Ch. 49-52 (Sefer HaMaamarim 5631 Vol. 1, p. 318 and on).

³⁹³ See Zohar III 296b; Pri Etz Chayim, Shaar Sefirat HaOmer, Ch. 7

states in Zohar etc.” This is because the Zohar is the book of Rabbi Shimon bar Yochai, [about which it states],³⁹⁴ “With your book they will go out of exile in mercy.”] – he explains that the reason the rains descended specifically by teaching about this verse, is because this verse speaks of the goodness brought about through the upper union (*Yichud*) of *Zeir Anpin* and *Nukva*, which itself the root of the matter [expressed in the verse],³⁹⁵ “I will provide your rains in their time,” meaning that the rains descend from heaven and “water the earth, causing it to produce and sprout,”³⁹⁶ (this being the revelation of the power of the Unlimited One), which is the inner matter of the union (*Yichud*) of *Zeir Anpin* and *Nukva*.

He continues to explain that we find various Tana'im who brought rain through (much) prayer and through fasting, such that we find that they would decree thirteen fast days.³⁹⁷ On the other hand, the novelty of Rabbi Shimon bar Yochai is that he brought the descent of the rains by merely speaking Torah.

2.

Now, to understand the novelty of Rabbi Shimon bar Yochai, who caused the rains to fall by merely speaking Torah, we must preface with an explanation of the difference between

³⁹⁴ Zohar III 124b (Ra'aya Mehemna); Tanya, Iggeret HaKodesh, beginning of Epistle 26.

³⁹⁵ Leviticus 26:4

³⁹⁶ See Isaiah 55:10

³⁹⁷ Mishnah Taanit 1:6

prayer and Torah. As he explains in the discourse,³⁹⁸ prayer is from below to Above, whereas Torah is from Above to below.

The meaning of “from below to Above,” is that commensurate to the preparation of the vessels of the recipient in his arousal from below, will be the drawing down from Above to below in the arousal from Above. In contrast, Torah is the aspect of an arousal from Above in and of itself. This is as explained in Likkutei Torah on the Torah portion of Va’etchanan, in the discourse entitled “*Va’etchanan*,”³⁹⁹ that the Torah is the aspect of arousal from Above, in and of itself, from Above to below.

More specifically, the Torah is the word of *HaShem*-יהו"ה, which is drawn below, and is not dependent on man’s toil from below to Above. This is especially so considering the explanation in Likkutei Torah⁴⁰⁰ about [the name], “the Sinai Desert-*Midbar Sinai*-מדבר סיני,”⁴⁰¹ that the word “desert-*Midbar*-מדבר” is of the same root as in the verse,⁴⁰² “Your speech-*Midbarech*-מדברך is lovely,” which is of the same root as “speech-*Dibur*-דיבור.”

This refers to speaking (*Dibur*) Torah, which must be done in the ultimate state of self-nullification (*Bittul*).⁴⁰³ This is as explained elsewhere⁴⁰⁴ about the word “desert-*Midbar*-

³⁹⁸ Sefer HaMaamarim 5627 p. 292.

³⁹⁹ Likkutei Torah, Va’etchanan 2c and on.

⁴⁰⁰ Likkutei Torah Bamidbar 2b; Also see 5a there.

⁴⁰¹ Numbers 1:1

⁴⁰² Song of Songs 4:3 (and Rashi there)

⁴⁰³ See Likkutei Torah ibid. 4a and on; Also see the end of the discourse entitled “*Bachodesh HaShleeshee*” 5655 (Sefer HaMaamarim 5655 p. 94).

⁴⁰⁴ Torah Ohr, Yitro 67d

מִדְּבַר” (which is of the same root as “speech-*Dibur*-דִּיבּוּר”) with the addition [letter] *Mem*-מ, which is in the [category] of letters [indicated by the acrostic] “I believe in Him-*He'emantiv*-האמנתי,” [which are letters] that come to lessen the matter.⁴⁰⁵

That is, there is no aspect of one's own speech (*Dibur*-דִּיבּוּר) in this, but only that which has already been spoken. That is,⁴⁰⁶ one's speech (*Dibur*-דִּיבּוּר) is nullified to the word of *HaShem*-יהו"ה that speaks in him, as the verse states,⁴⁰⁷ “My tongue will respond with Your word,” in that the Torah is “Your word-*Eemratecha*-אמרתך,” and my tongue only repeats after the One who speaks, as in the statement,⁴⁰⁸ “The *Shechinah* speaks from within the throat of Moshe.”

This is also why the Torah is called “bread from Heaven.”⁴⁰⁹ That is, it is like the Manna, which did not depend on man's efforts in plowing and sowing, and all the other labors that “the Tanna enumerated according to the sequence of making bread.”⁴¹⁰ For, since it is bread from heaven, and does not depend on the labor of the one below, it therefore is drawn to all of them equally, such that even when “some took more and some took less,”⁴¹¹ nevertheless, “whoever took more had

⁴⁰⁵ [See *Kriyat HaTorah K'Hilcheta* (Yeryushalayim 5750), Part 2 (Klallei HaDikduk) p. 42-44 and elsewhere.]

⁴⁰⁶ *Torah Ohr Yitro* ibid. 67b

⁴⁰⁷ *Psalms* 119:172

⁴⁰⁸ See *Zohar* III 232a (Ra'aya Mehemna), 7a, 265a; *Midrash Shemot Rabba* 3:15; *Vayikra Rabba* 2:3; *Mechilta Yitro* 18:19; See *Torah Ohr Yitro* ibid. 68c; *Likkutei Torah Bamidbar* 7c.

⁴⁰⁹ See *Shnei Luchot HaBrit*, *Mesechet Pesachim* 165b

⁴¹⁰ *Talmud Bavli*, *Shabbat* 74b

⁴¹¹ *Exodus* 16:17

nothing extra and whoever took less was not lacking.”⁴¹² That is, it was equal for all Jews without differentiation.

[Rather the differences we find about the Manna are only in regard to matters relating to its preparation. For example, there are those about whom the verse states,⁴¹³ “The people would stroll and gather it,” in that they needed to go to a greater distance to gather it, and the like,⁴¹⁴ but [the portion of] the Manna itself was equal for everyone, without any differentiations.] This was so, both in quantity and certainly in quality. This was to such an extent that even those who said,⁴¹⁵ “Our souls are disgusted with the insubstantial bread etc.,” they too [consumed] the Manna in a way that there was no waste product whatsoever.⁴¹⁶

There is a likeness to this in Torah as well, which also is called “bread from Heaven,” in that it is drawn down from Above and does not depend on man’s labor from below. In contrast, this is not so of prayer, which is a matter of toil from below to Above.

For, as known, prayer is “a ladder set earthward whose head reaches heavenward,”⁴¹⁷ through which man ascends by way of his toil from “earthward” to “heavenward.” In other

⁴¹² Exodus 16:18

⁴¹³ Numbers 11:8

⁴¹⁴ See Talmud Bavli, Yoma 75a

⁴¹⁵ Numbers 21:5

⁴¹⁶ See Talmud Bavli, Yoma 75b

⁴¹⁷ Genesis 26:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a); See Sefer HaMaamarim 5655 p. 222 and on; 5708 p. 80 and on; Discourse entitled “*Zeh HaYom*” of Shabbat Parshat Nitzavim 5694, Ch. 2 (Sefer HaMaamarim, Kuntreisim p. 319a).

words, one begins the toil in the lower levels and then ascends in his toil until he reaches “heavenward.”

More specifically, we begin each day with the recitation of “I thankfully submit-*Modeh Ani*,” which only is a matter of submission (*Hoda’ah*), without understanding and comprehension. That is, in regard to understanding and comprehension, it is in a way that he has not yet been touched or moved by it.⁴¹⁸

The same so of reciting “Submit to *HaShem-Hodu LaHaShem*-ה'יהו"ה⁴¹⁹ at the beginning of one’s morning prayers. This too is a matter of submission (*Hoda’ah*) without understanding and comprehension. For, although a person has ascended from his state when he recited “I thankfully submit-*Modeh Ani*,” especially when he [continues and] says, “call out in His Name,”⁴²⁰ nonetheless, he still does not have understanding and grasp of it to its ultimate truth.

He then ascends further etc., and comes to the toil of “Listen Israel-*Shema Yisroel* etc.,” until he reaches the ultimate elevation in the Amidah prayer, [in which he is] “like a servant standing before his Master.”⁴²¹ All this depends on man’s toil from below to Above.

He explains in the discourse⁴²² that just like there is a difference between prayer and Torah, there likewise is a

⁴¹⁸ Also see Igrot Kodesh of the Rebbe Rayatz, Vol. 14 p. 399; Sefer HaSichot 5706 p. 24.

⁴¹⁹ Chronicles I 16:8

⁴²⁰ Chronicles I 16:8 *ibid.*; Also see *Hemshech* 5672 Vol. 1, p. 619.

⁴²¹ See Talmud Bavli, Shabbat 10a

⁴²² Sefer HaMaamarim 5627 p. 298

difference between prayer and blessing (*Brachah*). This is because prayer is from below to Above, whereas blessing is from Above to below.

Prayer is from below to Above, in that the person himself is below, and through his arousal from below he awakens the matter of, “may it be desirable (*Yehiy Ratzon*- יהי רצון).” That is, the one praying is below, and he pleads and entreats for a drawing down of desire (*Ratzon*) toward him from Above, (this being the matter of pleading for one’s needs in prayer).

In contrast, blessing is from Above to below. This is like the priestly blessing in which they say,⁴²³ “May *HaShem*- יהוה bless you,” which is somewhat in the form of a command. [To point out, most discourses where this matter is explained, do not state that it “is **somewhat** in the form of a command.”] That is, because he is higher, he can command the vessels (*Keilim*) and lights (*Orot*) to “bless you” etc.

From this it also is understood that in prayer, which is from below to Above, the state of the one praying is of significance. In contrast, this is not so of blessing, in which the state of the one being blessed is not significant, being that the blessing is drawn from Above to below.

Now, the descent of the rains comes from below to Above through man’s toil. This is as our sages, of blessed memory, stated⁴²⁴ on the verse,⁴²⁵ “May my teaching fall

⁴²³ Numbers 6:24

⁴²⁴ Midrash Bereishit Rabba 13:14

⁴²⁵ Deuteronomy 32:2

(*Ya'arof*-יערה) like the rain,” that, “When the necks (*Oref*-עורה) of the creatures are broken, the rain immediately falls.” That is, it is unlike dew (*Tal*-טל) which is drawn down without any toil from below, as in the teaching of our sages, of blessed memory,⁴²⁶ “The dew (*Tal*-טל) is never withheld.”

Based on this, it is understood about the descent of the rains, which comes through man’s toil, that in most cases – and Torah speaks in terms of most cases⁴²⁷ – this is brought about specifically through prayer, the matter of which is specifically toil from below to Above, in a way that the lower one is refined, which requires self-investment and toil etc.

As known,⁴²⁸ the analogy for this is from how two people, one standing on a mountaintop and the other standing in a valley, come to each other, whether by the descent of the upper one to the lower one, or by the ascent of the lower one to the upper one. That is, when the lower one must ascend to the upper one, this requires great self-investment and much toil by the lower one, in order to neutralize all the obstacles and obstructions etc., there are to the ascent from below to above. In contrast, in the descent of the upper one, there are no obstacles.⁴²⁹

With the above in mind, we can understand the novelty of Rabbi Shimon bar Yochai who caused the rain to fall without prayer, which is from below to Above, but through Torah, which is from Above to below. That is, even though the lower

⁴²⁶ Talmud Bavli, Taanit 3a

⁴²⁷ See Moreh Nevuchim 3:34

⁴²⁸ See Likkutei Torah, Re’eh 26a; 27d and elsewhere.

⁴²⁹ Also see *Hemshech* “v’Hechereem” 5631 Ch. 52.

one was not refined, he nonetheless caused the rains to be drawn all the way down in this world below.

3.

He continues in the discourse⁴³⁰ [and explains] that the reason the descent of the rains brought about through speaking Torah [teachings] specifically took place with Rabbi Shimon bar Yochai, is because his Torah [study] was such that he bound the concealed and revealed [aspects of Torah] together.⁴³¹

The explanation is that even though there were many other great Tana'im, especially Rabbi Akiva, who was Rabbi Shimon bar Yochai's teacher, and as he told his students,⁴³² "Learn my rulings, since my rulings are the "creme de la creme" [*Terumah* of the *Terumah*] of Rabbi Akiva's rulings." Certainly, this also was so of Rabbi Eliezer the Great, who was Rabbi Akiva's teacher and taught him the inner aspects (*Pnimitiyut*) of the Torah. This is as we find,⁴³³ that when Rabbi Akiva heard the secrets of the Torah in Shir HaShirim, his eyes flowed with tears, and as known,⁴³⁴ tears come from the excess overflow of the intellect of the brain (*Mochin*), due to the great revelation beyond the capacity of the brain to withstand etc.

⁴³⁰ Sefer HaMaamarim 5627 p. 299

⁴³¹ There [in the discourse it states]: Which are the two aspects of the intermediary medium of the Torah. See there at greater length.

⁴³² Talmud Bavli, Gittin 67a

⁴³³ Zohar I 98b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

⁴³⁴ See Torah Ohr, Vayishlach 26a; Megillat Esther 96c; Also see Sefer HaMaamarim 5700 p. 145

Even so, these sages did not study the inner aspects (*Pnimiyyut*) of the Torah in an openly revealed way, because of the restriction,⁴³⁵ “One may not expound on the Act of the Chariot (*Ma’aseh Merkavah*) etc.” In contrast, Rabbi Shimon bar Yochai studied the inner aspects (*Pnimiyyut*) of the Torah in an openly revealed way.

[Though it is so that even for Rabbi Shimon bar Yochai there were limits, in that he only studied it with the members of the fellowship, and declared that [only] “Rabbi Abba may write it etc., whereas the other colleagues may contemplate it in their heart.”⁴³⁶ Nonetheless, the very fact that this study was with a group, who were more than three (seven or ten),⁴³⁷ this already is in a way of open revelation.]

Moreover, he connected the inner aspects (*Pnimiyyut*) of the Torah to the revealed aspect of the Torah in a way that it was drawn down and penetrated the world as well. It therefore was within his ability to cause the rains to descend in the world by speaking Torah [teachings] from Above to below, and even though the world was not yet refined, nevertheless, the rains were drawn down by it from Above.

We should add about the great novelty of Rabbi Shimon bar Yochai’s effect in the world, in a way of from Above to below, that in addition to the fact that as of yet, the world had not been refined, even the matter of Rabbi Shimon bar Yochai himself had not yet been revealed in the world, as understood

⁴³⁵ Mishnah Chagigah 2:1; Talmud Bavli, Chagigah 11b

⁴³⁶ Zohar III 287b (Idra Zuta)

⁴³⁷ See Idra Rabba in Zohar III 127b; Idra Zuta *ibid*.

from what is written in Talmud Yerushalmi,⁴³⁸ that when Rabbi Akiva ordained Rabbi Meir and Rabbi Shimon, he said “Rabbi Meir shall preside first,” saying to Rabbi Shimon bar Yochai, “It is enough that I and your Creator recognize your power.” That is, this was not revealed in the world, but even so, Rabbi Shimon bar Yochai affected the world in a way of from Above to below.

4.

He continues the discourse⁴³⁹ by explaining the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) caused by the fellowship praising Rabbi Shimon bar Yochai's Torah learning (such as saying,⁴⁴⁰ “Who does ‘the face of the Lord *HaShem*-יהוה”⁴⁴¹ refer to? This is Rabbi Shimon bar Yochai”) in order to uplift his soul.

This is because even though he was rooted in the aspect of *HaShem*'s-יהוה Name of *Ma"l*-מ"ל-45 [וא"ו ה"א], nevertheless, even the aspect of the “power of What-*Ko'ach* *Ma"l*-מ"ל” of the Upper Wisdom-*Chochmah*-חכמה is of no comparison whatsoever to the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, as known about the verse,⁴⁴² “Wisdom-*Chochmah* is found from nothing-*Ayin*,” in that the

⁴³⁸ Talmud Yerushalmi, Sanhedrin 1:2

⁴³⁹ Sefer HaMaamarim 5627 *ibid.* p. 299

⁴⁴⁰ Zohar II 38a; Also see *Hemshech* “v'*Hechereem*” *ibid.*

⁴⁴¹ Exodus 34:24

⁴⁴² Job 28:12; Also see Shaarei Orach of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

existence of Wisdom-*Chochmah* from the [Godly] “nothing-*Ayin*-אין,” is similar to “finding” something etc.⁴⁴³

Thus, by praising Rabbi Shimon bar Yochai’s Torah learning, they uplifted and bound him to the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, for the aspect of the Crown-*Keter* to manifest in his Torah learning. (This is because the drawing down of nullification (*Bittul*) in the speech of Torah is from there, to be as indicated by the verse,⁴⁴⁴ “My tongue will respond with Your word,” to say what has already been said (as explained in chapter two), this being the aspect of “the desert-*Midbar*-מדבר”).⁴⁴⁵

This is also why we find that Rabbi Yehudah would call him “Shabbat.”⁴⁴⁶ That is, just as in Shabbat, there is that which is established and affixed [from the days of creation],⁴⁴⁷ and there is that which is added through toil, as it states,⁴⁴⁸ “The children of Israel shall observe the Shabbat, to **make** the Shabbat,” the same was likewise so of the fellowship, that in praising and lauding him, they brought additional [light] into Rabbi Shimon bar Yochai’s Torah learning.

[To point out, there is a relationship between the Torah and Shabbat, as our sages, of blessed memory, stated,⁴⁴⁹ “All agree that the Torah was given to the Jewish people on

⁴⁴³ See Torah Ohr, Megillat Esther 90b; Likkutei Torah, Re’eh 26d and elsewhere.

⁴⁴⁴ Psalms 119:172

⁴⁴⁵ See Hosafot to Torah Ohr, Megillat Esther 90b; Likkutei Torah, Re’eh 26d and elsewhere.

⁴⁴⁶ Zohar III 144b

⁴⁴⁷ Talmud Bavli, Beitzta 17a

⁴⁴⁸ Exodus 31:16

⁴⁴⁹ Talmud Bavli, Shabbat 86b

Shabbat.” Likewise, about Torah, we find that in addition to its high level in and of itself, in that it is the word of *HaShem*-יהוה, blessed is He, the Jewish people also bring elevation to the Torah. We find this with Dovid, in that “he would bond the Torah as it is Above with the Holy One, blessed is He,”⁴⁵⁰ through studying Torah for the sake (*Lishmah*) of Torah itself, meaning for the sake of drawing additional light into the Torah,⁴⁵¹ as well as through the blessings of the Torah, which indicate the preciousness and elevation of the Torah, as explained by the students of Rabbeinu Yonah.]⁴⁵²

In the discourse he adds⁴⁵³ that this is similar to the matter of, “[I have learned] more from my students than from all of them.”⁴⁵⁴ For, as known, where there is a bestower and a recipient, the bestowal is with much greater abundance and beneficence.⁴⁵⁵ More specifically, besides the additional bestowal brought about through the general bond between bestower and recipient, much greater addition is brought about by speaking [his] praises, because this awakens his hidden powers, such that this reaches his essential self. This is like calling out the name of a person, by which he turns [to the caller] with his whole essential self.⁴⁵⁶

⁴⁵⁰ See Zohar III 222b (Ra’aya Mehemna); Sefer HaBahir (Section 58) Section 196 and Ohr HaBahir there; Likkutei Torah, Shlach 47c; 51a

⁴⁵¹ See Likkutei Torah, Vayikra 5a

⁴⁵² Cited in Rabbeinu Nissim (Ra”N) to Talmud Bavli, Nedarim 81a

⁴⁵³ Sefer HaMaamarim 5627 p. 300

⁴⁵⁴ Talmud Bavli, Taanit 7a

⁴⁵⁵ Torah Ohr, Tetzaveh 82d

⁴⁵⁶ See Maamarei Admor HaZaken, Parshiyot Vol. 1, p. 222; Ohr HaTorah, Shemot p. 103; Sefer HaMaamarim 5682 p. 94.

Based on the above, it is understood that even the elevated level of Rabbi Shimon bar Yochai, who could cause the rain to descend through his Torah learning, was in combination with his students, both through the fact that they received from him, and primarily through their speaking [his] praises.

5.

Now, we can add that even though the drawing down was through speaking Torah without the toil from below, this being a very lofty matter that was specifically introduced by Rabbi Shimon bar Yochai, and as explained in the discourse,⁴⁵⁷ about this Moshe pleaded that he should bring the children of Israel into the land, in that he wanted to bestow empowerment upon them to draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, through Torah, in a way of arousal from Above to below (this being the meaning of “I implored-*Va’etchanan*-וְאֶתְחַנֵּן,” meaning for a freely given gift,⁴⁵⁸ which is the matter of arousal from Above that comes of its own).⁴⁵⁹

However, he could not bring this about. Rather, he was told,⁴⁶⁰ “Ascend to the top of the cliff and raise your eyes... and see the land.” That is, through seeing the land from afar, he at least drew this aspect down to singularly unique individuals

⁴⁵⁷ Sefer HaMaamarim 5627 p. 292

⁴⁵⁸ Deuteronomy 3:23 and Rashi there.

⁴⁵⁹ Likkutei Torah, *Va’etchanan* 3:1-3

⁴⁶⁰ See Deuteronomy 3:27

such as Rabbi Shimon bar Yochai and his friends, for whom the study of Torah was their occupation,⁴⁶¹ such that they were capable of affecting an arousal from Above to below in and of itself, through their Torah learning, this being the matter of seeing (*Re'iyah*-ראיה), which also is from Above to below. However, about the Jewish people the verse states,⁴⁶² “Now, O’ Israel, listen (*Shema*-שמע) etc.,” this being the matter of understanding and comprehension alone (which is from below to Above) and is not the matter of seeing (*Re'iyah*-ראיה).⁴⁶³

Nevertheless, through Rabbi Shimon bar Yochai the “opening of the pipe” was caused (as known⁴⁶⁴ about [the use of the expression], “He opened [and said] etc., [in the Zohar]) for all the Jewish people, so that this comes to be applicable to them too.

This is as we also find about the understanding of Torah, that the Beit Yosef labored and toiled until he came to the explanation of a certain teaching, and he then heard the same explanation from others. When the Arizal saw that this upset him, he told him, “It was you who opened the pipe.”⁴⁶⁵

We also find this with the Rav, the Maggid of Mezhritch,⁴⁶⁶ that whenever an novel insight entered his mind, he made a point of speaking it out loud, even though those who

⁴⁶¹ See Talmud Bavli Shabbat 11a

⁴⁶² Deuteronomy 4:1

⁴⁶³ Also see “Listen Israel,” a translation of Rabbi Hillel HaLevi Paritcher’s commentary to Shaar HaYichud of the Mittler Rebbe (The Gate of Unity), Ch. 1, and the notes and citations there.

⁴⁶⁴ See the end of the discourse entitled “*Ki Ka’asher HaShamayim HaHaChadashim*” 5678.

⁴⁶⁵ Keter Shem Tov, Section 256

⁴⁶⁶ Maamarei Admor HaZaken Haketzarim p. 464

heard it did not grasp it to the same extent, for he would say it as if to himself. The reason he did this, was to draw down the insight into this world, and then even someone on the other side of the world would be capable of grasp it etc., since it had already been drawn into the world.

In the same way, Rabbi Shimon bar Yochai caused this for all Jews, not just those whose Torah study is their occupation, but even for those whose primary occupation is involvement in worldly matters, so that they too can affect the drawing down through Torah in a way of from Above to below, even before the refinement of the lower, except that for those whose occupation is Torah study, this is brought about in an inner way (*b'Pnimityut*), whereas for all other Jews, at the very least, it is in an encompassing transcendent way (*Makif*). Nevertheless, it is in a way that the encompassing transcendent aspect (*Makif*) is drawn down and has an effect on the inner aspect (*Pnimityut*), as explained elsewhere.⁴⁶⁷

The same is so of an act that is by way of blessing (*Brachah*) (not by way of prayer) which is by way of command (as explained in chapter two). That is, this matter also applies to each and every Jew, without taking his state and standing into consideration. (For example, in the priestly blessing, the state and standing of the priest [Kohen] is of no importance. That is, by virtue of the simple fact that he is of the seed of Aharon, he has the power to issue the priestly blessing). That is, every single Jew has the power to bless his fellow.

⁴⁶⁷ Also see *Hemshech* 5666 p. 129 and on.

An example is a Chassidic gathering (*Farbrenge*), as known about “the heavenly decree etc.,”⁴⁶⁸ that a Chassidic gathering (*Farbrenge*) can have a greater effect in healing the sick than even the angel Michael (as related in that story) and in other similar matters. The same is so of every opportunity that presents itself to bless a Jew, that the blessing certainly has its effect in being actualized.⁴⁶⁹

The general explanation is that the effect of Rabbi Shimon bar Yochai in Torah, is like the effect of our teacher Moshe, in whose name the Torah is called, as the verse states,⁴⁷⁰ “Remember the Torah of My servant Moshe.” He is called the Faithful Shepherd (*Ra’aya Mehemna*),⁴⁷¹ and the same is so of “the offshoot of Moshe in each generation,”⁴⁷² especially Rabbi Shimon bar Yochai who was like Moshe in several ways.⁴⁷³ That is, his matter was to affect every one of “the sheep of his flock,” meaning, each and every Jew.

This is why also we learn in Torah-תורה, which is of same root as “instruction-*Hora’ah*-הוראה,”⁴⁷⁴ about the wondrous matters of Rabbi Shimon bar Yochai, such that even the words of Rabbi Shimon bar Yochai that, “I can absolve the

⁴⁶⁸ Igrot Kodesh of the Rebbe Rayatz, Vol. 3 p. 412 and on

⁴⁶⁹ Also see the Sichah talk of the night of Simchat Torah 5744, Ch. 22 and on; See the Sichah talk of Shabbat Parshat Bereishit (2), Ch. 13 (Hitva’aduyot Vol. 1, p. 314 and on, p. 367 and on).

⁴⁷⁰ Malachi 3:22; See Talmud Bavli, Shabbat 89a; Midrash Shemot Rabba 1:16

⁴⁷¹ Zohar I 106a; Zohar II 156a; 193b; Zohar III 27b (*Ra’aya Mehemna*) and elsewhere.

⁴⁷² Tikkunei Zohar, Tikkun 69 (112a; 114a)

⁴⁷³ See the end of the discourse entitled “*Lehavin Inyan Hilulah d’Rashbi*” 5679 (Sefer HaMaamarim 5679 p. 419 and on), and elsewhere.

⁴⁷⁴ See Radak to Psalms 19:8; Also see Zohar III 53b

entire world from judgment,”⁴⁷⁵ until the coming of Moshiach⁴⁷⁶ applies to each and every Jew.

6.

Now, all the above should be connected to Lag BaOmer. The explanation is that Lag BaOmer is the *Sefirah* of Majesty-*Hod* within Majesty-*Hod*, which concludes the primary emotional qualities (*Midot*). (For, the matter of the *Sefirah* of Foundation-*Yesod*, is that for the sake of bestowing to the recipient, it includes all the *Sefirot* that precede it within itself, and the matter of the *Sefirah* of Kingship-*Malchut* is to receive the bestowal. It thus is in the form of the recipient for whose sake the bestowal is bestowed, and is the aspect of the recipient himself).

Thus, [on Lag BaOmer] there is the completion of the primary work of counting the Omer,⁴⁷⁷ the matter of which is the drawing down of intellect (*Mochin*) into the emotions (*Midot*).⁴⁷⁸ This is why we count forty-nine days, these being the seven emotions as each emotion includes the seven within itself. This is because the inter-inclusion of the emotions [one with the other] comes about through drawing down the intellect (*Mochin*), and through this there is a drawing down and

⁴⁷⁵ Talmud Bavli, Sukkah 45b

⁴⁷⁶ Midrash Bereishit Rabba 35:2

⁴⁷⁷ See Siddur Im Da'Ch, Shaar HaLag BaOmer 304a

⁴⁷⁸ Also see the discourse entitled “*Lehavin Inyan Sefirat HaOmer*” 5627 (Sefer HaMaamarim 5627 p. 259 and on); Discourse entitled “*Lehavin Inyan Hilula d'Rashbi*” 5678 (Sefer HaMaamarim 5678 p. 291 and on).

revelation of that which transcends the intellect (*Mochin*), this being the fiftieth gate (*Shaar HaNun*) of Understanding-*Binah*. This is as known about the explanation of the verse,⁴⁷⁹ “You shall count fifty days.” Now, at first glance, we only count forty-nine days. However, the explanation is that through counting the forty-nine days, the fiftieth gate (*Shaar HaNun*) is also drawn down.⁴⁸⁰

This is why Rabbi Shimon bar Yochai passed away on Lag BaOmer. For, as known,⁴⁸¹ at his passing he grasped the fiftieth gate (*Shaar HaNun*) of Understanding-*Binah*, like Moshe, who throughout his lifetime only grasped the forty-nine gates of Understanding-*Binah*,⁴⁸² but at his passing grasped the fiftieth gate (*Shaar HaNun*).

This is as stated,⁴⁸³ “Moshe ascended... to Mount Nevo-נובו,” which is spelled, “the *Nun*-נו-50 is within it-בו,”⁴⁸⁴ (as in the teaching of the Rav, the Maggid of Mezhritch).⁴⁸⁵ This is because on Lag BaOmer, which is Majesty-*Hod* of Majesty-*Hod*, there is the primary completion of the matter of counting the Omer, by which we come to the revelation of the fiftieth gate (*Shaar HaNun*), as mentioned above.

This is also why at the time of his passing on Lag BaOmer, Rabbi Shimon bar Yochai said, “I am bound [to the

⁴⁷⁹ Leviticus 23:16

⁴⁸⁰ See Likkutei Torah, Bamidbar 12a and on.

⁴⁸¹ *Hemshech* “v’Hechereem” Ch. 53

⁴⁸² Talmud Bavli, Rosh HaShanah 21b

⁴⁸³ Deuteronomy 34:1

⁴⁸⁴ Sefer HaLikkuteim of the Arizal to Deuteronomy 3:26 (Va’etchanan)

⁴⁸⁵ Brought in Likkutei Torah *ibid*.

Holy One, blessed is He] with one knot etc.”⁴⁸⁶ This refers to the bond of the soul to the concealed aspect of the Holy One, blessed is He, through the concealed aspect of the Torah, this being the entire matter of Rabbi Shimon bar Yochai, that is, to reveal the inner aspect (*Pnimityut*) of the Torah, and the day of his passing is the ascent to his essential level etc.

This took place on Lag BaOmer, since that completes the drawing down of the intellectual aspects (*Mochin*), and there [then] is an illumination of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within Wisdom-*Chochmah*, this being the inner aspect (*Pnimityut*) of Torah - the inner aspect and essence of the Wisdom-*Chochmah* within which the Essential Self of the Unlimited One dwells.⁴⁸⁷

Therefore, Lag BaOmer is similar to the giving of the Torah on the holiday of Shavuot (which is after the completion of the counting of the Omer), except that the holiday of Shavuot is the giving of the revealed Torah, whereas Lag BaOmer is the giving of the inner aspect (*Pnimityut*) of the Torah.⁴⁸⁸

Now, all this was increased in later generations. For, as the Alter Rebbe wrote in Iggeret HaKodesh, Epistle 26 (the numerical value of the Name *HaShem*-יהו"ה) that in their days, the wisdom of Kabbalah was hidden and concealed from all the scholars and even Rabbi Shimon bar Yochai stated in Zohar that permission was granted only to him and his fellowship alone.

⁴⁸⁶ Zohar III 288a

⁴⁸⁷ See the end of the discourse entitled “*Lehavin Inyan Hilula d’Rashbi*” mentioned before (Sefer HaMaamarim 5678 p. 295); Also see the end of the discourse entitled “*uSefartem Lachem*” 5666 (p. 219).

⁴⁸⁸ See the citations in the prior note.

However, specifically in these later generations it is both permissible and a *mitzvah to reveal* this wisdom.

Moreover, in Tikkunei Zohar⁴⁸⁹ it states that “many people below will be **sustained** by this book of yours... in the later generation...” As explained by the commentators of the Zohar⁴⁹⁰ the word “sustained-*Yitparnesun*-תפרנסון” (which is of the root “sustenance-*Parnassah*-פרנסה,” meaning “food”), meaning that the inner aspects (*Pnimiyyut*) of the Torah will come in a way of understanding and comprehension.

This is done through the teachings of Chabad Chassidus, by which the inner aspects (*Pnimiyyut*) of the Torah come in a way that they penetrate Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*. Moreover, since Knowledge-*Da’at* is “the key that includes six,”⁴⁹¹ this is drawn down and penetrates all the emotions (*Midot*), up to and including thought, speech, and action, [as in the verse],⁴⁹² “In your mouth and in your heart to do it,” and in a way that “the matter is very close to you.”⁴⁹³

From this it is understood that it presently is very easy to cause the drawing down to below through Torah, without any toil and suffering etc., but in the way that it was for Rabbi Shimon bar Yochai, that when they told him that the world needs rain, he immediately brought it about etc. As mentioned

⁴⁸⁹ Tikkunei Zohar, end of Tikkun 6 (23b-24a)

⁴⁹⁰ Kiseh Melech there; Also see the introduction of Rabbi Chayim Vital to Shaar HaHakdamot.

⁴⁹¹ See Zohar II 177a; Likkutei Torah, Va’etchanan 6d

⁴⁹² Deuteronomy 30:14; See Sefer HaMaamarim 5681 p. 323

⁴⁹³ Deuteronomy 30:14 ibid.

before (in chapter three) this is because his matter was to reveal the inner aspects (*Pnimiyut*) of the Torah etc., and by his hand this is drawn down to all the Jewish people, through engaging in the inner aspects (*Pnimiyut*) of the Torah.

Through this we merit the true and complete redemption, and that we “will go out of exile with mercy,” as mentioned before (in chapter one). This is as stated in the above-mentioned Tikkunei Zohar,⁴⁹⁴ “Because of it, ‘you shall proclaim freedom throughout the land,’” and as in the **guarantee** of King Moshiach to the Baal Shem Tov,⁴⁹⁵ that when your wellsprings spread to the outside, then the master will come, meaning, King Moshiach.

There then will be the true and complete revelation of the inner aspects (*Pnimiyut*) of the Torah, the Torah of Moshiach, about which the verse states,⁴⁹⁶ “He will kiss me with the kisses of His mouth,” with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

⁴⁹⁴ Tikkunei Zohar, end of Tikkun 6 (23b-24a)

⁴⁹⁵ 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.

⁴⁹⁶ Song of Songs 1:2 and Rashi there

Discourse 30

*“Tze’ena u’Re’ena Bnot Tziyon... -
O’ daughters of Tziyon, go out and see...”*

Delivered on the 1st night of Shavuot,⁴⁹⁷ 5727

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

1.

The verse states,⁴⁹⁸ “Go out and see, O’ daughters of Tziyon, the king Shlomo wearing the crown that His mother crowned Him with [on the day of His wedding, on the day of His heart’s rejoicing] etc.” About this it states in Midrash,⁴⁹⁹ “Rabbi Yochanan said: Rabbi Shimon bar Yochai asked Rabbi Elazar the son of Rabbi Yossi, ‘Perhaps you heard from your father what ‘the crown that His mother crowned him with’ means? He replied, ‘This is like the (analogy of a) king who had an only daughter that he was very fond of and would call her ‘my daughter.’ He could not stop expressing his love for her until he called her ‘my sister.’ He could not stop expressing his love for her until he called her ‘my mother.’ So too, the Holy One, blessed is He, loved Israel exceedingly and called them ‘my daughter’ as the verse states,⁵⁰⁰ ‘Listen My daughter and see.’ He could not stop expressing His love for them until

⁴⁹⁷ Toward morning.

⁴⁹⁸ Song of Songs 3:11

⁴⁹⁹ Midrash Shir HaShirim Rabba to Song of Songs 3:11

⁵⁰⁰ Psalms 45:11

he called them ‘My sister,’ as the verse states,⁵⁰¹ ‘Open for Me, My sister, My beloved.’ He could not stop expressing His love for them until He called them ‘My mother,’ as the verse states,⁵⁰² ‘Pay attention to Me, My people, give ear to Me, My nation-*Le’Umi*-לאומי,’ written as ‘My mother-*Le’Eemi*-לאמי’ [without the letter Vav-ו]. Rabbi Shimon bar Yochai stood up, kissed him on the head, and said, ‘Had I come only to hear this from you, it would have been enough for me.’”

Now, we must understand why Rabbi Shimon bar Yochai was so excited by what he heard in explanation of the verse “the crown that His mother crowned him with” to the point that he stood up and kissed him on the head. For, as known,⁵⁰³ the matter of kisses (*Neshikin*) stems from an arousal that is too great to be revealed in speech. This is why he did not suffice in saying, “Had I only come to hear this from you it would have been enough for me,” but he also stood up and kissed him.

We also must understand the essential explanation of “the crown that His mother crowned him with,” referring to the congregation of Israel (*Knesset Yisroel*) who are called, “My mother-*Eeme*-אמי.” The words, “on His wedding day”⁵⁰⁴ refer to the giving of the Torah.⁵⁰⁵ That is, at the giving of the Torah, the congregation of Israel (*Knesset Yisroel*) crowned the Holy One, blessed is He, with a crown.

⁵⁰¹ Song of Songs 5:2

⁵⁰² Isaiah 51:4

⁵⁰³ See Torah Ohr, Terumah 80d; Likkutei Torah, Shir HaShirim 1d

⁵⁰⁴ Song of Songs 3:11 *ibid.*

⁵⁰⁵ Midrash Shir HaShirim Rabba 3:11 *ibid.*; Talmud Bavli, Taanit 26b

However,⁵⁰⁶ our sages, of blessed memory, stated in the Talmudic passage that discusses the giving of the Torah,⁵⁰⁷ “When Israel accorded precedence to ‘We will do’ (*Na’aseh*-נעשה) over ‘We will listen’ (*Nishma*-נשמע),⁵⁰⁸ six-hundred thousand ministering angels came and tied two crowns for each and every member of the Jewish people, one corresponding to ‘We will do’ (*Na’aseh*) and one corresponding to ‘We will listen’ (*Nishma*).” That is, at the giving of the Torah it was **Israel** who was crowned with two crowns. This being so, how does it state here that at the giving of the Torah, Israel crowned **the Holy One, blessed is He** with a crown?

However, the explanation is that both are true. For, in Midrash Rabbah,⁵⁰⁹ on the verse,⁵¹⁰ “You shall be holy... for I am holy,” it states, “This is analogous to the residents of a province who crafted three crowns for the king. What did the king do? He placed one upon his own head and two upon the heads of his children. Likewise, every single day the Supernal beings crown the Holy One, blessed is He, with three sanctifications [*Holy, Holy, Holy-Kadosh Kadosh Kadosh*-קדוש קדוש קדוש].⁵¹¹

[Now, the word “holy-*Kadosh*-קדוש” means separately transcendent and exalted etc., and this is likewise the matter of a Crown-*Keter* and a Tiara-*Atarah*, which sits upon the head,

⁵⁰⁶ Also see the discourse entitled “*Tze’ena u’Re’ena*” 5650 (Sefer HaMaamarim 5650 p. 351); 5677 (Sefer HaMaamarim 5677 p. 193); 5708 (Sefer HaMaamarim 5708 p. 201), and elsewhere.

⁵⁰⁷ Talmud Bavli, Shabbat 88a

⁵⁰⁸ Exodus 24:7

⁵⁰⁹ Midrash Vayikra Rabba 24:8

⁵¹⁰ Leviticus 19:2

⁵¹¹ Isaiah 6:3

meaning, over the head, this being the aspect of the encompassing transcendent light (*Makif*) that is in a state of elevated separation.]

What does the Holy One, blessed is He, do? He places one upon His own head, and places two upon the heads of the Jewish people. This is the meaning of the verse, ‘Speak to the entire congregation of the children of Israel and say to them,⁵¹² ‘You shall be holy’ and⁵¹³ ‘You shall sanctify yourselves and be holy.’”

We thus find that there are three crowns. Two crowns are upon the heads of Israel, like the two crowns that were tied for the Jewish people corresponding to “We will do” (*Na’aseh*) and “We will listen” (*Nishma*), as well as the crown that He placed upon His own head, this being the crown that the congregation of Israel (*Knesset Yisroel*) crowned the Holy One, blessed is He, with.

Now, although in the above-mentioned Midrash Rabbah it states that the **Supernal beings** crown the Holy One, blessed is He, referring to **the angels** above, and they are the ones who are called “the residents of the province,” [as also understood from the Midrash⁵¹⁴ about the giving of the Torah in that, “This is analogous to a king who decreed and said that the residents of Rome may not descend etc., and at the giving of the Torah He cancelled the original decree and said: Those below will ascend to those Above, and those Above will descend to those below,” from which it is understood that “the residents of the

⁵¹² Leviticus 19:2

⁵¹³ Leviticus 20:7

⁵¹⁴ Midrash Shemot Rabba 12:3

province of the King” are the Supernal upper beings], it nevertheless states “with the crown that His mother crowned Him,” meaning that the crown is the crown that the **congregation of Israel** (*Knesset Yisroel*) crowned the Holy One, blessed is He, with.

About this our sages, of blessed memory, stated,⁵¹⁵ “The ministering angels do not recite [their] song Above (that is, “*Holy, Holy, Holy-Kadosh Kadosh Kadosh*-קדוש קדוש קדוש”) until the Jewish people recite [their] song below, as the verse begins,⁵¹⁶ ‘When the morning stars sang together,’⁵¹⁷ and only then [continues], ‘And all the sons of God⁵¹⁸ shouted for joy.’” Moreover, this is not just a precedence in time, but also a precedence in level, and moreover, the precedence in level is what causes the precedence in time.

We thus find that “the crown that His mother crowned Him with” is done by the Jewish people, but even so, this crowning is [also] said to be done by the angels (“The Supernal beings crown the Holy One, blessed is He”) in that they are the aspect of intermediaries etc.⁵¹⁹ (This is why the drawing down of the crowns from the Holy One, blessed is He, to the Jewish people, is also through the medium of the ministering angels.)

⁵¹⁵ Talmud Bavli, Chullin 91b

⁵¹⁶ Job 38:7

⁵¹⁷ Referring to the Jewish people who are compared to the stars.

⁵¹⁸ Referring to the angels.

⁵¹⁹ See at length in Sefer HaMaamarim 5708 p. 202.

2.

Now, to understand the matter of the crowns that the souls of the Jewish people crown the Holy One, blessed is He, with and that the Holy One, blessed is He, crowns the Jewish people with, we first must explain the passage of Talmud that discusses the giving of the Torah.⁵²⁰ It states, “When Moshe ascended on high, the ministering angels said before the Holy One, blessed is He, ‘Master of the world, what is one born of a woman [doing here] amongst us?’ He said to them, ‘He came to receive the Torah.’ They said before Him, ‘A hidden treasure that has been concealed... [You seek to give to flesh and blood? Rather] ‘place Your glory over the heavens.’”⁵²¹ The Holy One, blessed is He said to Moshe, ‘Provide them with an answer’ etc.” When Moshe then explained the true matter of the Torah to them, “every one of them became his admirer and gave him something, as the verse states,⁵²² ‘You ascended on high, you took captives, you took gifts on account of man.’”

Now, we must understand the explanation of this matter. Additionally, we must understand what our sages, of blessed memory, stated,⁵²³ “It is written,⁵²⁴ ‘*HaShem*-יהו"ה came from Sinai, He shone to them from Se'ir,’ and it is written,⁵²⁵ ‘*God-Elo"ah* אלו"ה came from the south (*Teiman*), [the Holy One, from Mount Paran] etc.’ What did He need in Se'ir, and what

⁵²⁰ Talmud Bavli, Shabbat 88b and on.

⁵²¹ Psalms 8:2

⁵²² Psalms 68:19

⁵²³ Talmud Bavli, Avodah Zarah 2b

⁵²⁴ Deuteronomy 33:2

⁵²⁵ Habakkuk 3:3

did He need in Paran? (“Paran is the land of Yishma’el, as it states in [the story of] Hagar,⁵²⁶ ‘He dwelt in the desert of Paran,’ and the Talmud thus makes reference to the second half of the verse, ‘the Holy One, from Mount Paran, Selah!’”)⁵²⁷

This teaches that the Holy One, blessed is He, offered [the Torah] to every single nation and language etc.” However, at first glance, this is not understood. For, how could it have arisen in the mind of the Holy One, blessed is He, to give the Torah to the nations of the worlds, this being incomparably lower than the suggestion of the angels, who said, “place Your glory over the heavens?”

3.

Now, to understand all this, we must preface with⁵²⁸ [an explanation of] the verse,⁵²⁹ “And behold! A ladder was set earthward and its top reached heavenward; and behold! angels of God were ascending and descending on it,” of which there are two explanations.⁵³⁰ The first is that the “ladder” (*Sulam*) refers to prayer.⁵³¹ The second is that this “ladder” (*Sulam*) upon which “angels of God were ascending and descending” refers to our forefather Yaakov himself.⁵³² (This is because the “ladder” (*Sulam*) is the matter of the bond of the entire order of

⁵²⁶ Genesis 21:21

⁵²⁷ Rashi and Tosefot to Talmud Bavli, Avodah Zarah 2b ibid.

⁵²⁸ See *Hemshech* 5672 Vol. 3, p. 1,450 and on

⁵²⁹ Genesis 28:12

⁵³⁰ Maamarei Admor HaZaken 5568 Vol. 2 p. 624

⁵³¹ Zohar I 266b and elsewhere.

⁵³² See Midrash Bereishit Rabba 68:12; Also see Torah Sheleimah to Genesis 28:12 (76)

the chaining down of the worlds (*Seder Hishtalshelut*),⁵³³ which is likewise the matter of Yaakov, in that he is⁵³⁴ “the inner beam that runs through from end to end.”)

The explanation is that the “ladder” of prayer is in a way that prayer begins on the lowest rung (“earthward”), which is the matter of submission (*Hoda’ah*) alone, [as we recite at the beginning of our morning prayers], “Submit to *HaShem-Hodu LaHaShem*-ה' יהוה ליהוה,” and before that [upon waking in the morning we recite] “I thankfully submit-*Modeh Ani*.” We then come to higher levels, until we arrive at the recital of the *Shema* and the Amidah prayer (“heavenward”).

The same is so of the “ladder” as it refers to Yaakov himself, in that he is the totality of the souls of the Jewish people.⁵³⁵ That is, the souls descended below to manifest in the body, “earthward,” but their root reaches “heavenward,” being that the root of the soul is in the Essential Self of the Unlimited One, *HaShem*-ה' יהוה, blessed is He. About this it states, “angels of God were ascending and descending upon it,” in that through the souls, the angels are also caused to ascend, as will be explained.

4.

Now, we first must preface by explaining the difference between souls and angels. That is, the primary existence of souls is in the world of Emanation (*Atzilut*). In contrast, the

⁵³³ See Maamarei Admor HaZaken *ibid.*; 5566 Vol. 2, p. 726

⁵³⁴ See Exodus 26:28; 36:33; Zohar II 175b; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 35

⁵³⁵ See Tanya, Iggeret HaKodesh, Epistle 7 (111b and on)

angels are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and although they have a source in the world of Emanation (*Atzilut*), nonetheless, this is like all creatures brought into being in the act of creation. That is, they have a source in the world of Emanation (*Atzilut*) and their coming into being in the world of Creation (*Briyah*) is in a way of the novel existence of something from nothing (*Yesh m' Ayin*) in a way that is of no relative comparison.

In contrast, the coming into being of the souls, is in a way that the Godliness of the world of Emanation (*Atzilut*) itself becomes the soul of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and though this only is a tiny part of the ten *Sefirot* of the world of Emanation (*Atzilut*), it nevertheless is of the essence of the world of Emanation (*Atzilut*).

This then, is the matter of the “ladder” (*Sulam*) of the soul that is “set earthward and whose top reaches heavenward.” That is, the soul below and its root above are not two separate things, but they are one thing, one “ladder.” For, even as the soul is below, in essence it is an aspect of the Godliness of the world of Emanation (*Atzilut*).

This also is why the difference between souls and angels is that souls are the aspect of engraved letters (*Otiyot HaChakikah*), whereas angels are the aspect of written letters (*Otiyot HaKetivah*).⁵³⁶ That is, written letters are additional to the parchment and superimposed upon it, such that they conceal and cover over the parchment.⁵³⁷ In contrast, this is not so of

⁵³⁶ See *Sefer HaMaamarim* 5677 p. 12 and on.

⁵³⁷ See *Hemshech* 5666 p. 474

engraved letters [like the letters of the Tablets (*Luchot*), as the verse states,⁵³⁸ “Engraved on the tablets,” this being the novelty of the giving of the Torah],⁵³⁹ in that they are [part and parcel] of the essence of the thing itself.

This is also the meaning of the verse,⁵⁴⁰ “His glory is above earth and heaven; and He will uplift the horn of His nation.” That is, in both the earth, as well as heaven, which is the place where the angels are found, there only is a drawing forth of “His glory-*Kevodo*-כבודו,” this only being the aspect of a ray and radiance. In contrast, in the souls of the Jewish people there is a drawing down of His Essential Self, this being the meaning of “He will uplift the horn of His nation,” in that the word “horn-*Keren*-קרן” refers to an essential drawing down (*Hamshachah Atzmit*),⁵⁴¹ in that the souls of the Jewish people are rooted in the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as the verse states,⁵⁴² “You are children to *HaShem*-יהו"ה your God,” and,⁵⁴³ “My son, My firstborn, Israel.”

⁵³⁸ Exodus 32:16

⁵³⁹ See Likkutei Torah, Bechukotai 46d

⁵⁴⁰ Psalms 148:13-14

⁵⁴¹ See *Hemshech* 5672 Vol. 3 p. 1,301 and on; Sefer HaMaamarim 5656 p. 330; 5697 p. 148; [As explained in Sefer HaMaamarim 5656 there, “The term ‘horn-*Keren*-קרן’ refers to an essential drawing down (*Hamshachah Atzmit*). This is as known regarding the explanation of the verse (Samuel I 2:1), ‘my horn is exalted (*Rama Karni*-רמה קרני) in *HaShem*-יהו"ה,’ that this refers to the aspect of the Crown-*Keter*. The meaning of the term ‘*Keren*-קרן’ is also ‘corner-*Keren Zavit*-זוית-קרן’ and the existence of a corner is the aspect of a ‘nothing-*Ayin*-אין’ etc. this being the aspect of the Crown-*Keter*. The term ‘horn-*Keren*-קרן’ is also of the root (Exodus 34:35) ‘The skin of Moshe’s face had become radiant-*Karan*-קרן’ etc., which refers to an essential radiance (*Ha’arah Atzmit*) etc.”]

⁵⁴² Deuteronomy 14:1

⁵⁴³ Exodus 4:22

This is also why the souls of the Jewish people are called “those who walk-*Mahalechim*-מהלכים,”⁵⁴⁴ which is not so of the angels, who are called “those who stand-*Omdeem*-עומדים,”⁵⁴⁵ as the verse states,⁵⁴⁶ “He caused them to stand (*Vaya’ameedeim*-ויעמידם) forever and ever.”

[To explain based on the discourses of the year 5627,⁵⁴⁷ the angels also have the matter of walking (*Hiluch*-הילוך), this being the matter of their “running” (*Ratzo*) and “returning” (*Shov*), as it states in the Chariot (*Merkavah*) prophecy of Yechezkel,⁵⁴⁸ “With two it would fly (*Ye’oefeif*-יעופף)” (referring to the angels, about whom the verse states,⁵⁴⁹ “fowl that fly-*Of Ye’oefeif*-עוף יעופף,” in which the word “fowl-*Of*-עוף” refers to [the angel] Michael, and the word “that fly-*Ye’oefeif*-יעופף” refers to [the angel] Gavriel),⁵⁵⁰ with the two aspects of “running” (*Ratzo*) and “returning” (*Shov*),⁵⁵¹ this being the matter of “going” (*Hiluch*-הילוך). We find this about Avraham, in that he fulfilled all of Torah and *mitzvot* in a way of “running” (*Ratzo*) and “returning” (*Shov*), as the verse states,⁵⁵² “And Avraham traveled, going forward (*Haloch*-הלך) and traveling (*v’Naso’ah*-ונסוע) to the south.”

Nonetheless, this going (*Hiluch*-הילוך) [of the angels] is just a going that is of relative comparison and is not the true

⁵⁴⁴ Zachariah 3:7; Torah Ohr, Vayeishev 30a and on.

⁵⁴⁵ Zachariah *ibid.*; Torah Ohr *ibid.*

⁵⁴⁶ Psalms 148:6; See Sefer HaMaamarim 5689 p. 45; 5703 p. 85

⁵⁴⁷ In the *Hemshech* of the discourses of the holiday of Shavuot, Sefer HaMaamarim 5627 p. 308, p. 316

⁵⁴⁸ Isaiah 6:2

⁵⁴⁹ Genesis 1:20

⁵⁵⁰ Zohar II 239a and elsewhere

⁵⁵¹ Likkutei Torah, Masei 89d and elsewhere.

⁵⁵² Genesis 12:9; See Torah Ohr, Yitro 73d

matter of going, which specifically is in a way that is beyond all comparison. Thus, in comparison to the true matter of going, the angels are called “those who stand-*Omdeem*-עומדים.]

In other words, because the souls of the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in the aspect of engraved letters (*Otiyot HaChakikah*), they therefore have the matter of going (*Hiluch*-הילוך) in a limitless way (*Bli Gvul*), which is not so of the angels etc.

However, since the souls descended below (this being the matter of the “ladder set earthward,” as discussed in chapter one) the souls therefore require the assistance of the angels, as in the teaching,⁵⁵³ “They hug and kiss [the prayers of the Jewish people]” this being the refinement affected by the angels in the service of *HaShem*-יהו"ה of the Jewish people.

Thus, since the angels assist the Jewish people in their service of *HaShem*-יהו"ה, blessed is He, therefore the angels are also elevated by the service of *HaShem*-יהו"ה of the Jewish people, whose level is higher than the angels. This is the meaning of the “angels of God were ascending and descending upon it” (that is, upon the “ladder” of the souls of the Jewish people). That is, through the souls of the Jewish people the angels are caused to ascend too.

In other words, in and of themselves they do not have such an ability to ascend, and it only is through the souls that the angels also are caused to ascend. About this the verse states,⁵⁵⁴ “I will grant you to be walkers (*Mahalechim*-מהלכים)

⁵⁵³ See Zohar I 23b; Zohar II 201b; Torah Ohr, Mikeitz 43b and on.

⁵⁵⁴ Zachariah 3:7

amongst these [angels] who stand here (*Omdeem*-עומדים).” That is, through the souls, the angels also come to the level of “walkers” (*Mahalechim*-מהלכים).⁵⁵⁵

5.

Now, in the “ladder” (*Sulam*) of prayer there also is the matter of the ascent of the angels, (“Angels of God were ascending and descending upon it”). The explanation is that the primary aspect of prayer (“its head reaches heavenward”) is the recital of *Shema*.⁵⁵⁶ Before this, there are the blessings of the *Shema* in preparation to the recital of the *Shema*.⁵⁵⁷

About this the verse states,⁵⁵⁸ “I have eaten my sugarcane (*Ya’ari*-יערי) with my honey (*Divshi*-דבשי).” The word “my sugarcane-*Ya’ari*-יערי” refers to the *Yotzer* blessing⁵⁵⁹ which discusses the service of *HaShem*-יהו"ה of the angels who are called “the trees of the forest-*Atzei Ya’ar*-עצי יער,” as the verse states,⁵⁶⁰ “Then all the trees of the forest (*Atzei Ya’ar*-עצי יער) will sing with joy.”

The word “my honey-*Divshi*-דבשי” refers to the recital of *Shema*.⁵⁶¹ This is because the word “Listen-*Shema*-שמע” refers to understanding and grasping, through which we come

⁵⁵⁵ See Torah Ohr, Vayeishev 30c; Ohr HaTorah, Chanukah 920b and elsewhere.

⁵⁵⁶ See Siddur Im Da”Ch 19a, 19c

⁵⁵⁷ See Tanya, Ch. 49 (69a and on), and elsewhere.

⁵⁵⁸ Song of Songs 5:1

⁵⁵⁹ Likkutei Torah, Bechukotai 48c; Re’eh 19d, 30b, 32a

⁵⁶⁰ Psalms 96:12; See Zohar III 223a

⁵⁶¹ Torah Ohr, Drushim L’Parshat Zachor 84c; Likkutei Torah ibid.

to love of *HaShem*-יהו"ה, blessed is He,⁵⁶² as the verse states,⁵⁶³ “You shall love *HaShem*-יהו"ה your God... with all your more,” to the point of loving Him with delight in Him (*Ahavah b'Taanugim*).

This is why it is called “my honey-*Divshi*-דבשי,” in that “honey” (*Devash*-דבש) refers to sweetness and delight, (as the verse states,⁵⁶⁴ “Honey and milk are under your tongue”). That is, it indicates the delight and pleasure (*Ta'anug*) in understanding and comprehending, in that the birth of the emotions (*Midot*) is caused specifically through this.

This is as the verse states,⁵⁶⁵ “The mother of the children rejoices.” That is, for Understanding-*Binah* to be “the mother of the children,” meaning, for there to be the birth of the emotions (*Midot*) from the grasp and comprehension, this comes about specifically through the joy and delight in the Godly matter that is being grasped, as we clearly observe that there can be contemplation (*Hitbonenut*) which, at first glance, seems to be true contemplation (*Hitbonenut*), but even so, no emotions (*Midot*) are born of it. The reason is because he lacks pleasure (*Taanug*) in it, and he therefore is not roused and moved for love to be drawn to this.

This is as we likewise find on the side of goodness. That is, in a person who has brought himself to be divested of

⁵⁶² Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Also see Listen Israel, a translation of Rabbi Hillel HaLevi Paritcher's commentary to Ch. 1 of Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe, and elsewhere.

⁵⁶³ Deuteronomy 6:5

⁵⁶⁴ Song of Songs 4:11

⁵⁶⁵ Psalms 113:9; Zohar I 219a; Zohar II 84a; 85b; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “*Eim HaBanim*”; Likkutei Torah, Shemini Atzeret 88d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6 & Ch. 26.

physicality, even when he contemplates about something physical and how good it is etc., this will not rouse love for it at all in him, being that, in essence, he has no taste or pleasure in it. The same is so in the reverse, that one who is far from Godliness and has no taste and delight in Godliness, will not be roused with love even when he contemplates a matter of Godliness.

Now, though in truth the soul of every Jew, “from the heads of your tribes to the drawers of your water,”⁵⁶⁶ has a taste and delight in Godliness, which is recognizable from its opposite, this being the anguish (which is the opposite of pleasure) over his distance from Godliness, which is why even the simplest Jew is ready to sacrifice his life for the sanctification of *HaShem*'s-יהו"ה Name, blessed is He, nonetheless, this pleasure stems from his essential self.

That is, this is the essence of his life (and he thus is prepared to sacrifice his revealed life for its sake). However, in the revealed aspect, this being the grasp in the mind and the emotions of the heart, it is possible that the pleasure in grasping Godliness is not revealed, and he thus will not be moved in the emotions of his heart.

However, in truth, the contemplation (*Hitbonenut*) itself should cause a revelation of pleasure (*Taanug*). Thus, if he has no pleasure (*Taanug*) in the comprehension, this demonstrates that it is not true contemplation (*Hitbonenut*). That is, he only grasps the external aspect (*Chitzoniyyut*) (whether it is the grasp of the externality of the intellect, or whether it only superficial). Alternately, the grasp may be by way of force for him [in that

⁵⁶⁶ Deuteronomy 29:9-10

his mind is compelled to accept it] and he therefore has no vitality and delight in it, even though he grasps it. [In such a case, his service may be in a way that transcends the emotions, in that the emotions are covered by the intellect, or it may be below the emotions, meaning that it is just simple service.]

It thus is only when he has joy and delight in the Godliness that “the mother of the children rejoices,” meaning, that the contemplation (*Hitbonenut*) causes the birth of the emotions, so that he is roused with love of *HaShem* יהוה's Godliness, in a way of “with all your more,” to the point of love with delight in Him (*Ahavah b'Taanugim*), such that he feels that there is no other life or pleasure at all.

This is like the words of the Alter Rebbe,⁵⁶⁷ “Who have I in the heavens, and but for You I desire nothing on earth!”⁵⁶⁸ I want nothing at all! I do not want Your Garden of Eden (*Gan Eden*)! I do not want your Coming World (*Olam HaBa*)! I want nothing but You alone, the Essential Self of *HaShem* יהוה, blessed is He, alone!” For, as explained (in chapter four), there is a drawing down of His Essential Self in the Jewish people, as the verse states, “He will uplift the horn of His nation.”

6.

More specifically, the love of *HaShem* יהוה, blessed is He, with delight in Him (*Ahavah b'Taanugim*) during the recital of the *Shema*, is such that even the animalistic soul is brought

⁵⁶⁷ Sefer HaMitzvot of the Tzemach Tzedek, Shoresch Mitzvat HaTefillah, Ch. 40, 138a, copied in HaYom Yom 18th of Kislev.

⁵⁶⁸ Psalms 73:25

to love Him, as the verse states,⁵⁶⁹ “[You shall love *HaShem*-יהו"ה your God], with all your heart (*Bechol Levavecha*- בכל לבבך),” meaning,⁵⁷⁰ “with both your inclinations.” That is, even one’s animalistic soul is transformed to loving *HaShem*-יהו"ה, blessed is He, and delighting in His Godliness.

[This is like the verse,⁵⁷¹ “Draw me, after You we will run, the King has brought me to His chambers.” As known,⁵⁷² in general, this verse refers to the period of time of the holiday of Pesach, the counting of the Omer, and the holiday of Shavuot. The verse first states, “Draw me-*Mashcheini*-משכני,” in the singular, referring to the arousal from Above to awaken the natural love of the Godly soul. Through this, the Godly soul refines the animalistic soul, until this brings about [the continuation of the verse], “after You we will run,” in the plural, meaning both with the desire of the Godly soul and the desire of the animalistic soul.]

In contrast, the contemplation during the *Yotzer* blessing is only to cause the animalistic soul to be moved. However, this is an inner movement, unlike the verses of song (*Pesukei d’Zimra*) which only are an external engraving. This “movement” is that the animalistic soul should agree to the nullification (*Bittul*) to *HaShem*-יהו"ה of the Godly soul, so that it will not oppose or distract a person from his service of

⁵⁶⁹ Deuteronomy 6:4

⁵⁷⁰ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:4

⁵⁷¹ Song of Songs 1:4

⁵⁷² See Ohr HaTorah, Shir HaShirim Vol. 1, p. 59 and on; Sefer HaMaamarim 5655 p. 172 and on; Discourse entitled “*U’Sefartem LaChem* – You shall count for yourselves” 5711, translated in The Teachings of The Rebbe 5711, Discourse 9, Ch. 2 and on (Sefer HaMaamarim 5711 p. 74 and on) and elsewhere.

HaShem-יהו"ה etc. However, the nullification (*Bittul*) of the animalistic soul itself, to depart from coarse materiality, and especially that it should come to love Godliness, is specifically during the recital of *Shema*.

This then, is the meaning of “I ate my honey (*Divshi*-דבשי).” That is, it is like food, which transforms into blood, literally unifying with the blood of the soul. The same is so of the above-mentioned sweetness and delight, in that one literally becomes unified to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and “becomes subsumed in the body of the King.”⁵⁷³ In addition, just as honey transforms that which is placed in it into honey (as stated by the legal authorities),⁵⁷⁴ the same is so of the sweetness and pleasure in delighting in *HaShem*-יהו"ה, which transforms him from one being into a different being, as explained above, that even the animalistic soul is transformed to love *HaShem*-יהו"ה.

However, for the Godly soul to be capable of coming to love *HaShem*-יהו"ה, blessed is He, with delight in Him (*Ahavah b'Taanugim*) during the *Shema* recital, as a result of its manifestation in the body and animalistic soul (this being the matter of the “ladder set earthward,” as explained in chapter three) an arousal must be brought about by the love and fear that the angels have for *HaShem*-יהו"ה. This is the matter of the contemplation (*Hitbonenut*) during the *Yotzer* blessing, and is

⁵⁷³ See Zohar I 217b

⁵⁷⁴ See Torah Ohr 106d, “As it states in Yoreh De’ah in regard to the matter of the permissibility of the legs of a bee that is in the honey etc., and in regard to the matter of a piece of forbidden food that fell into honey. See the Rosh to Perek Keitzad Mevarchin citing Rabbeinu Yonah, and Tur, Orach Chayim, Siman 216, and Tur, Yoreh De’ah 81 for the views regarding this.”

especially so considering that it relates to the animalistic soul as well, being that the animalistic soul is rooted in the waste product of the Cycle-*Ophanim* angels and higher and higher etc.⁵⁷⁵ Nevertheless, the arousal that stems from the love and fear that the angels have for Him just assists him, whereas the primary toil in [bringing about] love of Him with delight (*Ahavah b'Taanugim*) is specifically by the power of the soul itself during the *Shema* recital.

The reason is because the pleasure is primarily in seeing (*Re'iyah*-ראיה), as the verse states,⁵⁷⁶ “Your eyes are like doves,”⁵⁷⁷ and the matter of sight in Godliness is specifically in the souls, rather than the angels. This is because the angels are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) in which there is no revelation of the essential Godliness. Thus, this specifically is in souls, the primary existence of whom is in the world of Emanation (*Atzilut*) (as explained in chapter four) since that is where the essential being of Godliness is revealed. Thus, they are the ones who have the aspect of sight (*Re'iyah*-ראיה) in Godliness.

Additionally, even when the soul descends below into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) from the aspect of “she is pure” to the aspects of “You created her, You formed her, You blew her,”⁵⁷⁸ until she receives from the aspect of Kingship-*Malchut* of the world

⁵⁷⁵ See Ecclesiastes 5:7; Also see Likkutei Torah, Teitzei 35d and elsewhere.

⁵⁷⁶ Song of Songs 1:15; 4:1

⁵⁷⁷ See Likkutei Biurim of Rabbi Hillel HaLevi Paritcher to Kuntres HaHitpaalut, section on “intellectual love and fear” (*Dechilu uRechimu Sichliyim*), and elsewhere.

⁵⁷⁸ See the liturgy of the “*Elo'hai Neshamah*” in the morning blessings.

of Action (*Asiyah*), nevertheless, Kingship-*Malchut* of the world of Action (*Asiyah*) includes Kingship-*Malchut* of the world of Formation-*Yetzirah* within it etc., up to Kingship-*Malchut* of the world of Emanation (*Atzilut*) and even higher etc.⁵⁷⁹ Therefore, even as the soul is below, it still possesses the aspect of sight (*Re'iyah*-ראיה) in Godliness.

Now, in regard to what the souls receive from the angels, this is assistance alone, whereas the sight (*Re'iyah*-ראיה) of Godliness is by their own power. This is analogous to the sight of the eye,⁵⁸⁰ in that although it must receive from the light of the sun or the light of a candle, this only is in a way of assistance, whereas the essential [power] to see is by its own power. The same is so of the souls, in that the sight of Godliness is by their own power, since they are rooted in the world of Emanation (*Atzilut*) and the root of their root is in the Essential Self of *HaShem*-יהו"ה, blessed is He, only that upon their descent to below they require the help of the angels.

Now, since the angels assist the souls in coming to love of *HaShem*-יהו"ה, blessed is He, with delight in Him, during the *Shema* recital, about this the verse states, "I have eaten my sugarcane (*Ya'ari*-יערי) with my honey." That is, through this the angels who are called the "trees of the forest" (*Atzei Ya'ari*-עצי יער), assist the souls to come to the aspect of "my honey" (*Divshi*-דבשי), which is the aspect of the sweetness and delight in *HaShem*-יהו"ה, blessed is He, in the *Shema* recital, to become unified and subsumed in "the body of the King."

⁵⁷⁹ Also see Tanya, Likkutei Amarim, Ch. 18

⁵⁸⁰ Also see *Hemshech* 5672 *ibid.* p. 1,353 and on; p. 1,364 and on; p. 1,398 and on.

(This comes about through contemplation (*Hitbonenut*) during the *Yotzer* blessing about the service of *HaShem*-יהו"ה of the angels, this being the aspect of “my sugarcane” (*Ya'ari*-יערי.) The angels thereby also become elevated and subsumed in “the body of the King.”

This is analogous to the trees of the forest from which nectar drips. Even though the nectar is primary and the tree is secondary, in that it is the nectar that has the sweetness and delight, which the tree itself does not have, nonetheless, being that the nectar grows in the tree and drips from it, certainly the tree also absorbed some of the sweetness of the nectar, such that even the tree is eaten because of the sweetness of the nectar (as evident from the story⁵⁸¹ of Yehonatan and the nectar of the forest (*Ya'arat HaDvash*-יערת הדבש)).

This then, is the meaning of, “I have eaten my sugarcane (*Ya'ari*-יערי) with my honey (*Divshi*-דבשי).” That is, for the sake of “my honey” (*Divshi*-דבשי) “I have also eaten my sugarcane” (*Ya'ari*-יערי). We thus find that even in the “ladder” of prayer (which includes [both] the blessings of the *Shema* recital as well as the *Shema* recital itself, [both] “my sugarcane” (*Ya'ari*-יערי) and “my honey” (*Divshi*-דבשי)), there is the matter of the “angels of God ascending and descending upon it,” this being the matter of the ascent of the angels (“my sugarcane” (*Ya'ari*-יערי)) through the souls (“my honey” (*Divshi*-דבשי)), being that the angels assist them in their service of *HaShem*-יהו"ה, blessed is He.

⁵⁸¹ Samuel I 14:27

7.

This then, is the meaning of the verse, “O’ daughters of Tziyon, go out and see etc.,” specifying “seeing-*Re’ena*-ראינה.” That is, the superiority of souls is that they have the matter of sight (*Re’iyah*-ראיה) in Godliness (as explained in chapter five). Moreover, this does not only apply to souls that are in the aspect of “My mother-*Eemee*-אמי” (about which the verse states, “the crown that His mother crowned Him with”) but even souls that are in the aspect of “My daughter-*Beetee*-בהי,” referring to the soul as it manifests in the body.⁵⁸² That is, they too have the matter of sight (*Re’iyah*-ראיה) in Godliness, as the verse states,⁵⁸³ “Listen, O’ daughter (*Bat*-בת), and see (*u’Re’i*-וראי),” because of their root in the Essential Self of *HaShem*-יהוה, blessed is He (as explained in chapter six).

With the above in mind, we can understand the great excitement of Rabbi Shimon bar Yochai when he heard the explanation of Rabbi Elazar son of Rabbi Yossi, since he revealed the greatness of the souls of the Jewish people in this teaching, in that even souls that are on the level of “daughter” (*Bat*-בת) have the power of sight (*Re’iyah*-ראיה) in Godliness, because of their root in the Essential Self of *HaShem*-יהוה, blessed is He.

⁵⁸² Likkutei Torah, Drushim L’Shemini Atzeret 90c

⁵⁸³ Psalms 45:11

This also is why the Torah was given specifically to the Jewish people, rather than the ministering angels. The explanation is that from the perspective of the chaining down of the worlds (*Seder Hishtalshelut*) the ministering angels are greater. Moreover, as mentioned before, they assist the souls in their service of *HaShem*-יהו"ה, blessed is He, and they therefore argued, "Set Your glory over the heavens." However, all this is only from the perspective of the Torah as it is in the order of the chaining down of the worlds (*Seder Hishtalshelut*).

It was in regard to this that Moshe responded to them, in that he revealed the inner and true matter of the Torah, as it transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), to the point of how it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is as in the teaching of our sages, of blessed memory,⁵⁸⁴ "The Holy One, blessed is He, said to the children of Israel, 'I sold you the Torah; and as it were, I was sold with it, as the verse states,⁵⁸⁵ 'They shall take Me [as] a gift.'" That is, through the Torah "it is Me that you are taking."⁵⁸⁶ The same is so of the *mitzvot*,⁵⁸⁷ as we recite in the blessing made over the *mitzvot*, "Who has sanctified us with His *mitzvot* and commanded us," in which [the word "commandment-*Mitzvah*-

⁵⁸⁴ See Midrash Shemot Rabba 33:1

⁵⁸⁵ Exodus 25:2

⁵⁸⁶ Midrash Shemot Rabba 33:6

⁵⁸⁷ See Midrash Vayikra Rabba 30:13

מצוה”] is of the same root as “adhering-*Tzavta*-צוותא”⁵⁸⁸ and connecting.⁵⁸⁹

That is, since the *mitzvot* are rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He,⁵⁹⁰ therefore through fulfilling the *mitzvot*, an adhesion and bond with His Essential Self, blessed is He, is caused. This is why the Torah was specifically given to the Jewish people, because they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

However, the Torah was specifically given to the Jewish people as they are below. This is as in Moshe’s response to the angels,⁵⁹¹ “Did you descend to Egypt...? Is there an evil inclination amongst you?” In other words, since “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”⁵⁹² therefore Torah was specifically given below.

This is also why “the Holy One, blessed is He, took [the Torah] to each and every nation and language,” even though it was openly revealed and known to Him that they would not accept it. To explain, our sages, of blessed memory, stated,⁵⁹³ “Great is vengeance, in that it was placed between two letters [Holy Names], as the verse states,⁵⁹⁴ ‘God-*E*’ל-ל"א of vengeance, *HaShem*-יהו"ה; (God-*E*’ל-ל"א of vengeance appear)

⁵⁸⁸ See Talmud Bavli, Bava Batra 21a and elsewhere

⁵⁸⁹ Likkutei Torah, Bechukotai 45c; Sefer HaMaamarim 5698 p. 52.

⁵⁹⁰ See Sefer HaSichot, Torat Shalom p. 190 and on; Sefer HaMaamarim 5689 p. 43.

⁵⁹¹ Talmud Bavli, Shabbat 88b and on.

⁵⁹² See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

⁵⁹³ Talmud Bavli, Brachot 33a (and see Sanhedrin 92a)

⁵⁹⁴ Psalms 94:1

etc.’ Why are these two vengeance (appearances)⁵⁹⁵ mentioned [in a single verse]? One for good (as it states,⁵⁹⁶ ‘He appeared (*Hofiya*-הופיע) from Mount Paran’) and one for evil (as it states, ‘God-*E”ל-א* of vengeance, *HaShem*-יהו"ה; God-*E”ל-א* of vengeance appear (*Hofiya*-הופיע)’).”

Rashi explains,⁵⁹⁷ “One for good – as it states in the first chapter of Bava Kamma,⁵⁹⁸ ‘He arose and permitted (*v’Heeteer*-והתיר) their money to the Jewish people, as the verse states,⁵⁹⁹ ‘He stood and measured out the land; He beheld and dispersed (*vaYater*-ויתר) nations,’ and it states, ‘He appeared from Mount Paran,’ from Paran (meaning, from the time that the Holy One, blessed is He, took [the Torah] to each and every nation and language, and they did not accept it) he appeared (and revealed) their money (and permitted it) to the Jewish people.”

[This is like the verse,⁶⁰⁰ “The strength of His deeds He declared to His people, to give them the inheritance of the nations.” This is because, in truth, all these matters belong to the Jewish people, and are just found in the possession of the nations of the world.] This is the general matter of the toil of affecting refinements (*Birurim*),⁶⁰¹ through which we fulfill *HaShem*’s-יהו"ה Supernal intent of making a dwelling place for

⁵⁹⁵ See Talmud Bavli, Sanhedrin 92a *ibid.*

⁵⁹⁶ Deuteronomy 33:2

⁵⁹⁷ Rashi to Brachot 33a *ibid.* (also see Rashi to Sanhedrin 92a *ibid.*)

⁵⁹⁸ Bava Kamma 38a (and Rashi there)

⁵⁹⁹ Habakkuk 3:6

⁶⁰⁰ Psalms 111:6; Also see Rashi to Genesis 1:1

⁶⁰¹ Also see Ohr HaTorah, Zot HaBrachah p. 1,843; *Hemshech* 5672 Vol. 1 p. 210; Vol. 2, p. 931; See later this year in the discourse entitled “*Vaveired HaShem Al Har Sinai – HaShem* descended on Mount Sinai,” Discourse 31, Ch. 7 (Sefer HaMaamarim 5627 p. 253).

the Holy One, blessed is He, in the lower worlds, until we will come to the time when there will be the fulfillment of the prayer,⁶⁰² “Appear (וְהוֹפֵעַ-*Hofa*) in the splendor of Your awesomely majestic might over all who dwell in the inhabited world of your earth!”

9.

This then, is the meaning of the verse,⁶⁰³ “O’ daughters of Tziyon, go out and see the King Shlomo (the King to whom “peace-*Shalom*-שלום” belongs),⁶⁰⁴ wearing the crown that His mother crowned Him with on His wedding day (this being the day of the giving of the Torah).” For, since the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, He therefore gives the Torah to them, and specifically in the form of a gift.

That is, this matter is not brought about through the toil and labor of the recipient, but is rather granted to him from Above. Nevertheless, there still must be the matter of “bringing Him satisfaction of spirit,” since it is then that “He gives him a gift.”⁶⁰⁵

Now, in addition to granting the Torah in the form of a gift, there also is caused to be the receiving of the Torah with

⁶⁰² In the liturgy of the Rosh HaShanah prayers; See Ohr HaTorah *ibid.* p. 1,844.

⁶⁰³ Song of Songs 3:11

⁶⁰⁴ Rashi to Song of Songs 1:1; Talmud Bavli, Shevuot 35b

⁶⁰⁵ See Talmud Bavli, Gittin 50b; Bava Metzviya 16a; Sefer HaMaamarim 5630 p. 87 and on; 5635 Vol. 1 p. 98 and on; 5684 p. 222 and on; Likkutei Sichot Vol. 13 p. 115 and on.

joy and in an inner way (*b'Simcha u'b'Pnimiyut*) (as in the known blessing of his honorable holiness, my father-in-law, the Rebbe).⁶⁰⁶ By receiving the Torah on the holiday of Shavuot there is a drawing down throughout the entire year in the general matter of Torah study, and in a way that, “study is greater as it brings to action,”⁶⁰⁷ which refers to fulfilling the *mitzvot* scrupulously, in a way of beautification, and in a way that,⁶⁰⁸ “I will go within you-*v'Heet'halachti b'Tochechem*-והתהלכתי בתוכם” [in which the word “I will go-*v'Heet'halachti*-והתהלכתי” is with a doubled emphasis, as opposed to “I will go-*v'Halachti*-והלכתי], indicating two “goings-*Halichot*-הליכות,” both going (*Halichah*-הליכה) in Torah and *mitzvot* from Above to below, as well as going (*Halichah*-הליכה) in prayer from below to Above.⁶⁰⁹ Through this we will come to the fulfillment of [the conclusion],⁶¹⁰ “I will lead you erect-*Kommemyut*-קוממיות” [indicating two “statures-*Komot*-קומות”]!

⁶⁰⁶ Elucidated in Likkutei Sichot Vol. 4 p. 1307; Vol. 8, p. 272, and elsewhere.

⁶⁰⁷ Talmud Bavli, Kiddushin 40b

⁶⁰⁸ Leviticus 26:12

⁶⁰⁹ Also see Sefer HaMaamarim 5627 p. 309; Also see the discourse entitled “*v'Heet'halachti b'Tochechem* – I will walk within you,” 5711, translated in The Teachings of The Rebbe 5711, Discourse 10 (Sefer HaMaamarim 5711 p. 108 and on).

⁶¹⁰ Leviticus 26:13

Discourse 31

*“VaYeired HaShem Al Har Sinai... -
HaShem descended upon Mount Sinai...”*

Delivered on the 2nd day of Shavuot, 5727
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶¹¹ “*HaShem-יהוה* descended upon Mount Sinai etc.” The general question about why the Torah was specifically given below, is well known,⁶¹² for at first glance, the Torah could have been given in one of two ways; either by the Jewish people ascending Above to receive the Torah there, or by the Torah descending to be given below. Why then did the Holy One, blessed is He, specifically give the Torah in a way that “*HaShem-יהוה* descended upon Mount Sinai,” when “the children of Israel stood at the bottom of the mountain.”

Now, in the Talmudic discussion about the giving of the Torah, it states,⁶¹³ “When Moshe ascended on high, the ministering angels said before the Holy One, blessed is He, [‘Master of the world, what is one born of woman doing here amongst us?’ He said to them, ‘He came to receive the Torah.’ They said before Him], ‘A hidden treasure that was

⁶¹¹ Exodus 19:20

⁶¹² See Sefer HaMaamarim 5655 p. 188; 5697 p. 283; 5700 p. 114

⁶¹³ Talmud Bavli, Shabbat 88b

concealed... [You seek to give it to flesh and blood? Rather] place Your glory above the heavens.”⁶¹⁴ The Holy One, blessed is He said to Moshe, ‘Provide them with an answer.’ He replied to them, ‘Did you descend to Egypt...? Is there an evil inclination amongst you?’ etc. They immediately acknowledged him [and became his admirers] etc.,” in that they too came to understand that the Torah must specifically be given below.

Now, in the previous discourse⁶¹⁵ it was explained that the reason the Torah was given to the children of Israel is because they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, as in the [explanation of] the verse,⁶¹⁶ “He will uplift the horn of His nation,” and as known, the word “horn-*Keren*-קרן” refers to an essential drawing down (*Hamshachah Atzmit*).⁶¹⁷ In contrast, this is not so of all other creations, about which the verse states,⁶¹⁸ “His glory is above earth and heaven.” In other words, earth and heaven, meaning the earth and all of its hosts and the heaven and all of its hosts (including the angels) are

⁶¹⁴ Psalms 8:2

⁶¹⁵ In the discourse entitled “*Tze’ena u’Re’ena*” of the 1st of night of Shavuot of this year, 5727, Discourse 30, Ch. 4-8 (Sefer HaMaamarim 5727 p. 237 and on).

⁶¹⁶ Psalms 148:13-14

⁶¹⁷ See *Hemshech* 5672 Vol. 3 p. 1,301 and on; Sefer HaMaamarim 5656 p. 330; 5697 p. 148; [As explained in Sefer HaMaamarim 5656 there, “The term ‘horn-*Keren*-קרן’ refers to an essential drawing forth (*Hamshachah Atzmit*). This is as known regarding the explanation of the verse (Samuel I 2:1), ‘my horn is exalted (*Rama Karni*-רמה קרני-יהו"ה-*HaShem*),’ that this refers to the aspect of the Crown-*Keter*. The meaning of the term ‘*Keren*-קרן’ is also ‘corner-*Keren Zavit*-זווית-קרן’ and the existence of a corner is the aspect of a ‘nothing-*Ayin*-אין’ etc. this being the aspect of the Crown-*Keter*. The term ‘horn-*Keren*-קרן’ is also of the root (Exodus 34:35) ‘The skin of Moshe’s face had become radiant-*Karan*-קרן’ etc., which refers to an essential radiance (*Ha’arah Atzmit*) etc.”]

⁶¹⁸ Psalms 148:13-14 *ibid*.

only drawn from “His glory,” meaning, from a ray and radiance alone.⁶¹⁹

This is also why the souls of the Jewish people are called “walkers-*Mahalechim*-מהלכים,” for since they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, they therefore have the true matter of “going” (*Halichah*-הליכה), which is limitless (*Bli Gvul*) and transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*).

This is why they also have the matter of sight (*Re'iyah*-ראיה) in Godliness (this being the ultimate perfection of the creation that will take place in the coming future, as the verse states,⁶²⁰ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see etc.”).

However, we still must understand how Moshe’s reply “did you descend to Egypt etc.,” hints to what was stated above about the highness of the souls of the children of Israel, in that they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He etc. On the other hand, from the perspective of the highness of the souls of the Jewish people, which are rooted in His Essential Self, blessed is He, the Torah could have been given be in a way that their souls, as they are in their bodies, would ascend Above to receive the Torah there. Moreover, we must understand why the Torah specifically had to be given to souls within bodies.

⁶¹⁹ See Torah Ohr, Va’era 55c and elsewhere.

⁶²⁰ Isaiah 40:5

2.

This may all be understood with a preface explaining the verse,⁶²¹ “I am black but beautiful, O’ daughters of Yerushalayim.”⁶²² As known,⁶²³ these are the words of the Ingathering of the souls of Israel (*Kneset Yisroel*). That is, the soul, as it is in the body, says to the soul as it is Above, that although “I am black,” because of the body and animalistic soul that cover over the light of *HaShem*-יהוה and His holiness, so that there is a lacking in it of the revelation of “a sun and a shield is *HaShem* God-*HaShem Elohi*”-מ-אלהים יהוה,⁶²⁴ and it is in a state of concealment and blackness, nevertheless, “I am beautiful etc.” Moreover, the two are interdependent, meaning that since “I am black,” therefore, “I am beautiful.”⁶²⁵ Thus, because of the elevated level of “I am beautiful” the Torah was specifically given to the soul as it is in the body.

We therefore must understand the elevation of “I am beautiful” which we specifically come to through “I am black.” [To understand this] we must preface with an explanation of the elevated level of “O’ daughters of Yerushalayim,” referring to the souls as they are Above,⁶²⁶ to whom the Torah was not

⁶²¹ Song of Songs 1:5

⁶²² With respect to the coming section, see *Hemshech* 5672 Vol. 3 p. 1,455 and on.

⁶²³ See Midrash Shir HaShirim Rabba to Song of Songs 1:5; Likkutei Torah, Shir HaShirim 7b

⁶²⁴ Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 (and Ch. 1 and the notes there).

⁶²⁵ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 2), The Twelve Letters ה"י ל"ב ט"ז צ"ק correspond to the twelve gates of the soul, citing Numbers 12:1 and Onkelos there.

⁶²⁶ Likkutei Torah, Shir HaShirim 6c; 7b; *Hemshech* 5672 Vol. 1, p. 361

given, but it rather [was given] to souls that descended below and became the aspect of “I am beautiful,” through coming to the aspect of “I am black.”⁶²⁷

3.

The explanation is that the name “Yerushalayim-ירושלים” means “perfect fear-*Yirah Shalem*-שלם-586.”⁶²⁸ This is as stated in Midrash⁶²⁹ (brought in Tosefot in Tractate Taanit),⁶³⁰ “Avraham called it ‘Shall see-*Yireh*-יראה,’ as the verse states,⁶³¹ ‘Avraham called the name of the place ‘*HaShem* shall see-*HaShem Yireh*-יראה יהו"ה.’ Shem called it ‘perfect-*Shaleim*-שלם,’ as the verse states,⁶³² ‘Malki Tzeddek, king of Shaleim-שלם.’ The Holy One, blessed is He, said... behold I shall call it ‘Yerushalayim-ירושלים,’ in that they both called it ‘*Yirah Shaleim*-שלם-יראה,’ – ‘Yerushalayim-ירושלים.’”

More precisely, it is [actually spelled] “Yerushalem-ירושלם-586,” and as stated in Matnot Kehunah, the numerical value of “*Yireh*-יראה-216” is “*Yeru*-ירו-216,” together with “*Shaleim*-שלם-370,” as stated in Tosefot.⁶³³ This is why we do not place a *Yod*-י in “Yerushalayim-ירושלים” between the *Lamed*-ל and the *Mem*-מ, (even though the way it is pronounced and read (*Kri*) is “Yerushalayim-ירושלים”), since it is named after “perfection-*Shaleim*-שלם.”

⁶²⁷ Likkutei Torah *ibid.*; *Hemshech* 5672 Vol. 1 *ibid.*

⁶²⁸ Likkutei Torah *ibid.* *Hemshech* 5672 *ibid.*

⁶²⁹ Midrash Bereishit Rabba 56:10

⁶³⁰ Talmud Bavli, Taanit 16a – section entitled “*Har*-הר.”

⁶³¹ Genesis 22:14

⁶³² Genesis 14:18

⁶³³ Talmud Bavli, Taanit 16a *ibid.*

Now, “perfect fear-*Yirah Shalem* שלם-יראה” refers to the ultimate perfection of fear (*Yirah*-יראה) of *HaShem*-יהו"ה, blessed is He, meaning, the ultimate nullification to Him (*Bittul b'Tachlit*). In other words, in addition to the fact that the primary nullification (*Bittul*) to Him is specifically fear (*Yirah*-יראה) of Him, which is why there is a superiority to fear (*Yirah*-יראה), even the lower fear (*Yirah Tata'ah*), over and above love (*Ahavah*) of Him. This is because love (*Ahavah*-אהבה) is the matter of a yearning and “running” (*Ratzo*) desire for something, which is why the root of the word “love-*Ahavah*-אהבה” is “lust-*Avah*-אבה,” which is the matter of desire (*Ratzo*) in a way that one senses himself, at the very least in a refined way. In contrast, this is not so of fear (*Yirah*-יראה), even the lower fear (*Yirah Tata'ah*), which is in a motion of constriction and restraint of self and is the opposite of sense of self.

Now, in fear (*Yirah*-יראה) of *HaShem*-יהו"ה, blessed is He, there not only is the lower fear (*Yirah Tata'ah*), which is the nullification of one's “somethingness” and ego (*Bittul HaYesh*), but there also is upper fear (*Yirah Ila'ah*), which is the nullification of one's existence (*Bittul b'Metziyut*), this being the perfection of fear (*Shleimut HaYirah*) of *HaShem*-יהו"ה, blessed is He.

Now, the perfection of fear (*Shleimut HaYirah*) of *HaShem*-יהו"ה, blessed is He, which is the nullification of one's [independent] existence (*Bittul b'Metziyut*) to Him, comes through the sight of the actual being of Godliness.

To understand this, we must preface with the explanation of the general difference between hearing

(*Shemiyah*-שמיעה) and seeing (*Re'iyah*-ראיה), as in the teaching,⁶³⁴ “Hearing is not seeing.”

That is, from the perspective of hearing (*Shemiyah*-שמיעה), which refers to understanding and comprehension, [no matter how much one understands] there still is room for doubt, such that what previously was held as being self-evident can be overturned. It only is through seeing (*Re'iyah*-ראיה) that the truth of something is known, such that there is no room for doubt.

The same is so in our service of *HaShem*-יהו"ה, blessed is He, that to come to perfect fear (*Shleimut HaYirah*), which is the nullification of [independent] existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, it is not enough just to understand and comprehend or just to feel it in one's heart, which have no effect on his essential self. Rather, there specifically must be sight (*Re'iyah*-ראיה),⁶³⁵ which affects (not only one's thought, speech, and action, and not only the [manifest] powers of one's soul, but also) one's essential self.

This is the matter of the upper fear (*Yirah Ila'ah*) which is in the aspect of Wisdom-*Chochmah*,⁶³⁶ and is the aspect of “seeing” (*Re'iyah*). This is why the word “seeing-*Re'iyah*-ראיה” shares the same letters as the word “fear-*Yirah*-יראה.”⁶³⁷ This is particularly so of the “fear-*Yirah*-יראה” hinted in the name “Yerushalayim-ירושלים,” which is the meaning of the

⁶³⁴ Mechilta Yitro 19:9

⁶³⁵ See Likkutei Torah, Va'etchanan 8a; Imrei Binah, Shaar HaKeriyat Shema, Ch. 74.

⁶³⁶ Imrei Binah, Shaar HaKeriyat Shema, Ch. 74 *ibid*.

⁶³⁷ See Pardes Rimonim, Shaar 21 (Shaar Pratei HaShemot), Ch. 5; Me'orei Ohr, Aleph, section 101.

statement, “Avraham called it ‘*Yireh*-יראה,’ as the verse states, ‘Avraham called the name of that place ‘*HaShem* shall see-*HaShem Yireh*-יראה יהו"ה,” in which the word “*Yireh*-יראה” means “shall see,” this being a term of “sight-*Re'iyah*-ראיה.”

This is also the meaning of the statement in Matnot Kehunah there, that “shall see-*Yireh*-יראה” has the numerical value of “*Yeru*-יר"ו-216,” and as known, “*Might-Gevurah*-גבורה-216” has the numerical value of *Reev*-ר"ו-216 referring to the matter of “fear-*Yirah*-יראה,” and in the matter of the Holy Names, the Name of Seventy-Two-ע"ב [three letter combinations] has 216-ר"ו letters.⁶³⁸ Now, the name of *A"V*-ע"ב-72 [י"ו"ד ה"י ו"י"ו ה"י] is in *Wisdom-Chochmah*, which is the matter of the upper fear (*Yirah Ila'ah*-עילאה-יראה) which is in *Wisdom-Chochmah* (as explained before),⁶³⁹ this being the aspect of seeing (*Re'iyah*-ראיה).

Now, since the perfection of fear (*Shleimut HaYirah*) of *HaShem*-יהו"ה, blessed is He, comes through seeing (*Re'iyah*-ראיה) His Godliness, it is understood that this only applies to souls as they are Above, in the world of Emanation (*Atzilut*) (as explained before,⁶⁴⁰ that the primary existence of souls is in the world of Emanation (*Atzilut*)), being that there is an illumination of Godliness there. This is why they are called “daughters of Yerushalayim-*Bnot Yerushalayim*-בנות ירושלים,” because they have the perfection of fear (*Shleimut HaYirah*) of

⁶³⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that the Explicit Name (*Shem HaMeforash*) is ע"ב-72 and ר"ו-216.

⁶³⁹ Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Nine (*Chochmah*).

⁶⁴⁰ In the discourse entitled “*Tze'ena u'Re'ena*” of the 1st of night of Shavuot of this year, 5727, Discourse 30, Ch. 4 (Sefer HaMaamarim 5727 p. 237 and on).

Him, stemming from seeing (*Re'iyah*) His Godliness. (This is why about the souls of the Jewish people it states,⁶⁴¹ “Go out and see-*Tze'edah u'Re'edah*-וצאינה וראינה.” For, through “going out-*Tze'edah*-וצאינה” they can come to the aspect of “seeing-*Re'edah*-ראינה,” in that they come to the matter of “sight-*Re'iyah*-ראייה,” by which they come to perfect fear (*Shleimut HaYirah*) of Him).

In contrast, being that they are positioned in the world of Creation (*Briyah*) (and lower), this is not so of the angels. About them the verse states,⁶⁴² “He finds fault with His angels.” This is because their fear (*Yirah*-יראה) is imperfect, in that they do not have an illumination of revelation of His essential Godliness as it is in the world of Emanation (*Atzilut*).

4.

More specifically, Yerushalayim refers to the *Sefirah* of Kingship-*Malchut* of the world of Emanation (*Atzilut*) that is drawn from the aspect of Wisdom-*Chochmah* (which is the aspect of “sight-*Re'iyah*-ראייה,” as mentioned above), as in the teaching,⁶⁴³ “The father-*Abba* (Wisdom-*Chochmah*) founded the daughter (Kingship-*Malchut*).”⁶⁴⁴ This is in addition to the fact that “the Supernal Father (*Abba Ila'ah*) dwells in the world of Emanation (*Atzilut*),”⁶⁴⁵ referring to the entire world of

⁶⁴¹ Song of Songs 3:11; See Likkutei Torah, Shir HaShirim 22b

⁶⁴² Job 4:18

⁶⁴³ Zohar III (Ra'aya Mehemna) 248a; 256b; 258a; Tikkunei Zohar, Tikkun 21 (61b); Tanya, Iggeret HaKodesh, Epistle 5

⁶⁴⁴ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42 & Ch. 50.

⁶⁴⁵ See Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 2

Emanation (*Atzilut*), including Kingship-*Malchut* of the world of Emanation (*Atzilut*). Therefore, “the lower flame (this being the matter of the *Sefirah* of Kingship-*Malchut*) yearns constantly for the upper flame and is not stilled,”⁶⁴⁶ but is in a state of complete and perfect nullification (*Shleimut HaBittul*) to *HaShem*-יהו"ה, blessed is He.⁶⁴⁷

The “daughters of Yerushalayim” refer to the souls as they are within Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is why they are in a state of complete and perfect fear (*Shleimut HaYirah*) of Him. Now, in this itself there are various levels.

To preface, as known there are souls that are actually of the world of Emanation (*Atzilut*), meaning that even as they are drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) they literally are in the state of the world of Emanation (*Atzilut*). Then there are souls of the world of Emanation (*Atzilut*), as they are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). Then there are the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves. Nonetheless, the root of them all is in the world of Emanation (*Atzilut*). Thus, every soul also has these aspects.

That it, there is the soul as it is in the world of Emanation (*Atzilut*), especially as it is in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*). Then there is [the soul] as it is drawn in the aspect of the world of Emanation (*Atzilut*) as it is in the worlds of Creation, Formation, and Action (*Briyah,*

⁶⁴⁶ See Zohar II 140a; Zohar I 178b; 77b; 86b

⁶⁴⁷ Also see *Hemshech* 5672 Vol. 2, p. 693.

Yetzirah, Asiyah). Then there is [the soul] at it comes into the actual worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves.

More specifically, even as the soul is in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), it has two aspects. There is the aspect of gestation (*Ibbur*) and the aspect of birth (*Leidah*).

To explain, the initial existence of the soul is the state of gestation (*Ibbur*) within the *Sefirah* of Kingship-*Malchut*. That is, the soul is included and unified with the aspect of Kingship-*Malchut*, this being analogous to a fetus as it is in its mother's womb, in which "it is [considered like] its mother's thigh,"⁶⁴⁸ in that it is unified to her like one of her limbs, and also "consumes what its mother consumes etc."⁶⁴⁹ However, once it is born and comes into the air of the world, it separates from its mother and becomes a creature unto itself, no longer connected and bound to its mother.

The likeness to this, as it is in the souls when they are in a state of gestation (*Ibbur*), is that the soul is included in and unified with the innerness the vessels (*Pnimitiyut HaKeilim*) of Kingship-*Malchut* in a way of unity, literally like one thing. Moreover, it "consumes what its mother consumes." That is, the radiance of the Line-*Kav* that illuminates in the ten *Sefirot* of the world of Emanation (*Atzilut*) also illuminates in the soul, in that it too is sustained by the very same light and revelation.

The birth of the souls refers to when they become a creation unto themselves, in the aspect of a being and existence

⁶⁴⁸ Talmud Bavli, Gittin 23b

⁶⁴⁹ Talmud Bavli, Niddah 30b

of something and have already come forth and separated from the aspect of Kingship-*Malchut*, like when the fetus becomes separate from its mother.

This is as stated in *Iggeret HaKodesh*,⁶⁵⁰ that “they already emerged and separated from the vessels (*Keilim*) of the ten *Sefirot* within which the Line-*Kav* of the limitless light of the Unlimited One, blessed is He, illuminates.” However, even after the birth of the souls, they still are literally in the world of Emanation (*Atzilut*) and are called “the daughters of Yerushalayim-*Bnot Yerushalayim*-בנות ירושלים,” in that they have the perfection of fear (*Shleimut HaYirah*) of *HaShem*-יהו"ה, blessed is He.

However, upon the descent of the souls from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), since even the world of Creation (*Briyah*), which is in the ultimate state of elevation, is nonetheless in a state of “somethingness” and sense of self (*Yeshut*), therefore the true matter of perfect fear (*Shleimut HaYirah*) is not applicable. This is why upon the descent of the souls to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), they are not called by the name “the daughters of Yerushalayim-*Bnot Yerushalayim*-בנות ירושלים.”

The explanation is that, as known, between the world of Creation (*Briyah*) and the world of Emanation (*Atzilut*), there is a veil (*Masach*) and partition (*Parsa*). It is there that the light of the Line-*Kav* drawn from the limitless light of the Unlimited One, blessed is He, that illuminates in the entire world of Emanation (*Atzilut*) concludes.

⁶⁵⁰ Tanya, *Iggeret HaKodesh*, Epistle 20 (130a)

That is, because of the partition that separates, it does not illuminate in the world of Creation (*Briyah*). All that radiates by way of the partition (*Parsa*) is a radiance of a radiance (*Ha'arah d'Ha'arah*), which is a separate radiance in relation to the essence of the light (*Ohr*).

Though it is explained in Iggeret HaKodesh⁶⁵¹ that “the radiance of the Line-*Kav* which illuminates in the ten *Sefirot* of Kingship-*Malchut*, pierced the partition (*Parsa*) together with them and illuminates within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),” nonetheless, this is not like the revelation of the light of the Line-*Kav* as it illuminates in the world of Emanation (*Atzilut*). This is because, upon being drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), an abundance of vessels (*Keilim*) and a minuteness of the light (*Ohr*) is caused.⁶⁵²

In addition, in the world of Emanation (*Atzilut*) the light (*Ohr*) illuminates in all ten *Sefirot* as they are in a state of inter-inclusion and unity. In contrast, this is not so when it is drawn into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), since the drawing down is through the vessels (*Keilim*) of the ten *Sefirot* of Kingship-*Malchut*, and it therefore is solely as it is in the particular level of the *Sefirah* of Kingship-*Malchut*.

This is like the difference between [the teaching],⁶⁵³ “Wherever you find ten [adult Jewish males] the *Shechinah* (the Indwelling Presence of *HaShem*-יהו"ה, blessed is He) dwells,”

⁶⁵¹ Tanya, Iggeret HaKodesh, Epistle 20 *ibid.* (131b)

⁶⁵² See *Hemshech* 5672 Vol. 2 p. 950.

⁶⁵³ Talmud Bavli, Sanhedrin 39a

and the teaching,⁶⁵⁴ “One who sits and engages in Torah study, the *Shechinah* is with him.” That is, it is specifically amongst [a minyan of] ten, who correspond to the ten *Sefirot* of the world of Emanation (*Atzilut*), that there is the dwelling of the general light of the ten *Sefirot* of the world of Emanation (*Atzilut*).

The same is so of the *Sefirot* of the world of Emanation (*Atzilut*) itself. That is, in the world of Emanation (*Atzilut*) all ten *Sefirot* are in a state of oneness and unity, and there is an illumination within them of the essence of the light (*Etzem HaOhr*), this being the light that transcends them all, which is the [aspect of the] ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*),⁶⁵⁵ in which all ten *Sefirot* are in a state of literal unity and oneness.⁶⁵⁶

The same is so in the world of Emanation (*Atzilut*), in that all ten *Sefirot* are in a state of oneness and unity, similar to the aspect of the “bound up” [*Sefirot*] (*Akudim*),⁶⁵⁷ even though in the world of Emanation (*Atzilut*) there are ten vessels (*Keilim*), whereas in the “bound up” [*Sefirot*] (*Akudim*) they all are in one vessel (*Kli*). In contrast, as the light is drawn down in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), this is only as it is in the particular level [of *Kingship-Malchut* of the world of Emanation (*Atzilut*)].

From this it is understood that when the souls of the world of Emanation (*Atzilut*) descend into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*),

⁶⁵⁴ Talmud Bavli, Brachot 6a

⁶⁵⁵ See *Hemshech* 5672 Vol. 1, Ch. 27

⁶⁵⁶ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

⁶⁵⁷ See *Hemshech* 5672 Vol. 3, p. 1,448

and how much more so, as the souls are actually in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves, they are not in a state of perfect fear (*Shleimut HaYirah*) of *HaShem*-יהו"ה, blessed is He, and are not called "the daughters of *Yerushalayim*."

5.

This then, is the meaning of [the verse], "I am black but beautiful, O' daughters of *Yerushalayim*." That is, these are the words that the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) say to the souls of the world of Emanation (*Atzilut*) who are called "the daughters of *Yerushalayim*."

That is, even though (the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are not in the aspect of "the daughters of *Yerushalayim*," being that they have no the grasp of the essential being of Godliness as it is in the world of Emanation (*Atzilut*), but only grasp that it exists, and moreover, because of the descent to manifest in the body and animalistic soul below, the soul is caused to be in a state of concealment and blackness, and to have no relative comparison whatsoever to its state above, about which the verse states,⁶⁵⁸ "As *HaShem*-יהו"ה lives before whom I stood," and "standing (*Amidah*) refers only to prayer,"⁶⁵⁹ in that the soul was in a constant motion of love and fear of *HaShem*'s-יהו"ה Godliness and had no connection to physical matters, whereas

⁶⁵⁸ Kings II 5:16

⁶⁵⁹ Talmud Bavli, Brachot 6b; 26b; Midrash Bereishit Rabba 68:9

upon its descent to below the matter of Godliness is like something novel in relation to it,⁶⁶⁰ whereas what is sensed simply, is its relation to physical matters, up to and including the lusts of this world, which even when refined, are like a cloud that covers and conceals etc., and moreover, this can cause them to come to descent after descent etc. Nevertheless, it specifically is through the descent to below to the state of “I am black,” that we come to the state of “but beautiful (*Na'avah*-נאוה).”

6.

The explanation is that the verse states,⁶⁶¹ “Your speech is beautiful (*Midbareich Na'avah*-מדבריך נאוה-),” and another verse states,⁶⁶² “Who is she who ascends from the desert (*Midbar*-מדבר-),” about which Midrash states,⁶⁶³ “Her ascent is from the desert (*Midbar*-מדבר-) [itself].” That is, even though she is in the desert, specifically through this she is caused to be elevated.

The explanation is that the word “desert-*Midbar*-מדבר” is of the same root as “speech-*Dibur*-דיבור-,” and refers to the “speech of *HaShem-Dvar HaShem*-יהוה-דבר”⁶⁶⁴ which brings all the worlds into being and enlivens them, this being the aspect

⁶⁶⁰ See *Hemshech* 5672 Vol. 2 p. 934 and on; *Sefer HaMaamarim* 5689 p. 44.

⁶⁶¹ Song of Songs 4:3; See Midrash Shemot Rabba 2:4

⁶⁶² Song of Songs 3:5; Also see Likkutei Torah, Bamidbar 3d and on.

⁶⁶³ Midrash Shir HaShirim Rabba to Song of Songs 3:5; Also see Shemot Rabba *ibid*.

⁶⁶⁴ Psalms 33:6; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

of Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is called the Supernal speech (*Dibur*).

It also is called by the name “land-*Eretz-אֶרֶץ*.” For, as known,⁶⁶⁵ Kingship-*Malchut* is called “the sea” (*Yam-ים*) and is called “the land” (*Aretz-אֶרֶץ*). The “sea” (*Yam-ים*) refers to the innerness (*Pnimityut*) of Kingship-*Malchut*, which relates to the world of Emanation (*Atzilut*), whereas the “land” (*Aretz-אֶרֶץ*) refers to the externality (*Chitzonyut*) of Kingship (*Malchut*) which is the root and source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Now, the difference between the “land-*Eretz-אֶרֶץ*” and the “desert-*Midbar-מִדְבָּר*” is that the “land-*Eretz-אֶרֶץ*” produces growth, which is not so of the earth of the “desert-*Midbar-מִדְבָּר*,” which does not produce anything. (This is why the earth of the desert is unfit for [fulfilling the *mitzvah* of] covering the blood.)⁶⁶⁶ This is as stated,⁶⁶⁷ “You followed after Me in the desert, into an unsown land,” and⁶⁶⁸ “a land of desolation and the shadow of death... where no man settled.” In other words, there is not even a minor element of growth there, and it therefore is the opposite of holiness.

This is because holiness is the matter of vitality (*Chayut-חַיּוּת*). This is as our sages, of blessed memory, stated,⁶⁶⁹ “There are ten who are called living (*Chayim-חַיִּים*).

⁶⁶⁵ Likkutei Torah, Tzav 14b and elsewhere; Also see at length in the preceding discourses of this year, 5727, entitled “*Kamah Ma’a lot Tovot* – How many levels of goodness,” Discourse 26, “*Hafach Yam LaYabashah* – He transformed the sea to dry land,” Discourse 27, and “*Kedoshim Tihyu* – You shall be holy,” Discourse 28.

⁶⁶⁶ Tur and Shulchan Aruch, Yoreh De’ah 28:30

⁶⁶⁷ Jeremiah 2:2

⁶⁶⁸ Jeremiah 2:6

⁶⁶⁹ Avot d’Rabbi Nathan, end of Ch. 34

The Holy One, blessed is He, is called living (*Chayim*-חיים), as the verse states,⁶⁷⁰ ‘*HaShem* God-*HaShem Elohi*’*m*-יהו"ה אלהים is true, He is the living God (*Elohi*’*m Chayim*-אלהים חיים).’ Israel are called living (*Chayim*-חיים) as the verse states,⁶⁷¹ ‘You who adhere to *HaShem*-יהו"ה your God are all alive today.’” Even so, it states, “Your speech is beautiful-*Midbareich Na'avah*-מְדַבֵּרֶיךָ נְאוֹהֶה,” meaning that her entire ascent is from “the desert-*Midbar*-מִדְבָּר.”

This may be understood from the matter of the “desert-*Midbar*-מִדְבָּר” of the side of holiness. For, just as there is a desert of the side opposite holiness, which does not produce anything because of the great dominance of the heart, the same is so of the desert (*Midbar*-מִדְבָּר) of the side of holiness, which is the aspect of the dominant strength of the “running” (*Ratzo*) desire and thirst, with flames of fire etc., which is why it does not sprout growth. In other words, because of the great thirst and yearning desire to ascend above, it has no relation to the matter of descent and bestowal to below.

Now, the way to come to the thirst of the desert (*Midbar*-מִדְבָּר) of the side of holiness, is through contemplating (*Hitbonenut*) the aspect of the desert (*Midbar*-מִדְבָּר). [This is the contemplation of] how all worlds and revelations are like a barren desert and wasteland compared to *HaShem*-יהו"ה, blessed is He, and are literally like an inanimate object (*Domem*) with no vitality in them at all relative to the Holy One, blessed is He. That is, through contemplating the verse,⁶⁷² “*HaShem*-יהו"ה

⁶⁷⁰ Jeremiah 10:10

⁶⁷¹ Deuteronomy 4:4

⁶⁷² Jeremiah 10:10

God is true, He is the living God,” [one realizes] that He is the Truth-*Emet*-אמת, which is the matter of Life-*Chayim*-חיים. This is because the true matter of life (*Chayim*-חיים) is He who is alive in essence (*Chai b’Etzem*), in that His vitality is intrinsic to Him, such that He is alive in essence (*Chai b’Etzem*).

This may be better understood from the way the soul enlivens the body. For, although it is not in a way that something alive is invested in the body, but is rather in a way that the body itself comes to be alive,⁶⁷³ nevertheless, the body is not alive in essence (*Chai b’Etzem*). This is because its vitality is entirely from the soul that enlivens it, and upon the departure of the soul from the body (after one-hundred and twenty years) it no longer is alive.

The same is understood about the soul, that its vitality and is not intrinsic to itself, but is rather sustained by its bond to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. The same is so of all revelations etc., in that their existence is not intrinsic to them, but comes from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

From this it is understood that their existence is not at all intrinsic to them, but stems solely from His Essential Self, blessed is He. This is as Rambam wrote,⁶⁷⁴ “This is the meaning of the words of the prophet, ‘*HaShem*-יהו"ה God is True.’ He alone is true, and no other entity is true compared to His truth. This is because all other beings need Him, but He, blessed is He, does not need them etc.”

⁶⁷³ *Hemshech* 5672 Vol. 1, p. 425 and elsewhere.

⁶⁷⁴ *Mishneh Torah*, *Hilchot Yesodei HaTorah* 1:3-4

That is, the existence of everything that exists, is sustained by Him, blessed is He, whereas His existence is the True Existence that is intrinsic to Him and is unlike the existence that we call existence. Therefore, the true matter of vitality (*Chayut*-חיית) is in Him, in that He lives and is eternal by the very essence of the True Reality of His Being. Therefore, all worlds and revelations are inanimate (*Domem*) relative to the Essential Self of *HaShem*-יהו"ה, blessed is He, in that they utterly have no essential vitality of their own.⁶⁷⁵

When a person contemplates this, his soul will expire to adhere to Him, blessed is He, as the verse states,⁶⁷⁶ “To love *HaShem*-יהו"ה your God... for He is your life.” That is, but for Him there is no life,⁶⁷⁷ and there is no other life or pleasure whatsoever, but rather, “He is your life,” for He is the source of life and the source of pleasure, as the verse states,⁶⁷⁸ “For, with You is the source of life.”⁶⁷⁹ Therefore, this causes a strong “running” (*Ratzo*) desire and thirst with flames of fire in him, this being the intense heat of the desert that does not produce growth. That is, because of the great thirst and yearning to ascend, the matter of descent and bestowal to below does not apply, as mentioned before.

Now, the intensity of the “running” (*Ratzo*) desire of the above-mentioned “desert” (*Midbar*-מדבר) is newly introduced in the soul specifically upon its descent to this world. The

⁶⁷⁵ 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.

⁶⁷⁶ Deuteronomy 30:20

⁶⁷⁷ See *Likkutei Torah*, Bamidbar 2c

⁶⁷⁸ Psalms 36:10

⁶⁷⁹ See *Torah Ohr*, *Drushim L'Parshat Zachor* 84c and on

explanation is that, as known⁶⁸⁰ about the matter of “There is none who can compare to You... in this world,”⁶⁸¹ that the matter of “there is none who can compare to You” specifically comes to be revealed in this world.

This is because even though the world of Emanation (*Atzilut*) also is of no comparison to the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, nevertheless, in the lights (*Orot*) of the world of Emanation (*Atzilut*) the adhesion to Godliness is sensed, and even in its vessels (*Keilim*), which are in a state of unrecognizable adhesion (*Dveikut Bilti Nikeret*), the light (*Ohr*) is sensed in them. Therefore, the true matter of non-comparison is not sensed in them, but what is sensed is the matter of “there is none other than You.” It only is in this world, where there is the existence of a [separate] “something” (*Yesh*) whose coming into being is necessarily in a way that is beyond any relative comparison, that we thereby know that the light (*Ohr*) is also [brought forth] in a way that is beyond any relative comparison.

Now, since it is in this world that there is the true sense of “there is none who can compare to You,” which necessitates that this likewise is so of the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*), and how much more so is this so of the angels, who are below the world of Emanation (*Atzilut*), that there thereby is caused to be the matter of the “running” (*Ratzo*) desire and thirst of the aspect of the “desert” (*Midbar*-מדבר).

⁶⁸⁰ See *Sefer HaMaamarim* 5652 p. 6 and on

⁶⁸¹ See the morning prayer services of Shabbat

Moreover, since in this world there is the “desert” (*Midbar*-מדבר) of the side opposite holiness, and therefore, when one senses his distance from Godliness because of the concealment and hiddenness of this world, and that it is not good for him to be in a distant place, a parched wasteland where there is no revelation of Godliness, as the verse states,⁶⁸² “Your forsaking of *HaShem*-יהו"ה is evil and bitter,” through this he comes to the recognition that, in truth, even the upper worlds are the aspect of a parched wasteland in comparison to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He. He thus is roused with the “running” (*Ratzo*) desire and thirst of the aspect of the “desert” (*Midbar*-מדבר) of the side of holiness.

This then, is the meaning of [the verse], “I am black, but beautiful.” That is, it specifically is through the descent to the state of concealment and blackness, the “desert” (*Midbar*-מדבר) of the side opposite holiness, in that the ascent is from the desert itself, that there is caused to be the elevation to “I am beautiful-*Na'avah*-נאוה,” and “Your speech is beautiful-*Midbareich Na'avah*-מדבריך נאוה,” through which there thereby is an ascent to an even higher level, meaning, not (only) due to the level of the refined sparks of the world of *Chaos-Tohu* that fell to below,⁶⁸³ but rather, that due to the matter of the “running” (*Ratzo*) desire, through which there is a drawing forth and adhesion to the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and beyond this, this is due to the

⁶⁸² Jeremiah 2:19

⁶⁸³ See Likkutei Torah, Bamidbar 4a

“returning” (*Shov*) that follows after the “running” (*Ratzo*), [as it states],⁶⁸⁴ “Return to One-Echad-אחד,” in that there is an illumination of the light and revelation within him in all the powers [of his soul] through the fulfillment of Torah and *mitzvot* which are the aspect of the Essential Self of the Unlimited One.

7.

This then, is also why the Torah was specifically given to the souls of the Jewish people as they descended below into this world, manifesting in bodies, [as Moshe responded to the angels], “Did you descend to Egypt...? Is there an evil inclination amongst you?” For, even though, in and of themselves, the souls of the Jewish people (as they were above [in the state of] “the daughters of Yerushalayim”) are rooted in the Essential Self of *HaShem*-יהוה, blessed is He, nonetheless, this is concealed, and in order for His Essential Self to be revealed, this is brought about specifically through their descent to manifest in the body and animalistic soul.

It is then that they have the matter of a “running” (*Ratzo*) desire and thirst, after which the matter of “returning” (*Shov*) is caused, with the fulfillment of Torah and *mitzvot* that are drawn from His Essential Self, and in a way of revelation. For, this is the matter of Torah,⁶⁸⁵ namely, to bring about the revelation of

⁶⁸⁴ Sefer Yetzirah 1:8 (according to the version from the introduction to Tikkunei Zohar 7a; See the note of the Rebbe to Sefer HaMaamarim 5659 p. 213; Also see Tanya, Ch. 50; Likkutei Torah, Shir HaShirim 36b, and elsewhere.

⁶⁸⁵ The Rebbe also mentioned to superiority of the laws (*Halachot*) of the Torah, about which it states (Sanhedrin 93b) “[The words] (Samuel I 16:18)

the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, until it is in a way that,⁶⁸⁶ “Your Teacher will no longer be hidden behind His garment,” such that He does not hide from you with a covering and garment,⁶⁸⁷ and moreover, the drawing forth and revelation of His Essential Self is in physical things that are refined by fulfilling the Torah and *mitzvot* that manifested in them.

With the above in mind, we also can understand why “the Holy One, blessed is He, took [the Torah] around [and offered it] to each and every nation and language etc.,”⁶⁸⁸ even though this is even lower than the argument of the angels, who said “place Your glory above the heavens.”⁶⁸⁹ This is all the more so, considering that it was openly revealed and known before Him, blessed is He, that they would not accept the Torah. For, just as the general matter of the giving of the Torah was specifically below in this world, since it is specifically through the descent to below that we come to a much higher level, as explained before on the verse,⁶⁹⁰ “Who is she who ascends from the desert (*Midbar*-מדבר),” meaning, “Her ascent is from the desert (*Midbar*-מדבר) [itself],” likewise, the precedence to the

‘*HaShem*-יהו"ה is with him’ means that the law (*Halachah*) is in accordance with him,” this being the aspect of “the ultimate truth” (*Emet L’Ameeto*-אמת לאמיתו- (see *Hemshech* 5666 p. 431 and on) – this being the true matter of “*HaShem*-יהו"ה God is true,” which is the contemplation that brings to the arousal of the “running” (*Ratzo*) desire and thirst etc., as explained before in chapter six.

⁶⁸⁶ Isaiah 30:20

⁶⁸⁷ See Tanya, Likkutei Amarim, Ch. 36

⁶⁸⁸ Talmud Bavli, Avodah Zarah 2b; Also see the prior discourse of this year, 5727, entitled “*Tze’ena u’Re’enah* - O’ daughters of Tziyon, go out and see,” Discourse 30, Ch. 8 (Sefer HaMaamarim 5727 p. 243).

⁶⁸⁹ Psalms 8:2; Talmud Bavli, Shabbat 88b

⁶⁹⁰ Song of Songs 3:5; Also see Likkutei Torah, Bamidbar 3d and on.

giving of the Torah was in a way of descent to even lower. That is, this is why “the Holy One, blessed is He, took [the Torah] around [and offered it] to each and every nation and language.” For, even though they did not accept it, nevertheless, because of this itself, their relationship to Torah becomes a negative relationship. (This is like the coming into being of the world of Chaos-*Tohu* out of the lack of His desire, as in the teaching,⁶⁹¹ “These do not please Me.”)

This is also why He went to the children of Esav, who did not want to accept the commandment,⁶⁹² “You shall not murder,” and to the children of Yishmael, who did not want to accept the commandment,⁶⁹³ “You shall not commit adultery.”⁶⁹⁴ In other words, even their negative relationship to Torah is in the two modes of Kindness-*Chessed* and Might-*Gevurah* of the Torah, as the verse states,⁶⁹⁵ “From His right hand He presented them with a fiery Torah.”

In addition, through this they too are caused to undergo refinement.⁶⁹⁶ About this our sages, of blessed memory, stated,⁶⁹⁷ “He permitted (*v’Heeteer*-והתיר) their money to the Jewish people, as the verse states,⁶⁹⁸ ‘He stood and measured out the land; He beheld and dispersed (*vaYater*-ויתר) nations,’ and it states, ‘He appeared from Mount Paran,’ from Paran (meaning, from the time that the Holy One, blessed is He, took

⁶⁹¹ Midrash Bereishit Rabba 3:7; 9:2; See Sefer HaMaamarim 5700 p. 55 and the note of the Rebbe there.

⁶⁹² Exodus 20:13; Deuteronomy 5:17

⁶⁹³ Exodus 20:13 *ibid.*; Deuteronomy 5:17 *ibid.*

⁶⁹⁴ Sifri to Deuteronomy 33:2; Zohar III 192b

⁶⁹⁵ Deuteronomy 33:2

⁶⁹⁶ See *Hemshech* 5672 Vol. 1 p. 210; Vol. 2 p. 931

⁶⁹⁷ Bava Kamma 38a (and Rashi there)

⁶⁹⁸ Habakkuk 3:6

[the Torah] around to each and every nation and language and they did not accept it) he appeared (and revealed) their money (and permitted it) to the Jewish people.”

To explain, about the matter of money, our sages of blessed memory, expounded,⁶⁹⁹ “[You shall love *HaShem*-יהו"ה your God...] with all your more-*Bechol Me'odecha*-בכל מאדך,” meaning, “with all your money.” With this in mind, we can relate this to the matter of “He permitted their money,” this being the matter of affecting refinements (*Birurim*) with the elevation brought about through the descent to below, in and of itself, this being the matter of the “running” (*Ratzo*) desire and thirst etc.

8.

This then, is the meaning of “*HaShem*-יהו"ה descended upon Mount Sinai.” That is, the giving of the Torah was in a way that it specifically was given below on the earth in the Sinai desert (*Midbar Sinai*-מדבר סיני), since this specifically causes the ultimate ascent, as the verse states,⁷⁰⁰ “Who is she who ascends from the desert (*Midbar*-מדבר),” meaning that,⁷⁰¹ “Her ascent is from the desert (*Midbar*-מדבר) [itself].” That is, it is from the “desert” (*Midbar*-מדבר) of the side opposite holiness that we come to the “desert (*Midbar*-מדבר) of the side of

⁶⁹⁹ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Rashi to Deuteronomy 6:5; Also see Sefer HaArachim Chabad, section on “*Ahavat HaShem – BeKhol Levavecha, Nafshecha, u' Meodecha*” p. 436-437.

⁷⁰⁰ Song of Songs 3:5; Also see Likkutei Torah, Bamidbar 3d and on.

⁷⁰¹ Midrash Shir HaShirim Rabba to Song of Songs 3:5; Also see Shemot Rabba *ibid*.

holiness, this being the “running” (*Ratzo*) desire, until we come to the “returning” (*Shov*) which follows the “running” (*Ratzo*) desire, and is on a much higher level, as explained before.

All this is brought about specifically through souls in bodies, who fulfill Torah and *mitzvot* with physical things. For, as known,⁷⁰² even *mitzvot* that depend on the brain and the heart must be in a way that they are sensed in the physical brain and heart, as the verse states,⁷⁰³ “Your heart will be startled and expanded.”

Through this there is also a drawing forth of expansiveness in physical matters, as the verse states,⁷⁰⁴ “If you go (*Teileichu*-תלכו) in My decrees... I will provide your rains in their time, [and the land will give its produce, and the tree of the field will give its fruit; Your threshing will last until the vintage, and the vintage will last until the sowing; you will eat your bread to satisfaction, and you will dwell securely in your land] etc.” It is specifically in this way that we come to the true matter of going (*Halichah*-הליכה) in a limitless way (*Bli Gvul*),⁷⁰⁵ and through this we merit the fulfillment of the prophecy [at the conclusion of the above blessings],⁷⁰⁶ “I will lead you erect-*Kommemyut*-קוממיות” [indicating two “statures-*Komot*-קומות”], with the coming of our righteous Moshiach in the most literal sense!

⁷⁰² Sefer HaMaamarim 5691 p. 62

⁷⁰³ Isaiah 60:5

⁷⁰⁴ Leviticus 26:3-5 and on.

⁷⁰⁵ See Sefer HaMaamarim 5660 p. 107 and on; 5671 p. 69 and on.

⁷⁰⁶ Leviticus 26:13

Discourse 32

“*Rani v’Simchi Bat Tziyon... -
Sing and be glad, O’ daughter of Tziyon...*”

Delivered on Shabbat Parshat Beha’alotcha,

9th of Sivan, 5727⁷⁰⁷

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

1.

The verse states,⁷⁰⁸ “Rejoice and be glad, O’ daughter of Tziyon etc.” In Torah Ohr (Drushei Chanukah) in the discourse by this title,⁷⁰⁹ the Alter Rebbe asks that, at first glance, it would have been more appropriate for the Haftorah of Shabbat Chanukah to begin with the verse,⁷¹⁰ “He said to me... I see and behold, there is a menorah [made] entirely of gold etc.” This being so, why do we begin with the verse, “Rejoice and be glad, O’ daughter of Tziyon”?

There he explains⁷¹¹ that the relationship between “Rejoice and be glad, O’ daughter of Tziyon” and Chanukah, is

⁷⁰⁷ The original discourse was edited by the Rebbe and published as an independent pamphlet for the 15th of Sivan, 5750, commemorating the day that the Rebbe Rayatz began his imprisonment in 5687. [*See Torat Menachem Sefer HaMaamarim Sivan p. 371 note 40, that after the redemption of the 12th of Tammuz it became revealed that the imprisonment was a “sowing” in order that there should subsequently be the abundant “sprouting” with additional spreading of the wellsprings.

⁷⁰⁸ Zachariah 2:14 – The beginning of the Haftorah of Shabbat Parshat Beha’alotcha.

⁷⁰⁹ In the second discourse [by this title] – [Torah Ohr *ibid.*] 36d and on.

⁷¹⁰ Zachariah 4:2

⁷¹¹ [Torah Ohr *ibid.*] 37b and on.

that the “daughter of Tziyon” refers to the Congregation of Israel (*Knesset Yisroel*) during the time of exile. That is, during the time of the Holy Temple the Congregation of Israel is called “Tziyon-צִיּוֹן,” whereas during the time of the exile they are called “the daughter of Tziyon-*Bat Tziyon*-בַּת צִיּוֹן,” as explained there at length.

Now, this must be understood, for the above question, [why the Haftorah begins with “Rejoice and be glad, O’ daughter of Tziyon,” rather than “I see and behold, there is a menorah [made] entirely of gold”] also applies to the Haftorah of the Shabbat of the Torah portion of Beha’alotcha, [read] adjacent to the time when our Torah was given, the giving of the Torah being a matter of freedom.⁷¹² Nevertheless, the Haftorah of the Torah portion of Baha’alotcha also begins with [the verse], “Rejoice and be glad, O’ **daughter** of Tziyon (*Bat Tziyon*-בַּת צִיּוֹן).”

2.

Now, in Torah Ohr there, in the first discourse entitled Rani v’Simchi,⁷¹³ he connects the verse, “Rejoice and be glad,

⁷¹² As in the teaching of our sages, of blessed memory (Eruvin 54a; Shemot Rabba 41:7 (toward the beginning); Vayikra Rabba 18:3 (toward the end), and elsewhere) on the verse (Exodus 32:16) “engraved (*Charut*-חרוּת) on the Tablets,” [about which they stated] – “Do not read it ‘engraved-*Charut*-חרוּת’ but rather ‘freedom-*Cheirut*-חֵירוּת,” meaning “freedom (*Cheirut*-חֵירוּת) from the exiles” (Shemot Rabba *ibid.*), and “freedom (*Cheirut*-חֵירוּת) from the kingdoms” (Vayikra Rabba *ibid.* Also see Zohar II 113b), and “no nation or tongue rules over them” (Eruvin *ibid.* Also see Midrash Shemot Rabba *ibid.*)

⁷¹³ [Torah Ohr *ibid.*] 36a and on; Also see the beginning of the discourse by this title of the year 5627* (Sefer HaMaamarim 5627 p. 297). [* As is understood from the fact that it is written in between the discourse of Parshat Naso and Parshat Shlach. In one of the manuscripts (cited in Reshimat Maamarei Da’ch d’Admor

O' daughter of Tziyon" to the teaching of the Midrash⁷¹⁴ (on the verse,⁷¹⁵ "O' daughters of Tziyon, go out and see the king Shlomo, wearing the crown that His mother crowned Him with). "This is like the analogy of a king... He could not stop expressing His love for her until He called her 'My daughter' etc. He could not stop expressing His love for her until He called her 'My sister' etc. He could not stop expressing His love for her until He called her 'My mother.'" There he explains⁷¹⁶ that these three matters ("My daughter-*Beetee*-בתי," "My sister-*Achotee*-אחורתי," and "My mother-*Eemee*-אמי") as they are in our service of *HaShem*-יהו"ה, blessed is He, are the matters of fulfilling the *mitzvot*,⁷¹⁷ engaging in Torah [study], and serving Him with self-sacrifice (*Mesirat Nefesh*).

[To explain], in fulfilling the *mitzvot*, the one who fulfills the *mitzvot* is in the aspect of a recipient ("daughter-*Bat*-בת") in that he receives that which is drawn down through fulfilling the *mitzvot*. Through engaging in Torah [study], the Jewish people come to be in the aspect of "brothers" and "friends" of the Holy One, blessed is He ("My sister-*Achotee*-אחורתי"). Through serving Him with self-sacrifice (*Mesirat Nefesh*), which is called, "My mother-*Eemee*-אמי," they come to be bestowers (*Mashpi'im*) to the Holy One, blessed is He, so to speak.

Maharash, p. 3 in the glosses) it is written on the discourse by this title "Shabbat Chanukah 5627." Now, seemingly the intention is that it was **said** on Shabbat Chanukah, since it is printed in the Torah portion of Bahalotcha.

⁷¹⁴ Midrash Shemot Rabba, end of Pekudei; Shir HaShirim Rabba, end of Ch. 3.

⁷¹⁵ Song of Songs 3:11

⁷¹⁶ Also see the above-mentioned discourse of the year 5627, Ch. 5 and on (Sefer HaMaamarim 5627 p. 302 and on).

⁷¹⁷ As explicitly stated in Torah Ohr *ibid.* (36d)

This can be connected to the explanation in various places⁷¹⁸ about “the crown that His mother crowned Him with.” That is, the crown that the Congregation of Israel (*Knesset Yisroel*) – (“His mother”) – crowned the Holy One, blessed is He, with, was by giving precedence to “we will do” (*Na’aseh*) over “we will listen” (*Nishma*). This is because the nullification of self (*Bittul*) in according precedence to “we will do” (*Na’aseh*) over “we will listen” (*Nishma*) is similar to the nullification of self (*Bittul*) in self-sacrifice (*Mesirat Nefesh*).⁷¹⁹

It can be said that one of the reasons that the Torah portion of Be’ha’alotcha – “When you kindle the flames”⁷²⁰ – is read after the holiday of Shavuot,⁷²¹ is because the “flames” (*Neirot*) refers to the souls of the Jewish people, as the verse states,⁷²² “The soul of man is the flame of *HaShem*-יהוה.”⁷²³ The meaning of “flame of *HaShem*-*Ner HaShem*-יהוה” is that the soul illuminates (and bestows) to *HaShem*-יהוה, so to

⁷¹⁸ See the end of the discourse entitled “*Tze’edah u’Re’edah*” 5677 (Sefer HaMaamarim 5677 p. 225).

⁷¹⁹ Also see Sefer HaMaamarim 5629 p. 184 and on, that the self-nullification (*Bittul*) of “we will do” (*Na’aseh*) is the matter of giving up one’s soul for “[*HaShem* is] One-*Echad*-אחד.” This is further elucidated by Likkutei Torah Emor 35a and on, that the two crowns that He placed upon the heads of Israel are through the *mitzvot* and the Torah (“My daughter” and “My sister”), whereas the crown that He took for Himself, which is “the crown that **His mother** crowned Him with,” is through self-sacrifice (*Mesirat Nefesh*) for “[*HaShem* is] One-*Echad*-אחד.”

⁷²⁰ [Numbers 8:2]

⁷²¹ It is only that some years the Torah portion of Naso is also read after the holiday of Shavuot. This is similar to the fact that the Torah portion of Bamidbar is always read on the Shabbat before the holiday of Shavuot, and sometimes also the Torah portion of Naso.

⁷²² Proverbs 20:27

⁷²³ [See] Likkutei Torah on this week’s Torah portion (Beha’alotcha), beginning of the discourse entitled “*Beha’alotcha et HaNeirot*” (29c); Also see the beginning of the discourse entitled “*Ra’etee v’Hinei Menorat Zahav* etc.” (33b); Also see the discourse by this title of the year 5627 (Sefer HaMaamarim 5627 p. 297) and elsewhere.

speak.⁷²⁴ This is like the statement in Midrash⁷²⁵ on the verse, “When you kindle the flames,” that, “Israel illuminates for the One who illuminates the whole world.” This matter relates to the holiday of Shavuot, “the crown that His mother crowned Him with.”

With the above in mind, we must better understand why the Haftorah of Shabbat of the Torah portion of Beha’alotcha – “When you kindle the flames” – begins with, “Rejoice and be glad, O’ **daughter** of Tziyon (*Bat Tziyon*-בת ציון).”

3.

The explanation is that the drawing down brought about through fulfilling the *mitzvot*, “My daughter-*Beetee*-בת,” is higher than the drawings down brought about through serving Him with [the aspects of] “My sister” and “My mother.” This is because in serving Him with self-sacrifice (*Mesirat Nefesh*) (“My mother”) and similarly in engaging in Torah study (“My sister”) since these are spiritual modes of service, they relate to what is drawn down through them. Thus, since the drawings down brought about through the modes of service [indicated by] “My sister” and “My mother” are like the arousal from Above that is awakened and drawn down through the arousal from

⁷²⁴ Sefer HaMaamarim 5627 *ibid.* Also see Torah Ohr *ibid.* (36a).

⁷²⁵ Bamidbar Rabba, Beha’alotcha 15:5; Tanchuma, Beha’alotcha 4; Also see Shemot Rabba 36:2 – cited in Sefer HaMaamarim 5627 *ibid.** [* In Sefer HaMaamarim there it states: “As **Rashi** explained on the verse ‘When you kindle,’” but it appears to be a typographical error and should state, “As it states in Midbar Rabba to the verse ‘When you kindle.’”

below, therefore the drawing down is only from the level where the arousal from below reaches.

In contrast, the drawing down brought through the actual deed of fulfilling the *mitzvot* - in that the actual deed of the *mitzvot* is a physical action that is utterly of no comparison⁷²⁶ is like an arousal from Above that comes in and of itself, and thus the drawing down is from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.⁷²⁷

This then, is the meaning of [the verse], “Rejoice and be glad, O’ daughter of Tziyon, for I am coming, and I will dwell within you.” The words “I am coming-*Hineni Ba*-הנני בא” include two matters. The word “I am-*Hineni*-הנני” means that in and of Myself, I am prepared (“*Hineni Muchan*-מוכן-הנני”), that is, not by way of arousal from below,⁷²⁸ [and] “coming-*Ba*-בא,” means that it is literally I Myself, as it were, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, [who comes.]⁷²⁹

It should be added that the superiority in serving Him in [the aspect of] “My daughter,” over and above serving Him in [the aspect of] “My sister” and “My mother” also relates to the one who is serving. That is, in the service [indicated by] “My sister” and “My mother,” the one who serves has a refined sense of existing, in the great elevation of **his** service, [and the

⁷²⁶ See *Hemshech* 5666 p. 55.

⁷²⁷ See Torah Ohr *ibid.* (37c) regarding the superiority of the matter of “the daughter (*Bat*-בת) of Tziyon” that “there is an arousal from Above which is lofty upon lofty, [from] a place to which the arousal from below does not reach at all.”

⁷²⁸ Shaarei Orah [of the Mittler Rebbe], Shaar HaChanukah, discourse entitled “*Rani v’Simchi*” Ch. 21 (33b).

⁷²⁹ [As per] the language of Torah Ohr *ibid.*

greatness of the service itself (in his study of Torah and certainly in his self-sacrifice) as well as the elevation brought about through his service, in that he comes to be the “brother” of the Holy One, blessed is He, and beyond this, that he bestows to the Holy One, blessed is He, so to speak].

In contrast, in serving Him [as indicated by] “My daughter” (that is, fulfilling the *mitzvot*,) what is sensed is his nullification of self (*Bittul*),⁷³⁰ both in the service itself, in that his service is entirely to fulfill the command of the Holy One, blessed is He, as well as in that which is drawn down through his service, in that the fact that through fulfilling the *mitzvot* the Essential Self of the limitless light of the Unlimited One is drawn down, is not because of the one who fulfills the *mitzvot*, but because the *mitzvot* are the will and command of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו"ה*, Himself, blessed is He.

It can be said that through the nullification of self (*Bittul*) he becomes a receptacle for the light drawn down through the *mitzvot*. This then, is the meaning of, “Rejoice and be glad, O’ daughter of Tziyon, for I am coming, and I will dwell within you.” That is, the drawing down of “I am coming-*Hineni Ba-הנני בא*,” [that is], “I Myself,” so to speak, am “**within you-b’Tocheich-בתוכך**,” meaning inwardly (*b’Pnimityut*).

⁷³⁰ Also see the discourse entitled “*HaChodesh*” 5735, Ch. 4 (Torat Menachem, Sefer HaMaamarim Adar p. 98 and on) and the citations there, that the superior quality of [the aspect indicated by] “My daughter” is the matter of self-nullification (*Bittul*).

4.

Now, this must be better understood, for since “My mother” is the matter serving Him with self-sacrifice (*Mesirat Nefesh*) and self-sacrifice (*Mesirat Nefesh*) is the matter of self-nullification (*Bittul*), especially considering what was cited before (in chapter two) that the crown that the Congregation of Israel (“His mother”) crowned the Holy One, blessed is He, with, was by giving precedence to “we will do” (*Na’aseh*) over “we will listen” (*Nishma*), in that according precedence to “we will do” (*Na’aseh*) over “we will listen” (*Nishma*) is the matter of nullifying (*Bittul*) oneself to the One who desires (*Baal HaRatzon*),⁷³¹ this being so, what superiority is there in the self-nullification (*Bittul*) of “My daughter” over and above the self-nullification (*Bittul*) of “My mother”?

About this, it can be said that the nullification (*Bittul*) in according precedence to “we will do” (*Na’aseh*) over “we will listen” (*Nishmah*), is that **the Jewish people** accepted the yoke of the Kingdom of Heaven upon themselves. Thus, even though the self-nullification (*Bittul*) in accepting the yoke of the Kingdom of Heaven is (not just in regard to one’s power of

⁷³¹ In various places (see the discourse entitled “*Bachodesh HaShlishi*” 5729 Ch. 7 (Torat Menachem, Sefer HaMaamarim Sivan p. 302 and on); Also see Likkutei Torah, Bamidbar 14a, and elsewhere) [it states] that “we will listen” (*Nishma*) is the self-nullification (*Bittul*) to the desire (*Ratzon*), whereas “we will do” (*Na’aseh*) is the self-nullification (*Bittul*) to the One who desires (*Baal HaRatzon*). In the discourse entitled “*b’Sha’ah SheHeekdeemoo*” 5709 Ch. 2 (Sefer HaMaamarim 5709 p. 148) it states that even the acceptance of the yoke indicated by “we will do” (*Na’aseh*) is included within the self-nullification (*Bittul*) to the desire (*Ratzon*), whereas the self-nullification (*Bittul*) to the One who desires (*Baal HaRatzon*) is in **giving precedence** to “we will do” (*Na’aseh*) over “we will hear” (*Nishma*).

action, that he will do whatever he is commanded to do, but also) is with the essence of his being,⁷³² in that his being is entirely that he is the servant of the King, King of kings, the Holy One, blessed is He.

Nevertheless, since the acceptance of the yoke of the Kingdom of Heaven stems from man, in that **it is he** who accepts being the servant of the King upon himself, therefore there is a co-mingling of his own existence in this self-nullification (*Bittul*). [This is similarly so of the self-sacrifice (*Mesirat Nefesh*) in the aspect of “My mother,” in that the self-sacrifice (*Mesirat Nefesh*) stems from the nature of the soul.]⁷³³ However, true nullification (*Bittul*) is when the nullification (*Bittul*) is because of the Master.

It can be said that this is the meaning of the verse,⁷³⁴ “For the children of Israel are servants to Me, they are My servants, whom I have taken out of the land of Egypt.” That is, the fact that Israel are the servants of the Holy One, blessed is He, is (not only because **they** accepted the yoke of His Kingship, blessed is He, but also) because **the Holy One, blessed is He** took them out of the land of Egypt, by which they

⁷³² See at length in the discourse entitled “*Bachodesh HaShlishi*” *ibid.* Ch. 8 (Torat Menachem, Sefer HaMaamarim Sivan p. 303 and on).

⁷³³ See at length in Torat Menachem, Sefer HaMaamarim Av p. 192, that the *Mesirat Nefesh* that stems from the soul, since it is due to its nature, it the aspect of a [sense of] existence.

⁷³⁴ Leviticus 25:55; Based on what is explained in the discourse we can possibly explain (and see what is **similarly** stated in the Ohr HaChayim to the verse) the repetitive language of the verse, “servants to Me, they are My servants (*Avadeem, Avadai Heim* הם-עבדים עבדי הם-עבדים).” Namely, through their accepting the yoke of His Kingdom upon themselves they became “servants-*Avadeem* הם-עבדים,” (“servants” stated simply [without the possessive suffix]), but that through “I have taken them out of the land of Egypt” they are “**My** servants-*Avadai Heim* הם-עבדי,” that it is the Holy One, blessed is He, who made them servants (*Avadeem* הם-עבדים).

are **compelled** to be servants.⁷³⁵ This was primarily drawn forth at the time that the Torah was given.⁷³⁶

5.

With the above in mind, we can explain the superiority of the self-nullification (*Bittul*) of “My daughter” over the self-nullification (*Bittul*) of “My mother,” [even though the self-nullification of “My daughter” (the yoke of the *mitzvot*) relates to the power of action, to do that which is commanded, whereas the self-nullification of “My mother” (giving precedence to “we will do” (*Na’aseh*) over “we will hear” (*Nishma*), this being the yoke of the Kingdom of Heaven) is with the essence of one’s being (as explained in chapter four)]. This is because the yoke of the Jewish people in fulfilling the *mitzvot* that were given at the giving of the Torah, is because at the giving of the Torah **the Holy One, blessed is He** made them His servants, this being true nullification (*Bittul*).

⁷³⁵ To point out, the servitude of a slave who was sold by a court of law (*Beit Din*) is a much greater servitude than the servitude of one who sells himself, in that when it comes to one who is sold by the court, his master can provide him a Canaanite maidservant [to produce slave children for the Master (Rashi)] which is not so of one who sells himself, as well as various other differentiations (Kiddushin 14b). It can be suggested that the reason for this is that one who sells himself does so willfully, whereas when it is the court who sold him, it was by force.

⁷³⁶ To point out based on the teaching of our sages, of blessed memory (Talmud Bavli, Kiddushin 22b, cited in Rashi to Exodus 21:6; Talmud Yerushalmi, Kiddushin 1:2), “The ear that heard [My voice] at **Mount Sinai** [say], ‘The children of Israel are servants to Me, they are My servants.’” To further point out, the first Commandment at the giving of the Torah is [(Exodus 20:2)], “I am *HaShem*-יהוה your God, who took you out of the land of Egypt,” about which Rashi explains, “The act of bringing you out, is enough that you should be **in servitude** to Me.”

It can be said that in regard to the explanation in various places,⁷³⁷ that “daughter-Bat-בת” refers to the aspect of a recipient (*Mekabel*) who has nothing of his own, but only what is given to him from Above, what is meant is that even the nullification (*Bittul*) and acceptance of the yoke (*Kabbalat Ol*) is not his own. Rather, it only is that at the giving of the Torah, the Holy One, blessed is He, chose Israel to be His servants.

[Now, we can connect this with what was cited before (at the beginning of the discourse) from Torah Ohr, that “the daughter of Tziyon” refers to the Congregation of Israel (*Knesset Yisroel*) during the time of the exile. This is because the self-nullification (*Bittul*) of the “daughter” is primarily revealed in the mode of serving *HaShem*-יהו"ה, blessed is He, during the time of exile.

As explained elsewhere,⁷³⁸ during exile, particularly in the generation of “the heels of Moshiach,” at which time the concealment and hiddenness is extremely great, and moreover, there are concealments that (even when he accepts the yoke willingly) because he is limited, in and of himself he is incapable of overcoming them.

Nonetheless, the fact that the Jewish people even overcome such concealments is because of their self-nullification (*Bittul*) to *HaShem*-יהו"ה, and their acceptance of the yoke is (not because of their own existence, but) because of His Godliness, in that the Holy One, blessed is He, chose them

⁷³⁷ See at length in the discourse entitled “*HaChodesh*” *ibid.*, note 23.

⁷³⁸ See the aforementioned discourse, Ch. 5.

as His servants, and in His Godliness there are no limitations.]⁷³⁹

This then, is why the Haftorah of Shabbat of the Torah portion of Beha'alotcha, which follows the time that our Torah was given, is "Rejoice and be glad, O **daughter (Bat-בת)** of Tziyon," even though the elevated level of "the day of His wedding,"⁷⁴⁰ which refers to the giving of the Torah,⁷⁴¹ is "(the crown that) His mother (crowned Him with)." This is because the ultimate intention of the nullification (*Bittul*) of "My mother" on the Holiday of Shavuot, is that through this they will then reach an even higher level of nullification (*Bittul*) to *HaShem*-יהו"ה, this being the nullification of "My daughter," "the daughter of Tziyon."

⁷³⁹ To explain based on the teaching of the Baal Shem Tov (Keter Shem Tov, Kehot edition, section 47 (7d)) that the reason that "He turned the mountain over them like a tub" (Shabbat 88a) even though they said "we will do and we will listen" of their own volition (as per the question of Tosefot entitled "*Kafah*-כפה" there) is in order "to teach that even when one does not have a desire for Torah and service of *HaShem*-יהו"ה, blessed is He, he nonetheless is not free to neglect it, but must nevertheless do so by forcing himself, and let it appear to him that they are forcing him against his will." Seemingly, their saying "we will do and we will listen" is a commitment for all times, and this being so, what is the reason to think that through subsequently (after the commitment) coming to "not desire," he will be free to neglect it? It can be said that the explanation of this, is that when it comes to the commitment that "we will do and we will hear," since it stems from the person himself, who is limited, it is possible that he sometimes is not able to overcome the fact that "he does not desire Torah," and he thus is automatically "free to neglect it" since "the Merciful One absolves one who is forced against his will" (Bava Kamma 28b). However, though the Holy One, blessed is He, "turning the mountain over them like a tub," He granted empowerment to every Jew to be able to do so against his will, even when he does not desire it.

⁷⁴⁰ Song of Songs 3:11

⁷⁴¹ Talmud Bavli, Taanit 26b (in the Mishnah)

6.

Now, the verse is precise in stating, “**Rejoice and be glad**, O’ daughter of Tziyon.” This is because fulfilling Torah and *mitzvot* (“Tziyon-ן-צ״י”) ⁷⁴² must not only be done with self-nullification (*Bittul*), [indicated by the word] “daughter-*Bat*-בת,” but also with joy, “Rejoice and be glad.”

However, this must be understood. That is, when a person has no pleasure or vitality in learning *HaShem*’s-יהוה Torah and doing His *mitzvot*, and only does so because he accepts the yoke of His Kingdom upon himself, and moreover, even his acceptance of the yoke is not because he wants it, but only because [as a Jew] he [realizes that] he is **incapable** of casting off the yoke of Heaven from upon himself. This is because it is the Holy One, blessed is He, who chose the Jewish people as His servants, and he is His servant by force], how then could he affect himself to fulfill Torah and *mitzvot* with joy?

The explanation is that another interpretation of the words “daughter of Tziyon” is that “Tziyon” refers to the righteous Tzaddikim, and “the daughter of Tziyon” refers to one who is bound to the righteous Tzaddikim.⁷⁴³ Through bonding to the righteous Tzaddikim, especially to the leaders of Israel, whose matter is to draw the revelation of *HaShem*’s-יהוה Godliness to all Jews, especially those who are connected and have a relation to them, empowerment is drawn to him, in that his fulfillment of Torah and *mitzvot* will be with joy, “Rejoice

⁷⁴² See Torah Ohr *ibid.* (37b and on); Shaarei Orah [of the Mittler Rebbe] Ch. 18 (32a).

⁷⁴³ Ohr HaTorah, Chanukah, discourse entitled “*Rani v’Simchi*” 312a

and be glad.” Moreover, he will not be distracted by physical matters,⁷⁴⁴ [and will] even “rejoice and be glad” in matters pertaining to his children, health, and abundant sustenance.

Through the bond with the righteous Tzaddikim and the leaders of every generation, and especially pertinent to us is the bond with his honorable holiness, my father-in-law, the Rebbe, all concealments will be nullified, as well as the (concealment of) the exile,⁷⁴⁵ and his honorable holiness, my father-in-law, the Rebbe, will lead us erect to our Land, with the true and complete redemption, in the near future and in the most literal sense!

⁷⁴⁴ Mishneh Torah, Hilchot Teshuvah 9:1

⁷⁴⁵ Which does not allow him to engage in Torah and *mitzvot* properly (Mishneh Torah, Hilchot Teshuvah ibid. 9:2)

Discourse 33

“*Vayikach Korach*... -
Korach took...”

Delivered on Shabbat Parshat Korach,
Shabbat Mevarchim Tammuz, 5727
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷⁴⁶ “Korach took etc.” Rashi explains, “He betook himself to one side with the intention of separating himself from the community to raise a protest against the priesthood. This is what Onkelos meant in translating [the word ‘*Vayikach*-ויקה] as ‘divided-*Etpaleg*-אתפלג,’ in that he separated himself from the rest of the community in order to maintain a quarrel.” About this our sages stated in the Mishnah,⁷⁴⁷ “Every dispute... that is not for the Name of Heaven... like the dispute of Korach and his assembly.”

Now, we must understand why this is called a dispute, for it was not an empty quarrel without reason and cause, but his argument was intellectually based. This is as Rashi cites, that his dispute with Moshe was because he had a complaint against the leadership of Elitzafan son of Uzziel, who Moshe had appointed over the sons of Kehot, though he was the youngest son.

⁷⁴⁶ Numbers 16:1

⁷⁴⁷ Mishnah Avot 5:17

This is especially so considering the explanation in Kabbalah and Chassidus,⁷⁴⁸ that Korach was a Levite, which is the aspect of Might-*Gevurah*, and his dispute was against Aharon, who is the aspect of Kindness-*Chessed*. This was because he wanted to cause the powers of Might-*Gevurot* to dominate over the powers of Kindness-*Chessed*, and that the powers of Might-*Gevurot* should be dominant.

This is like what will take place in the coming future when the powers of Might-*Gevurot* will be [more] elevated, and as it currently is even now in the aspect of the Ancient One-*Atik*, in which the root of the powers of Might-*Gevurot* are higher than the powers of Kindness-*Chassadim*.⁷⁴⁹

Thus, since his argument was based on intellect, and not that he just intended to dispute against Moshe and Aharon solely for the sake of argument, why is this called a “quarrel”?

2.

This may be understood by prefacing with an explanation of the teaching in Mishnah,⁷⁵⁰ “Every dispute that is for the Name of Heaven is destined to endure... What is [an example of] a dispute that is for the Name of Heaven? This is the dispute of Hillel and Shammai.”⁷⁵¹ About this the Maharal

⁷⁴⁸ Likkutei Torah, Korach 54c; See the end of the discourse entitled “*Vayikach Korach*” 5675 (*Hemshech* 5672 Vol. 2 p. 1,043) and elsewhere.

⁷⁴⁹ Likkutei Torah, Shir HaShirim 10a and elsewhere.

⁷⁵⁰ Mishnah Avot 5:17 *ibid*.

⁷⁵¹ In regard to the coming section see the discourse entitled “*Kol Machloket*” 5632 (Sefer HaMaamarim 5632 Vol. 2, p. 373 and on); 5678 (Sefer HaMaamarim 5678 p. 351 and on); Also see Ohr HaTorah, Korach p. 698; Beginning of the discourse entitled “*Kol Machloket*” 5672 (*Hemshech* 5672 Vol. 1 p. 33).

asked,⁷⁵² why was the dispute of Hillel and Shammai specifically referenced here? For there are many disputes between the sages of the Mishnah, and “both these and those are the words of the Living God,”⁷⁵³ and certainly they were all for the Name of Heaven.

This is proven by the conclusion of the Mishnah, that an [example of a] dispute that is not for the Name of Heaven is the dispute of Korach and his entire assembly. That is, only the dispute of Korach was not for the Name of Heaven, whereas the disputes between all the Tanaim and Amoraim were for the Name of Heaven, and they therefore are destined to endure.

We also must understand the words of the Mishnah, that a dispute for the Name of Heaven, such as the dispute between Hillel and Shammai, is destined to endure. Now, the meaning of this is known,⁷⁵⁴ that in the coming future, Torah law (*Halachah*) will be according to the house of Shammai.

To explain, even though “this Torah will never be exchanged,”⁷⁵⁵ and presently Torah law (*Halachah*) is according to the house of Hillel, such that [Talmud states],⁷⁵⁶ “[When] the house of Shammai [express an opinion] that the house of Hillel [disagree with, their opinion is considered as if it is] not a Mishnah.” However, in the coming future, Torah law (*Halachah*) will be according to the house of Shammai.⁷⁵⁷ This

⁷⁵² At the end of his Derech Chayim to Tractate Avot

⁷⁵³ Talmud Bavli, Eruvin 13b

⁷⁵⁴ Mikdash Melech to Zohar I 17a, cited in Likkutei Torah Korach ibid.

⁷⁵⁵ See the 9th fundamental principle of faith of the 13 fundamental principles (Pirush HaMishnayot L’HaRambam, Sanhedrin, introduction to Perek Chelek (Ch. 10)).

⁷⁵⁶ Talmud Bavli, Brachot 36b

⁷⁵⁷ Mikdash Melech to Zohar I 17a, cited in Likkutei Torah Korach ibid.

is because the court (*Beit Din*) of the coming future will be greater than the earlier [court,] both in wisdom and in number (and will thus be capable of nullify the ruling of the earlier court),⁷⁵⁸ and they will rule that Torah law (*Halachah*) is according to the house of Shammai.⁷⁵⁹

However, we still must understand this,⁷⁶⁰ since the words, “they are destined to endure,” seems to indicate that both opinions will endure simultaneously. However, at first glance, whichever way you look at it, since presently the law is only according to the house of Hillel, and in the coming future the law will only be according to the house of Shammai, this being so, when will they both endure simultaneously?

We also must understand the statement, “a dispute that is for the Name of Heaven is destined to endure,” meaning that even in the coming future, when “I will remove the spirit of impurity from the land,”⁷⁶¹ a matter of dispute will remain, which seems to indicate that there is an advantage to the matter of dispute. However, this is not understood. For, what advantage is there in this? Would it not be better for there not to be a matter of dispute in the first place?

We also must understand the meaning of the statement in the second passage, that a dispute that is not for the Name of Heaven is the dispute of Korach and his entire assembly. These words seem to indicate that the entire dispute – in which there

⁷⁵⁸ Mishneh Torah, Hilchot Mamrim 2:2

⁷⁵⁹ Also see Kunres b’Inyan “Torah Chadashah Mei’Ectee Teitzei” Ch. 7 (Sefer HaSichot 5751 Vol. 2 p. 571; Torat Menachem, Hitva’aduyot 5751 Vol. 3 p. 283).

⁷⁶⁰ Also see Kuntres b’Inyan “Halachot Torah SheBaal Peh SheEinan Beteilim L’Olam” Ch. 8 (Hitva’aduyot 5752 Vol. 1, p. 184; Torat Menachem, Hadranim Al HaRambam v’Shas p. 238).

⁷⁶¹ Zachariah 13:2

were two sides – was not for the Name of Heaven. However, this is not understood, being that only from the side of Korach and his assembly it was not for the Name of Heaven, whereas from the side of Moshe and Aharon, it was for the Name of Heaven.

3.

Now, to understand this, we first must explain the root of Korach's dispute, about which the verse states, "He took-*Vayikach*-ויקה etc.," which Targum Onkelos translates as "He divided-*Etpaleg*-אתפלג" (as mentioned above). The precision of the specific word "He divided-*Etpaleg*-אתפלג" (even though Onkelos could have used a different word for "dispute") is⁷⁶² because the assembly of Korach were reincarnations (*Gilgul*) of the generation of the dispersion (*Haflagah*-הפלגה).⁷⁶³ This is why the word "He divided-*Etpaleg*-אתפלג" was used, because it is of the same root as "dispersion-*Haflagah*-הפלגה," as in the verse, ["Ever fathered two sons; the name of one was Peleg-פלג] for in his days the earth was divided-*Niflegah*-נפלגה."⁷⁶⁴ This is also why the Torah calls them⁷⁶⁵ "Men of renown-*Anshei Shem*-אנשי שם," and our sages, of blessed memory, stated,⁷⁶⁶ "Renown-*Shem*-שם refers only to idol worship."

⁷⁶² Also see Ohr HaTorah, Korach p. 685

⁷⁶³ Megaleh Amukot, Ophan 181 citing Rabbeinu Bachaye (to Numbers 16:29).

⁷⁶⁴ Genesis 10:25

⁷⁶⁵ Numbers 16:2

⁷⁶⁶ Midrash Bereishit Rabba 38:8

However, there is an additional matter at the root of the dispute of Korach, which predates this. For, as known,⁷⁶⁷ when it states “He divided-*Etpaleg*-גַּתְּפִלֵּג,” this is like the firmament (*Rakiya*) which divides between water and water,⁷⁶⁸ this being the very first division we find in Torah, and is the root of all division [and dispute]. This is as stated in Midrash,⁷⁶⁹ “Why does it not say ‘and it was good’ about the second day? Because division was created on it, as the verse states,⁷⁷⁰ ‘And let it divide between water and water.’” The explanation is that the division between water and water was the root of the (sin of the tree of knowledge⁷⁷¹ and) the generation of the dispersion,⁷⁷² up to and including the dispute of Korach.

4.

The explanation is that our sages, of blessed memory, stated,⁷⁷³ “From the beginning of the creation of the world (when the world was water in water, and there was not yet the division between the upper waters and the lower waters brought about by the firmament that separates [them]), the praises of the Holy One, blessed is He, only arose from the water. This is analogous to a king who built a palace and settled mute people

⁷⁶⁷ Noam Elimelech to Numbers *ibid.*, cited and explained in *Ohr HaTorah*, Korach p. 697; p. 723; Discourse entitled “*Kol Peter Rechem*” 5627 (*Sefer HaMaamarim* 5627 p. 342 and on), and elsewhere.

⁷⁶⁸ See Genesis 1:6

⁷⁶⁹ Midrash Bereishit Rabba 4:6

⁷⁷⁰ Genesis 1:6

⁷⁷¹ Also see *Sefer HaMaamarim* 5627 p. 216

⁷⁷² Also see *Likkutei Sichot* Vol. 8 p. 105 and on.

⁷⁷³ Midrash Bereishit Rabba 5:1

in it, and they would rise early and inquire regarding the king's welfare with gestures etc.”

About this it is explained⁷⁷⁴ that the mute residents who would praise Him with gestures, refers to the creatures of the concealed world (*Alma d'Itkasiya*) who are nullified in their Source etc. To explain, even though there was great elevation in the praise of the mute residents when the water was waters mixed with waters, nevertheless, there subsequently was the separation of the waters mixed with waters, by the firmament (*Rakiya*) that divides, in a way that [the verse states],⁷⁷⁵ “Let the waters be gathered... and let the dry land appear etc.,” this being the matter of the revealed world (*Alma d'Itgaliya*), in which the creatures are specifically in a state of the existence of “something” (*Yesh*). However, the intention is not for the creatures remain as the existence of a “something” (*Yesh*). Rather, the ultimate intention is for the existence of the “something” (*Yesh*) to be a receptacle for Godliness.

This then, is the rectification of the matter of division and dispute. This is as our sages, of blessed memory, stated,⁷⁷⁶ “Even though ‘it was good’ was not written on the second day, nevertheless, on the third day ‘it was good’ was written twice, once for the work of the water etc.” In other words, this is because through the division and dispute there [subsequently] was caused to be the matter of unity and inter-inclusion in a

⁷⁷⁴ See the discourse entitled “*Yikavu HaMayim*” 5627 (at the beginning of Sefer HaMaamarim 5627); Also see the discourse of earlier this year, 5727, entitled “*Berishit Barah Elokim – In the beginning God created,*” Discourse 7, Ch. 3 and on (Sefer HaMaamarim 5627 p. 59 and on).

⁷⁷⁵ Genesis 1:9

⁷⁷⁶ Midrash Bereishit Rabba 4:6 *ibid*.

higher way, in that the existence of the “something” (*Yesh*) itself becomes a receptacle for Godliness.

This matter was introduced at the giving of the Torah, at which time the decree separating between the Upper and the lower was nullified, so that “the lower should ascent to the Upper, and the Upper should descend to the lower.”⁷⁷⁷ This is the bond between the spiritual and the physical brought about through fulfilling Torah and *mitzvot*. This is because the *mitzvot* manifest in physical things, and through fulfilling the *mitzvot*, the physical thing becomes a receptacle for Godliness.

The same is so of Torah study, in that a person’s physical brain becomes unified with the Torah that he learns and thereby becomes unified with Godliness. This is why the Torah was specifically given below. This is as our sages, of blessed memory, taught [that Moshe responded to the angels],⁷⁷⁸ “Did you descend to Egypt...? Is there an evil inclination amongst you?” Our sages, of blessed memory, similarly stated,⁷⁷⁹ “The entire Torah was given to bring peace into the world,” this being the matter of the bond between the Creator and the created, so that the world will “be a dwelling place for Him, blessed is He.”⁷⁸⁰

This likewise is the matter of a dispute that is for the Name of Heaven. To explain,⁷⁸¹ in the terminology of Kabbalah, the matter of the Name of Heaven (*Shem Shamayim*-

⁷⁷⁷ Midrash Shemot Rabba 12:3; Midrash Tanchuma Va’era 15; See Likkutei Sichot Vol. 8 p. 118.

⁷⁷⁸ Talmud Bavli, Shabbat 88b and on

⁷⁷⁹ Mishneh Torah, end of Hilchot Chanukah

⁷⁸⁰ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

⁷⁸¹ Also see Ohr HaTorah, Korach p. 704

שם שמיים) refers to the union of *Zeir Anpin* and Kingship-*Malchut*. This is because, “Heaven-*Shamayim*-שמיים” refers to *Zeir Anpin*, and “Name-*Shem*-שם” refers to Kingship-*Malchut*.

As this relates to our service of *HaShem*-יהו"ה, blessed is He, it refers to the bond between the spiritual and the physical. That is, “Heaven-*Shamayim*-שמיים” indicates the spiritual, whereas “Name-*Shem*-שם” indicates this world. This is because a “Name-*Shem*-שם” is only a radiance (*Ha'arah*) and is not the essence (*Etzem*). About this our sages, of blessed memory, stated,⁷⁸² “The Holy One, blessed is He, traveled a distance of five hundred years to acquire a Name (*Shem*-שם) for Himself,” this being the distance between the firmament and the earth.⁷⁸³

This then, is the matter of division for the Name of Heaven (*Shem Shamayim*-שמיים שם). That is, the intent in the division and separation etc., is to affect the bond between the spiritual and the physical (“the Name of Heaven-*Shem Shamayim*-שמיים שם”) and as explained before, even the physical should be a receptacle for Godliness. This is the meaning of “a dispute (*Machloket*) for the Name of Heaven (*Shem Shamayim*-שמיים שם) is destined to endure.” For, at the end of it all, the intention of the dispute will endure, which is to bring to oneness and inter-inclusion in an even higher way, in that even the physical will be bound to the spiritual and to Godliness.

⁷⁸² Midrash Kohelet Rabba 7:1 (2); Midrash Shmuel Ch. 23; See Likkutei Sichot Vol. 26 p. 207.

⁷⁸³ Talmud Bavli, Chagigah 13a

5.

With the above in mind, we can understand why they said, “What is [an example of] a dispute for the Name of Heaven? This is the dispute of Hillel and Shammai.”⁷⁸⁴ This is because the general bond between “the Name of Heaven-*Shem Shamayim*-שם שמים,” the physical and the spiritual, the lower and the upper, is brought about in two ways, these being the two modes in which Shammai and Hillel differ, which also is the root of the dispute between all the Tana'im and Amora'im, namely, whether to be stringent and prohibit from the side of Might-*Gevurah*, or whether to be lenient and permit from the side of Kindness-*Chessed* (meaning that the thing is not bound and shackled in the hands of the external forces etc.)⁷⁸⁵

This is as explained in Likkutei Torah,⁷⁸⁶ in the discourse entitled “*Keitzad Merkadim*,” [about the teaching],⁷⁸⁷ “How does one dance before the bride? The house of Shammai say: [One praises] the bride as she is. The house of Hillel say: [One says] ‘a fair and attractive bride.’” That is, the house of Shammai are from the powers of Might-*Gevurot*, which is why he is called “Shammai-שמאי,” like our sages, of blessed memory, stated,⁷⁸⁸ “Whosoever estimates-*Sham*-שמ his ways,” meaning that he weighs his ways, of how and what he is etc. This is the meaning of, “[One praises] the bride as she is,” that

⁷⁸⁴ Also see the end of the discourse entitled “*Kol Machloket*” 5672 (*Hemshech* 5672 Vol. 1 p. 40).

⁷⁸⁵ See Tanya, Likkutei Amarim, Ch. 7

⁷⁸⁶ Likkutei Torah, Shir HaShirim 48b and on

⁷⁸⁷ Talmud Bavli, Ketubot 16b and on

⁷⁸⁸ Talmud Bavli, Mo'ed Katan 5a

commensurate to the ascent from below will be the drawing down from Above etc.

In contrast, the house Hillel is from the powers of Kindness-*Chassadim*, and disputes the argument of the house of Shammai, stating that the drawing down should not be commensurate to the ascent, but on the contrary, there first should be a drawing down from Above to below etc. This is why he is called “Hillel-הלל,” which is of the root [in the verse],⁷⁸⁹ “When His flame shone-*b’Heelo*-בהלו [over my head],” specifically referring to the light and revelation from Above to each and every Jew, even the lame and the blind,⁷⁹⁰ and through this they will come to be in the aspect of “a fair and attractive bride.”

This then, is the meaning of, “What is [an example of] a dispute for the Name of Heaven? This is the dispute of Hillel and Shammai.” This is because the bond of the world with Godliness (“the Name of Heaven-*Shem Shamayim*-שם שמים,” which is the ultimate purpose of a dispute that is for the Name of Heaven) comes about in two ways, from the ascent from below to Above (Shammai) and from the drawing down from Above to below (Hillel).

This is like the general difference between Moshe and Aharon. That is, Moshe was exacting with everything as to whether it accords to Torah etc., similar to “Whosoever estimates-*Sham*-מש His ways,” whereas Aharon was “a lover of peace etc., a lover of the creatures etc.”⁷⁹¹ (This is why the

⁷⁸⁹ Job 29:3

⁷⁹⁰ See Talmud Bavli, Ketubot 17a *ibid*.

⁷⁹¹ Mishnah Avot 1:12; Also see Likkutei Sichot Vol. 24 p. 255

verse states,⁷⁹² “The entire house of Israel wept for Aharon.”) That is, [Aharon] is the matter of drawing down and revelation from Above to below.⁷⁹³ To point out, Moshe is the matter of Torah, in a way of drawing down from Above to below, and Aharon is the matter of prayer, in a way of ascent from below to Above.⁷⁹⁴

Thus, about this they said that a dispute for the Name of Heaven (*Shem Shamayim*-שמיים שם), such as the dispute of Shammai and Hillel, is destined to endure. This is because in the coming future there will simultaneously be both the ascent (*Ha'ala'ah*) and the drawing down (*Hamshachah*).⁷⁹⁵ This is as explained in Likkutei Torah, in the discourse entitled “*v'Samtee Kadkod*,”⁷⁹⁶ on the teaching of our sages, of blessed memory,⁷⁹⁷ “They disagreed... one said [the walls of Yerushalayim] will be made of onyx (*Shoham*) and one said of jasper (*Yashfei*). The Holy One, blessed is He, said to them: Let it be like this and like that.”

That is, there will be both aspects in the coming future, in that there will be the ascent of the worlds from below to Above, in that the lower will ascend Above, and there also will be the revelation from Above to below, in that the upper will descend below.

This is because there is an element of superiority in each one of them. The element of superiority in the ascent of the

⁷⁹² Numbers 20:29 and Rashi there.

⁷⁹³ Also see Ohr HaTorah, Korach p. 704 *ibid*.

⁷⁹⁴ Ohr HaTorah, Va'ere'a p. 226

⁷⁹⁵ Also see Ohr HaTorah, Korach p. 705; End of the discourse entitled “*Kol Machloket*” 5672 *ibid*.

⁷⁹⁶ Likkutei Torah, Re'eh 28b

⁷⁹⁷ Talmud Bavli, Bava Batra 75a

lower, is that in addition to the fact that the element of superiority is that “a person prefers his own *kav*,”⁷⁹⁸ through his refinement he also unifies with the light in a more inner way (*b’Pnimityut*).

This is not so of the descent of the Upper to below, for since the receptacle has not been refined, even when there is a drawing down of revelation within him of a Supernal light, nevertheless, the revelation does not unify with the vessel to such an extent. However, the superiority of the descent of the Upper to below is that the drawing down of the light is from a much higher place, which why it can be revealed even lower.

6.

However, there also is a dispute that is not for the Name of Heaven (*Shem Shamayim*-שם שמיים), this being the dispute of Korach and his entire assembly. That is,⁷⁹⁹ Korach and his assembly did not want the bond of the Name-*Shem*-שם (the existence of the “something” (*Yesh*)) with Heaven-*Shamayim*-שמיים (Godliness). Rather, they wanted the “something” (*Yesh*) to remain separate. This is why they are called “men of renown-*Anshei Shem*-שם אנשי,” about which our sages of blessed memory, stated, “Renown-*Shem*-שם refers only to idol worship.”

⁷⁹⁸ Talmud Bavli, Bava Metziya 38a

⁷⁹⁹ Also see Ohr HaTorah, Korach p. 697

The explanation⁸⁰⁰ is that our sages, of blessed memory stated,⁸⁰¹ “Jews who are outside the land of Israel engage in idolatry in purity.” This is because “they decreed [impurity] on both its air and its clumps [of earth].”⁸⁰² This is because the Godly bestowal there is drawn down through many garments etc.,⁸⁰³ such that it manifests in the garment of the natural order, such that a person can ascribe importance to engaging in procuring his livelihood through [various] schemes etc., as if that is the primary matter in the bestowal [of livelihood]. It thus is like a person who bows down to the sun and the moon, in that to his eyes of flesh, it appears that sustenance is drawn down through them, as the verse states,⁸⁰⁴ “With the bounty of the sun’s crop, and with the bounty of the moon’s yield,” without contemplating that they merely are the mediums through which the bestowal is sent, and are nothing but “the axe in the hand of He who hews with it.”⁸⁰⁵

The same is so of the constellations etc., as our sages, of blessed memory, stated,⁸⁰⁶ “There is not a single blade of grass below that does not have a constellation above that strikes it and tells it to grow.” That is, they are nothing but the axe in the hand of He who hews with it. This is as Rambam wrote,⁸⁰⁷ that

⁸⁰⁰ See Sefer HaMaamarim 5632 *ibid.* (p. 375 and on); 5678 *ibid.* (p. 356 and on).

⁸⁰¹ Talmud Bavli, Avodah Zarah 8a

⁸⁰² Talmud Bavli, Gittin 8b

⁸⁰³ Also see Tanya, Iggeret HaKodesh, Epistle 25 (139b)

⁸⁰⁴ Deuteronomy 33:14

⁸⁰⁵ See Isaiah 10:15

⁸⁰⁶ 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).

⁸⁰⁷ In the 5th fundamental principle of faith in the 13 fundamental principles of faith (Pirush HaMishnayot, Sanhedrin, introduction to Perek Chelek (Ch. 10).

“it is unbefitting to worship them in order that they be intermediaries to bring them closer to Him, but rather, they should direct their thoughts and leave everything besides for Him.” On the contrary, if a person considers the intermediaries as having any existence in and of themselves, he thereby separates them from their Source etc.

This then, is the meaning that a dispute that is not for the Name of Heaven (*Shem Shamayim*-שם שמיים) is the dispute of Korach and his entire assembly. This is because, for Korach and his assembly, the dispute and division was entirely to be an existence of a “something” (*Yesh*) and not for the Name of Heaven (*Shem Shamayim*-שם שמיים) which is to bring about that even the “something” (*Yesh*) should come to be bound and included in Godliness (as it was for Moshe and Aharon in the two above mentioned ways, from Above to below and from below to Above). Rather, they wanted the separation to remain, and that the “something” (*Yesh*) should remain as a separate something. This is because they only were from the aspect of the powers of Might-*Gevurot*, without the inter-inclusion of the powers of Kindness-*Chassadim*.

About this our sages said, “A dispute that is not for the Name of Heaven (*Shem Shamayim*-שם שמיים) is not destined to endure.” Now, this statement is not the opposite of a blessing, Heaven forbid, but on the contrary, for since “no one banished from Him will remain banished,”⁸⁰⁸ this necessitates that the matter of division and separation will not remain, but at the end of it all, the “something” (*Yesh*) will be refined.

⁸⁰⁸ See Samuel II 14:14; Also see Tanya, Likkutei Amarim, Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3

This is because the ultimate intent of the separation and division is for refinement and repair, through which there will come to be an even greater elevation, in that even that which originally was opposed to holiness, becomes transformed into a receptacle for Godliness, this being the general matter of repentance (*Teshuvah*). This is as explained before (in chapter four) that this why about the third day of creation it states, “it was good” twice.⁸⁰⁹

The same is so of the dispute of Korach and his assembly in the literal sense, that even for them there is the matter of repentance (*Teshuvah*),⁸¹⁰ and about them the verse states,⁸¹¹ “He lowers to the grave and raises up.”

Moreover, through their dispute against the priesthood, they added greater elevation to the priesthood. This is as stated in the continuation of the Torah portion,⁸¹² “*HaShem*-יהוה” spoke to Aharon, ‘And I – behold, I have given you the safeguard of My heave-offerings etc.’ About this it states in Sifri,⁸¹³ “As in the folk proverb: “The leg of my cow was broken for my good. That is, it was for Aharon’s good that Korach protested against his priesthood.

This is analogous to a king who gifted a field to his friend without recording, sealing, and registering [the transaction]. Another person came and disputed his [ownership of it] etc. The king said to his friend, ‘Behold! I am recording, sealing, and registering it over to you.’ The same is so here,

⁸⁰⁹ See Ohr HaTorah, Bereishit 34a and on; Acharei p. 85.

⁸¹⁰ See Rashi to Numbers 26:11

⁸¹¹ Samuel I 2:6; Talmud Bavli, Sanhedrin 108a; 109b

⁸¹² Numbers 18:8

⁸¹³ Sifri to Numbers 18:20

that when Korach came and protested against the priesthood of Aharon, the Torah came and gave him twenty-four gifts of priesthood.”⁸¹⁴

⁸¹⁴ The conclusion of this discourse is missing.

Discourse 34

*“v’Hayah Midei Chodesh b’Chadsho... -
It shall be that on every New Moon...”*

Delivered on Shabbat Parshat Chukat,
1st day of Rosh Chodesh Tammuz, 5727
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸¹⁵ “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.” It states in Midrash,⁸¹⁶ “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... About this the prophet praises them saying,⁸¹⁷ ‘Who are these who fly like a cloud?’”

Now, we must understand why in the coming future they will come to prostrate on every Rosh Chodesh and Shabbat, and not as they [previously] would go up in pilgrimage [only] three times a year, as the verse states,⁸¹⁸ “Three times a year all your menfolk shall appear etc.” “to appear and prostrate before You.”⁸¹⁹

⁸¹⁵ Isaiah 66:23 – The concluding verse of the Haftorah of Shabbat Rosh Chodesh.

⁸¹⁶ Pesikta Rabbati Ch. 1 (Piska d’Shabbat v’Rosh Chodesh) 3; Yalkut Shimoni to Isaiah, Remez 503.

⁸¹⁷ Isaiah 60:8

⁸¹⁸ Exodus 23:17

⁸¹⁹ See the liturgy of the Musaf prayer of the holidays.

2.

Now, about the words, “to prostrate themselves before Me,” as known the word “before Me-*Lefanai*” is of the same root as “face-*Panim*,”⁸²⁰ which is the matter of “innerness-*Pnimityut*.” For as known, in many matters there are two levels, “front-*Panim*” and “back-*Achor*,” such as the concealed and revealed aspects of the Holy One, blessed is He. Similarly, regarding the Torah, it states about the flying scroll of Zechariah,⁸²¹ “It was inscribed front (*Panim*) and back (*Achor*).” Likewise, in the service of *HaShem*, יהו"ה, blessed is He, of the Jewish people, there is the mode of service of,⁸²² “You shall follow **after** (*Acharei*-אחרי) *HaShem*-יהו"ה your God,” and there is the mode of service of “front-*Panim*,” until the aspect of, “face to face-*Panim b'Panim*.”⁸²³

The general difference is that the aspect of the “back-*Achor*” is only the externality and revelation of the thing, whereas the “face-*Panim*” is the essential being of the thing. In other words, the sight of the essential being of the thing is specifically the aspect of the “face-*Panim*,” and through this one comes to be in a state of closeness.⁸²⁴

⁸²⁰ See Likkutei Torah, Zot HaBrachah 97d; Ohr HaTorah, Bereishit 28a

⁸²¹ See Zachariah 5:2; Ezekiel 2:10; Also see Tanya, Kuntres Acharon 161a; Sefer HaMitzvot of the Tzemach Tzedek 41b

⁸²² Deuteronomy 13:5

⁸²³ See Deuteronomy 5:4; Also see Sefer HaMitzvot of the Tzemach Tzedek 42b

⁸²⁴ Also see Likkutei Torah, Acharei 26d

3.

However, in our times, the matter of closeness is brought about through the study of Torah. This is as stated,⁸²⁵ “*HaShem*-יהוה is close to all who call Him, to all who call Him in truth (*Emet*-אמת),” about which our sages, of blessed memory, stated,⁸²⁶ “‘Truth-*Emet*-אמת’ refers only to Torah.”

The explanation is as elucidated by the Rebbe Maharash in the discourse entitled “*Karov HaShem*,” said on Shabbat Parshat Chukat 5627⁸²⁷ (one-hundred years ago). Namely, we must understand how He is close through Torah. He prefaces by explaining the statement in *Etz Chayim*,⁸²⁸ that the limitless light of the Unlimited One, blessed is He, illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of closeness (*Kiruv*), in Understanding-*Binah* in a way of distance (*Richuk*), in *Zeir Anpin* by way of a window (*Chalon*), in Kingship-*Malchut* by way of an aperture (*Nekev*), and from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) by way of a partition (*Parsa*).⁸²⁹ All this is in the order of the chaining down of the worlds (*Seder Hishtalshelut*).

⁸²⁵ Psalms 145:18

⁸²⁶ Talmud Yerushalmi, Rosh HaShanah 3:8; Petichta d’Eichah Rabba 2; Tikkunei Zohar, Tikkun 21 (50a); See Talmud Bavli, Brachot 5b.

⁸²⁷ Sefer HaMaamarim 5627 p. 347 and on.

⁸²⁸ Sefer HaMaamarim 5627 *ibid.* cites to *Etz Chayim*, Shaar 41, Ch. 1, this being the Shklov 5560 edition [of *Etz Chayim*]. In our edition of *Etz Chayim*, see Shaar 42 (Shaar Drushei ABY”A) Ch. 13; Also see *Ohr HaTorah*, *Inyanim* and *Siddur Im Da”Ch* p. 357 and on.

⁸²⁹ See *Maamarei Admor HaZaken*, *Inyanim* p. 33 and on; *Imrei Binah* of the *Mittler Rebbe*, *Shaar HaKriyat Shema*, Ch. 33 and on; *Ohr HaTorah*, *Inyanim* p. 179 and on; *Siddur Im Da”Ch* p. 357 and on.

However, through Torah the souls of the Jewish people are caused to be in a state of closeness (*Kiruv*), this being something that not only is higher than the highest levels of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this being the world of Creation (*Briyah*) [which is the place where the Holy Animal angels-*Chayot HaKodesh* dwell, in which it mostly is good with only a minority of evil,⁸³⁰ and [this too] is only in a way that there is the possibility for its existence (*Efshari HaMetziyut*), whereas in actuality, there is not yet a matter of [independent] existence and ego (*Yeshut*) there],⁸³¹ wherein there is a drawing down of the light of the world of Emanation (*Atzilut*) by way of a veil (*Masach*) and partition (*Parsa*) (as known about the two terms used in regard to this),⁸³² but rather, from even higher than the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), wherein the limitless light of the Unlimited One illuminates by way of an aperture (*Nekev*), and even higher than the aspect of *Zeir Anpin*, wherein the limitless light of the Unlimited One illuminates by way of a window (*Chalon*), and even higher than the aspect of Understanding-*Binah*, which although is even greater in elevation relative to *Zeir Anpin*, to such an extent that there is a partition (*Parsa*) between them, this being the meaning of the verse,⁸³³ “And over the heads of the *Chayot* angels there was a firmament similar to the awesome ice etc.”

⁸³⁰ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot) Hakdama l’Drush; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity and Faith, Ch. 54

⁸³¹ See Sefer HaMaamarim 5691 p. 285 and on.

⁸³² Also see Torah Ohr, Lech Lecha 12c and on.

⁸³³ Ezekiel 1:22

wherein the *Chayot* refers to the aspect of the Supernal emotions (*Midot*) (of *Zeir Anpin*), and the firmament (*Rakiya*) that is “over the heads of the *Chayot*” refers to the partition (*Parsa*) between Understanding-*Binah* and *Zeir Anpin*,⁸³⁴ nevertheless, there is an illumination within it of the limitless light of the Unlimited One in a way of distance (*Richuk*). In contrast, through Torah, the souls of the Jewish people are caused to be in a state of closeness (*Kiruv*).

Beyond this, the closeness (*Kiruv*) of the souls of the Jewish people brought about through Torah is even higher than the Crown-*Keter* and Wisdom-*Chochmah*, wherein the limitless light of the Unlimited One, blessed is He, illuminates in a way of closeness (*Kiruv*).

The explanation is that the fact that the limitless light of the Unlimited One illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of closeness (*Kiruv*) is not because of the Crown-*Keter* and Wisdom-*Chochmah* themselves. For, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, transcends the ten *Sefirot* (whose beginning is Wisdom-*Chochmah*, as hinted in the *Yod*-י of the Name *HaShem*-יהוה,⁸³⁵ which also includes the Crown-*Keter*, which is hinted in the [upper] thorn of the letter *Yod*-י).⁸³⁶

⁸³⁴ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1-2; Shaar 47 (Shaar Seder ABY”A) Ch. 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44.

⁸³⁵ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1-2; Shaar 47 (Shaar Seder ABY”A) Ch. 2; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Nine (*Chochmah*).

⁸³⁶ Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital) Ch. 1; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Nine (*Chochmah*).

This is as in the teaching,⁸³⁷ “He is not of any of these qualities altogether.” That is, in and of Himself, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is separate from them to such an extent that about the aspect of Wisdom-*Chochmah* the verse states,⁸³⁸ “Wisdom-*Chochmah* is found from nothing-*Ayin*,” and even about the aspect of the Crown-*Keter* the verse states,⁸³⁹ “He sets darkness as His hiding place,” as in the teaching,⁸⁴⁰ “Even though the Supernal Crown (*Keter Elyon*) is a clear light and a brilliant light, before the Cause of all causes it is dark.”

In contrast, about the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, “no thought can grasp Him,”⁸⁴¹ not even the primordial thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*),⁸⁴² which is the highest level of the Crown-*Keter*.

We thus find that even the Crown-*Keter* and Wisdom-*Chochmah* are in a state of distance (*Richuk*). Thus, the fact that the limitless light of the Unlimited One illuminates within them in a way of closeness (*Kiruv*) is only because so it arose in His Supernal will, blessed is He, that there will be the existence of the Crown-*Keter* and Wisdom-*Chochmah* and that He will manifest and illuminate in them in a way of closeness (*Kiruv*).

⁸³⁷ Introduction to Tikkunei Zohar 17b

⁸³⁸ Job 28:12

⁸³⁹ Psalms 18:12; Torah Ohr, Mikeitz 39a

⁸⁴⁰ Tikkunei Zohar, toward the end of Tikkun 70 (135b)

⁸⁴¹ Introduction to Tikkunei Zohar 17a

⁸⁴² See *Torat Chayim Toldot* 1445b; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 17.

By way of analogy from the soul of man, the essential self of the soul is not only transcendently removed from wisdom (*Chochmah*) but even from desire (*Ratzon*). However, even so, the soul manifests in the aspect of the desire (*Ratzon*),⁸⁴³ such that the soul-*Nefesh*-נפש is called “the desire” (*Ratzon*), as the verse states,⁸⁴⁴ “I would have no desire-*Ein Nafshi*-אין נפשי etc.,” and the like, and this manifestation is due solely to the desire of the soul.

Nevertheless, manifestation in a way of closeness (*Kiruv*) can only be in the Crown-*Keter* and Wisdom-*Chochmah*, because of the nullification (*Bittul*) there is in the aspect of the Crown-*Keter*, as well as in the aspect of Wisdom-*Chochmah*. This is as explained in the note in chapter thirty-five of Tanya, that the reason that the limitless light of the Unlimited One does not manifest even in the world of Emanation (*Atzilut*), except by first manifesting in the *Sefirah* of Wisdom-*Chochmah*, is because the Unlimited One, blessed is He, is the True One, in that He is alone and there is nothing besides Him, this being the level of Wisdom-*Chochmah*.

However, about the souls of the Jewish people it is written, “*HaShem*-יהוה is close to all who call Him etc.” That is, in and of themselves, they are in a state of essential closeness (*Kiruv b’Etzem*) brought about through Torah, about which it states, “To all who call Him in truth (*Emet*-אמת),” or through prayer, about which it states more simply, “*HaShem*-יהוה is close to all who call Him,” as explained in the Siddur.⁸⁴⁵

⁸⁴³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

⁸⁴⁴ Jeremiah 15:1; See Torah Ohr, Mikeitz 36b; Likkutei Torah, Shlach 48d

⁸⁴⁵ Siddur Im Da”Ch 56a

4.

In the discourse⁸⁴⁶ he continues to explain the matters of closeness (*Kiruv*) and distance (*Richuk*) as they are Above in Godliness. For, what is meant is not physical spatial closeness and distance, Heaven forbid to think so, but rather, closeness and distance in elevation and level.⁸⁴⁷ That is, that level which is higher and more advantageous than another level is called “higher.”

An example is the intellect (*Sechel*) and the emotions (*Midot*), in that the intellect (*Sechel*) is called “higher” in comparison to the emotions (*Midot*), being that it has a superiority over the emotions (*Midot*). The same may be understood in regard to the matters of closeness (*Kiruv*) and distance (*Richuk*). For example, in regard to the powers of the soul, for there to be the revelation of the emotions (*Midot*) of the heart, the light of the intellect (*Sechel*) must be constricted or completely concealed. However, when the light of the intellect (*Sechel*) illuminates in a revealed way, it then is impossible for the emotions (*Midot*) to be revealed. Now, this constriction or concealment of the intellect (*Sechel*) is a matter of distance (*Richuk*).

This then, is why from Understanding-*Binah* to *Zeir Anpin* the illumination is only by way of a window (*Chalon*). In other words, this is like the light of the sun that illuminates in a house by way of a window. That is, even though it literally is the same light, nevertheless, it is constricted and measured

⁸⁴⁶ Sefer HaMaamarim 5627 p. 348

⁸⁴⁷ See Mishneh Torah, Hilchot Yesodei HaTorah 2:5-7

according to the measure of the window. That is, when a house is built, a window is made in it according to the proper measure commensurate to the amount of light that is desired to enter the house.

[In the same way, there must be a constriction to draw down and reveal the intellect (*Sechel*) from that which transcends the intellect (*Sechel*), by which the revelation of the light of the intellect will be commensurate to the limitations of the receptacle of the intellect, and not beyond the limits of the receptacle of the intellect.

This is as we find with Rabbi Akiva, that when he heard wondrous secrets on Shir HaShirim (the Song of songs), his eyes flowed with tears.⁸⁴⁸ As known,⁸⁴⁹ tears come from the excess overflow of the intellectual faculties of the brain (*Mochin*) etc. In other words, this was caused by the awesome revelation that was beyond the capacity of the receptacle of his intellect (*Sechel*) to receive].

Then, when it becomes necessary to reveal the intellect (*Sechel*) in speech (*Dibur*), it then is also necessary to conceal the emotions (*Midot*), as we see that when a person is in a state of heightened emotional excitement, he becomes incapable of speaking words of intellect, and if he speaks in such a state, the letters of his speech will become disordered. Rather, for one's speech to be ordered and aligned with his intention, his emotions must be constricted [and reduced] to not illuminate in

⁸⁴⁸ Zohar I 98b (Midrash HaNeelam); Ta"Z to Orach Chayim 288 S"K 2 citing Zohar Chadash; Likkutei Torah, Teitzei 36c, 36d; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

⁸⁴⁹ See Torah Ohr, Vayishlach 26a; Megillat Esther 96c; Also see Sefer HaMaamarim 5700 p. 145

their full strength. This is why the illumination from *Zeir Anpin* to Kingship-*Malchut* is by way of an aperture (*Nekev*).

5.

However, based on this we must understand the meaning of [the verse], “*HaShem-יהוה* is close to all who call Him, to all who call Him in truth (*Emet-אמת*),” about which it states, “‘*Truth-Emet-אמת*’ refers only to Torah.” That is, through Torah the matter of closeness (*Kiruv*) is brought about. For, at first glance, the matter of Torah is specifically in speech (*Dibur*), and as explained above, the drawing forth of intellect (*Sechel*) into speech is a way of distance (*Richuk*).

The explanation is that there are two ways of speech (*Dibur*). The first is when the speech is drawn from the intellect by way of chaining down (*Hishtalshelut*) from level to level. For example, when it arises one’s desire and intellect to do a certain kindness, it first must descend into thought, to think about how to do it. It then goes from thought to emotions, and then from emotions into speech, in that he speaks about the kindness, or like a king who commands that the kindness be done.

The second way is when he learns an intellectual matter in speech. In this case, the intellect does not descend by way of a chaining down (*Hishtalshelut*). Rather, his speech (*Dibur*) receives the intellect (*Sechel*) directly, without a chaining down (*Hishtalshelut*). This is especially so when he is engaged in an abstract matter of intellect which is divested of any relation to emotions (love and fear), having no connection to them at all.

For example, when a person studies the wisdom of astronomy, on the Torah laws pertaining to the sanctification of the new moon (Hilchot Kiddush HaChodesh), when this intellect comes into speech, the speech receives directly from the intellect and does not chain down by way of the emotions.

Now, it should be pointed out that even when engaging in an abstract matter of intellect, which is divested, separate [and unrelated to] emotions (*Midot*), there still must be the leaning and pull of one's intellect (*Sechel*) to this. That is, he must have a desire and love for this intellect (*Sechel*), as in the teaching,⁸⁵⁰ "A person should always study Torah from a place [in Torah] that his heart desires." Nonetheless, all this is before the actual study, whereas at the time of the study itself, it has no relation to emotions (*Midot*).

The same applies to the general matter of studying Torah, in that it must come after being preceded by love and fear of *HaShem*-יהו"ה, blessed is He.⁸⁵¹ That is, love and fear of *HaShem*-יהו"ה, blessed is He, are before the study, whereas during the study itself there is no relation to emotions (*Midot*). The speech (*Dibur*) then receives directly from the intellect (*Sechel*), without passing through the emotions (*Midot*).

With this in mind, it also is understood how speaking (*Dibur*) Torah causes the matter of closeness (*Kiruv*), being that the speech receives directly from the intellect itself, without going through the chaining down (*Hishtalshelut*) of the emotions (*Midot*).

⁸⁵⁰ Talmud Bavli, Avodah Zarah 19a

⁸⁵¹ See Tanya, Likkutei Amarim, Ch. 39 (53b); Kuntres Etz HaChayim Ch. 11-12; *Hemshech* 5672 Vol. 1 p. 358.

6.

Now, we should add that in various places it is explained that the matter of closeness (*Kiruv*) is not only brought about (by Torah, but) also by fulfilling the *mitzvot*. This is the meaning of what we recite in the blessing of the *mitzvot*, “Who has sanctified us with His commandments and commanded us.” This is because the *mitzvot* are drawn from *HaShem*’s יהו"ה-ה' Supernal will (*Ratzon*), and therefore, through them the matter of “*HaShem*-יהו"ה is close” is caused.

In addition, the *mitzvot* manifest in physical things that are rooted in the world of Chaos-*Tohu*, in which there was an abundance of light. Due to this, the matter of distance (*Richuk*) does not apply there, but it rather is all in a state of closeness (*Kiruv*). This is why through fulfilling the *mitzvot* with physical things, by which we elevate them to their root in the world of Chaos-*Tohu*, there then is a drawing down that even in the world of Repair-*Tikkun*, the limitless light of the Unlimited One will be in a state of closeness (*Kiruv*).

7.

With the above in mind, we can also understand the verse, “It shall be that on every New Moon... all flesh will come to prostrate themselves before Me.” For, as known, on Rosh Chodesh the intellectual qualities (*Mochin*) illuminate within the aspect of Kingship-*Malchut* (speech) not by way of *Zeir Anpin*. In other words, the revelation of the intellectual qualities (*Mochin*) is in a state of closeness (*Kiruv*), and in the

coming future this will be revealed. Therefore, “all flesh will come to prostrate themselves before Me,” in a way of closeness (*Kiruv*).

This is also why in the coming future there will not be the limitations of time and space. For, as mentioned above citing Midrash, “the clouds will come and carry them, bringing them to Yerushalayim.” This is because the drawing forth in the world through the *Sefirah* of Kingship-*Malchut* will not be (as it is now, in which “her feet descend etc.”)⁸⁵² in a state of distance (*Richuk*), as a result of which there are the limitations of time and space, and the matter of going up in pilgrimage is only three times a year, but it rather will be) in a state of closeness (*Kiruv*), and thus the entire world will be in a state of closeness (*Kiruv*).⁸⁵³

⁸⁵² Proverbs 5:5; See Ohr HaTorah, Na”Ch Vol. 1 to Proverbs 5:5 (p. 564 and on).

⁸⁵³ The conclusion of this discourse is missing.

Discourse 35

*“Baruch HaGomel LaChayavim Tovot -
Blessed are You who bestows goodness upon the guilty”*

Delivered on the 12th of Tammuz, 5727
By the grace of *HaShem*, blessed is He,

1.

The blessing states,⁸⁵⁴ “Blessed are You, *HaShem*-יהוה our God, King of the world, who bestows goodness upon the guilty, who has bestowed goodness upon me.” In his discourse by this title, said on the 13th of Tammuz forty years ago,⁸⁵⁵ the Rebbe, whose joyous day we are celebrating, asks why the wording of this blessing is different from the blessing over miracles, in which one says, “Blessed are You... that You have done a miracle for me.” That is, the wording of this blessing should have been, “Blessed are You... that You have bestowed goodness upon me.” He continues the discourse stating: “As known about the descent of the soul into the body, though it is a very great descent, nevertheless, the descent is for the purpose of ascent etc.”

⁸⁵⁴ See Talmud Bavli, Brachot 54b; Mishneh Torah, Hilchot Brachot 10:8; Tur and Shulchan Aruch, Orach Chayim 219:2; Siddur of the Alter Rebbe; Seder Birchot HaNehenin of the Alter Rebbe 13:2

⁸⁵⁵ Of the year 5687, printed in Kuntres 14 – Sefer HaMaamarim, Kuntreisim Vol. 1, p. 183a and on (and subsequently printed in Sefer HaMaamarim 5687 p. 208 and on). It was then subsequently printed in a third printed (dated the 3rd of Tammuz) for the 12th of Tammuz of this year [5727]. Also see the discourse by this title of Shabbat Parshat Pinchas (Sefer HaMaamarim Kuntreisim *ibid.* 184b; 5687 p. 211.

Now, we should explain the continuation and connection between the matters in the discourse. For, the obligation to recite the blessing of “*HaGomel*” is as Talmud states,⁸⁵⁶ “Four must offer thanks (when they come out of danger):⁸⁵⁷ Seafarers, those who travel in the desert, one who was ill and recovered, and one who was incarcerated in prison and went out.” The sign⁸⁵⁸ by which to remember this is [in the words],⁸⁵⁹ “And all the living shall thank You forever,” in which the word “living-*Chayim*-חיים” is an acronym for “Sick-*Choleh*-חולה,” “Suffering-*Yissurin*-יסורין,” “The sea-*Yam*-ים,” and “Desert-*Midbar*-מדבר.” This is because they were in a place and state of danger from which they were saved, and moreover, they were saved miraculously. This is as understood from the verse,⁸⁶⁰ “Let them give thanks to *HaShem*-יהוה for His kindness (since the kindness was in a way of) and **His wonders** to the children of man.”

However, at first glance, this must be understood. Why did *HaShem*-יהוה cause them to be in a state of danger and then miraculously nullify the danger in a wondrous way, even though “the Holy One, blessed is He, does not do miracles in vain.”⁸⁶¹ It thus must be said that an elevation is brought about specifically through first going into the four above-mentioned states of danger (hinted in the acronym of the word “life-*Chayim*-חיים”) after which the danger is nullified, for it is then

⁸⁵⁶ Talmud Bavli, Brachot 54b *ibid*.

⁸⁵⁷ Rashi there.

⁸⁵⁸ Tur and Shulchan Aruch Orach Chayim *ibid*. 219:1

⁸⁵⁹ See the weekday Amidah liturgy.

⁸⁶⁰ Psalms 107:8; 107:15; 107:21; 107:31

⁸⁶¹ See Drashot HaRan, Drush 8, Hakdamah 1

that the kindness and wonders of the Holy One, blessed is He, become openly revealed and publicized in a quorum of ten Jews, in that [this blessing] of thanks must be said in the presence of ten Jews.⁸⁶²

To explain this, the discourse connects it to a similar matter, which is rather the essential root of the matter, this being the general descent of the soul into the body, which is an incredibly great descent, but even so, is for the sake of ascent.

2.

This is explained in the Rebbe's second discourse, entitled "*Baruch HaGomel LaChayavim Tovot*," said on the holy Shabbat (when he made the "*HaGomel*" blessing). That is, as known, the descent of the Godly soul into the body is a very great and awesome descent. For, as the soul is above before it enters the body, it is rooted in *HaShem*'s יהו"ה Supernal thought (*Machshavah*), as in the teaching,⁸⁶³ "Israel ascended in thought."

In other words, not only is the root of the souls in thought (*Machshavah*), which transcends speech (*Dibur*), speech being the root of all the other creations, including the angels,⁸⁶⁴ as the verse states,⁸⁶⁵ "With the speech of *HaShem*-יהו"ה the heavens were made, and all their hosts with the breath of His mouth," but beyond this, the souls "ascended in thought,"

⁸⁶² Talmud Bavli, Brachot 54b *ibid*.

⁸⁶³ Midrash Bereishit Rabba 1:4

⁸⁶⁴ See Torah Ohr, Yitro 71a; Sefer HaMaamarim 5654 p. 266 and elsewhere.

⁸⁶⁵ Psalms 33:6

meaning⁸⁶⁶ that within thought (*Machshavah*) itself there are various levels, and they are of the ultimate elevated level, such that the souls of the Jewish people are rooted in *HaShem* 'ה-ה"ו Essential Self, blessed is He.

It is this soul, [about which it states],⁸⁶⁷ “The soul that You have given within Me, she is pure,” that is drawn down through the chaining down of the levels of “You created her, You formed her, and You blew her [into me]” until the world of Action (*Asiyah*). This is an awesome descent from “a high peak to a deep pit,”⁸⁶⁸ through a very long path, to the point of being incomparable, since⁸⁶⁹ “all paths are presumed to be dangerous.”⁸⁷⁰

In the discourse he continues [and explains] that our sages, of blessed memory, stated,⁸⁷¹ “One’s evil inclination overpowers him every day and seeks to kill him, as the verse states,⁸⁷² ‘The wicked one watches for the righteous and seeks to kill him etc.’” and,⁸⁷³ “The evil inclination... sits between the two entrances of the heart etc.”

Through this he explains the greatness of the descent in a more particular way. That is, not only is the descent within holiness itself, and in a way that there is no relative comparison, this being due to the general matter of the order of the chaining down of the worlds (*Seder Hishtalshelut*) through many

⁸⁶⁶ See Likkutei Torah, Shir HaShirim 19b; Sefer HaMaamarim 5654 *ibid*.

⁸⁶⁷ In the “*Elo ’hai Neshamah*” blessing.

⁸⁶⁸ See Talmud Bavli, Chagigah 5b

⁸⁶⁹ Talmud Yerushalmi 4:4; Midrash Kohelet Rabba 20:2

⁸⁷⁰ See Likkutei Torah, Acharei 25c; Sefer HaMaamarim 5692 p. 148

⁸⁷¹ Talmud Bavli, Kiddushin 30b

⁸⁷² Psalms 37:32

⁸⁷³ Talmud Bavli, Brachot 61a

constrictions (*Tzimtzumim*), partitions (*Parsa'ot*), and veils (*Masachim*) until the soul comes into this lowest world of all worlds of which there is no lower, and manifests in the body, [this being] “the deep pit,” and how much more is this descent considered even greater in comparison to that which transcends the chaining down of the worlds (*Hishtalshelut*), but beyond this, there also is the descent caused by the effect of the evil inclination etc.

In the terminology of the verse (in the Psalm that speaks about the four who must give thanks),⁸⁷⁴ “Fools, because of their sinful path and because of their iniquities, were afflicted,” this being the matter of the dominance of the external husks (*Kelipah*). In other words, even though from the perspective of the order of the chaining down of the worlds (*Seder Hishtalshelut*), the place of the external husks (*Kelipot*) is below holiness, such that they are utterly of no comparison to it, however, not only is it that the external husks (*Kelipah*) are not below the side of holiness, but they ascend and become mingled with the good, this being the matter of the comingling of good and evil.

As explained in the well-known Sichah-talk of the Rebbe whose redemption and day of joy we are celebrating,⁸⁷⁵ beginning with the sin of the tree of knowledge, there is no matter in the world that does not have an admixture of good and evil in it.⁸⁷⁶ This is the effect of the evil inclination.

⁸⁷⁴ Psalms 107:17

⁸⁷⁵ See Sefer HaSichot 5685 p. 84

⁸⁷⁶ See Maamarei Admor HaEmtza'ee, Vayikra Vol. 2 p. 704; Sefer HaMaamarim 5662 p. 300 and on; 5692 p. 176.

Namely, he does not suffice himself with what is given to him for the purpose of sustaining and enlivening him (as explained at length in the commentary of Rabbi Moshe Zacuto (the Ramaz)⁸⁷⁷ about the matter of eradicating the leaven (*Biur Chametz*)), but rather, “The wicked one watches for the righteous and seeks to kill him,” through which a person could possibly come to a very great descent.

As he explains in the discourse,⁸⁷⁸ the evil inclination is very precious and important in his own eyes etc., and it goes without saying that whatever he has is for himself alone. However, beyond this, he is jealous and covetous of the possession of others and he robs and terrorizes his fellow, such that [as the verse states] “their hands are full of blood,”⁸⁷⁹ Heaven forbid, in which the word “blood-*Damim*-דָּמִים” [is in the plural] “indicating a doubling.”⁸⁸⁰

[That is, it begins in a permissible way, in that he says [to himself], “What is mine is mine,”⁸⁸¹ and that he does not need to give to others. He then descends from this low level to an even lower level, Heaven forbid, in that he also begins coveting what others have, until he wants to take what is theirs, until he does not suffice with just wanting it, but he takes it with a strong hand, until in order to take from the other without obstruction, he endeavors to eliminate the existence of the other.]

⁸⁷⁷ Ramaz to Zohar II 40b (Raaya Mehemna) cited in Sefer HaMaamarim 5692 p. 441; 5704 p. 86 and elsewhere.

⁸⁷⁸ Sefer HaMaamarim 5687 p. 209; p. 214

⁸⁷⁹ Isaiah 1:15

⁸⁸⁰ Talmud Bavli, Megillah 14b

⁸⁸¹ Mishnah Avot 5:10

This general descent is divided into the four categories; “Sick-*Choleh*-חולה,” “Suffering-*Yissurin*-יסורין,” “The sea-*Yam*-ים,” and “the Desert-*Midbar*-מדבר,” as explained in the discourse⁸⁸² in regard to their substance matter in the spiritual service of *HaShem*-יהו"ה, blessed is He, from which there then is a chaining down of these four matters physically as well.

Now, since the descent of the soul to below is a very very great descent, even though the descent is for the purpose of ascent, nonetheless, the question is asked as to why this is necessary altogether. For, would it not have been better for there not be a descent in the first place?

It thus must be said that the descent is for the purpose of an very great ascent, to much higher than where the soul was before its descent, this being brought about through standing steadfastly in the battle against the evil inclination, until one is victorious over him and leaves all four classes; the “Sick-*Choleh*-חולה,” “Suffering-*Yissurin*-יסורין,” “the sea-*Yam*-ים,” and “the Desert-*Midbar*-מדבר” as they are spiritually.

The same is likewise so of these four matters as they are physically, that when there is a descent to a state of danger, and then “they cried out (*Vayitzaku*-ויצעקו) or “they screamed (*Vayizaku*-ויזעקו) to *HaShem*-יהו"ה,”⁸⁸³ which caused the danger to be nullified in a way of “His wonders to the children of man,” this brings about [the verse],⁸⁸⁴ “Give thanks to *HaShem*-יהו"ה for He is good, for His kindness endures forever,” in a quorum

⁸⁸² At the end of the second discourse entitled “*Baruch HaGomel*.”

⁸⁸³ Psalms 107:6, 107:28 (107:13, 107:19)

⁸⁸⁴ Psalms 107:1

of ten Jews, much higher than how it was before the whole matter.

3.

However, we must still understanding the general matter of this descent, for being that the level of the external husks (*Kelipah*) is below holiness (*Kedushah*), how then is it possible for a mingling of good and evil to be caused, to the point that “the wicked one watches for the righteous and seeks to kill him,” and in a way that he could come to real danger (which is why we must recite the “*HaGomel*” blessing). For, after all, this matter has no [actual] strength or power at all, and moreover, in and of itself, it has no existence at all.

This is as explained in Tanya,⁸⁸⁵ on the verse,⁸⁸⁶ “And make me delicacies,” [in the plural], that there are two kinds of satisfaction of spirit before *HaShem*-יהו"ה, blessed is He. The first comes from utterly nullifying the side opposite holiness [in oneself], in transforming (*It'hapcha*) the bitter to sweet [and the darkness to light], and the second comes from subduing the side opposite holiness by force (*Itkafiya*), when it still is in its full strength and power and exalts in itself etc.

However, for this satisfaction of spirit before *HaShem*-יהו"ה from the transformation (*It'hapcha*) and subduing (*Itkafiya*) [of oneself] to be, the existence of the side opposite holiness and its dominance, must first be etc. This is brought about (not by the Name *HaShem*-יהו"ה, but) by the name God-

⁸⁸⁵ Tanya, Likkutei Amarim Ch. 27

⁸⁸⁶ Genesis 27:4

Elohi"m-אלהי"ם, which is the quality of Might-*Gevurah* and constriction (*Tzimtzum*),⁸⁸⁷ beginning with the first *Tzimtzum*, through which the possibility for the shattering of the vessels (*Shevirat HaKeilim*), the diminishment of the moon, and finally the sin of the tree of knowledge was caused (as explained in the discourses of the 12th and 13th of Tammuz of the year 5691).⁸⁸⁸

This is why during the creation of the world (before man's toil) the verse states,⁸⁸⁹ "In the beginning God-*Elohi*"m-אלהי"ם created," specifically using the name "God-*Elohi*"m-אלהי"ם," this being the matter of restraint and concealment etc.

This is also known from the teaching of the Baal Shem Tov,⁸⁹⁰ that this is why the verse states,⁸⁹¹ "And God said, 'Let there be light (*Yehi Ohr*-יהי אור) and there was light (*Vayehi Ohr*-וייהי אור)," as opposed to "and it was so-*Vayehi Khein*-וייהי כן"⁸⁹² as stated in all the other utterances of the six days of creation.

This is because the light created with "and there was light-*Vayehi Ohr*-וייהי אור is not the same as the light of, "Let there be light-*Yehiy Ohr*-יהי אור," but is a different light (*Ohr*-אור),⁸⁹³ a light drawn down through constriction (*Tzimtzum*). This constriction of the name God-*Elohi*"m-אלהי"ם causes the root of the derivation [of vitality of the side opposite holiness]

⁸⁸⁷ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity, Ch. 6.

⁸⁸⁸ See the discourse entitled "*Al Kein Yomru HaMoshlim*" 5691 (Sefer HaMaamarim, Kuntreisim Vol. 1 p. 192a and on; 5691 p. 319 and on).

⁸⁸⁹ Genesis 1:1

⁸⁹⁰ See Keter Shem Tov, Siman 247; Also see Igrot Kodesh, Vol. 19 p. 113

⁸⁹¹ Genesis 1:3

⁸⁹² See Sefer HaBahir, Section 190; Ramban to Genesis 1:3

⁸⁹³ Also see Sefer HaBahir *ibid*.

etc., such that a concealment that covers over and hides [the side of] holiness (*Kedushah*) is possible.

4.

However, according to this, a question arises in the opposite direction. How can one possibly nullify this concealment and hiddenness, given that it is rooted in the name God-*Elohi*"*m*-אלהי"ם, which is one of the seven holy names [that are not to be erased]?⁸⁹⁴

The explanation is that the verse states,⁸⁹⁵ “Know this day, and set it upon your heart, that *HaShem*-יהו"ה He is the God-*Elohi*"*m*-האלהי"ם.” (To point out, this verse was said in the fortieth year, after everything that the children of Israel had gone through over the course of forty years.) About this it states in *Zohar*,⁸⁹⁶ “*HaShem*-יהו"ה and *Elohi*"*m*-אלהי"ם are entirely one.”

As explained at length in the discourse entitled “*v'Yada'ata*,”⁸⁹⁷ even though the Name *HaShem*-יהו"ה is the matter of revelation, whereas the name *Elohi*"*m*-אלהי"ם is the matter of concealment, which is why the Name *HaShem*-יהו"ה is the source of the lights, and the name *Elohi*"*m*-אלהי"ם is the source of the vessels,⁸⁹⁸ nonetheless, in truth it is entirely one.

This is because the constriction-*Tzimtzum* and might-*Gevurah* of the name God-*Elohi*"*m*-אלהי"ם is not constriction

⁸⁹⁴ Talmud Bavli, Shevuot 35a

⁸⁹⁵ Deuteronomy 4:39

⁸⁹⁶ *Zohar* I 12a; *Zohar* II 26b; 161a

⁸⁹⁷ 5657 (*Sefer HaMaamarim* 5657 p. 45 and on)

⁸⁹⁸ See *Torah Ohr*, *Yitro* 69d; *Likkutei Torah*, *Balak* 73b

for the sake of constriction (*Tzimtzum*) and might for the sake of might (*Gevurah*), but is rather like the might (*Gevurot*) of the punishments of the Torah, for since the Torah is entirely a “Torah of kindness (*Torat Chessed*),”⁸⁹⁹ even its punishments are a matter of kindness-*Chessed*, as our sages, of blessed memory, stated,⁹⁰⁰ “Once he is flogged, he is your brother.”

The same so of the creation brought about through the name God-*Elohi*’m-אלהי'ם. That is, in truth, the creation of novel existence is from the Name *HaShem*-יהו"ה. This is why one of the meanings of the Name *HaShem*-יהו"ה is “He who brings into being-*Mehaveh*-מהווה,”⁹⁰¹ only that through the Name *HaShem*-יהו"ה alone (so to speak) limited worlds could not come into being, and thus it follows automatically that the general toil in studying Torah and fulfilling the *mitzvot*, which require the conditions of [Moshe’s response to the angels],⁹⁰² “Did you descend to Egypt...? Is there an evil inclination amongst you?” could also not be. Thus, *HaShem*’s-יהו"ה satisfaction of spirit [brought about] through self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) could not be.

This is why the coming into being from the Name *HaShem*-יהו"ה had to be through the might (*Gevurah*) and constriction (*Tzimtzum*) of the name God-*Elohi*’m-אלהי'ם, which is in the plural,⁹⁰³ as a result of which there is room for error below etc. This is as our sages, of blessed memory, said

⁸⁹⁹ Proverbs 31:26

⁹⁰⁰ Talmud Bavli, Makkot 23a; Chinuch, Mitzvah 595

⁹⁰¹ Pardes Rimonim, Shaar 1 (Eser v’Lo Teisha) Ch. 9

⁹⁰² See Talmud Bavli, Shabbat 88a and on

⁹⁰³ See Rashi to Genesis 35:7; Sefer HaMitzvot of the Tzemach Tzedek 5b and elsewhere.

[that the Holy One, blessed is He, told Moshe,⁹⁰⁴ “Write it, and let whoever wishes to err, err.”

This is to the extent that it states in holy books⁹⁰⁵ (citing Zohar),⁹⁰⁶ that “God-*Elohi*”מ-אלהי”86” shares the same numerical value as “the natural order-*HaTeva*”הטבע-86,” and the word “the natural order-*HaTeva*”הטבע” is of the same root as in [the verse],⁹⁰⁷ “Her gates have sunken-*Tavoo*”טבעו into the earth.” That is, the power of He who brings into being (*Mehaveh*-מהוה), the power of the Actor within the acted upon, is in a way of being “sunken” (*Teviyah*-טביעה) (submerged) within the creation, in that He is unseen, and what is seen is only the existence of the creation.

However, *HaShem*’s יהו”ה intention is that in this itself, there will be the recognition that “*HaShem*”יהו”ה He is the God-*Elohi*”מ-אלהי”א,” meaning, to reveal the reason for the concealment, which is for the purpose of transforming one’s “somethingness” (*Yesh*) and [independent] existence into nothingness (*Ayin*) and to turn it into a receptacle for His Godliness, blessed is He, so that there will be “a dwelling place for Him, blessed is He, in the lower worlds,”⁹⁰⁸ in this lowest world of which there is no lower, in the state and standing of “you descended to Egypt... and there is an evil inclination amongst you.”

⁹⁰⁴ Midrash Bereishit Rabba 8:8

⁹⁰⁵ Pardes Rimonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, discourse entitled “*v’HaMargeel*” (121b); Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, beginning of Ch. 6).

⁹⁰⁶ See ShaLa”H 89a (“it states in Zohar”), 189a (“it is hinted in Zohar”).

⁹⁰⁷ Lamentations 2:9

⁹⁰⁸ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

5.

Now in this very matter itself, (that it is necessary to reveal the intention for the concealment and hiddenness brought about by the name “God-*Elohi*”מ-אלהי”), there are two ways; through the toil of affecting refinements (*Birurim*) and through the toil of [overcoming] tests (*Nisyonot*).

This may be understood according to the explanation in Likkutei Torah, in the discourse entitled “*Acharei HaShem Elo*”*heichem Teileiechu*,” and its [additional] explanation,⁹⁰⁹ on the verse,⁹¹⁰ “For *HaShem*-יהו”ה your God is testing you to know etc.,” and at greater length in the discourse that followed it (including the discourse entitled “*v’Yadata*” mentioned above),⁹¹¹ which explains the superiority of the toil of [overcoming] tests (*Nisyonot*), from which it is understood that the descent of the soul into the body is primarily for the toil of [overcoming] tests (*Nisyonot*).

This is because the toil of affecting refinements (*Birurim*), is entirely within the realm of permissible matters, which are from the shiny husk (*Kelipat Nogah*). This being so, [an entire] part of the world remains unrefined, and it cannot be refined except by repelling it. However, this is not *HaShem*’s-יהו”ה ultimate Supernal intent, which stems from His kindness-*Chessed*, and must necessarily be in a way that “no one banished from Him will remain banished.”⁹¹²

⁹⁰⁹ Likkutei Torah, Re’eh 19b and on; 21b and on

⁹¹⁰ Deuteronomy 13:4

⁹¹¹ Sefer HaMaamarim 5657 p. 52 and on.

⁹¹² See Samuel II 14:14

However, to this end there is the toil of [overcoming] tests (*Nisyonot*), through which that which causes the concealment, from which the test comes, is transformed.⁹¹³ This is like the matter of “willful sins are transformed into merits for him.”⁹¹⁴ This is because through [passing the test (*Nisayon*)] a person is elevated (in that the word “testing-*Menaseh*-מנסה” is of the root “*Neis*-נס” which also means “to uplift”) this being a much greater elevation, beyond comparison, to what the toil of affecting refinements (*Birurim*) brings about.

This is explained in various places,⁹¹⁵ that when we engage in the toil of affecting refinements (*Birurim*), the study of Torah and the fulfillment of *mitzvot* are indeed in a way of, “You shall love *HaShem*-יהוה your God with all your heart and with all your soul,”⁹¹⁶ but not in a way of “with all your more” (*Bechol Me’odecha*-בכל מאדך),⁹¹⁷ which transcends measure and limitation.⁹¹⁸

The explanation is that in the toil of [overcoming] tests (*Nisyonot*), the concealment and hiddenness in the test must be nullified. This is because the true matter of the test (*Nisayon*) is like the tests of our forefather Avraham, (about whom it states,⁹¹⁹ “God-*Elohi*”מ-אלהי tested Avraham”), who toiled in his service of *HaShem*-יהוה, blessed is He, of calling out and

⁹¹³ See the discourse entitled “*Acharei*” in *Derech Mitzvotecha* 185b and on.

⁹¹⁴ Talmud Bavli, Yoma 86b

⁹¹⁵ See *Sefer HaMaamarim* 5679 p. 312

⁹¹⁶ Deuteronomy 6:5

⁹¹⁷ Deuteronomy 6:5 *ibid.*

⁹¹⁸ See *Torah Ohr*, Mikeitz 39c-d

⁹¹⁹ Genesis 22:1

proclaiming the oneness of *HaShem*-יהו"ה in the world,⁹²⁰ such that even self-sacrifice (*Mesirat Nefesh*) did not deter or obstruct him [from his mission].

For example, even when he was cast into the fiery furnace, though he knew that according to the natural order, fire burns, and therefore the fire will burn him, Heaven forbid, (in that Avraham did not go into the furnace for the sake of a miracle happening for him, that the fire will not cause its natural effect according to the natural order, in which case [his going into the furnace] would be undesirable before *HaShem*-יהו"ה, like what happened with Haran,⁹²¹ but rather, in the first place, he went into the furnace knowing that it would burn him).

Nonetheless, since the natural order of the world did not deter him, and did not cover over and conceal his service of *HaShem*-יהו"ה, blessed is He, in fulfilling the mission of his soul in this world, this itself caused the nullification of the natural order (and fire did not burn him). For, through this there was a revelation of the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the limitations of the natural order (*HaTeva*-הטבע).

That is, there was a revelation in the name God-*Elohi*"m-אלהי"ם-86, which shares the same numerical value as "the natural order-*HaTeva*-הטבע-86," that it entirely is one with the Name *HaShem*-יהו"ה, the matter of which is revelation and light (as explained at length in the above-mentioned discourse entitled "v'Yada'ata").⁹²² This revelation is (not through the

⁹²⁰ See Talmud Bavli, Sotah 10a and on

⁹²¹ See Rashi to Genesis 11:28

⁹²² Sefer HaMaamarim 5657 p. 53

toil that is connected to the order of the chaining down of the worlds (*Hishtalshelut*), which is the toil of affecting refinements (*Birurim*), but is rather) specifically through the toil of [overcoming] tests (*Nisyonot*).

6.

The same is understood about the matter of “four must offer thanks.” The sign by which to remember this is [the words of the verse],⁹²³ “And all the living shall thank You forever,” in which the word “living-*Chayim*-חיים” is an acronym for “Sick-*Choleh*-חולה,” “Suffering-*Yissurin*-יסורין,” “The sea-*Yam*-ים,” and “the Desert-*Midbar*-מדבר,” those who were in a state of actual danger, a life and death danger,⁹²⁴ (and the same applies to one who was clasped in iron chains [because of monetary matters]),⁹²⁵ in that it touches his essential self. That is, he cannot see how he will be saved by way of the natural order, except by way of miracle, and yet we do not rely on a miracle.⁹²⁶

Yet, even so, “they cried out (*Vayitzaku*-ויצעקו) or “they screamed (*Vayizaku*-ויזעקו) to *HaShem*-יהויה,”⁹²⁷ through which he thereby was caused to come to a much greater level of elevation, up to the ultimate elevation, similar to the elevation brought about through the toil of [overcoming] tests (*Nisyonot*), this being *HaShem*’s יהויה primary Supernal intent, for the sake of which it was worthwhile for there to be the entire matter of

⁹²³ See the weekday Amidah liturgy.

⁹²⁴ See Seder Birchat HaNehenin of the Alter Rebbe ibid. 13:2

⁹²⁵ Seder Birchat HaNehenin ibid.

⁹²⁶ See Talmud Bavli, Pesachim 64b; Zohar I 111b; 112b; 230b

⁹²⁷ Psalms 107:6, 107:28 (107:13, 107:19)

the descent of the soul to below, this being an extremely great descent, to “the deep pit.”

The ultimate purpose of this is to nullify “the deep pit,” and to make “the pit” into a dwelling place for the Holy One, blessed is He, like “the high peak,” and to an even greater degree than “the high peak,” (for if that was not so, there would be no need for the entire matter of the dwelling). This is because it is specifically through the toil of fulfilling Torah and *mitzvot* in this physical world that a dwelling place is made for His Essential Self,⁹²⁸ to the point of “becoming subsumed in the body of the King.”⁹²⁹

This is also the connection between the matter of “four must give thanks” and the statement at the beginning of the Psalm,⁹³⁰ “Give thanks to *HaShem*-יהוה for He is good, for His kindness endures forever. Those redeemed by *HaShem*-יהוה will say [it], those who He redeemed from the hand of distress, and who He gathered from the lands: from east and from west, from north and from the sea.”

That is, this is the granting of empowerment for the descent of all of classes of the “Sick-*Choleh*-חולה,” “Suffering-*Yissurin*-יסוריין,” “The sea-*Yam*-ים,” and “Desert-*Midbar*-מדבר,” beginning with the general descent of the soul into the body, the ultimate purpose of which is for the sake of ascent, that there should be “a dwelling place for Him, blessed is He, in the lower worlds.”

⁹²⁸ See *Hemshech* 5666 p. 3 and elsewhere

⁹²⁹ Zohar I 217b; See Torah Ohr, Yitro 71a; Sefer HaMaamarim 5654 p. 272.

⁹³⁰ Psalms 107:1-3

The ultimate perfection of this will be when “those who He redeemed from the hand of the oppressor, and who He gathered from the lands: from east and from west, from north and from the sea” will “give thanks to *HaShem*-יהו"ה” through our righteous Moshiach, since there then will be the fulfillment of the prophecy,⁹³¹ “I will remove the spirit of impurity from the land.” As known, the analogy for this is from the house of a king, that [for him to dwell in it] it first must be cleaned, so that it will be of the utmost cleanliness, purity, and holiness etc.

All this is brought about by the toil throughout the “six thousand years of the world,”⁹³² with the descent of the soul into the body, and in a way that “the wicked one watches for the righteous and seeks to kill him etc.,” and he stands steadfastly against him in all four manners of the “Sick-*Choleh*-חולה,” “Suffering-*Yissurin*-יסוריין,” “The sea-*Yam*-ים,” and “Desert-*Midbar*-מדבר,” according to what he explains in the discourse about their matter in the spiritual toil.

He begins [by explaining] that the cause of this is preoccupation with livelihood because of the difficulty of the times etc. [This is why about this, there is the matter of reciting the blessing, “Blessed are You who bestows goodness upon the guilty, who has bestowed goodness upon me.” This is as stated in Ma’or Einayim,⁹³³ that the Baal Shem Tov established that this Psalm be recited at Mincha on the eve before entering Shabbat.⁹³⁴

⁹³¹ Zachariah 13:2

⁹³² Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a

⁹³³ Ma’or Einayim, end of Beshalach

⁹³⁴ Ateret Tzvi to Zohar II 168b

As explained elsewhere,⁹³⁵ the reason for this is because on the eve of Shabbat afternoon, the matter of Shabbat then begins,⁹³⁶ and it then is necessary to give thanks for the salvation from all dangers there are in engaging in the mundane matters of this lower world throughout the six mundane days of the week.]

The same is so in regard to all concealments and hiddenness, up to and including the concealments and obstructions that stem from the side opposite holiness, which impede us from make a dwelling place for יהו"ה-*HaShem*, blessed is He, in the lower worlds. The toil is to overcome all the concealments and hiddenness etc., and to engage in Torah and *mitzvot*, through which we become happy and blessed with all goodness (as he concludes in the discourse).⁹³⁷

7.

This is also the general matter of the 12th of Tammuz, at which time there was the redemption from all obstructions and obstacles of the side opposite holiness, which took place for the Rebbe whose redemption and day of joy we are celebrating. This is the matter of the revelation of the Name יהו"ה-*HaShem* within the order of the chaining down of the worlds (*Seder Hishtalshelut*), which is present in each and every generation through the wonders and miracles done for the righteous

⁹³⁵ See Shaar HaKollel 17:2

⁹³⁶ See Pri Etz Chayim, Shaar HaShabbat Ch. 3 and elsewhere.

⁹³⁷ See the end of the second discourse “*Baruch HaGomel*”

Tzaddikim, as explained in Shaar HaYichud VeHaEmunah,⁹³⁸ in explanation of the teaching of our sages, of blessed memory,⁹³⁹ “At first it arose in thought to create the world with the quality of judgment. He saw that the world could not endure this, so He included the quality of compassion,” [about which he explains], “this being the signs and revelations of Godliness through the righteous (*Tzaddikim*) and the signs and miracles of the Torah.”

Now, we can connect this with what it states in Psalm 88 (this being the Psalm of the Rebbe whose redemption and day of joy we are celebrating, which we begin [to recite] on this 12th of Tammuz),⁹⁴⁰ “*HaShem*-יהו"ה, God of my salvation.”⁹⁴¹ About this it states in Midrash Tehillim,⁹⁴² “The Congregation of Israel (*Knesset Yisroel*) said before the Holy One, blessed is He, ‘I have no salvation but in You, and my eyes have no hope but in You.’ The Holy One, blessed is He, said to her, ‘Since this is so, I will be your savior,’ as the verse states,⁹⁴³ ‘Israel is saved by *HaShem*-יהו"ה, an eternal salvation.” It concludes (with an explanation of how this is brought about),⁹⁴⁴ “As for me, I have cried to You, *HaShem*-יהו"ה, and in the morning my prayer will greet You.” [About this], Midrash Tehillim there states, “The angel in charge of prayer waits until the final congregation (the last quorum [*Minyan*]) of Israel prays, and

⁹³⁸ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5

⁹³⁹ Rashi to Genesis 1:1; Midrash Bereishit Rabba 12:15

⁹⁴⁰ See the beginning of Sefer HaMaamarim 11 Nissan

⁹⁴¹ Psalms 88:2

⁹⁴² Midrash Tehillim to Psalms 88:2

⁹⁴³ Isaiah 45:17

⁹⁴⁴ Psalms 88:14

takes all the prayers and makes them into a crown, placing it on the head of the Holy One, blessed is He, as the verse states,⁹⁴⁵ ‘Blessings are upon the head of the Righteous (*Tzaddik*),’ [referring to]⁹⁴⁶ the Living God of the worlds.” This is also why in the Psalm about the four who must give thanks it states, “They cried out to *HaShem*-יהוה,” and through this the salvation comes about etc.

This is also the meaning of, “Blessed are You, [*HaShem*-יהוה our God, King of the world], who bestows goodness upon the guilty, who has bestowed goodness upon me,” for the Rebbe whose day of joy and redemption we are celebrating, as it was in his times.

Now, after forty years, at which time “a person comes to grasp the depth of his teacher’s intention” (as stated in Talmud),⁹⁴⁷ meaning that we reach the inner essence of his intention, especially in regard to what he wrote in his letter⁹⁴⁸ about the matter of his redemption, “To establish it as a day of gathering and awakening in strengthening the Torah and Judaism in each and every place.”

That is, through doing so, we become unified to the redemption of the leader of the generation, thus bringing about the particular redemption for each individual, this redemption being the preparation for the immanent fulfillment of the state of “He redeemed them from the hand of the oppressor, and He

⁹⁴⁵ Proverbs 10:6

⁹⁴⁶ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), section on “Righteous-*Tzaddik*-צדדיק,” and section on “Life of the worlds-*Chay HaOlamim*-חי העולמים.”

⁹⁴⁷ Talmud Bavli, Avodah Zarah 5b

⁹⁴⁸ Igrot Kodesh of the Rebbe Rayatz, Vol. 2 p. 81

gathered them from the lands: from east and from west, from north and from the sea,” through our righteous Moshiach, speedily, and in the most literal sense!

Discourse 36

“*Baruch HaGomel LaChayavim Tovot -
Blessed are You who bestows goodness upon the guilty*”

Delivered on Shabbat Parshat Pinchas,
The 14th of Tammuz, 5727⁹⁴⁹
By the grace of *HaShem*, blessed is He,

1.

The blessing states,⁹⁵⁰ “Blessed are You, *HaShem*-יהוה our God, King of the world, who bestows goodness upon the guilty, who has bestowed goodness upon me.” In his second discourse by this title,⁹⁵¹ said on Shabbat Parshat Pinchas at the time of the Kiddush,⁹⁵² [the substance of which is similar to the first discourse entitled “*Baruch HaGomel*” of the 13th of Tammuz, but with the addition of various matters that explain the previous discourse at greater length], the Rebbe whose day of redemption we are celebrating, explains that this blessing is a blessing of praise and thanksgiving to the Creator, blessed is He, for the good and kindness that He does with mankind.

⁹⁴⁹ This is the first of two discourses delivered at this gathering.

⁹⁵⁰ See Talmud Bavli, Brachot 54b; Mishneh Torah, Hilchot Brachot 10:8; Tur and Shulchan Aruch, Orach Chayim 219:2; Siddur of the Alter Rebbe; Seder Birchot HaNehenin of the Alter Rebbe 13:2

⁹⁵¹ 5687, printed in Kuntres 14 – Sefer HaMaamarim, Kuntreisim Vol. 1, p. 184b and on, and subsequently in Sefer HaMaamarim 5687 p. 211 and on.

⁹⁵² In addition to the discourse entitled “*Se’u Yedeichem Kodesh*” (in Sefer HaMaamarim Vol. 1 p. 188a and on; and subsequently in Sefer HaMaamarim 5687 p. 217 and on) which was said at the thanksgiving meal of Shabbat (see Sefer HaMaamarim Kuntreisim *ibid.* p. 175a).

However, we must understand why the wording of this blessing differs from the blessing recited over miracles. For, in the blessing recited over miracles, one recites, “Blessed are You... that You have done a miracle for me,” without mentioning his own guilt. In contrast, in this blessing one says, “Blessed are You... who bestows goodness upon the guilty,” mentioning his own guilt. At first glance, the wording of this blessing should say, “Blessed are You... who has done goodness for me,” similar to the wording of the blessing over miracles. In the discourse he continues and states, “To understand this, as known, the descent of the soul into the body is an incredibly great and awesome descent etc., and this descent is for the purpose of ascent etc.”

Now, before this he explained⁹⁵³ the connection between matters in this. That is, the general matter of [the teaching],⁹⁵⁴ “Four must offer thanks,” is that at first they were in a state of danger, and because “they cried out (*Vayitzaku*-ויצעקו) to *HaShem*-יהו"ה”⁹⁵⁵ and “they screamed out (*Vayizaku*-ויזעקו) to *HaShem*-יהו"ה,”⁹⁵⁶ the Holy One, blessed is He, saved them and extracted them from the danger in a miraculous way, which is why [the Psalm states],⁹⁵⁷ “Let them give thanks to *HaShem*-יהו"ה for His kindness and His wonders to the children of man.”

⁹⁵³ At the beginning of the [first] discourse entitled “*Baruch HaGomel* – Blessed are You who bestows goodness upon the guilty” of the 12th of Tammuz, Discourse 35 (Sefer HaMaamarim 5727 p. 273).

⁹⁵⁴ Talmud Bavli, Brachot 54b *ibid*.

⁹⁵⁵ Psalms 107:6; 107:28

⁹⁵⁶ Psalms 107:13, 107:19

⁹⁵⁷ Psalms 107:8; 107:15; 107:21; 107:31

However, at first glance, this is not understood. For, the general principle is that “the Holy One, blessed is He, does not perform miracles in vain.”⁹⁵⁸ This being so, why was it necessary for a person to first be in a state of danger, and that the Holy One, blessed is He, then performs a miracle for him. Would it have not been better if the entire matter would not have happened in the first place?

About this he prefaces with the matter of the descent of the soul into the body, which is for the sake of ascent. However, at first glance, it is not understood what need there is for this descent. This is because, it is an incredibly great and awesome descent “from a high peak to a deep pit,”⁹⁵⁹ and “all paths are presumed dangerous.”⁹⁶⁰ Thus, [why was this necessary] for there to be the subsequently ascent? Would it not have been better for the soul to remain above in the first place? It must therefore be said that through the descent of the soul to below, it is caused to ascend to even higher than from where it descended.

The same is so of the matter of the four who must give thanks – which is not a separate matter, but is one and the same as the descent of the soul into the body. This is because the entire matter of the danger from which the four who must give thanks were saved, is the result of the descent of the soul into the body – through which they first were in a state of danger and were saved in a miraculous way. This brings about the matter of, “Let them give thanks to *HaShem*-יהוה for His

⁹⁵⁸ See Drashot HaRan, Drush 8, Hakdamah 1

⁹⁵⁹ See Talmud Bavli, Chagigah 5b

⁹⁶⁰ See Likkutei Torah, Acharei 25c; Sefer HaMaamarim 5692 p. 148

kindness and His wonders to the children of man,” which is an even higher matter.

This is like what was explained before,⁹⁶¹ that the general toil of the soul upon its descent to below is in two ways; the toil of affecting refinements (*Birurim*) and the toil of [overcoming] tests (*Nisyonot*). However, *HaShem*’s-יהו"ה ultimate Supernal intent in the descent of the soul to below is primarily to engage in the toil of [overcoming] tests (*Nisyonot*), (as explained in the discourse entitled “*Acharei HaShem Elokeichem Teileichu*”).⁹⁶² For, when a person overcomes the concealments and hiddenness that are in the test (*Nisayon*), which obstruct and deter him from serving *HaShem*-יהו"ה, blessed is He, he then transforms the test (*Nisayon*-ניסיון) and makes it into a “miracle-*Neis*-נס,” which also means “to uplift,” this being an elevation and uplifting in the highest way, that the lowest of the low becomes the highest of the high.

2.

In the discourse he continues to explain that the descent of the soul into the body is a very great descent etc. For, as the soul was above, before coming into the body, it was positioned in the upper spiritual worlds. This is as the verse states,⁹⁶³ “As *HaShem*-יהו"ה, God of Israel, lives – before whom I stood.

⁹⁶¹ In the first discourse entitled “*Baruch HaGomel* – Blessed are You who bestows goodness upon the guilty” of the 12th of Tammuz, Discourse 35, Ch. 5 (Sefer HaMaamarim 5727 p. 278).

⁹⁶² Likkutei Torah, Re’eh 19b and on; 21b and on; Derech Mitzvotecha 185b and on.

⁹⁶³ Kings I 17:1

There the soul perceived and grasped Godliness with an awesomely wondrous grasp, which we derive a priori from the grasp of the hosts of the heavens, the stars and celestial spheres, who though they are creations that have a body of material substance, nevertheless, being that their material bodies are essentially more refined and elevated, they also have greater grasp.

As Rambam states,⁹⁶⁴ “All the stars and celestial spheres have a soul, knowledge, and intellect etc., and each one praises and glorifies their creator, just as the angels etc. However, the knowledge of the stars and celestial spheres is a lesser knowledge than the knowledge of the angels etc.”

This is also derived a priori from the grasp of the angels, whose grasp is greater than the grasp of stars and celestial spheres. [For about the angels] the verse states,⁹⁶⁵ “He makes the wind His messengers, the flaming fire His attendants.” That is, even the angels have bodies, though their bodies are from the two foundational elements of fire (*Aish*) and air (*Ru'ach*) which are the more refined foundations. Thus, their grasp is even greater than the hosts of the heavens.

However, as known, the souls are even higher than the level of the angels. This is because the root of the angels is from speech (*Dibur*),⁹⁶⁶ as the verse states,⁹⁶⁷ “With the speech of *HaShem*-יהוה the heavens were made and all their hosts with the breath of His mouth.” In contrast, the root of the souls of

⁹⁶⁴ Mishneh Torah, Hilchot Yesodei HaTorah 3:9

⁹⁶⁵ Psalms 104:4; See Torah Ohr, Bereishit 4b; Likkutei Torah, Zot HaBrachah 98a

⁹⁶⁶ See Torah Ohr, Yitro 71a and elsewhere

⁹⁶⁷ Psalms 33:6

the children of Israel is in thought (*Machshavah*),⁹⁶⁸ as in the teaching,⁹⁶⁹ “Israel ascended in thought (*Machshavah*).”

From all the above it is clearly understood that as the soul was above before its descent to manifest in the body, its grasp of Godliness was awesomely great and wondrous. This being so, when the soul descends below to manifest in the physical body, this is an incredibly great descent for the soul.

Now, it can be said that according to the above-mentioned explanation of the discourse about the great elevation of the soul as it is above, the explanation of the level of the souls over and above the level of the bodies is not just to explain the great and awesome descent of the soul when it comes to manifest in the body (In that by knowing the great elevation of the soul before its descent to below, we can have a better understanding of the greatness and awesomeness of its descent.) Rather, it is beyond this, in that through it additional explanation is added about the general content of the discourse, that specifically through the descent of the soul to below to manifest in a physical body, to engage in the toil of overcoming the many concealments and coverings which are numerous beyond count etc., the soul thereby ascends to the ultimate state of elevation, much higher than how it was before its descent, at which time it was also very great, much greater than the level of the angels. However, even so, because of its descent to below it can ascend to a level that is beyond all comparison, as will be explained.

⁹⁶⁸ See Torah Ohr, Yitro 71a and elsewhere.

⁹⁶⁹ Midrash Bereishit Rabba 1:4

3.

Now, to understand this, we first must explain the superiority of the toil in [overcoming] tests (*Avodat HaNisyonot*), in overcoming the many concealments and coverings, over and above the toil of affecting refinements (*Avodat HaBirurim*). To preface, the difference between them is like the difference between the toil of the Righteous (*Tzaddikim*) and the toil of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*). This is because the toil of the Righteous (*Tzaddikim*) is as “God made man upright.”⁹⁷⁰ That is, his toil is without the concealments and coverings, being that the Righteous (*Tzaddik*) has already completely removed the soiled garments from the evil (as explained in Tanya).⁹⁷¹

This is understood a priori from the fact that even an Intermediate person (*Beinoni*) is in a state of never having sinned or transgressed in all his days etc. (as stated in Tanya).⁹⁷² However, his toil in his portion of the world is unrelated to removing the concealments and hiddenness, which is toil in a way of tests (*Nisyonot*), but rather, the totality of his toil is in affecting refinements (*Birurim*).

In contrast, for one who returns to *HaShem*-יהו"ה in repentance (*Baal Teshuvah*), his toil is in departing from the evil that already is found within him. That is, this is not a state in which,⁹⁷³ “The wicked one watches for the righteous [and

⁹⁷⁰ See Ecclesiastes 7:29

⁹⁷¹ Tanya, Likkutei Amarim, Ch. 10

⁹⁷² Tanya, Likkutei Amarim, Ch. 12; Also see “Marei Mekomot, Hagahot, v’Ha’arot Ktzarot” to Tanya there in “Likkutei Pirushim” (p. 88 and on).

⁹⁷³ Psalms 37:32

seeks to kill him] etc.,” but is rather a state in which,⁹⁷⁴ “The wicked surrounds the righteous,” meaning, he already is in evil, and his toil is to overcome and break the evil and depart from it, which is like the toil of [overcoming] tests (*Avodat HaNisyonot*).

Nonetheless, this is the difference between the toil of affecting refinements (*Avodat HaBirurim*) and the toil of [overcoming] tests (*Avodat HaNisyonot*) as it relates to two kinds of people, the Righteous (*Tzaddikim*) and those who return in repentance (*Baalei Teshuvah*). However, in addition, within each and every Jew (both the Righteous (*Tzaddikim*) and the Repentant (*Baalei Teshuvah*)) both ways of toil must be present; that of affecting refinements (*Birurim*) and that of [overcoming] tests (*Nisyonot*).

This is like what we find about the two kinds of people, those who “dwell in the tents” [of the study of Torah], and those who are engaged in business matters, these being two ways of serving *HaShem*-יהוה, blessed is He. The service of those who “dwell in tents” is by studying Torah, whereas the service of those who are engaged in business matters is by fulfilling the *mitzvot* and doing acts of lovingkindness.

However, there must be an inter-inclusion of these two kinds. That is, for those who “dwell in tents,” whose primary occupation is the study of Torah, there also must be acts of lovingkindness. This is as our sages, of blessed memory, stated,⁹⁷⁵ “Whosoever says, ‘I have nothing but Torah,’ does

⁹⁷⁴ Habakkuk 1:4

⁹⁷⁵ See Talmud Bavli, Yevamot 109b

not even have Torah.” Rather, there must be Torah together with acts of lovingkindness.⁹⁷⁶

The same is so of those who are engaged in business matters, whose primary matter is to fulfill the *mitzvot* in action and to do acts of lovingkindness, in that they also must have fixed times for the study of Torah, at the very least “a chapter in the morning [and a chapter in the evening].”⁹⁷⁷

In the same way, in each Jew there must be the inter-inclusion of the toil of affecting refinements (*Avodat HaBirurim*) and the toil of [overcoming] tests (*Avodat HaNisyonot*), both in the Righteous (*Tzaddikim*) as well as in the repentant (*Baalei Teshuvah*). [However, what is meant is not that a person should seek a test or place himself into a test, but on the contrary, every day during the morning blessings we plead,⁹⁷⁸ “Do not bring me... to be tested (*Nisayon*). One rather must be prepared to withstand a test.]

This is so even though the primary toil of the Righteous (*Tzaddikim*) is the toil of affecting refinements (*Avodat HaBirurim*), whereas the primary toil of those who return in repentance (*Baalei Teshuvah*) is the toil of [overcoming] tests (*Avodat HaNisyonot*). For, that is the difference between the toil of affecting refinements (*Avodat HaBirurim*) and the toil of [overcoming] tests (*Avodat HaNisyonot*) as it relates to [different] kinds of people, as explained before.

In a similar way, there is also [such] a difference within the order of the generations. That is, in earlier generations the

⁹⁷⁶ See Likkutei Torah, Vayikra 5a; Sefer HaMaamarim 5692 p. 433

⁹⁷⁷ See Talmud Bavli, Menachot 99b

⁹⁷⁸ Talmud Bavli, Brachot 60b

toil was much easier, whereas in these latter generations, in the times of “the heels of Moshiach,” much more toil is needed, with very great toil to overcome the many obstacles and hindrances etc., such that presently, the toil is primarily that of [overcoming] tests (*Avodat HaNisyonot*).

Now, based on the explanation that the toil of affecting refinements (*Avodat HaBirurim*) and the toil of [overcoming] tests (*Avodat HaNisyonot*) is similar to the toil of the Righteous (*Tzaddikim*) and the toil of those who return in repentance (*Baalei Teshuvah*), to understand the greatness of the toil in [overcoming] tests (*Avodat HaNisyonot*) over and above the toil of affecting refinements (*Avodat HaBirurim*), we first must explain the elevation of the toil of those who return in repentance (*Baalei Teshuvah*) over and above the toil of the Righteous (*Tzaddikim*).

The explanation this is that the Righteous (*Tzaddikim*), whose conduct is in a way of “God made man upright,”⁹⁷⁹ is service of *HaShem*-יהוה, blessed is He, that is orderly and with gradation. In contrast, this is not so of those who return in repentance (*Baalei Teshuvah*), whose service of *HaShem*-יהוה, blessed is He, is not in a way of order and gradation, but is rather like “leaping over a wall.”⁹⁸⁰ This is because they must undergo a leap from one state of being to a different state of being, from one extreme to the other extreme, as in the words of Rambam,⁹⁸¹ “Before, this person was despised before the Ever

⁹⁷⁹ See Ecclesiastes 7:29

⁹⁸⁰ See Samuel II 22:30; Psalms 18:30; See Likkutei Torah *ibid.* 65a and elsewhere.

⁹⁸¹ Mishneh Torah, Hilchot Teshuvah 7:6

Present One, disgusting, far removed, and abominable, but he now is beloved and desirable, close and dear.”

This is also why the service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*) is limited, this being love of Him “with all your heart and with all your soul.”⁹⁸² In contrast, the service of those who return to Him in repentance (*Baalei Teshuvah*) is without limit, this being love of Him “with all your more”⁹⁸³ (*Bechol Me'odecha*-בכל מאדך).⁹⁸⁴

Now, just as there is this difference between the Righteous (*Tzaddikim*) and those who return in repentance (*Baalei Teshuvah*) in their service of *HaShem*-יהו"ה, blessed is He, as it is in the soul, there likewise is a difference between the assistance and empowerment granted to them from Above. This is as cited in the discourse,⁹⁸⁵ that our sages, of blessed memory, stated,⁹⁸⁶ [that before the soul descends to this world] “He is made to take an oath” [in which the word “oath-*Shevuah*-שבועה”] is of the same root as “satisfaction-*Sova*-שובע.”⁹⁸⁷

That is, when the soul descends below to manifest in the body, it is granted the strength to overcome and be victorious over the concealments and coverings. Our sages, of blessed memory, likewise stated,⁹⁸⁸ “Were it not for the Holy One, blessed is He, who assists him, he could not overcome it.” In this too, there is a difference between the Righteous

⁹⁸² Deuteronomy 6:5

⁹⁸³ Deuteronomy 6:5 *ibid*.

⁹⁸⁴ See Torah Ohr, Mikeitz 39c; Likkutei Torah, Teitzei 39a; Drushim L'Sukkot 80d and on.

⁹⁸⁵ Sefer HaMaamarim 5687 p. 209, p. 213

⁹⁸⁶ Talmud Bavli, Niddah 30b; Tanya, Likkutei Amarim, Ch. 1

⁹⁸⁷ See Kitzurim v'Ha'arot l'Tanya p. 57; Sefer HaMaamarim 5698 p. 237.

⁹⁸⁸ Talmud Bavli, Sukkah 52b

(*Tzaddikim*) and those who return in repentance (*Baalei Teshuvah*).

That is, the assistance and empowerment granted for the service of Him by the Righteous (*Tzaddikim*), which is in a way of order, gradation, and limitation, is from the aspect of His light that fills all worlds (*Memaleh Kol Almin*). In contrast, the assistance and empowerment granted for the service of Him, by those who return in repentance (*Baalei Teshuvah*), which is in a way of “leaping” and is unlimited, is from the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

This is also as known why the matter of repentance (*Teshuvah*) can [only] be specifically in this world, rather than in the upper worlds.⁹⁸⁹ For, the granting of empowerment for repentance (*Teshuvah*), that one completely transforms from one extreme to the opposite extreme (as mentioned above) is from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds. It therefore does not relate to the upper worlds in which there is an illumination of His light that fills all worlds (*Memaleh Kol Almin*). Rather, it specifically is in this world that His light that surrounds and transcends all worlds (*Sovev Kol Almin*) is drawn forth.

From this we can also understand this matter as it relates to the toil of [overcoming] tests (*Avodat HaNisyonot*), which is like the toil of those who return in repentance (*Baalei Teshuvah*). That is, since the test, concealment and hiddenness is very great, one's toil, as well as the assistance and empowerment granted to him from Above, must be limitless

⁹⁸⁹ See Likkutei Torah, Pinchas 75b and on.

(*Bli Gvul*) and thus through this we reach the level of the Limitless (*Bli Gvul*).

This is why the word “test-*Nisayon*-נִסְיֹון” is of the same root as “miracle-*Neis*-נִסְ,” which is also of the same root [as in the verse],⁹⁹⁰ “I will raise my banner-*Areem Neesee*-אֲרִים נִסִי,” and,⁹⁹¹ “Like a banner-*Neis*-נִסְ on a mountain top.” This is because through this an elevation and ascent is caused in a limitless way (*Bli Gvul*) that is beyond comparison.

This also is the general elevation brought about by the descent of the soul to manifest in the body and overcome all concealments and hiddenness etc., (which is the theme of the matter of repentance (*Teshuvah*) and the toil of [overcoming] tests (*Avodat HaNisyonot*)). That is, specifically through this, one comes to the aspect of the limitless (*Bli Gvul*).

4.

This can be understood according to the explanation in the discourse entitled “*Lehavin Inyan Hilulah d’Rashbi*,”⁹⁹² in explanation of the teaching of our sages, of blessed memory,⁹⁹³ “This world, from which we are going, is compared to a wedding celebration (*Hilulah*).” That is, the matter of a *Hilulah*, which is a wedding celebration, is that it reveals the power of the Unlimited One, *HaShem*-יהוה, blessed is He, to

⁹⁹⁰ Isaiah 49:22; See *Ohr HaTorah*, *Shir HaShirim* Vol. 1, p. 29

⁹⁹¹ See Isaiah 30:17; Also see *Sefer HaMitzvot* of the *Tzemach Tzedek* 73a

⁹⁹² Of the year 5654 (*Sefer HaMaamarim* 5654, p. 261 and on); Also see the discourse by the same title of the year 5719, translated in *The Teachings of The Rebbe 5719*, Discourse 22.

⁹⁹³ *Talmud Bavli*, *Eruvin* 54a

give birth to limitless progeny. This is why “this world” is “compared to a wedding celebration,” because it specifically is in this world that we come to the aspect of the Limitless (*Bli Gvul*), this also being the true matter of going (*Heeluch*-הילוך), “from which we are going.”

The explanation is that the difference between angels and souls is well-known. That is, angels are called “those who stand” (*Omdeem*-עומדים), whereas souls are called “those who walk” (*Mehalcheem*-מהלכים), as the verse states,⁹⁹⁴ “I shall grant you to be walkers (*Mahalcheem*-מהלכים) amongst these [angels] who stand here (*Omdeem*-עומדים).”

In other words, even though the toil of the angels is in a way of ascent from level to level in their grasp of Godliness and their arousal of love and fear of *HaShem*-יהו"ה, blessed is He, nevertheless, this ascent is in a way of order and gradation. That is, even upon their ascent to the higher level, they relate to the previous level. This is why they are called “those who stand” (*Omdeem*-עומדים), being that their ascent is in a state of limitation. Only souls are called “those who walk” (*Mehalcheem*-מהלכים), in that their ascent is in a state of limitlessness (*Bli Gvul*).

Now, although we find that souls are also called “those who stand” (*Omdeem*-עומדים), as Eliyahu said,⁹⁹⁵ “As *HaShem*-יהו"ה lives, before whom I stood (*Amadete*-עמדתי)” [in the past tense]. However, this specifically is as the soul is before its descent to below, at which time it is in a state of “standing” (*Amidah*-עמידה). However, when the verse states, “I shall grant

⁹⁹⁴ Zachariah 3:7; See Torah Ohr, Vayeishev 30a and on.

⁹⁹⁵ Kings II 5:16; See Likkutei Sichot Vol. 25 p. 147, note 53.

you to be walkers (*Mahalcheem*-מהלכים),” this specifically comes about through the descent of the soul to below, for through this, we merit to be a “walker” (*Mehalech*-מהלך) in a state that is limitless (*Bli Gvul*).

However, this itself must be understood. For, how is it possible that through the descent to this world to manifest in the body, the soul could come to be the aspect of a “walker” (*Mehalech*-מהלך) without limitation (*Bli Gvul*)? At first glance, the very opposite should be so. For, as known, the descent of the soul to below is for the purpose of having an effect on the world etc.⁹⁹⁶ This being so, how is it possible for the world to affect an elevation in the soul?

This may be understood with a preface explaining the general matter of the manifestation of the soul in the body. As known, this manifestation is such, that the soul bonds and becomes completely one with the body, as explained in Tanya,⁹⁹⁷ that “the soul of man, even his intellectual soul and his Godly soul, are affected by the occurrences of the body and its pain (and the same applies to its pleasure) because it actually manifests in the vital soul that actually manifests in the body itself.”

That is,⁹⁹⁸ the manifestation of the soul in the body is unlike the matter of reincarnation, which is analogous to a person who is enclothed in a garment, in which when one touches the garment he does not touch the person, being that the garment is separate from him. In contrast, the soul is affected

⁹⁹⁶ See Tanya, Likkutei Amarim, Ch. 37 (48b)

⁹⁹⁷ Tanya, Likkutei Amarim, Ch. 42 (60b)

⁹⁹⁸ Also see Sefer HaMaamarim 5654 p. 224; 5678 p. 199

by the occurrences of the body, because it manifests within it by way of complete unity.

However, at first glance, this is not understood. How is it possible for the soul and the body to bond when they are two complete opposites, being that the soul is the most spiritual of the spiritual and the body is the most physical of the physical. In other words, this is unlike other creatures whose bodies and souls are comparable another.

This is as explained in Torah Ohr, in the discourse entitled “*Lehavin HaTa’am SheNishtaneh Yetzirat Guf HaAdam MiShaar HaNivra’im.*”⁹⁹⁹ That is, in animals, their body is of the vegetative (the growing-*Tzome’ach*) whereas their soul is of the animal (the living-*Chai*), which although are two levels, one above the other, are adjacent to each other, and can therefore bond. (The same is so of plants (the growing-*Tzome’ach*) and minerals (the inanimate-*Domem*.) This likewise is so of the angels, in that their bodies (which as explained above are of the two refined foundational elements of fire and air) are comparable to their souls. That is, their substance (*Chomer*) is comparable to their form (*Tzurah*).

In contrast, the soul and body are completely incomparable to each other. This is because the soul is called “man-*Adam*-אדם” in that it is “likened-*Adameh*-מהדמה to the Supernal One,”¹⁰⁰⁰ and as mentioned above, is rooted in His Supernal thought (*Machshavah*) [as in the teaching], “[Israel] ascended in thought (*Machshavah*).” In contrast, the body is completely physical, and is lower than the bodies of animals,

⁹⁹⁹ Genesis 3:4

¹⁰⁰⁰ See Isaiah 14:14; Asarah Maamarot, Maamar Eim Kol Chai Vol. 2, Ch. 33

since it was brought into being from the inanimate (*Domem*), as the verse states,¹⁰⁰¹ “[And *HaShem* God-אלהים] formed the man of dust of the earth. This is why it specifically is the soul, which is the highest level, that manifests in the body, which is the lowest level. For, because of the great elevation of the soul, it has the ability to even refine and transform a body such as this.

In contrast, since they do not have the ability to refine a physical body, the angels were given a spiritual body, and if they would be given a physical body the opposite [of refinement would occur] etc., as known¹⁰⁰² from the matter of the fallen angels (*Nefilim*) of the offspring of Shamchazai and Azza’el¹⁰⁰³ who fell below and could not withstand the body. This is why the angels were given a spiritual body that is comparable to their soul, so that they will have the ability to transform the substance (*Chomer*) of their bodies to the form (*Tzurah*) of their souls.

From all the above, it is understood that the soul and the body are utterly incomparable to each other. This being so, how can there be a bond of the soul and the body, which become unified in a complete union?

However, the explanation is that about this the verse states,¹⁰⁰⁴ “He blew the soul of life into his nostrils.” That is, the matter of blowing (*Nefichah*-נפיקה) stems from an inner power,¹⁰⁰⁵ this being the power of the Unlimited One, *HaShem*-

¹⁰⁰¹ Genesis 2:7

¹⁰⁰² Also see Torat Chayim, Bereishit 25c; Maamarei Admor HaEmtza’ee, Drushei Chatunah Vol. 2, p. 471.

¹⁰⁰³ Yalkut Shimoni, Bereishit, Remez 44; Also see Targum Yonatan ben Uzziel to Genesis 6:4; Rashi to Numbers 13:33, and elsewhere.

¹⁰⁰⁴ Genesis 2:7

¹⁰⁰⁵ See Tanya, Likkutei Amarim, Ch. 2

יהו"ה, blessed is He, who is without limitation (*Bli Gvul*). This is where the power to bond the soul with the body comes from, that although they are opposites, they nevertheless bond by the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is without limitation (*Bli Gvul*).

With the above in mind, we can understand why specifically upon the manifestation of soul in body the verse states, "I shall grant you to be walkers (*Mahalcheem*-מהלכים) amongst these [angels] who stand here (*Omdeem*-עומדים)." In contrast, while the soul is above, it is in a state of "standing" (*Amidah*-עמידה) similar to the angels who are called "those who stand" (*Omdeem*-עומדים).

This is because the manifestation of soul in the body is by the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is without limitation (*Bli Gvul*). Thus, it specifically is through the descent of the soul into the body that it ascends to the aspect of the limitless (*Bli Gvul*), this being the matter of "walking" (*Hiluch*-הילוך).

This is also why the Torah was given specifically to souls in bodies, as our sages, of blessed memory, taught [about Moshe's response to the angels],¹⁰⁰⁶ "Did you descend to Egypt...? Is there an evil inclination amongst you?" For, it is specifically when the soul is in the body that it is possible for it to serve *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* in a way of "walking" (*Hiluch*-הילוך) and ascending without limitation (*Bli Gvul*), until "becoming subsumed in the body of the King,"¹⁰⁰⁷ this being an elevation that is beyond all

¹⁰⁰⁶ Talmud Bavli, Shabbat 88b and on.

¹⁰⁰⁷ Zohar I 217b

comparison, even to the state of the soul as it was before its descent.

5.

Now, we should add in explanation of the verse, “I shall grant you to be walkers (*Mahalcheem*-מהלכים) amongst these [angels] who stand here (*Omdeem*-עומדים).” For, at first glance, being that [the verse] here discusses the superiority of the souls, in that through their toil below they come to be in the aspect of “walkers” (*Mahalcheem*-מהלכים), of what relevance is it to mention the angels, who are called “those who stand” (*Omdeem*-עומדים)?

However, the explanation is that when through their toil below, the souls come to be in the aspect of “those who walk” (*Mahalcheem*-מהלכים) they thereby have an effect “amongst these [angels] who stand here,” so that they too come to have the matter of “walking” (*Hiluch*-הילוך).¹⁰⁰⁸

This is because the toil of the souls below comes about with the help of the angels. For, since the soul below manifests in the physical body, it therefore requires the help of the angels, as known about the matter of “they hug and kiss [the letters],”¹⁰⁰⁹ in that through the angels refining the letters of Torah and prayer, they thus are able to ascend above etc.

This is as stated in Psalm 88 (which is the Psalm of the Rebbe whose day of redemption and joy we are celebrating,

¹⁰⁰⁸ Also see the discourse entitled “*Tze’ena U’Re’ena* – O’ daughters of Tziyon, go out and see” of the 1st night of Shavuot of this year, 5727, Discourse 30, Ch. 4 (Sefer HaMaamarim 5727, p. 238).

¹⁰⁰⁹ See Zohar I 23b; Zohar II 201b; Torah Ohr, Mikeitz 43b and on.

which we began [to recite] on this 12th of Tammuz),¹⁰¹⁰ “As for me, to You, *HaShem*-יהוה, have I cried, and in the morning my prayer will greet You.”¹⁰¹¹ [About this], Midrash Tehillim states there, “The angel in charge of prayer waits until the final congregation (the last quorum [*Minyan*]) of Israel prays, and takes all the prayers and makes them into a crown, placing it on the head of the Holy One, blessed is He, as the verse states,¹⁰¹² ‘Blessings are upon the head of the Righteous (*Tzaddik*),’ [referring to]¹⁰¹³ the Living God of the worlds.”

Now, since the matter of the “walking” (*Hiluch*-הילוך) of the souls through their toil below, is done with the help of the angels, the souls thus cause the angels who assist them to have the matter of “walking” (*Hiluch*-הילוך) to also have the aspect of “walking” (*Hiluch*-הילוך).

6.

This then, is the meaning of [the blessing], “Blessed are You, *HaShem*-יהוה our God, King of the world, who bestows goodness upon the guilty, who has bestowed goodness upon me.” That is, all obstacles, obstructions, and tests are nullified, and we are blessed with all goodness, and as he concludes in the discourse,¹⁰¹⁴ “Goodness-*Tov*-טוב refers only to Torah,”¹⁰¹⁵

¹⁰¹⁰ See Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1.

¹⁰¹¹ Psalms 88:14

¹⁰¹² Proverbs 10:6

¹⁰¹³ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), section on “Righteous-*Tzaddik*-צדיק,” and section on “Life of the worlds-*Chay HaOlamim*-חי העולמים.”

¹⁰¹⁴ Sefer HaMaamarim 5687 p. 216

¹⁰¹⁵ Mishnah Avot 6:3

this being the true goodness, as the verse states,¹⁰¹⁶ “It is a tree of life for those who hold onto it, and its supporters are praiseworthy.”

That is, even those who hold onto the Torah, [about whom it can be said that compared to those who study the Torah, the toil of those who hold onto the Torah, is the toil of [overcoming] tests (*Avodat HaNisyonot*)], are praiseworthy and blessed with all goodness, up to and including the drawing down of limitless blessing (*Bli Gvul*), as the verse states,¹⁰¹⁷ “See if I do not pour out upon you blessing without end.”

This is especially so of the day of Shabbat (that we come to through toiling during the six mundane days of the week) and the afternoon [of the day of Shabbat, the time of] “the Desire of all desires,”¹⁰¹⁸ at which time there is the drawing down of “a boundless inheritance,”¹⁰¹⁹ like Yaakov, about whom the verse states,¹⁰²⁰ “You shall burst forth (*uFaratzta*-וּפָרַצְתָּ) westward, eastward, northward, and southward,”¹⁰²¹ this being a foretaste of the coming world (*Olam HaBa*). The same is so on the afternoon before Shabbat (*Erev Shabbat*), at which time it is necessary for there to be the matter of,¹⁰²² “Those who have tasted it have merited life.”

¹⁰¹⁶ Proverbs 3:18

¹⁰¹⁷ Malachi 3:10

¹⁰¹⁸ See Zohar II 88b

¹⁰¹⁹ Talmud Bavli, Shabbat 118a

¹⁰²⁰ Genesis 28:14

¹⁰²¹ Talmud Bavli, Shabbat 118a *ibid.*; Also see Shaarei Orach of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁰²² See Pri Etz Chayim, Shaar HaShabbat Ch. 3; Magen Avraham to Orach Chayim 250 S”K 1; Alter Rebbe Shulchan Aruch, Orach Chayim 250:8; See Likkutei Sichot, Vol. 15 p. 282 and elsewhere.

In this regard, we currently are in the afternoon of sixth millennium,¹⁰²³ and in the near future we will merit the complete redemption through our righteous Moshiach, at which time the prophecy,¹⁰²⁴ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see that the mouth of *HaShem*-יהו"ה has spoken,” will be fulfilled.

¹⁰²³ See Sefer HaSichot 5709 p. 331; Likkutei Sichot Vol. 18 *ibid.*; p. 42 there and on; Sefer HaSichot 5750 Vol. 1, p. 254.

¹⁰²⁴ Isaiah 40:5

Discourse 37

*“Se’u Yedeichem Kodesh u’Barchoo et HaShem -
Uplift your hands to Holiness and bless HaShem”*

Delivered on Shabbat Parshat Pinchas,
The 14th of Tammuz, 5727¹⁰²⁵
By the grace of *HaShem*, blessed is He,

1.

The verses state,¹⁰²⁶ “Uplift your hands to Holiness and bless *HaShem*-יהו"ה. [*HaShem*-יהו"ה, the Maker of heaven and earth, shall bless you from Tziyon]” In his discourse of forty years ago, said on Shabbat Parshat Pinchas of the year 5687 (in the second discourse,¹⁰²⁷ said at the Shabbat meal, in the feast of thanksgiving),¹⁰²⁸ the Rebbe, whose day of redemption we are celebrating, stated that we must understand why the verse states, “and bless *HaShem*-יהו"ה.” For, is it not so that all blessings, drawings forth and revelations, are from the Name *HaShem*-יהו"ה? This being so, what is the meaning of [the words], “bless *HaShem*-יהו"ה,” [indicating] that *HaShem*-יהו"ה must be blessed?

The essential point of the explanation is that there is the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה. About this the verse states, “Uplift your hands to Holiness and

¹⁰²⁵ This is the second of two discourses delivered at this gathering.

¹⁰²⁶ Psalms 134:2

¹⁰²⁷ Sefer HaMaamarim 5687 p. 217 and on

¹⁰²⁸ See Sefer HaSichot 5687 p. 173

bless *HaShem*-יהו"ה.” That is, through the toil of “uplift your hands to Holiness” the matter of “bless *HaShem*-יהו"ה” is caused, thus drawing additional light and revelation into the lower Name *HaShem*-יהו"ה, after which [the Psalm continues],¹⁰²⁹ “*HaShem*-יהו"ה [the Maker of heaven and earth] shall bless you,” referring to the Upper Name *HaShem*-יהו"ה, and the blessing is “from Tziyon,”¹⁰³⁰ in that there is a revelation of the essential self of the soul, the Singular-*Yechidah* level of the soul (as explained in the discourses entitled “*Tziyon b’Mishpat*” in *Likkutei Torah*¹⁰³¹ and elsewhere).¹⁰³²

Through this the true intention of “the Maker of heaven and earth”¹⁰³³ is fulfilled, in that heaven and earth are sustained through the fulfillment of Torah and *mitzvot* according to the service of *HaShem*-יהו"ה, blessed is He, with the heart (prayer), by which there then is perfection in the three pillars of; Torah, *mitzvot*, and the Temple Service (*Avodah*- prayer) upon which the world stands.¹⁰³⁴

Now, this can be connected to the Torah portion of this week, which states,¹⁰³⁵ “The eighth day shall be a restriction for you... You shall offer... one bull, one ram etc.” About this it states in Talmud,¹⁰³⁶ “Why a single (*Yechidi*-יחידי) bull?”

¹⁰²⁹ Psalms 134:3

¹⁰³⁰ Psalms 134:3 *ibid.*

¹⁰³¹ *Likkutei Torah Devarim 1b and on.*

¹⁰³² See the discourse entitled “*Tziyon b’Mishpat Tipadeh* – Tziyon will be redeemed through justice” 5715, translated in *The Teachings of The Rebbe 5715, Discourse 20 (Sefer HaMaamarim 5715 p. 190 and on)*, and elsewhere.

¹⁰³³ Psalms 134:3 *ibid.*

¹⁰³⁴ Mishnah Avot 1:2

¹⁰³⁵ Numbers 29:35

¹⁰³⁶ Talmud Bavli, Sukkah 55b

Because it corresponds to the singular (*Yechidah*-יהידה) nation.” That is, it is connected to the Singular-*Yechidah*-יהידה [essential self of the soul] which receives from the Singular One-*Yachid*-יחיד,¹⁰³⁷ [who is called] the Singular One of the world (*Yechido Shel Olam*), this being matter of Tziyon-ציון, as mentioned above.

2.

In the discourse he continues that to understand this as it is in the service of *HaShem*-יהו"ה, blessed is He, of the soul of man, in the ways of serving Him according to the path of Chassidus, our sages, of blessed memory, stated,¹⁰³⁸ “There are three immediacies: Immediately after the laying of the hand (*Semichah*) comes slaughtering (*Shechitah*); Immediately after washing [the hands] (*Netilah*) comes the blessing (*Brachah*); Immediately after redemption (*Ge'ulah*) comes prayer (*Tefillah*) etc. Rabbi Yossi ben Rabbi Abun said: ‘Anyone who slaughters immediately after the laying of the hand, no disqualification will appear in his sacrifice etc.’” He explains that these three things, the laying of the hand (*Semichah*) and slaughtering (*Shechitah*), the washing of [the hands] (*Netilah*) and blessing (*Brachah*), redemption (*Ge'ulah*) and prayer (*Tefillah*), are service of *HaShem*-יהו"ה, blessed is He, in truth, and that the innerness (*Pnimityut*) of the three matters is service of Him with the heart, which is prayer (*Tefillah*),¹⁰³⁹ the

¹⁰³⁷ See Likkutei Torah, Re'eh 25a; Sefer HaMaamarim 5696 p. 57; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹⁰³⁸ Talmud Yerushalmi, Brachot 1:1

¹⁰³⁹ Talmud Bavli, Taanit 2a

fulfillment of the *mitzvot*, which is the matter of acts of lovingkindness, and the study of Torah, which is the matter of redemption (*Ge'ulah*), as he continues and explains there in detail.

In the discourse he explains that the beginning of serving *HaShem*-יהו"ה, blessed is He, is serving Him in prayer (*Tefillah*). For, prayer (*Tefillah*) is in exchange for the sacrificial offerings (*Korbanot*).¹⁰⁴⁰ The beginning of the service of offering a sacrifice (*Korban*) is the laying of the hand (*Semichah*),¹⁰⁴¹ as the verse states,¹⁰⁴² “He shall lay his hand upon the head of the burnt-offering; and it shall become acceptable for him, to atone for him.” That is, through the laying of the hand (*Semichah*) the offering becomes acceptable.

To explain, the matter of laying (*Semichah*) is with the ten fingers of the two hands, corresponding to the ten *Sefirot*. This is as stated in Sefer Yetzirah,¹⁰⁴³ “Ten *Sefirot Blimah*; The number of ten fingers,” and about Yaakov’s blessing of the sons of Yosef, it is written,¹⁰⁴⁴ “He maneuvered (*Seekeil*-שכל) his hands,” about which Rabbeinu Bachaye states that this refers to the aspect of the Upper Wisdom-*Chochmah* [“intellect-*Sechel*-שכל”] to affect a drawing down of the source of blessing from there. Likewise, about Yehoshua it is written (in this week’s Torah portion)¹⁰⁴⁵ that Moshe “layed his hands upon him,” [and as Rashi states, “He did so generously, with a good eye, to a far

¹⁰⁴⁰ Talmud Bavli, Brachot 26a-b

¹⁰⁴¹ Also see Sefer HaMaamarim 5631 Vol. 1 p. 228 and on; 5653 p. 184 and on.

¹⁰⁴² Leviticus 1:4

¹⁰⁴³ Sefer Yetzirah 1:3

¹⁰⁴⁴ Genesis 48:14

¹⁰⁴⁵ Numbers 27:23

greater degree than he was commanded; in that the Holy One, blessed is He, told him, ‘lean your hand upon him,’ but he did this with his two hands, thus making him into a full and heaped up vessel and generously filled him with his own wisdom, with a good eye”]. That is, this refers to the drawing down from the ten *Sefirot*, the beginning of which is the *Sefirah* of Wisdom-*Chochmah*.

The same is understood about the laying of the hand (*Semichah*) upon the sacrificial offering (*Korban*). This is because the word “man-*Adam*-אדם-45” shares the same numerical value as [*HaShem*’s-יהוה name of] *Ma”H*-מ”ה-45 [י”ד ה”א ו”א ה”א],¹⁰⁴⁶ and [it is he who] draws down the aspect of the Supernal light upon the “animal-*Beheimah*-בהמה-52,” which shares the same numerical value as [*HaShem*’s-יהוה name of] *Ba”N*-ב”ן-52 [י”ד ה”ה ו”ו ה”ה],¹⁰⁴⁷ so that it could ascend etc.

3.

Now, we should add (parenthetically) on what was mentioned above about the laying of the hands (*Semichah*) by which Moshe ordained Yehoshuah [with the mantle of leadership], that it was in a way that he gave him everything during his own lifetime. This is something that we similarly find about the Rebbe whose redemption we are celebrating, that he was relied upon and ordained for the mantle of leadership

¹⁰⁴⁶ See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 3; Shaar 38 (Shaar Leah v’Rachel) Ch. 2, and elsewhere.

¹⁰⁴⁷ See Sefer HaLikkutim of the Arizal, Leviticus (Shemini) 11:2

during the lifetime of his father, his honorable holiness, the Rebbe Rashab, whose soul is in Eden, in that he gave him everything [during his lifetime] etc.

This is something unique that we do not find with our other Rebbes and leaders, [who are] “the offshoots of Moshe in each and every generation,”¹⁰⁴⁸ beginning with the Baal Shem Tov. That is, in the first year after the Baal Shem Tov’s passing, his son was his successor, and only afterwards was the mantle of leadership transferred to the Rav, the Maggid of Mezhritch.¹⁰⁴⁹ [Even then, over the course of the next few years, the author of the Toldot did not think that the mantle of leadership was transferred to the Maggid, but to himself etc.]¹⁰⁵⁰ This being so, it cannot be said that the Baal Shem Tov gave everything to a single person during his lifetime etc.

The same happened with the Rav, the Maggid of Mezhritch, in that immediately after his passing they did not know who his successor would be. For, at first his son succeeded him,¹⁰⁵¹ and the Maggid had many uniquely special students, such as Rabbi Menachem Mendel of Horodok etc.¹⁰⁵²

Similarly, about the Alter Rebbe, in addition to his sons, there also were Chassidim who conducted themselves with the mantle of leadership, such as the Rav, the Tzaddik, Rabbi Aharon of Strashele, who conduct himself with the mantle of

¹⁰⁴⁸ Tikkunei Zohar, Tikkun 69 (112a; 114a)

¹⁰⁴⁹ See Sefer HaSichot, Torat Shalom p. 83 and on; HaTamim, booklet 2 p. 46 (71b) and on.

¹⁰⁵⁰ See Migdal Oz (Kfar Chabad 5740) p. 152 and elsewhere.

¹⁰⁵¹ See Igrot Kodesh of the Alter Rebbe p. 455 and on.

¹⁰⁵² See Igrot Kodesh ibid. p. 457; Beit Rebbi Vol. 1, Ch. 4; Ch. 8; Ch. 25 (62b); Also see the Sichah talk of the 19th of Kislev 5693 (Likkutei Dibburim Vol. 1 p. 30a); Likkutei Sichot Vol. 2 p. 459 and on, and elsewhere.

leadership independently, after the Mittler Rebbe had [already] assumed the leadership for a number of years.¹⁰⁵³ The words of the Alter Rebbe (regarding the Mittler Rebbe and Rabbi Aharon) are well known, namely, that about them the verse states,¹⁰⁵⁴ “Beloved and cherished etc.”¹⁰⁵⁵ This being so, it cannot be said that the Alter Rebbe gave everything to one individual during his lifetime.

The same is so of the Mittler Rebbe, who had both a son and a son-in-law, such that for several years after the passing of the Mittler Rebbe they had to pester the Tzemach Tzeddek to accept the mantle of leadership,¹⁰⁵⁶ and only succeeded with difficulty (repeatedly requesting that he should accept the mantle).

The same is so of the Tzemach Tzeddek, who had six sons, [as in the known tradition¹⁰⁵⁷ that the Tzemach Tzeddek is the *Sefirah* of Knowledge-*Da'at*, which is “the key that includes six”],¹⁰⁵⁸ and commanded that they all be equal.¹⁰⁵⁹ This was to such an extent that about the one who was ultimately appointed to assume the mantle of leadership, he was not at all considered for the position during the life of the Tzemach Tzeddek, and it only was afterwards that he was revealed etc.¹⁰⁶⁰

¹⁰⁵³ See Beit Rebbi, Vol. 2, Ch. 2 (3b and on)

¹⁰⁵⁴ Samuel II 1:23

¹⁰⁵⁵ See Beit Rebbi Vol. 2 *ibid.* (4a, note 1)

¹⁰⁵⁶ See Sefer HaSichot 5691 p. 243

¹⁰⁵⁷ See Sefer HaSichot 5699 p. 322; 5702 p. 19; 5705 p. 60

¹⁰⁵⁸ See Zohar II 177b

¹⁰⁵⁹ Also see Torat Menachem, Reshimat HaYoman p. 284

¹⁰⁶⁰ Also see Shmu'ot v'Sippurim Vol. 1, p. 69 and on.

The same was so of the Rebbe Maharash, that his eldest son [did not assume the mantle of leadership] and for many years the Rebbe Rashab, whose soul is in Eden, did not want to accept the mantle of leadership.¹⁰⁶¹

We thus find that throughout all seven generations, there was no (smooth) appointment of leadership during the lifetime of the previous leader, in which he transferred everything to any single individual etc. Thus, in this respect there is a special element of superiority in his honorable holiness, my father-in-law, the Rebbe, who being an only son, received everything during the lifetime of his father (whether immediately upon birth, in the year 5640, or when his father accepted the mantle of leadership, in the year 5643). This is similar to the laying of the hands (*Semichah*) by which Moshe appointed Yehoshua, about whom the verse states,¹⁰⁶² “Yehoshua son of Nun, a lad, would not depart from within the Tent.” (This concludes the parenthetical note.)

4.

The discourse continues [and explains] that the matter of the laying of the hands (*Semichah*), which is the drawing down of a Supernal light, so that it is possible to come close, begins with the recital of *Shema* upon retiring to sleep. For, it is then that a person makes an earnest accounting in his soul etc., and makes the decision, the strong decision, to leave the

¹⁰⁶¹ See the Sichah talk of Shemini Atzeret and Simchat Torah 5695 (Likkutei Dibburim Vol. 1 p. 178b and on).

¹⁰⁶² Exodus 33:11

undesirable path he is on, and invest himself entirely to Godliness etc.

Following this [upon waking in the morning] comes the toil in serving *HaShem*-יהו"ה, blessed is He, in prayer, in the contemplation (*Hitbonenut*) of the verses of song (*Pesukei d'Zimrah*) and the blessings of the *Shema*, until one comes to "you shall love *HaShem*-יהו"ה your God with all your heart (*Bechol Levavecha*-בכך לבבך),"¹⁰⁶³ meaning, "with both your inclinations."¹⁰⁶⁴ This is followed by the ultimate culmination of service of *HaShem*-יהו"ה, blessed is He, in prayer, which is the *Amidah* prayer, [at which time] he is "like a servant before his Master."¹⁰⁶⁵ If he does so, then during his study of Torah following prayer, there will be an illumination and revelation of light in his soul from Above to below.

5.

Now, we should also connect this to the words of the Rebbe whose day of redemption we are celebrating, in his Sichah talk of Shabbat Parshat Pinchas, the 14th of Tammuz 5700 (as mentioned before).¹⁰⁶⁶ At its conclusion,¹⁰⁶⁷ he rouses [us] about the necessity to study the words of the Living God (*Divrei Elohi"m Chayim*) on a daily basis. [It should be pointed out about the precise wording of the Rebbe here, in that

¹⁰⁶³ Deuteronomy 6:5

¹⁰⁶⁴ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5 *ibid*.

¹⁰⁶⁵ See Talmud Bavli, Shabbat 10a

¹⁰⁶⁶ At the beginning of the gathering (Torat Menachem, Vol. 50 p. 232).

¹⁰⁶⁷ Sefer HaSichot, Kayitz 5700 p. 166

sometimes the language used is “the study of Chassidus,” whereas here, the wording is “the study of the words of the Living God” (*Divrei Elohi”m Chayim*). As explained on the teaching of our sages, of blessed memory,¹⁰⁶⁸ “[Both] these and those are the words of the Living God,” that even as it is drawn down to below, these are the words of the Living God in open revelation.]

That is, he states that there are those who excuse and absolve themselves from studying the words of the Living God on a daily basis, with various excuses, such as not having the time for this, being that they must occupy themselves in earning a livelihood, or that they are too busy teaching Torah to the many.

However, in truth, these are empty excuses. For though it is true that one must have a livelihood, and this is especially true of arguments along the lines of being occupied in teaching Torah to the many, it nevertheless is imperative to study Chassidic discourses every day. What is meant is not necessarily to apportion much time for this, but more importantly, that it should be affixed in one’s soul.

Even if one studies every day for only a short period of time, this must be engraved in his heart and soul. For, through doing so, in every situation that he will find himself throughout the day (wherever he stands and wherever he goes) he will remember what he learned that day (and will say to himself: “Ah! What I learned today!”) This will have a positive effect on all his matters throughout the day.

¹⁰⁶⁸ Talmud Bavli, Eruvin 13b

6.

To further explain, and “we are not dealing with wicked people here,”¹⁰⁶⁹ in that he only argues that he does not have the time, being that he must engage in earning a livelihood, and beyond that, he argues that he does not have the time to study the words of the Living God because he is busy teaching Torah to the many, and at first glance, since “the study of Torah is equal to them all,”¹⁰⁷⁰ which is especially so of teaching Torah to the many, which is the highest level in Torah study (as stated in Talmud, Tractate Megillah),¹⁰⁷¹ this being so, how can it be said that this is an empty excuse etc.?

This may be understood by prefacing with an explanation of the teaching of our sages, of blessed memory,¹⁰⁷² (brought as the legal ruling (Halachah) in Shulchan Aruch¹⁰⁷³ and Kitzur Shulchan Aruch),¹⁰⁷⁴ that the order in the service of *HaShem*-יהוה, blessed is He, is that one must go from the house of prayer to the house of study.

That is, even a Torah scholar whose sole occupation is studying Torah in the house of study, to the point of teaching Torah to the many, should not go to the house of study first, but must first go to the house of prayer. For, in order for the study (in the house of study) to be as it should, it must be preceded by prayer (in the house of prayer),¹⁰⁷⁵ in which he pleads to the

¹⁰⁶⁹ See Talmud Bavli, Yoma 6a and elsewhere.

¹⁰⁷⁰ Mishnah Pe'ah 1:1

¹⁰⁷¹ Talmud Bavli, Megillah 3b

¹⁰⁷² Talmud Bavli, Brachot 64a

¹⁰⁷³ Shulchan Aruch, Orach Chayim 155:1

¹⁰⁷⁴ Kitzur Shulchan Aruch 27:1

¹⁰⁷⁵ See Likkutei Torah, Zot HaBrachah 96b

Holy One, blessed is He, “Graciously bestow upon us from Yourself, wisdom, understanding, and knowledge,” and even before this, at the beginning of prayer, there is the matter of the blessings over the Torah.

The explanation is that the verse states,¹⁰⁷⁶ “Who is the wise man who will understand this? Who is he to whom the mouth of *HaShem*-יהוה speaks, that he may explain this? ‘Why did the land perish...?’ But *HaShem*-יהוה has said: Because they forsook My Torah.”

About this it states in Talmud,¹⁰⁷⁷ “This was asked of the sages and the prophets, and they could not explain it, until the Holy One, blessed is He, Himself explained it, as the verse states, ‘Because of their forsook **My** Torah etc.’ Rav Yehudah said that Rav said: Because they do not first recite a blessing over the Torah.” In other words, they certainly are occupied in the constant Torah study, which is why the sages and prophets were astonished why “the land perished,” until the Holy One, blessed is He, Himself explained it. That is, that the Torah was not important enough in their eyes to be fitting to make a blessing over it, meaning that their occupation in it was not for its sake (*Lishmah*) etc.

The general explanation is that the theme of the blessings of the Torah is that one must know and sense that Torah is not human intellect, but is rather the Torah of the Holy One, blessed is He, the Giver of the Torah, who gave us **His** Torah. When the study of Torah is without the blessing of the Torah, meaning that one does not recognize and sense that he is

¹⁰⁷⁶ Jeremiah 9:11-12

¹⁰⁷⁷ Talmud Bavli, Nedarim 81a

studying the Torah of the Holy One, blessed is He, this is what brings about the matter of the destruction [of the Temple] and the exile of the Jewish people, and together with them, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.

This is also what our sages, of blessed memory, meant when they said,¹⁰⁷⁸ "If he is meritorious (to learn Torah for its sake (*Lishmah*) and to fulfill it) it becomes an elixir of life for him, but if he is not meritorious, it becomes an elixir of death." In other words, even though the Torah is "your wisdom and understanding in the eyes of the nations,"¹⁰⁷⁹ nonetheless, when its learning is not as it should be, in that "he is not meritorious," then not only does it not become an elixir of life for him, but moreover, he descends lower and lower etc., until it becomes an elixir of death, Heaven forbid.

Now, just as prayer must precede the study of Torah, in the same way, within the study of Torah itself, prayer as it is within Torah, that is, studying the words of the Living God, must come first.¹⁰⁸⁰ To further explain,¹⁰⁸¹ without studying the words of the Living God, it is possible for one's study of Torah to stem only from the good understanding and grasp of it. This is because the Torah manifested in human intellect, and thus, whoever has good understanding and grasp, will be able to have a good understand of it in his intellect.

This is such that even a non-Jew, no comparison intended, is capable of understanding the intellect of the Torah,

¹⁰⁷⁸ Talmud Bavli, Yoma 72b and Rashi there

¹⁰⁷⁹ Deuteronomy 4:6

¹⁰⁸⁰ See Kuntres Etz HaChayim, Ch. 25

¹⁰⁸¹ See Kuntres Etz HaChayim *ibid.* Ch. 11 and on, Ch. 21-22

such as the law that a one who denies the entire [monetary claim made against him in court] is exempt from taking an oath, because [of the presumption that] a person does not exhibit such insolence [by completely lying] in the presence of his creditor, and the like.¹⁰⁸² Even a non-Jew is capable of understanding this with his intellect.

This being so, how much more so that a Jew can come to understand this himself through his intellect and grasp. He can therefore come to err and think that the Torah is entirely a matter of human intellect. Proof for this, is the fact that there are matters in Torah that even a non-Jew is capable of attaining with his intellect and grasp. The solution for this error is to study the words of the Living God, because in every matter that a person learns in the words of the Living God, it is openly seen and revealed that it is a Godly matter etc.

With the above in mind, we can understand the statement in the Sichah-talk, that the excuses for not studying the words of the Living God on a daily basis, because one is occupied in teaching Torah to the many, is an empty excuse. For, in order for the study of Torah (including teaching Torah to the many) to be as it should be, in a way that it is recognized and sensed that this is the Torah of the Holy One, blessed is He, it does not help to add to one's study of the Torah (even though by doing so he fulfills the *mitzvah* to study Torah). Rather, it is imperative to study that part of Torah that is akin to prayer and the blessings of the Torah, this specifically being the study of the words of the Living God.

¹⁰⁸² See Talmud Bavli, Bava Metziya 3a

For example, in the study of the revealed parts of Torah, to be able to render a judgment in matters of Issur v’Heter (dietary laws), it will not help to study Choshen Mishpat (monetary laws) of Shulchan Aruch. For, even though Choshen Mishpat is also Torah, nonetheless, even if he learns Choshen Mishpat thoroughly from beginning to end, he will be incapable of rendering judgment in the laws relating to Issur v’Heter. Rather, for this he specifically must study Yoreh De’ah of Shulchan Aruch. Likewise, to have the matter expressed in the verse,¹⁰⁸³ “Perhaps you will straighten the path of life (*Orach Chayim*),” one must specifically learn Orach Chayim of Shulchan Aruch.

The same is so of the imperative to study the words of the Living God every day, in that it causes the study of the revealed parts of Torah to also be as it should be, and has a positive effect on one’s conduct throughout the day.

7.

In the discourse he concludes, (after having explained the general matter of the preface of the prayer service, beginning with the matter of “the laying of the hands” (*Semichah*), which is the drawing forth of Supernal light, thus making it possible to come close), stating that this is the matter of the three immediacies.

That is, in general they are the service of *HaShem*-יהו"ה, blessed is He, in the three modes of; prayer, Torah study, the sacrificial service (*Avodah*), and the fulfillment of the *mitzvot*,

¹⁰⁸³ Proverbs 5:6

which are the matter of the toil of affecting refinements (*Avodat HaBirurim*).

[That is], “Immediately after the laying of the hand (*Semichah*) comes slaughtering (*Shechitah*),” this being the matter of the sacrificial offerings (*Korbanot*), which is the matter of prayer (*Tefillah*). The word “slaughter-*Shechitah*-שחיטה” means to draw (*Hamshachah*) and is [thus] related to the desire (*Ratzon*). In other words, the toil (*Avodah*) is that the decision in prayer should be brought into positive action, and then “no disqualification will appear regarding his sacrifice.”

[The continuation], “Immediately after washing [the hands] (*Netilah*) comes blessing (*Brachah*),” means that all one’s deeds should be for the sake of Heaven etc. [The continuation], “Immediately after redemption (*Ge’ulah*) comes prayer (*Tefillah*) etc.,” is the matter of the bond with Godliness achieved through engaging in the study of Torah.

Through the above the matter of “*HaShem*-יהו"ה shall bless you,” is caused (referring to the Upper Name *HaShem*-יהו"ה), “from Tziyon,” that the essential core of one’s soul will be revealed and *HaShem*’s-יהו"ה Supernal intent will be fulfilled by him etc.

8.

We should add that everything stated above is even more emphasized after forty years, since it is then that “a person grasps the depth of his teacher’s intent.”¹⁰⁸⁴ This is especially so concerning an expressly stated instruction in his teachings,

¹⁰⁸⁴ See Talmud Bavli, Avodah Zarah 5b

such as the above-mentioned instruction to study the words of the Living God every day (not just deriving instruction from the story of his imprisonment and redemption, and the like).¹⁰⁸⁵ Therefore, each and every individual must have self-sacrifice in regard to fulfilling this instruction and mission. Since this is an instruction in Torah, it therefore like all matters of Torah, whose “ways are ways of pleasantness, and all its pathways are peace,” and there certainly is the granting of empowerment to fulfill this instruction, in that¹⁰⁸⁶ “one with a good eye will be blessed.”¹⁰⁸⁷

¹⁰⁸⁵ Also see the Sichah talk [of the gathering] (Ch. 3, Torat Menachem ibid. p. 233) that the matter of “a person grasps the depth of his teacher’s intent” is also in regard to matters in regard to which forty years have not yet passed since they were said etc.

¹⁰⁸⁶ Proverbs 22:9; See Zohar III (Idra Rabba) 130a

¹⁰⁸⁷ The conclusion of this discourse is missing.

Discourse 38

“*Shir HaMaalot... -
A song of ascents...*”

Delivered on Shabbat Parshat Masei,
Shabbat Mevarchim Menachem-Av, 5727
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁸⁸ “A song of ascents. When *HaShem*-יהו"ה will return the captivity of Tziyon, we were like dreamers.” In his discourse by this title,¹⁰⁸⁹ (which based on the particulars in the discourse, appears to be based on the discourse by this title in Torah Ohr),¹⁰⁹⁰ his honorable holiness, the Tzemach Tzedek, explains that in the coming future, “when *HaShem*-יהו"ה will return the captivity of Tziyon,” all will see that throughout entire exile “we were like dreamers.” Only that presently, during the exile, their eyes have been darkened from seeing this.

He explains that the matter of a dream is that two opposites can bond in a single thing. He brings an analogy for this (a sharp analogy compared to the analogy brought in Torah

¹⁰⁸⁸ Psalms 126:1

¹⁰⁸⁹ It appears that the intention is to the discourse by this title which was subsequently printed in Maamarei Admor HaZaken 5565 Vol. 1, p. 184 and on; Also see the discourse entitled “*Lehavin Inyan HaChalomot*” in Ohr HaTorah Bereishit Vol. 6 p. 1,100b and on.

¹⁰⁹⁰ Torah Ohr, Vayeishev 28c and on

Ohr) that in a dream it is possible for a person to see himself killed or dead, and that then, literally in a single moment, he is alive, or he can dream that he is both here and in Spain at once,¹⁰⁹¹ or the like, and though they are complete opposites from one extreme to the other, during a dream they can bond as one without posing any difficulty whatsoever.

The likeness to this, as it is in the analogue, which is one's service of *HaShem*-יהו"ה, blessed is He, is that during prayer he can recite the *Shema* with deep devotional intent [in the words], "Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה,"¹⁰⁹² and sense that "there is nothing besides Him,"¹⁰⁹³ and then go to his business and engage in worldly matters and the needs of this world as they relate to earning physical livelihood, as the verse states,¹⁰⁹⁴ "By the sweat of your brow you shall eat bread," even though this literally is one thing and its opposite, which at first glance, seem to be contradictory. For, since "there is nothing besides Him," how can he be preoccupied with his livelihood and the livelihood of the members of his household? Rather, it is like the analogy of a dream, in which one dreams a thing and its opposite simultaneously, and during the dream this poses no difficulty for him.

¹⁰⁹¹ See Talmud Bavli, Niddah 30b

¹⁰⁹² Deuteronomy 6:4

¹⁰⁹³ Deuteronomy 4:35

¹⁰⁹⁴ Genesis 3:19

2.

In the discourse he continues and states (and this is not mentioned in Torah Ohr) that in truth, one thing does not at all contradict the other. This is because both the thing and its opposite, were caused by Heaven etc. He explains that the dream is rooted in the aspect of the upper encompassing light (*Makif HaElyon*) which surrounds and transcends all worlds equally, and is entirely devoid of division altogether. This is why it includes all opposites simultaneously, in that it transcends both and in relation to it, both are equal. Thus, [both] are nullified in relation to it, with the ultimate nullification, and thus are joined together.

This is as explained elsewhere¹⁰⁹⁵ on the verse,¹⁰⁹⁶ “He makes peace in His heights,” about which our sages, of blessed memory, explained,¹⁰⁹⁷ “Michael is the angel of water, and Gavriel is the angel of fire, but they do not extinguish each other, being that the Holy One, blessed is He, makes peace between them.” This is because of a great revelation of radiance etc. that transcends them both, this being the aspect of the upper encompassing light (*Makif HaElyon*).

On a deeper level, besides the fact that although they are opposites, they nonetheless stand together because of their nullification (*Bittul*), like two ministers who stand nullified

¹⁰⁹⁵ See Tanya, Iggeret HaKodesh, Epistle 12; Likkutei Torah, Tazriya 23c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

¹⁰⁹⁶ Job 25:2

¹⁰⁹⁷ See Midrash Bamidbar Rabba 12:8; Shir HaShirim Rabba 3:11; Tanchuma Vayigash 6

before the king, even though they are opposites of each other, beyond this, they are not at all opposites of each other.

An example of this is the emotions (*Midot*). As they are in their revealed state, they are divided into the lines of right and left, (and more specifically, they are divided into six emotions) that are opposites of each other. However, as they are included within Understanding-*Binah*, which is the source of all the encompassing lights (*Makifim*), as known,¹⁰⁹⁸ they are not at all opposites.¹⁰⁹⁹

This then, is how during the time of exile “we were like dreamers.” This is because the exile is the matter of the gestation (*Ibbur*) of *Zeir Anpin* in the womb of the Mother-*Imma* [Understanding-*Binah*] of the world of Emanation (*Atzilut*), at which point it is in a state of “three within three” etc.¹¹⁰⁰ Therefore, during exile, when *Zeir Anpin* is in a state of gestation (*Ibbur*) in the womb of the Mother-*Imma* [Understanding-*Binah*], “we were like dreamers,” literally, such that there is the union of opposites one with the other. This is because the Mother-*Imma* [Understanding-*Binah*] of the world of Emanation (*Atzilut*) is the upper encompassing light (*Makif HaElyon*) that unifies all opposites, in that they are included there in true unity, without any division whatsoever.

About this the verse states,¹¹⁰¹ “I clothe the heavens in blackness, and make sackcloth their garment.” The explanation

¹⁰⁹⁸ Torah Ohr, Vayishlach 26b and elsewhere.

¹⁰⁹⁹ See Torat Chayim, Noach 46d and on; 57c and on; 58a and on.

¹¹⁰⁰ See Zohar II 50a (Tosefta); Etz Chayim, Shaar HaKlallim Ch. 2-3; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 and the notes there.

¹¹⁰¹ Isaiah 50:3

is that “the heavens,” referring to the upper encompassing lights (*Makifim*), are en clothed in other garments to conceal and hide them with great concealment and hiddenness. That is, they are en clothed in a garment of sackcloth, which is the dream below, within which there is the manifestation of the upper encompassing light (*Makif HaElyon*) in a concealed and hidden way, and it thus is possible for two opposites to unite.

Similarly, during the time of exile, the upper encompassing light (*Makif*) of Understanding-*Binah* of the world of Emanation (*Atzilut*) is en clothed within garments that cover it, within which it is concealed and hidden. It is because of this that “we were like dreamers,” in that a person can pray with deep devotional intent (*Kavanah*) etc., but immediately after praying, can go and engage in the physical needs of the livelihood of his household, even though this is one thing and its opposite.

However, in truth, the one does not at all contradict the other, since both come about from Heaven, meaning that (in addition to the simple meaning, that the Heavenly Supernal intent is for a person to pray with devotional intent and also engage in earning a livelihood etc.) this is because the upper encompassing light (*Makif HaElyon*) of the Mother-*Imma* (Understanding-*Binah*) unifies them as one.

This is to such an extent that because of the concealment of the garments, which en clothe the upper encompassing light (*Makif HaElyon*), we have no sense that we are dreaming. However, in the coming future, when the garments will be removed, we will grasp and realize how throughout the entire exile “we were like dreamers.”

3.

However, we must understand the meaning of the words, “When *HaShem*-יהו"ה will return the captivity of Tziyon.” What is this matter of the return (*Teshuvah*) of Tziyon?

The explanation is that our sages, of blessed memory, stated¹¹⁰² that repentance (*Teshuvah*) and the days of Moshiach, preceded the world. That is, “the world-*Olam*-עולם” refers to the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), from the beginning of the *Line-Kav* to its end, it being the source of all the lights (*Orot*) that manifest within the vessels (*Keilim*) etc.

However, repentance (*Teshuvah*) preceded the world. [That is, it not only is higher than Understanding-*Binah*, which is the source of all the encompassing lights (*Makifim*) (as mentioned above) but it also is higher than the entire chaining down of the worlds (*Seder Hishtalshelut*).] This is because the *Line-Kav* is from the Impression-*Reshimu* of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that remained in the void and empty space¹¹⁰³ from the aspect [called] Coming and not Coming (*Mati v'Lo Mati*),¹¹⁰⁴ which even transcends the beginning of the *Line-Kav*. This is why no vessel (*Kli*) is capable of containing the light (*Ohr*) of

¹¹⁰² See Talmud Bavli, Pesachim 54a; Nedarim 39b, and Shitah Mekubetzet there.

¹¹⁰³ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, [end of Ch. 11 and] Ch. 12-13.

¹¹⁰⁴ Also see *Hemshech* 5672 Vol. 1 p. 456 and elsewhere.

repentance (*Teshuvah*), since it transcends the source of the lights (*Orot*) and vessels (*Keilim*), which is the beginning of the Line-Kav.

This is why our sages, of blessed memory, stated,¹¹⁰⁵ “In the place where those who return in repentance (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.” This is because the perfectly righteous (*Tzaddikim Gemurim*) draw from the inner manifest light (*Ohr Pnimi*) which the vessels (*Kelim*) are capable of containing, this being the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) starting from the beginning of the Line-Kav etc. However, those who return in repentance (*Baalei Teshuvah*) draw from the Impression-*Reshimu* brought about by the aspect of Coming and not Coming (*Mati v’Lo Mati*), which even transcends the beginning of the Line-Kav.

This is also the meaning of what our sages, of blessed memory, stated,¹¹⁰⁶ that our teacher Moshe merited repentance (*Teshuvah*) before his death. This is because Moshe was perfectly righteous (*Tzaddik Gamur*) and is therefore from the aspect of the inner manifest lights (*Orot Pnimitiyim*) that manifest within the vessels (*Keilim*) and it only was before his death that he merited the aspect of repentance (*Teshuvah*), which transcends the parameters of the vessels (*Keilim*) and preceded the world, as mentioned before.

In the same way, the days of Moshiach also preceded the world. Therefore, in the coming future we will come to the aspect of repentance (*Teshuvah*) that preceded the world. In

¹¹⁰⁵ Mishneh Torah, Hilchot Teshuvah 7:4

¹¹⁰⁶ See Zohar III 278a (Ra’aya Mehemna)

other words, the matter of repentance (*Teshuvah*) and the matter of the days of Moshiach are one and the same.

4.

This then, is also the meaning of [the continuation of the Psalm],¹¹⁰⁷ “Then they will declare in the nations, ‘*HaShem*-יהו"ה has done greatly with these.’” This is because the matter of repentance (*Teshuvah*) specifically comes from the opposite, this being the matter of refining the sparks of holiness from the external husks (*Kelipot*). (As known, this matter specifically reaches the aspect of *HaShem*'s-יהו"ה Supernal delight (*Taanug*), for which reason it is specifically “then-אז”¹¹⁰⁸ that “our mouths will be filled with laughter.”)¹¹⁰⁹

Therefore, in the coming future, upon the conclusion of all the refinements (*Birurim*), “they will declare in the nations, ‘*HaShem*-יהו"ה has done greatly with these.’” That is, the magnification of His Name *HaShem*-יהו"ה comes entirely from the opposite, these specifically being the sparks that were refined from them.¹¹¹⁰

¹¹⁰⁷ Psalms 126:2

¹¹⁰⁸ Psalms 126:2 *ibid.*; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).]

¹¹⁰⁹ See Talmud Bavli, Brachot 31a

¹¹¹⁰ This concludes the content of the discourse of the Tzemach Tzedek.

5.

Now, we can connect this to the Torah portion of Masei, [which begins],¹¹¹¹ “These are the journeys of the children of Israel etc.” In Rashi’s commentary it states, “Why are these stations recorded? To make known the loving acts of the Ever Present One, in that although He had decreed upon them that they would move about and wander in the desert, do not think that they wandered and moved about ceaselessly from one station to another during all the forty years, and that they had no respite etc.” He then adds another explanation, “This is analogous to a king whose son was ill and he took to a distant place to cure him. When they returned home, the father began recounting all the places, saying to him, ‘Here we slept, here you had the headache etc.’”

Now, the theme of both explanations (which, at first glance, are opposites) is that even in an undesirable matter [such as] “here you had the headache etc.,” the intention is that it be transformed “to make known the loving acts of the Ever Present One.”

This is also like what took place with the imprisonment and redemption of the 12th and 13th of Tammuz, which initially was an undesirable matter that began through Jews who were in a state of “here you had the headache” (meaning, the Yevsektziya)¹¹¹² and subsequently the matter was transformed from one extreme to the other extreme, in that he went out to

¹¹¹¹ Numbers 33:1

¹¹¹² The Yevsektziya was the Jewish branch of the Bolshevik party in the Soviet Union, whose main focus was to stamp out Judaism.

freedom “with an upraised arm,”¹¹¹³ and “with great wealth”¹¹¹⁴ (relatively speaking). This was to such an extent that the very same people who imprisoned him were the one’s who freed him, and in a way that all the peoples of the earth saw that *HaShem*-יהו"ה acted wondrously and greatly in the earth,¹¹¹⁵ just as in the redemption of the Alter Rebbe on the 19th of Kislev.

This also grants empowerment to each and every Jew right now, to transform the cause of the exile, which is “because of our sins,”¹¹¹⁶ in a way that “willful sins are transformed to be as merits for him,”¹¹¹⁷ and when the cause of the exile is nullified, there automatically is the nullification of the effect as well, and there will be the fulfillment of the prophecy,¹¹¹⁸ “Then the redeemed of *HaShem*-יהו"ה will return and come to Tziyon with glad song, with eternal gladness upon their heads.”

¹¹¹³ See Exodus 14:8

¹¹¹⁴ Genesis 15:14

¹¹¹⁵ See *Igrot Kodesh* of the Alter Rebbe 230 and on.

¹¹¹⁶ See the Musaf liturgy of the holidays

¹¹¹⁷ Talmud Bavli, Yoma 86b; See Tanya, Ch. 7

¹¹¹⁸ Isaiah 35:10; 51:11

Discourse 39

“v’Hayah Eikev Tishme’un... -
It shall be that because you listen...”

Delivered on Shabbat Parshat Eikev,¹¹¹⁹

20th of Menachem-Av,¹¹²⁰ 5727

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

1.

The verse states,¹¹²¹ “It shall be that because (*Eikev*-עִקֵּב) you listen... and guard them and do them etc.” About this, there is the well-known question,¹¹²² Is not fulfilling Torah and *mitzvot* dependent on man’s free choice? This being so, why did the verse not say, “It shall be that **if** (*Eem*-אִם) you listen, [like the verses],¹¹²³ “If (*Eem*-אִם) you follow My decrees,”

¹¹¹⁹ The original discourse was edited by the Rebbe and published as a pamphlet for the 20th of Menachem-Av 5747. There is also a second discourse that was said at this gathering (Discourse 40), which follows in succession to this discourse.

¹¹²⁰ Minhagei Kahal Kadosh Beit E”l Yikonneh b’Tzeddek, that on the 20th of Av they would do Hatarat Nedarim (the annulment of vows), as it is forty days prior to Rosh HaShanah (cited in the beginning of Sefer Divrei Shalom of Rabbi Avraham Shalom Mizrahi) – seemingly similar to the matter of “forty days prior to the formation of the fetus” (Sotah 2a).

¹¹²¹ Deuteronomy 7:12

¹¹²² See the discourse by the same title as this in Ohr HaTorah, Eikev, p. 491; Also see the discourses by the same title of the years 5673 and 5674 toward the beginning (*Hemshech* 5672 Vol. 1 p. 355 & p. 580); Also see Ohr HaChayim to Deuteronomy 7:12; Also note Rashi to the beginning of the Torah portion, “**If-Eem-אִם** you will heed even the lighter commandments etc.” as well as the commentaries on Rashi there.

¹¹²³ Leviticus 26:13

and¹¹²⁴ “It shall be that if (*Eem*-אם) you listen”]. Why then does [this] verse state, “It shall be that **because** (*Eikev*-עקב) you listen,” in a way of certainty, meaning you certainly shall listen?

The Tzemach Tzedek explains¹¹²⁵ that the word “because-*Eikev*-עקב” refers to the time of the “**heels** of *Moshiach-Ikveta d'Meshicha*-דמשיחא-הא,” and that the meaning of, “It shall be because (*Eikev*-עקב) you listen,” is that you certainly shall listen. That is, “*HaShem*-יהוה” **promises** us in His Torah, that ultimately, toward the end of our exile, Israel will return to Him in repentance and will immediately be redeemed.”¹¹²⁶

In the discourse¹¹²⁷ he continues [and explains] that the three words, “you listen-*Tishme'un*-תשמעון,” “and you keep them-*u'Shemartem*-ושמרתם,” “and do them-*v'Asitem*-ועשיתם,” correspond to thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*).

The word “you listen-*Tishme'un*-תשמעון” corresponds to thought (*Machshavah*) (in that the ear is merely the organ (*Kli*) by which the voice enters the thought of the listener). The word “and you guard-*u'Shemartem*-ושמרתם” is speech (*Dibur*), being that the primary matter of guarding (*Shemirah*-שמירה) is in the mouth, as the verse states,¹¹²⁸ “ordered in all matters and

¹¹²⁴ Deuteronomy 11:13

¹¹²⁵ Ohr HaTorah, beginning of *Eikev*; See p. 491, p. 504 (citing Ohr HaMe'ir).

¹¹²⁶ Mishneh Torah, Hilchot Teshuvah 7:5; In Ohr HaTorah *ibid.* p. 491 [it states]: As promised in the Torah portion of Nitzavim [Deuteronomy 30:2], “And you will return etc.” – which are the verses cited by Rambam there.

¹¹²⁷ Ohr HaTorah, beginning of *Eikev*; p. 491 and on; Also see the discourse entitled “*v'Hayah Eikev*” 5673 toward the end (p. 364 and on); 5674 (Ch. 291 – p. 588 and on).

¹¹²⁸ Samuel II 23:5; See Talmud Bavli, Eruvin 54a

secure (*u'Shemurah*-ושמורה).” The word “and you do them-*v'Asitem*-ועשיתם” refers to Action (*Ma'aseh*).

About this the verse continues,¹¹²⁹ “*HaShem*-יהו"ה your God will safeguard for you the covenant and the kindness that He swore [unto your forefathers].” The words “covenant-*Brit*-ברית,” “kindness-*Chessed*-חסד,” and “oath-*Shevu'ah*-שבועה” refer to thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*) (as explained there at length).

That is, it is through “you listen-*Tishme'un*-תשמעון,” “and you guard them-*u'Shemartem*-ושמרתם,” “and you do them-*v'Asitem*-ועשיתם,” that *HaShem*’s-יהו"ה Supernal thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*) is drawn down to us, these being, “His covenant (*Brit*-ברית) and the kindness (*Chessed*-חסד) that He swore (*Nishba*-נשבע) [unto your forefathers].”

However,¹¹³⁰ this matter, (that there will be a drawing down of *HaShem*’s-יהו"ה Supernal thought, speech, and action to man) is not enough. For, even before the descent of the soul to below, it already was in this highest state in *HaShem*’s-יהו"ה Supernal thought (*Machshavah*), [as the verse states],¹¹³¹ “Israel ascended in thought (*Machshavah*).” However, the descent of the soul to below is for the sake of ascent,¹¹³² so that through its toil below, the soul ascends to higher than it was

¹¹²⁹ Deuteronomy 7:12

¹¹³⁰ In regard to the coming section (regarding the precise term “[He] will safeguard-*v'Shamar*-ושמר”) see the discourse entitled “*v'Hayah Eikev* 5673 toward the end. Also note Ohr HaTorah *ibid.* p. 499.

¹¹³¹ Midrash Bereishit Rabba 1:4; See at length in Ohr HaTorah *ibid.* (p. 480; p. 493) that this is the aspect of the Upper Thought (*Machshavah Illa'ah*).

¹¹³² [See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation), Section entitled, “The twelve letters ה"י ז"ח ט"י ל"ג correspond to the twelve tribes of Israel.”]

before its descent, all the way to the aspect of¹¹³³ “and You-*v’Atah*-ואתה safeguard it within me” (which is even higher than the aspect of¹¹³⁴ “She is pure”).¹¹³⁵

This then, is why the verse states, “[*HaShem*-יהו"ה your God] will safeguard for you the covenant and the kindness that He swore [to your forefathers] etc.” That is, through “you listen-*Tishme’un*-תשמעון,” “and you guard them-*u’Shemartem*-ושמרתם,” “and you do them-*v’Asitem*-ועשיתם,” in serving *HaShem*-יהו"ה, blessed is He, in thought (*Machshavah*), speech (*Dibur*), and action (*Ma’aseh*), in the “heel-*Eikev*” of the soul, referring to the level of the soul that is in the body,¹¹³⁶ and especially during the time of “the footsteps of Moshiach-*Ikveta d’Meshichah*-דמשיחא,” [at which time there is greater descent, and it follows automatically that the ascent brought about by the descent is also greater], in that through the descent of the soul into the animalistic soul and the body (especially during exile), our service of Him in the thought, speech, and action of our soul is with the desire of the heart (*Re’uta d’Leeba*) and in a way of self-sacrifice (*Mesirat Nefesh*) (which transcends the chaining down of the worlds (*Hishtalshelut*)).

This brings about that, “[*HaShem*-יהו"ה your God] will safeguard for you the covenant and the kindness that He swore [unto your forefathers] etc.,” (in which the word “He will

¹¹³³ See the liturgy of the morning blessings (“*Elo’hai Neshamah* etc.) from Talmud Bavli, Brachot 60b; Mishneh Torah, Hilchot Tefillah 7:3

¹¹³⁴ See the liturgy of the morning blessings (“*Elo’hai Neshamah* etc.) from Talmud Bavli, Brachot 60b; Mishneh Torah, Hilchot Tefillah 7:3

¹¹³⁵ See at length in the discourse entitled “*Shuvah*” 5686 (Sefer HaMaamarim 5686 p. 36 and on); [Discourse entitled] “*Tza’aku*” 5688 (Sefer HaMaamarim 5688 p. 174 and on), and elsewhere.

¹¹³⁶ Likkutei Torah, Drushim L’Rosh HaShanah 62c and elsewhere.

safeguard-*v'Shamar*-וּשְׁמַר" is specified), that in His Supernal thought, speech, and action there will be the revelation of "and You-*v'Atah*-וְאַתָּה guard it within me," which generally refers to¹¹³⁷ the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

2.

Now, the above-mentioned explanation (of the Tzemach Tzedek) on the words, "It shall be that because (*Eikev*-עֵקֶב) you listen," (in which the word "*Eikev*-עֵקֶב" indicates the "end" and refers to the end of days)¹¹³⁸ can be connected to the teaching of the Midrash¹¹³⁹ on this verse.

That is, "the Holy One, blessed is He, said to them... the reward for them I will give you at the end (*b'Eikev*-בְּעֵקֶב) etc., (as it states), 'It shall be that after (*Eikev*-עֵקֶב) you listen.'" That is, according to the Midrash, which discusses the matter of the reward of the *mitzvot*, the word "end-*Eikev*-עֵקֶב" (the "end of

¹¹³⁷ See at length in the discourse entitled "*Shuvah*" 5686 (Sefer HaMaamarim 5686 p. 36 and on); [Discourse entitled] "*Tza'aku*" 5688 (Sefer HaMaamarim 5688 p. 174 and on), and elsewhere.

¹¹³⁸ As stated in Ohr HaTorah at the beginning of this week's Torah portion [Eikev], the term "Because-*Eikev*-עֵקֶב" is related to the matter of the "**heels-Akavayim**-עֵקְבַיִם," (and based on this, the relationship between the term "because-*Eikev*-עֵקֶב" and the "footsteps of Moshiach-*Ikveta d'Meshicha*-דְּמַשִּׁיחָא" is because the souls of these generations are from the aspect of the "heels-*Akavayim*-עֵקְבַיִם"). However, in Ohr HaTorah *ibid.* p. 504 (and similarly on p. 491) it states that "*Eikev*-עֵקֶב" is a term that indicates the "end-*Sof*-סוֹף" and refers to the end of days. It is based on this that we can connect this with the teaching of the Midrash as per the discourse.

¹¹³⁹ Midrash Devarim Rabba, beginning of this week's Torah portion [Eikev] (3:1), cited in Ohr HaTorah *ibid.* p. 503; Also see Devarim Rabba *ibid.* section 3 (toward the end).

days”) refers to **after** Moshiach arrives. In contrast, according to the simple meaning of the verse, it is discussing the matter of fulfilling the *mitzvot* (“you listen... and you guard them to do them”) meaning that the word “end-*Eikev*-עקב” (the “end of days”) is referring to the end of the time of exile, that is, the time of “the footsteps of Moshiach-*Ikveta d’Meshicha*-עקבתא דמשיחא.”

The connection between the two explanations is¹¹⁴⁰ that the reward of the *mitzvot*, which will take place in the “end-*Eikev*-עקב” (in the coming future), is that in that time there will be the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, as explained in Tanya.¹¹⁴¹

Since this revelation is brought about through the toil (of learning Torah and doing *mitzvot* in a way) of self-sacrifice (*Mesirat Nefesh*) (as explained before) therefore, it is through, “It shall be that because (*Eikev*-עקב) you listen” according to the Tzemach Tzedek’s explanation, meaning the toil during the time of “the footsteps of Moshiach-*Ikveta d’Meshicha*-עקבתא דמשיחא,” at which time the self-sacrifice (*Mesirat Nefesh*) is greater,¹¹⁴² that there will thereby be the revelation of the coming future, “the reward for them I will give you at the end (*b’Eikev*-בעקב).”

¹¹⁴⁰ Similarly see Likkutei Sichot Vol. 9 p. 83.

¹¹⁴¹ Tanya, Likkutei Amarim, Ch. 36

¹¹⁴² See the discourse entitled “*v’Nachah* – The spirit of *HaShem* will rest upon him,” 5725 (Torat Menachem, Sefer HaMaamarim Nissan p. 189 and on [translated in The Teachings of The Rebbe 5725, Vol. 2, Discourse 40]), Ch. 2 and on.

3.

This may be better understood by prefacing with the statement in Tanya¹¹⁴³ that “the ultimate perfection of the days of Moshiach and the resurrection of the dead, depends on our actions and our Divine service throughout the time of the exile.”

In his notes in the margins of his Tanya,¹¹⁴⁴ (which was in captivity for a number of years, but was recently released from captivity (both his Tanya, as well as his other books) and arrived here), my father, master and teacher, whose Hilulah we are celebrating, wrote that the matter of the two words used here, “our actions (*Ma'aseinu*-מעשינו) and our Divine service (*Avodateinu*-עבודתינו),” may be understood from what is stated later in Iggeret HaKodesh, Epistle 12, in the discourse entitled “v'Hayah Ma'aseh HaTzedakah” [stating], “see in depth there.”

He then continues, “‘our actions’ (*Ma'aseinu*-מעשינו) refers to the days of Moshiach, and ‘our Divine service’ (*Avodateinu*-עבודתנו) refers to the resurrection of the dead.”¹¹⁴⁵ Now, the intention of the one whose Hilulah we are celebrating, in his citation to Iggeret HaKodesh, Epistle 12, in the discourse entitled “v'Hayah Ma'aseh HaTzedakah etc.,” seems to be in reference to the explanation in Iggeret HaKodesh there¹¹⁴⁶

¹¹⁴³ Tanya, Likkutei Amarim, Ch. 37

¹¹⁴⁴ Printed in Likkutei Levi Yitzchak – Ha'arot L'Sefer HaTanya (Kehot 5730) p. 15.

¹¹⁴⁵ See Igrot Kodesh of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, Vol. 1, p. 110, that it can be suggested that “the act of charity (*Ma'aseh HaTzedakah*) and the Divine service of charity (*Avodat HaTzedakah*) refer to the matter of the two levels of the days of Moshiach (*Yemot HaMashiach*) and the resurrection of the dead (*Techiyat HaMeitim*).

¹¹⁴⁶ [Tanya, Iggeret HaKodesh, Epistle 12], p. 118a and on.

about the difference between the word “act” (*Ma’aseh*-מעשה) and the word “service” (*Avodah*-עבודה).

“The word ‘act’ (*Ma’aseh*-מעשה) applies either to that which has already been done, or that which is done constantly and spontaneously, and is thus existent, common, and constant etc. (In contrast), the word ‘service’ (*Avodah*-עבודה) only applies to what a person does with much exertion, contrary to his own inclination, thus nullifying his own nature and will out of deference to *HaShem’a*-יהויה Supernal will, blessed is He.”

From this it is understood that the same applies to the two words, “our actions” (*Ma’aseinu*-מעשינו) and “our Divine service” (*Avodateinu*-עבודתינו),” in [this chapter] of Tanya. That is, “our actions” (*Ma’aseinu*-מעשינו) refers to fulfilling Torah and *mitzvot* according to our nature and habit, whereas “our Divine service” (*Avodateinu*-עבודתינו)” refers to toiling in Torah and *mitzvot* beyond our nature and habit.

However, from the fact that he writes “the two words (‘our actions’ (*Ma’aseinu*-מעשינו) and ‘our Divine service’ (*Avodateinu*-עבודתינו)) **may be understood** from what it states in Iggeret HaKodesh, Epistle 12,” and concludes (after citing Iggeret HaKodesh there) “see in depth there (*Ayin Sham*-עיין שם),” indicating that his intention in citing the above-mentioned Iggeret HaKodesh is (in addition to the distinction between the simple meaning of the words “act” (*Ma’aseh*-מעשה) and “service” (*Avodah*-עבודה)) is also to what is explained there in regard to “the act of charity (*Ma’aseh HaTzedakah*-מעשה

הצדקה).”¹¹⁴⁷ Namely, that through deep study (*Iyun*-עיון) in this (“see in depth there”) we will come to a deeper understanding of the difference between “our actions (*Ma’aseinu*-מעשינו) and our Divine service (*Avodateinu*-עבודתינו).”

To explain, in *Iggeret HaKodesh* there, about “the act of charity” (*Ma’aseh HaTzedakah*-מעשה הצדקה) it explains that “By their very nature Jews are compassionate¹¹⁴⁸ and perform deeds of lovingkindness.¹¹⁴⁹ This is because their souls are drawn from His qualities, blessed is He, in which the quality of kindness-*Chessed* prevails over the quality of judgment-*Din*... which is why [the soul] is called ‘the daughter of the priest (*Bat Kohen*-בת כהן),”¹¹⁵⁰ (in that a priest (*Kohen*-כהן) is “a man of kindness-*Ish Chessed*-איש חסד”).¹¹⁵¹

He explains there that “the charity drawn down from this aspect is referred to as ‘the act of charity’ (*Ma’aseh HaTzedakah*-מעשה הצדקה), being that the word ‘act’ (*Ma’aseh*-מעשה) applies to that which is already done or is done

¹¹⁴⁷ Based on this there is a sweetening of his addition of the words “which begins with the words ‘And the act of charity shall be-*v’Hayah Ma’aseh HaTzedakah*-והיה מעשה הצדקה,” which is seemingly superfluous.

¹¹⁴⁸ See Talmud Bavli, *Yevamot* 79a; *Mishneh Torah*, *Hilchot Issurei Biya* 19:17; Talmud Yerushalmi, *Kiddushin* 4:1 (36b) “From where [is it derived] that they are charitable? From [the verse (Deuteronomy 7:12)], ‘*HaShem*-היה, your God will safeguard the covenant and the kindness.” This is similarly stated in *Devarim Rabba* Eikev 3:4 (cited in *Ohr HaTorah Eikev* (Vol. 5) p. 2,021, see there).

¹¹⁴⁹ The description “shamefaced-*Bayshanim*-ביישנים” was left out (there as well as in *Tanya*, *Likkutei Amarim*, Ch. 1). It can perhaps be suggested that “shamefaced” (*Bayshanim*-ביישנים) is brought about through Torah (Talmud Bavli, *Beitza* 25b, *Nedarim* 20a). See at length in the letter of the 2nd of *Shvat* 5708 and the 3rd of *Cheshvan* 5709* [* Printed in *Igrot Kodesh* of the Rebbe, Vol. 2 p. 293; Vol. 3 p. 9 and on.]

¹¹⁵⁰ *Zohar* II 95a

¹¹⁵¹ *Tanya*, *Likkutei Amarim*, Ch. 50; *Torah Ohr*, *Tetzavch* 82a; See *Midrash Shemot Rabba* 5:10; *Targum Yonatan* to *Deuteronomy* 33:8 and elsewhere – cited in *Ohr HaTorah*, *Vayeitzei* 180b and on.

spontaneously and constantly, (since) the trait of kindness and compassion is implanted within the souls of the whole house of Israel from before, from the time of their creation¹¹⁵² and chained down from His attributes, blessed is He.”

In other words, even though the nature of kindness within him is (not the result of his animalistic soul, but is rather) the result his Godly soul, nonetheless, the charity he does because of this nature is called an “**act of kindness**” (*Ma’aseh HaTzedakah*-מעשה הצדקה).¹¹⁵³ In contrast, the “**Divine service of charity**” (*Avodat HaTzedakah*-עבודת הצדקה) is that his giving of charity is beyond the nature of his Godly soul.

From this it is understood that the difference between “our actions (*Ma’aseinu*-מעשינו) and “our Divine service” (*Avodateinu*-עבודתינו) (in Torah and *mitzvot* in general) is that even when one’s animalistic soul covers over the nature of his Godly soul, and he must toil to remove the covering and concealment of the animalistic soul and reveal the nature of the Godly soul, this is nevertheless in the category of “our **actions** (*Ma’aseinu*-מעשינו).” This is because here his toil is only to reveal the nature that is already present in his Godly soul. In contrast, “our **Divine service** (*Avodateinu*-עבודתינו)” is that one’s toil is even greater than the nature present in his Godly soul.

¹¹⁵² [The term is written as “*Breeyootan*-בריאותן”] but appears to be a printing error which should be “*Breeyatan*-בריאתן.”

¹¹⁵³ It can be said that the words of the Alter Rebbe “that which is already done or is constantly being done spontaneously” hints that in “action-*Ma’aseh*-מעשה” there are two matters: “That which is **already done**” – which is due to the nature that “is implanted in the souls of the entire house of Israel **from aforesaid**,” and that which “is constantly being done spontaneously” – which is also being done even now, since this is also due to the nature of the animalistic soul.

4.

This may be understood based the explanation elsewhere,¹¹⁵⁴ that in the superiority of those who return in repentance (*Baalei Teshuvah*) over the perfectly righteous (*Tzaddikim Gemurim*) there are two matters.

The first is that through repentance (*Teshuvah*) the strength of the bond of the soul to the Holy One, blessed is He, is revealed. That is, even the separation caused through sins (“your sins separate”)¹¹⁵⁵ only effects the revelations (*Gilyum*) of the soul, but not the essential self (*Etzem*) of the soul. Therefore, even after sinning etc., [a person is capable of repenting] “in a single hour and a single moment”¹¹⁵⁶ and become perfectly righteous (*Tzaddik Gamur*).¹¹⁵⁷

This elevation of the repentant (*Baal Teshuvah*) over and above the righteous (*Tzaddik*), is that in the repentant (*Baal Teshuvah*) the strength of the bond of his soul to *HaShem*-יהוה is revealed, which (in a concealed way) is also present in the righteous (*Tzaddik*).

¹¹⁵⁴ In the discourse entitled “*v'Shavti b'Shalom*” of Motza’ei Shabbat Parshat Vayeitzei 5738 (Torat Menachem Sefer HaMaamarim Kislev p. 28 and on); Likkutei Sichot Vol. 15 p. 254 and on.

¹¹⁵⁵ Isaiah 59:2; Iggeret HaTeshuvah, Ch. 5

¹¹⁵⁶ See Zohar I 129a and on – The three terms, “one hour, one day, and one moment,” are explained in Likkutei Levi Yitzchak to Zohar there (p. 81); Also see Likkutei Sichot, Vol. 20 p. 86 and on.

¹¹⁵⁷ See Talmud Bavli, Kiddushin 49b: If one betrothed a woman “on condition that I am righteous, even if he was completely wicked, she is betrothed, for perhaps he had thoughts of repentance in his mind.” In Ohr Zarua, Section 112; Likkutei Torah, beginning of Devarim (1b): “On condition that I am **perfectly righteous** (*Tzaddik Gamur*).” See Tanya, Ch. 1.

The second, is that through returning to *HaShem*-יהו"ה in repentance, in a way that “his willful transgressions are transformed into merits,”¹¹⁵⁸ a new elevation that is not present in the righteous (*Tzaddikim*), even in a concealed way, is added to him. For, as known,¹¹⁵⁹ such merits are higher than even the merits of the righteous (*Tzaddikim*).

The same is so of the elevation in returning to *HaShem*-יהו"ה (*Teshuvah*) brought about in the soul by its descent to below. For, as known,¹¹⁶⁰ before their descent, all Godly souls are perfectly righteous (*Tzaddikim Gemurim*) and the advantage of descending into the body, is that they then can repent and return to *HaShem*-יהו"ה (*Baalei Teshuvah*) and have the two matters mentioned above.

The first matter, is that by the body and animalistic soul concealing the light of the soul, this arouses the hidden powers of the soul, up to and including its essential powers, which even transcend its hidden powers.¹¹⁶¹ The second matter is that through the toil of the soul below something novel comes about - the refinement of his body, his animalistic soul, and his portion in the world at large.

Because of this novelty (in that it is not just the revelation of the concealed) this is much higher than the revelation of the hidden powers of the soul. [This is in addition

¹¹⁵⁸ See Talmud Bavli, Yoma 86b

¹¹⁵⁹ See Derech Mitzvotcha 191a and on; Sefer HaMitzvot 5687 p. 37; Likkutei Sichot Vol. 17 p. 186 and on.

¹¹⁶⁰ Likkutei Torah, Balak 73a and elsewhere; In Likkutei Torah there it states that this is “the true answer” as to why the soul descended to this world. Also see the discourse entitled “*Mayim Rabim*” of Motzei Shabbat Parshat Noach 5738 Ch. 4 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 248).

¹¹⁶¹ *Hemshech “Yonati”* Ch. 14; Discourse entitled “*uMaayon MiBeit HaShem*” 5706 Ch. 4 (Sefer HaMaamarim 5706 p. 64) and elsewhere.

to the fact that specifically through this (refinement and purification of the body etc.,) *HaShem* 's-יהו"ה Supernal intent in the descent of the soul to below and of making a dwelling place [for the Holy One, blessed is He] in the lower worlds] is fulfilled.¹¹⁶²

Now, since this elevation (the novelty in refining the body, the animalistic soul, and one's portion in the world at large) comes through the toil of the soul below, therefore the elevation of the soul brought about by this toil is (not just that its inner and essential powers are revealed, but) the elevation is also novel.

This is explained in various places¹¹⁶³ about the advantage of love of *HaShem*-יהו"ה that the Godly soul causes in the animalistic soul, over and above the love of *HaShem*-יהו"ה of the Godly soul itself. That is, the love of *HaShem*-יהו"ה, blessed is He, of the Godly soul, is in a state of existence.

That is, even the love by which the Godly soul desires to adhere to its root and source, even though by doing so, it will become nothingness and naught and will be utterly nullified of its existence,¹¹⁶⁴ nonetheless, since this desire stems from its nature, therefore, this desire does not nullify its essential form.

In contrast, this is not so of the love of the animalistic soul. For, since by nature it is drawn to matters of physicality, therefore, loving *HaShem*-יהו"ה Godliness is the opposite of its

¹¹⁶² Tanya, Likkutei Amarim, Ch. 37 (48b)

¹¹⁶³ See the discourse entitled "*Tanya Shivah Devarim* etc.," 5697 (Sefer HaMaamarim, Kuntreisim Vol. 2 394a); Discourse entitled "*l'Reiach Shemanecha*" 5706 Ch. 6 (Sefer HaMaamarim 5706 p. 105).

¹¹⁶⁴ Tanya, Likkutei Amarim, Ch. 19

nature.¹¹⁶⁵ Thus, through love of His Godliness (which is something novel to the animalistic soul, brought about through the toil of the Godly soul) the animalistic soul is caused to undergo the complete loss of its form and complete nullification, the nullification of its existence (*Bittul b'Metziyut*).

This also causes the nullification of the form of the Godly soul,¹¹⁶⁶ so that its love will be in the aspect of self-nullification (*Bittul*),¹¹⁶⁷ not a love because of the existence and nature of the one who loves (the Godly soul), but rather, love that is because of the One who is loved (His Godliness).

The same is so of one's refinement and purification of his portion in the world. That is, since this causes worldly

¹¹⁶⁵ See Kuntres HaAvodah Ch. 3 (p. 32) that this does not contradict what is stated in various places (Likkutei Torah, Chukat 56d and elsewhere) that the power of lust is not essentially evil – for “this is only because it does not essentially possess the form of evil, but nevertheless, it is not good, and on the contrary, by its nature it is drawn to material matters.”

¹¹⁶⁶ This is the matter of the rotting [of the seed] through which there is thereby caused to be the sprouting – see the discourse entitled “*Tze'ena u'Re'ena*” 5650 (Sefer HaMaamarim 5650 p. 345); Discourse by the same title 5697 (394b); In the discourse entitled “*Tze'ena u'Re'ena* *ibid.*,” (p. 367) it states that the matter of the growth is the revelation of the non-felt pleasure (*Taanug Bilti Murgash*). See later in chapter 7 [of this discourse].

¹¹⁶⁷ In the discourses in the prior note [39 in the original discourse; 5697 *ibid.* 5706 *ibid.*] the matter of the love is explained. However, it is understood that this is likewise so when it comes to the labors in serving *HaShem*-יהוה, blessed is He, **whose substance matter** is that of self-nullification (such as the fear of Him, the acceptance of His yoke, and the like). For, since the nullification (*Bittul*) of the soul stems from its nature, therefore, the nullification (*Bittul*) also is [due to] its “existence.” However, through the Godly soul bringing about nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, in the natural soul, and the natural soul does not have any comingling of [its] “existence” in the nullification (*Bittul*), [this causes] that the nullification of the soul is not because of its nature but is rather true nullification that stems from Godliness. To further elucidate based on the discourse entitled “*v'Hayah Eikev*” 5673 Ch. 178 (*Hemshech* 5672 Vol. 1 p. 363), that it is specifically upon the descent of the soul to below that it comes to the state of setting its own essence aside (*Hanachat Atzmuto*).

matters to be receptacles for Godliness, it is a novel matter, since it is the opposite of the nature of the world (*Olam*-עולם), which is of the same root as “concealment-*He’elem*-העלם,” indicating hiddenness.¹¹⁶⁸

This matter (that the world becomes a receptacle for Godliness) is not because of the world, but because of the Godliness, in that the Oneness of *HaShem*-יהו"ה, blessed is He, is without limit, such that even the existence of the world is unified with Him, blessed is He.¹¹⁶⁹

Through this, this also is brought about in the person (who brought about the refinement and purification of his portion of the world) that his service of his Maker will be with the ultimate nullification of self (*Bittul*), not just stemming from his own existence, but because of *HaShem*'s-יהו"ה Godliness.¹¹⁷⁰

5.

Now, based on the above, we also can explain the great elevation of those who merited to sacrifice their lives in actuality for the sanctification of the Name *HaShem*-יהו"ה.¹¹⁷¹

¹¹⁶⁸ Likkutei Torah, Shlach 37d and elsewhere.

¹¹⁶⁹ Similar to the superiority of “One-*Echad*-אחד” over and above “Singular-*Yachid*-יחיד.” – See Torah Ohr beginning of Va’era; Imrei Binah, Shaar HaKriyat Shema Ch. 8, and elsewhere.

¹¹⁷⁰ In addition to the advantage of this in regard to the matter of the nullification (*Bittul*), the service itself is also on a much loftier level. For, since it stems from **Godliness**, it is not limited to the same extent as the limitations of the nature of man, nor even by the limitations of the nature of the soul, this being the matter of “our Divine service-*Avodateinu*-עבודתינו” which is a toil that transcends even the nature of the soul (as explained before).

¹¹⁷¹ See Talmud Baval, Bava Batra 10b in regard to the martyrs of Lod that “[their status is so exalted that] none can stand in their section.” Also see Derech

[To point out based on what is publicly known, my father, master, and teacher, whose Hilulah we are celebrating, was imprisoned and exiled to a city of exile in a distant land, as a result of his toil in strengthening and spreading Judaism, and he suffered great persecution and anguish there (both while in prison and when he was in exiled there) etc. etc.,¹¹⁷² such that the suffering and anguish he endured there (naturally) caused his untimely death.]

Now, at first glance, this requires greater analysis. This is because self-sacrifice (*Mesirat Nefesh*) is natural to every single Jew, in that every single Jew is incapable of renouncing “*HaShem is One-HaShem Echad* יהוה אחד,” and is prepared to sacrifice his soul for this, and to endure suffering etc.,¹¹⁷³ (and the fact that he has not actually given up his life, is only because as of yet, it has not become necessary to do so,) this being so, what is the greatness of those who had **actual** self-sacrifice (*Mesirat Nefesh*)?

What is further not understood is what Rabbi Akiva said,¹¹⁷⁴ “All my days I have been troubled by the verse,¹¹⁷⁵

Mitzvotcha 186a; Ohr HaTorah, Acharei (Vol. 2) p. 549; Drushim L’Yom HaKippurim (Devarim Vol. 5) p. 2,137-2,138; Also see the beginning of the discourse entitled “*Vayedaber... Pinchas*” 5629 (Sefer HaMaamarim 5629 p. 252) and 5652 (Sefer HaMaamarim 5652 p. 69); Also see Ohr HaTorah, Drushim L’Yom HaKippurim *ibid.* (p. 2,138), “self-sacrifice (*Mesirat Nefesh*) is loftier than all of Torah and *mitzvot*... the Maggid [angel] promised the Beit Yosef that he would merit to give up his life for the sanctification of the Name *HaShem* יהוה – ‘since this aspect is more precious than all of the Torah that the Beit Yosef learned throughout his entire life.’”

¹¹⁷² See his writings which were printed at the beginning of Likkutei Levi Yitzchak on Tanya p. III-IV.

¹¹⁷³ Tanya, Likkutei Amarim, Ch. 18

¹¹⁷⁴ Talmud Bavli, Brachot 61b

¹¹⁷⁵ Deuteronomy 6:5

‘With all your soul’ etc., when will I be given the opportunity to fulfill it?” Now, at first glance, does not the fact that all his days he yearned to fulfill this in actuality, reveal the strength of the self-sacrifice (*Mesirat Nefesh*) that illuminated within him? This being so, what great lacking was there for him in his self-sacrifice (*Mesirat Nefesh*) (for the duration of time that it did not come to being actualized due to a cause that did not depend on himself), such that he was troubled by it?

It can be said that the explanation¹¹⁷⁶ is that the fact that every Jew is prepared to sacrifice his life not to renounce [the true faith], Heaven forbid, is because of His Godly soul. Thus, even when there is an awakening of the power of his self-sacrifice (*Mesirat Nefesh*) in a revealed way (that should he require it, Heaven forbid, he is ready to give up his life in actuality) this is the power of self-sacrifice (*Mesirat Nefesh*) of the Godly soul as it comes into actuality. However, this self-sacrifice (*Mesirat Nefesh*) of the soul is because of its nature, and there is no novelty in this.

In contrast, when it comes to **actual** self-sacrifice (*Mesirat Nefesh b’Poel*), a novelty is introduced that was not previously there. For, in addition to the fact that this comes through the concealment and hiddenness of opposing force, who try to force him to renounce [the true faith], Heaven forbid, by him having self-sacrifice and agreeing to suffer at their

¹¹⁷⁶ In Shaarei Orah [of the Mittler Rebbe] p. 61a and on, and 90b, it seems to indicate that this is because of the elevation of “actualization” (*Po’el*-פועל) over and above “potential” (*Ko’ach*-כח). However, in Shaarei Orah 8a and on (see 9a there) [it states that] the superiority of self-sacrifice (*Mesirat Nefesh*) in actuality is because it is also [the sacrifice] of the body. Also see the end of the aforementioned discourse of the year 5629 (p. 257) and 5652 (p. 75 and on).

hands, he thereby extracts the sparks of holiness within them and elevates them to holiness.¹¹⁷⁷ This matter, (the elevation of the sparks that fell to such a low level below) is a novelty.¹¹⁷⁸

To explain, the novelty of actual self-sacrifice (*Mesirat Nefesh b'Poel*) applies to a person who stands steadfastly with self-sacrifice. For, when he actually gives up his life with self-sacrifice (*Mesirat Nefesh*), the self-sacrifice is (also) of his **natural soul**. That is, not only does his natural soul not obstruct him from having self-sacrifice (*Mesirat Nefesh*), but it too desires to give up its life [for the sanctification of the Name *HaShem*-יהוה] in **actuality**.¹¹⁷⁹ However, since (in and of itself) the natural soul desires to live, the self-sacrifice caused in it (through the Godly soul) is a novelty, in that it is the opposite of its nature.

This then, is specifically the greatness of actual self-sacrifice (*Mesirat Nefesh b'Poel*), because in regard to the self-sacrifice (*Mesirat Nefesh*) of the Godly soul, since it stems from its nature, it thus is in a state of existence. In contrast, this is not so of actual self-sacrifice (*Mesirat Nefesh b'Poel*), since it is the opposite of the nature of the natural soul, such that through its self-sacrifice (*Mesirat Nefesh*) it becomes nullified of its existence. This also causes an ascent of the Godly soul (who brought the self-sacrifice in the natural soul about), that

¹¹⁷⁷ Derech Mitzvotcha 192a; Also see 186b there.

¹¹⁷⁸ See Derech Mitzvotcha ibid. (186a; 191b) that there is the same elevation in this as the transformation of willful sins to merits that is present in repentance (*Teshuvah*).

¹¹⁷⁹ Kuntres HaAvodah Ch. 6 (p. 32), wherein it states, “When it comes to self-sacrifice in actuality for the sanctification of the Name *HaShem*-יהוה, and for whatever reason of *HaShem*-יהוה, blessed is He, he is saved from this, it is without any doubt or even a hint of a doubt that his natural soul is changed by this from one extreme to another to the point that he is caused to be a different person, literally.”

the self-sacrifice of the Godly soul should also be in a state of nullification of self (*Bittul*).

6.

Now, we can say that, so to speak, the same is so of the descent of the first constriction (*Tzimtzum*) (which began the descent of the whole chaining down of the worlds (*Hishtalshelut*)). That is, the constriction (*Tzimtzum*) is for the sake of the revelation [in the ascent, from which it chained down that all descents are for the sake of ascent], in that it too has a likeness to the two above-mentioned matters.¹¹⁸⁰

The first matter is that through the restraint of the *Tzimtzum* a novelty was introduced, that the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, will also be in the worlds. This is because before the restraint of the *Tzimtzum*, when “the limitless light of the Unlimited One filled the space of the void, there was no room (meaning, no possibility) for the existence of worlds.”¹¹⁸¹ It thus follows automatically that there was no revelation in the worlds.

However, through the restraint of the *Tzimtzum* it was newly introduced that the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, will be within the worlds. Now, the novelty in this is solely in relation to the worlds and not in relation to the light, for in those levels that

¹¹⁸⁰ With respect to the coming section see *Hemshech* 5666 p. 4, p. 509, p. 524-525; Also see *Sefer HaMaamarim* 5687 p. 158 and on.

¹¹⁸¹ *Etz Chayim*, Shaar 1 (Shaar Iggulim v'Yosher) Anaf 2; Also see beginning of *Otzrot Chayim* and *Mevo She'arim*.

precede the restraint of the *Tzimtzum*, this light was previously revealed.

The second matter is that through the toil of affecting refinements there be a revelation of a new light that did not illuminate before the restraint of the *Tzimtzum*, such that this revelation not only transcends the spreading forth of the light (*Hitpashtut HaOhr*), which is in the aspect of revelation (*Giluy*), but even transcends the essence of the light (*Etzem HaOhr*), up to the revelation of the essential concealment (*He'elem HaAtzmi*).

7.

Now, as known, these two matters, the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that illuminated even before the restraint of the *Tzimtzum*, and the revelation of the essential concealment (*He'elem HaAtzmi*), will take place in the coming future, only that there will be two stages in this.

This then, explains the Midrashim that seem to differ with each other about the coming future. [In one place] they stated,¹¹⁸² “The Holy One, blessed is He, is destined to make a feast for the righteous (*Tzaddikim*).” [In another place] they stated,¹¹⁸³ “In the coming world there is no eating and no drinking.” The explanation is well known,¹¹⁸⁴ namely, that these two teachings refer to two different times. That is, there

¹¹⁸² Talmud Bavli, Bava Batra 75a

¹¹⁸³ Talmud Bavli, Brachot 17a

¹¹⁸⁴ *Hemshech* 5666 p. 97, p. 524-525

first will be the revelation of the felt pleasure (*Taanug Murgash*) (the “feast”). This refers to the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that illuminated even before [the creation]. After this there will be the revelation of the unfelt pleasure (*Taanug Bilti Murgash*), up to and including the revelation of the essential concealment of His Essential Self (*He'elem HaAtzmi*).

Now, in general, this is the difference¹¹⁸⁵ between the days of Moshiach (*Yemot HaMashiach*) and the resurrection of the dead (*Techiyat HaMeitim*).¹¹⁸⁶ For, our sages, of blessed memory, stated,¹¹⁸⁷ “All the prophets only prophesied in regard to the days of Moshiach (*Yemot HaMashiach*). However, in regard to the Coming World (*Olam HaBa*) [the verse states],¹¹⁸⁸ ‘No eye has seen it, God, except for You.’” It thus can be said that in days of Moshiach there will be the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that illuminated in a revealed way even before the restraint of the *Tzimtzum*. However, in the Coming World (upon the

¹¹⁸⁵ Igrot Kodesh of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, Vol. 1 p. 109; This is likewise understood from what is stated in *Hemshech* 5666 p. 10 (cited later in the discourse), that the revelation of Eden will take place upon the resurrection of the dead (*Techiyat HaMeitim*). This is also further elucidated by the aforementioned *Hemshech* on p. 105 where it is explained in relation to the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*). However, this is not the place [to expand on that].

¹¹⁸⁶ To further elucidate based on what has been discussed on several occasions (see *Siyum HaRambam* 10th of Shvat 5747 (Torat Menachem, Hadranim Al HaRambam v'Sha"Sh p. 130) that with respect to what the Rambam writes (Hilchot Melachim, beginning of Ch. 10) that in the days of Moshiach the world will continue according to its normal conduct, this refers to the first phase. However, in the second phase, which is the resurrection of the dead, there will be **novelty** in the act of creation. We can connect this with what is stated in the discourse, that upon the resurrection of the dead (*Techiyat HaMeitim*) there will be a revelation of **novel** light.

¹¹⁸⁷ Talmud Bavli, Brachot 34b

¹¹⁸⁸ Isaiah 64:3

resurrection of the dead) there will be the revelation of the aspect of Eden, about which the verse states, “No eye has seen it,” [this being] the concealment of the Essential Self.¹¹⁸⁹

8.

With the above in mind we can state in greater detail that the revelation of the days of Moshiach (*Yemot HaMashiach*) depends on “our actions” (*Ma’aseinu*-מעשינו), whereas the revelation of the resurrection of the dead (*Techiyat HaMeitim*) depends on “our Divine service” (*Avodateinu*-עבודתינו). For, since that which causes the reward of the *mitzvah* is the *mitzvah* itself,¹¹⁹⁰ therefore the *mitzvah* (the “Divine service-*Avodah*-עבודה”) must bear an element of similarity to the reward, (that which is drawn forth by it).

Therefore, the drawing forth of the revelation of the limitless light of the Unlimited One that even illuminated before, comes through the toil to reveal the nature of the Godly soul that also was present before, this being “our actions” (*Ma’aseinu*-מעשינו).

In contrast, the drawing forth of the revelation of the concealment of the Essential Self (*He’elem HaAtzmi*), meaning, a novel light, comes through a toil that even transcends the nature of the Godly soul, (through which a novel matter is caused in him that previously was not present, even from the

¹¹⁸⁹ *Hemshech* 5666 p. 10; Discourse entitled “*Yechayeinu Miyomayim*” 5691 Ch. 3 (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 145b; 5691 p. 245).

¹¹⁹⁰ Tanya, Likkutei Amarim, Ch. 37

perspective of his Godly soul), this being [the matter of] “our Divine service” (*Avodateinu*-עבודתינו).

9.

This then, is the meaning of [the verse], “It shall be that because (*Eikev*-עקב) you listen etc.,” as a term of certainty. This is because it is certain that *HaShem*’s-יהו"ה Supernal intent will be fulfilled in both ways mentioned above, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”¹¹⁹¹ That is, there will be both the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that illuminated before the restraint of the *Tzimtzum* (this being the revelation of the days of Moshiach), as well as the revelation of the concealment of the Essential Self (*He'elem HaAtzmi*) (this being the revelation of the resurrection of the dead).

Now, although these revelations depend on our actions (*Ma'aseinu*-מעשינו) and our Divine service (*Avodateinu*-עבודתנו), and free-choice is granted to every person,¹¹⁹² nevertheless, about this we are promised¹¹⁹³ that “no one banished from Him will remain banished,”¹¹⁹⁴ and every single Jew will fulfill *HaShem*’s-יהו"ה Supernal intention in our actions (*Ma'aseinu*-מעשינו), this being toiling in Torah and

¹¹⁹¹ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

¹¹⁹² See Mishneh Torah, Hilchot Teshuvah 7:1

¹¹⁹³ See Tanya, Likkutei Amarim, Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3; Also see Ohr HaTorah, Eikev p. 504.

¹¹⁹⁴ See Samuel II 14:14

mitzvot beyond the nature of the animalistic soul, as well as in our Divine service (*Avodateinu*-עבודתינו), this being toiling in Torah and *mitzvot* beyond the nature of the Godly soul.

This then, is the meaning of [the verse], “It shall be that because (*Eikev*-עקב) you listen,” wherein the word “*Eikev*-עקב” is referring to the time of the “footsteps of Moshiach-*Ikveta d'Meshicha*-דמשיחא” as mentioned before. For, (in addition to the fact that there then will be the fulfillment of the promise that they “will listen” in a way of certainty), the perfection of our Divine service (this being the addition of a novelty, even in relation to the Godly soul) (primarily) is through the refinement of the darkness of the exile, especially the darkness of the time of the “footsteps of Moshiach-*Ikveta d'Meshicha*-דמשיחא.”

[This is especially so considering what the Tzemach Tzedek states,¹¹⁹⁵ that the verse “It shall be that because (*Eikev*-עקב) etc.,” is [related to [the verse],¹¹⁹⁶ “His hand grasping onto the heel (*Akeiv*-עקב) of Esav.” (In the first explanation) he explains that this literally refers to the heel (*Akeiv*-עקב) of Esav.]

Even for the righteous (*Tzaddikim*), for whom the darkness of the exile does not darken to the same degree, and they certainly do not have the toil of transforming willful transgression into merits, and moreover, the elevation brought about through the refinement and purification of their animalistic soul is not as strong in them (being that their animalistic soul is not as coarse, even before their toil) it is

¹¹⁹⁵ Ohr HaTorah *ibid.* p. 500; and see p. 503 there.

¹¹⁹⁶ Genesis 25:26

rather through tests (*Nisyonot*), and especially through actual self-sacrifice (*Mesirat Nefesh*), that they even refine the sparks in the three completely impure husks of *Kelipah*, as explained before.

Now, since it is so, that there were many righteous *Tzaddikim*, thus through their self-sacrifice there already was the elevation brought about through the refinement of the sparks of the three completely impure husks of *Kelipah*, and this elevation is also drawn to their children, [as the verse states, “*HaShem-יהוה* your God will safeguard for you [the covenant and the kindness] that He swore to your forefathers”]. Moreover, one’s children also includes his students¹¹⁹⁷ who studied his Torah.

Therefore, no further tests (*Nisyonot*) are necessary, and certainly no actual self-sacrifice (*Mesirat Nefesh*) in the literal sense. Rather, all that is necessary is the giving over of one’s will (*Mesirat HaRatzon*).¹¹⁹⁸ It shall thereby be for them and for all the Jewish people that “our actions” (*Ma’aseinu-מעשינו*) and “our Divine service” (*Avodateinu-עבודתינו*) will be done with tranquility and with abundance in the most literal and true meaning of this, with joy and goodness of heart, and there will be the fulfillment of the prophecy,¹¹⁹⁹ “Awake and shout for joy, you who dwell in the earth,” and the one whose Hilulah we are celebrating will be amongst them, and we shall all go quickly and with an upright stature to our Land, with the coming

¹¹⁹⁷ Sifri and Rashi to Deuteronomy 6:7

¹¹⁹⁸ See Torah Ohr, Mikeitz 36b and elsewhere.

¹¹⁹⁹ Isaiah 26:19

of our righteous Moshiach, speedily in our times, and in the most literal sense!

Discourse 40

“v’Atah Yisroel... -
Now, O’ Israel...”

Delivered on Shabbat Parshat Eikev,¹²⁰⁰
20th of Menachem-Av, 5727
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁰¹ “Now, O’ Israel, what does *HaShem*-יהוה your God ask of you? Only to fear etc.” [About this] it states in Talmud,¹²⁰² “Is fear [of Heaven] a minor matter? (The Talmud answers): Indeed, for Moshe it is a minor matter.” However, the question about this is well-known.¹²⁰³ That is, the verse states that He “asks of you,” (meaning every single Jew). This being so, what is the meaning of the answer, “Indeed, for Moshe it is a minor matter”?

We also must understand the statement in Talmud,¹²⁰⁴ “A person is obligated to recite one-hundred blessings every day, as it states, ‘Now, O’ Israel, what (*Mah*-מה) does *HaShem*-

¹²⁰⁰ The original discourse was edited by the Rebbe and published as a pamphlet for the 20th of Menachem-Av 5749. This is the second of two discourses said at this gathering.

¹²⁰¹ Deuteronomy (Eikev)* 10:12 [* With which the 20th of Menachem-Av of this year is blessed [5749, on which this discourse was published], in that it fell within three days following the Shabbat.]

¹²⁰² Talmud Bavli, Brachot 33b

¹²⁰³ See the commentators of the Talmud to Brachot *ibid.*; Tanya, beginning of Ch. 42, and elsewhere.

¹²⁰⁴ Talmud Bavli, Menachot 43b

יהו"ה your God ask of you.' Do not read it as 'what-*Mah*-מה' but rather as 'one-hundred-*Me'ah*-מאה."¹²⁰⁵

The Maharshah wrote¹²⁰⁶ that the reason they expounded "Do not read it as 'what-*Mah*-מה' etc.," is¹²⁰⁷ because according to the simple meaning there is the question of, "Is fear [of Heaven] a minor matter?" They therefore expounded "do not read it as 'what-*Mah*-מה' but rather as 'one-hundred-*Me'ah*-מאה." This matter (of making one-hundred blessings every day) is easy for a person to fulfill, and through this he will come to fear *HaShem*-יהו"ה.¹²⁰⁸

Now, this requires explanation. Namely, what is the superiority of one-hundred blessings by which we come to the fear of *HaShem*-יהו"ה? We also must understand that, based on what is known, that all explanations of a single verse are related to each other,¹²⁰⁹ what is the connection between "what-*Mah*-מה" and "one-hundred-*Me'ah*-מאה"?

Additionally, what is the connection between the two above-mentioned explanations (that answer the question "Is fear [of Heaven] a minor matter?"), that "Indeed, for Moshe it

¹²⁰⁵ Tosefot *ibid.* (citing Rashi there; Also see Chiddushei Aggadot of the Maharsha there); Also see Zohar III 179a; Beginning of Tanya Rabbati; Aruch, section on "*Me'ah*-מאה"; Shulchan Aruch of the Alter Rebbe, Orach Chayim, beginning of Siman 46, and elsewhere.

¹²⁰⁶ Chiddushei Aggadot to Menachot *ibid.* cited in Ohr HaTorah, Eikev p. 565.

¹²⁰⁷ See Shnei Luchot HaBrit, Chelek Torah SheBaal Peh, Leshonot Sugiyot Ot Aleph (403a) that the exegesis of "do not read [but instead read]" is when there is a question in the simple meaning of the verse.

¹²⁰⁸ The meaning of "**only** to fear" is that the reason that *HaShem*-יהו"ה, your God, asks of you to make one-hundred blessings every day is "that His intention is only that you fear etc." (Chiddushei Aggadot of the Maharshah there).

¹²⁰⁹ To the point that this relates to final Halachic rulings in actuality, the known proof for this being from the matter of Shaatnez (Niddah 61b) – See Likkutei Sichot Vol. 3, p. 782 and elsewhere.

is a minor matter,” and the explanation “Do not read it as ‘what-*Mah*-מה’ but as ‘one-hundred-*Me’ah*-מאה.”

2.

Now, the difference between the simple explanation (“what-*Mah*-מה”) and the explanation that is derived through the exegesis “do not read it as etc.” (“one-hundred-*Me’ah*-מאה”) is that according to the simple explanation, the word “what-*Mah*-מה” refers to the fear etc. That is, “what does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God.”

In contrast, according to the derived explanation “what-*Mah*-מה” (“one-hundred-*Me’ah*-מאה”) is a matter unto itself.¹²¹⁰ That is, what *HaShem*-יהו"ה your God is asking of you is “what-*Mah*-מה,” [meaning], “one-hundred-*Me’ah*-מאה blessings,” except that thereby you will come to the matter of fear of *HaShem*-יהו"ה.

Another difference between the two explanations is that the word “what-*Mah*-מה” indicates that the matter (being spoken of) is something minor, as in the words of the Talmud, “a minor matter.” In contrast, “one-hundred-*Me’ah*-מאה” is a large number, such that it is the perfection of numeration. For, in the letters (*Otiyot*), the largest numbers are in the

¹²¹⁰ Even according to what was cited before (note 8 [in the original discourse]) from Chiddushei Aggadot of the Maharshah, the hundred blessings and fear are two matters, and it is only that **the intention** of Him **asking** the one-hundred blessings of you is in order [to bring to] the fear.

hundreds¹²¹¹ (*Me'ot*-מאות).¹²¹² This is especially so considering the explanation in Chassidus,¹²¹³ that what is added to [the word] “one-hundred-*Me'ah*-מאה” over and above [the word] “what-*Mah*-מה” is the *Aleph*-א, which shares the same letters as the word “wondrous-*Pele*-פלא,” referring to the surrounding transcendent light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, which is higher than the chaining down of the worlds (*Hishtalshelut*).

We therefore must better understand this. For, at first glance, these two explanations are opposites. For, from the fact that the one-hundred blessings are the preface to the fear, it is understood that the fear is higher than them.¹²¹⁴ Yet, even so, the obligation to recite one-hundred blessings [every day] is derived from the exegesis, “Do not read it as ‘what-*Mah*-מה,’ but as ‘one-hundred-*Me'ah*-מאה.” However, about the fear the verse states, “What (*Mah*-מה) does *HaShem*-יהו"ה your God ask of you,” in which the word “what-*Mah*-מה” indicates a minor matter (as explained before).

¹²¹¹ ק-100, ר-200, ש-300, ת-400, י-500, ח-600, ט-700, י-800, יז-900

¹²¹² See Likkutei Torah, beginning of Zot HaBrachah; Also see Chiddushei Aggadot of the Maharshah there.

¹²¹³ Ohr HaTorah, Eikev, p. 588; Ohr HaTorah Eikev (Vol. 5) p. 2,033, and elsewhere.

¹²¹⁴ [As in the words of] Chiddushei Aggadot of the Maharshah there, “The (fear) is certainly a major matter.”

4.

Now,¹²¹⁵ in the discourses of the Tzemach Tzeddek,¹²¹⁶ it is explained in elucidation of the verse, “What (*Mah*-מה) does *HaShem*-יהו"ה your God ask of you,” that “what-*Mah*-מה” refers to the nullification of self (*Bittul*), as in [the verse],¹²¹⁷ “And what are we-*v'Nachnu Mah*-מה.” This is the matter of essential nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He, which transcends the intellect, but stems from the essential self of the soul. Thus, the explanation of “What (*Mah*-מה) does *HaShem*-יהו"ה your God ask of you,” is that what *HaShem*-יהו"ה your God asks of you is the nullification of self (*Bittul*) indicated by the word “what-*Mah*-מה.”

To explain, the nullification of “what-*Mah*-מה” present in every single Jew due to the essential self of his soul, is in a state of concealment. [This concealment is not just because the animalistic soul covers over and hides this nullification (*Bittul*), but is also because, in and of itself, it is concealed, being that it transcends revelation.] However, “*HaShem*-יהו"ה your God asks of you” (of every single Jew) that the [nullification of] “what-*Ma*”*h*-מה” within him should be revealed.

About this the verse continues, “to fear *HaShem*-יהו"ה.” This is because the root of the nullification (*Bittul*) in the fear of Him, including the lower fear (*Yirah Tata'ah*), is the essential nullification (*Bittul Atzmi*) stemming from the

¹²¹⁵ In regard to the coming section see the discourse entitled “*v'Atah Yisroel*” 5737 (Torat Menachem, Sefer HaMaamarim Av p. 208 and on). See there.

¹²¹⁶ Ohr HaTorah, Eikev p. 581-582; Also see *Hemshech* 5672 Vol. 2 p. 1,121; Also see Likkutei Torah, Masei p. 91c.

¹²¹⁷ Exodus 16:7

essential self of the soul, this being the nullification of “what-*Ma”h-ה”ג.*”

As known¹²¹⁸ the difference between fear and love of *HaShem-ה”ה* is that since love (*Ahavah*) is [in a state of separate] existence, its root is in the revelations (*Gilyim*) of the soul. In contrast, since fear (*Yirah*) is nullification (*Bittul*), its root is in the essential self of the soul.

This is also the meaning of what was asked in the Talmud, “Is fear [of Heaven] a minor matter?” For, even though the fear referred to in this verse is the fear that brings to fulfilling the *mitzvot* (as expressed in the [continuation] of the verse, “To fear *HaShem-ה”ה* your God and to go in all His ways”),¹²¹⁹ whereas when it comes to the love (*Ahavah*) that brings to fulfilling the *mitzvot* it is explained in Tanya¹²²⁰ that “this is easy and close to every person,”¹²²¹ being that the love depends on the comprehension,¹²²² and therefore, through contemplation (*Hitbonenut*) it is easy for every person to attain the love (*Ahavah*) that brings to fulfilling the *mitzvot*, which is not so of the fear (*Yirah*), for since it comes from the

¹²¹⁸ See Torah Ohr, 114d; Likkutei Torah, Re’eh 31a; Biurei HaZohar of the Mittler Rebbe 91a-b; Biurei HaZohar of the Tzemach Tzedek p. 423; Kuntres HaAvodah Ch. 3 (p. 18).

¹²¹⁹ Tanya, Likkutei Amarim, beginning of Ch. 42 (60b)

¹²²⁰ Tanya, Likkutei Amarim, Ch. 17

¹²²¹ [“who has a brain in his head” - Tanya, Likkutei Amarim, Ch. 17 *ibid.*]

¹²²² See the end of the discourse entitled “*v’Atah Yisroel*” 5672 (*Hemshech* 5672 Vol. 1, p. 93) that the love (*Ahavah*) “is dependent upon the grasp,” whereas the fear (*Yirah*) is “from the essential power of the soul.” In *Hemshech* 5672 *ibid.* [it states about] the love (*Ahavah*) that since it is “dependent upon the grasp” therefore “not everyone has relation to this.” Regarding this it can be said that in *Hemshech* 5672 there it is discussing the love (*Ahavah*) that is revealed in the heart. However, with respect to the love (*Ahavah*) that brings to the fulfillment of the *mitzvot*, it is adequate that there be even the love that is concealed in the heart (Tanya *ibid.* 22b), which is easy for every person to attain, as explained in Tanya there.

nullification (*Bittul*) of the essential self of the soul, which transcends the intellect, it is impossible to come to it¹²²³ through contemplation (*Hitbonenut*),¹²²⁴ [hence the question], “Is fear [of Heaven] a minor matter?”

[Rather], to reveal the “what-*Mah-ה"מ*” of the soul, [this being] the root of the fear (*Yirah*), this is through a granting of empowerment from Above, a drawing forth from higher than the chaining down of the worlds (*Hishtalshelut*) to which man’s toil [from below] does not reach.

This then, is how it is through the one-hundred blessings that we reach the fear (*Yirah*). This is because one-hundred

¹²²³ In regard to what it states in *Hemshech* 5672 *ibid.* about the fear, that since it “comes from the essential power of the soul” “it is easy for every single individual to attain,” this refers to the fact that it is within the power of each and every Jew to reveal the soul within him, (through the matter of the one-hundred blessings and through the Moshe within him, as will be explained later in the discourse). However, this is not attained through contemplation (*Hitbonenut*). To further elucidate based on Kuntres HaAvodah *ibid.*, “There are people who by the nature of their birth possess the acceptance of the yoke of the Kingship of Heaven and fear of God etc. This is because it is not dependent upon a particular knowledge, grasp, or contemplation, but rather on a sensitivity to Godliness.” Also see the next note.

¹²²⁴ In regard to what is stated in Tanya, Ch. 42, that in order to come to the fear (*Yirah*) it is necessary to contemplate (*Hitbonenut*) with the immersion of his mind (*Ha'amakat Da'ato*) – this is not the same as saying that the comprehension (that is brought about through contemplation) brings to the fear.* Rather, it is that in order “to reveal the treasure of the fear of Heaven which lies buried and concealed in the understanding of the heart etc., this being a quality and level that transcends the limitations of time” (Tanya *ibid.* p. 60a). [It can be said that this is similar to what is explained in the discourse that the root of the fear (*Yirah*) is in the essence of the soul]. This revelation is through knowledge-*Da'at*, [as it states there], “For Knowledge-*Da'at* is [the faculty] that connects the hidden understanding of the heart with revelation in actual thought” (Tanya, *ibid.* p. 60b). [* To point out from what is stated in *Hemshech* 5672 Vol. 1, Ch. 177 (p. 362), that in order to come to the love (*Ahavah*), the comprehension is adequate, whereas in order to come to the fear (*Yirah*), since fear (*Yirah*) is self-nullification (*Bittul*), it is therefore specifically brought about through “the recognition and sense of the essence of the thing.” It is thus understood that the recognition of Godliness, “the essence of the thing,” is specifically through the revelation of the soul.]

(*Me'ah*-מאה) is in the Crown-*Keter*,¹²²⁵ and through the one-hundred blessings, especially the blessing over the *mitzvot*, there is a drawing forth of the arousal from Above that the arousal from below does not reach. Through this drawing forth there is a revelation of the “what-*Ma*”*ה-מה*” of the soul, [“Do not read it as ‘what-*Mah*-מה’ but rather as ‘one-hundred-*Me'ah*-מאה”] through which we come to the fear (*Yirah*).¹²²⁶

This is why in relation to Moshe it is a minor matter. This is because the drawing forth of the arousal from Above, to which the arousal from below does not reach, is (primarily) through Moshe.¹²²⁷ For, as known,¹²²⁸ the Torah, which is called “the Torah of Moshe,”¹²²⁹ is an arousal from Above that transcends the arousal from below.

We should add that there is an advantage to the drawing forth of the arousal from Above brought about through Moshe, [this being] the Torah, relative to the drawing forth brought about through the one-hundred blessings. This is because the Torah is the aspect of innerness (*Pnimityut*). Therefore, it likewise is so that the drawing forth of the arousal from Above brought about through the Torah is drawn forth in an inner way (*b'Pnimityut*) (similar to the arousal from Above brought about

¹²²⁵ Biurei HaZohar of the Mittler Rebbe, beginning of Chayei Sarah (12c); Biurei HaZohar of the Tzemach Tzeddek [Chayei Sarah], p. 78 and on, and elsewhere.

¹²²⁶ See Likkutei Torah, Masei 91c and on – cited in Ohr HaTorah, note 6, in continuation to the explanation of the Maharshah that through the one-hundred blessings we come to the fear (*Yirah*).

¹²²⁷ See Likkutei Torah *ibid.* p. 92a [wherein it states that this is akin to the drawing forth brought about through the one-hundred blessings]. In Ohr HaTorah, Eikev p. 562 (in the second explanation) [it states] that this is the matter of “relative to Moshe it is a small matter.”

¹²²⁸ Also see Likkutei Torah, Vayikra 3d

¹²²⁹ [Joshua 8:31; Kings I 2:3; Malachi 3:22 and elsewhere.]

through toil [from below to Above]).¹²³⁰ Therefore, the fear (*Yirah*) that is thereby drawn forth is sensed in an inner way (*b'Pnimityut*) to a greater degree.¹²³¹

4.

Based on the above, it can be said in regard to “what-*Mah*-מה” and “one-hundred-*Me'ah*-מאה,” that each has an element of superiority to it. That is, the fact that [the aspect of] “what-*Mah*-מה” is concealed,¹²³² and for it to come into revelation this is brought about through drawing forth the aspect of “one-hundred-*Me'ah*-מאה,” which is the light that transcends the chaining down of the worlds (*Hishtalshelut*) – is because of the superiority of “one-hundred-*Me'ah*-מאה” relative to “what-*Mah*-מה.” Therefore, the word “what-*Mah*-מה” indicates

¹²³⁰ See Likkutei Torah, Vayikra 2c; Shir HaShirim 24b, and elsewhere.

¹²³¹ We can connect this with what is explained in Tanya, Ch. 42 (cited in Ohr HaTorah in note 25 [of the original discourse] *ibid.*, in the first explanation), that the meaning of [the Talmud's words] that “relative to Moshe it is a minor matter,” is relative to the Knowledge-*Da'at* of each individual Jew. This is because Knowledge-*Da'at* is the aspect of innerness (*Pnimityut*). For, in addition to the fact that the intellect (*Sechel*) in general is inwardly manifest (*Pnimit*), in the intellectual faculties themselves, the primary matter of innerness (*Pnimityut*) is in Knowledge-*Da'at*.

¹²³² See before in chapter three, that in the concealment of “what-*Ma'h*-מה” there are two matters: That the animalistic soul covers and hides it, and the fact that it is concealed in and of itself because it transcends revelation. With respect to what is stated in the discourse, that the fact that it is concealed it is **below** the aspect of one-hundred (*Me'ah*-מאה) – is seemingly also in regard to the fact that it is concealed in and of itself. For the “one-hundred-*Me'ah*-מאה” comes into revelation even below. In contrast, the [aspect of] “what-*Mah*-מה” (in and of itself) must necessarily be concealed (within his essence), and in order for it to come forth into revelation (in the levels that are below it), this is specifically through the drawing forth of the “one-hundred-*Me'ah*-מאה.”

something minor, whereas “one-hundred-*Me’ah*-מאה” is the fullness of numeration (as explained in chapter two).

On the other hand, the fact that the light that transcends the chaining down of the worlds (*Hishtalshelut*) (the “one-hundred-*Me’ah*-מאה”) comes into revelation below in order to awaken and reveal the “what-*Ma”h*-מה” of the soul – is because of the superiority of “what-*Mah*-מה” relative to “one-hundred-*Me’ah*-מאה.” Through the drawing forth of the aspect of “one-hundred-*Me’ah*-מאה” in order to awaken the “what-*Ma”h*-מה,” there is caused to also be additional elevation in the aspect of “one-hundred-*Me’ah*-מאה,” (as will be explained in chapters eight and nine).

5.

This may be better understood according to what is explained in the discourse by the same title, in *Hemshech* 5672.¹²³³ Namely, the difference between the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Ohr HaMemaleh*) and His light that surrounds and transcends all worlds (*Ohr HaSovev*) is also in their root before the restraint of the *Tzimtzum*.

That is, the fact that the light of the *Line-Kav* (which is the light that fills all worlds (*Ohr Memaleh*)) manifests within vessels (*Keilim*) is (not only because it is drawn through the restraint of the *Tzimtzum*, but) because even in their root before

¹²³³ [*Hemshech* 5672] Vol. 1, p. 85 and on. Some of the details later in the discourse are explained in the discourses (of the *Hemshech*) which precede the discourse entitled “*v’Atah Yisroel*,” and in this discourse (toward the beginning) they are brought in summarized form.

the restraint of the *Tzimtzum*, it is a light that is in a state of limitation. [This is why even before the restraint of the *Tzimtzum* there are ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*).]¹²³⁴ Only that before the *Tzimtzum*, the limitation within it is concealed (“the ten **hidden** *Sefirot*”). However, after the limitation within it comes into revelation through the *Tzimtzum*,¹²³⁵ it has the capacity to manifest within the vessels (*Keilim*).¹²³⁶

The reason that this light (*Ohr*) is in a state of limitation, even though the parameter of the light (*Ohr*) is that it adheres to the Essential Self (*Etzem*) and bears similarity to the Essential Self (*Etzem*),¹²³⁷ is because the matter of this light (*Ohr*) is to illuminate the worlds.¹²³⁸

This then, is the difference between the limitless light (*Ohr HaBli Gvul*) (which is the root of His surrounding transcendent light (*Ohr HaSovev*)) and the light (*Ohr*) that is in a state of limitation (*Ohr HaGvul*) (which is the root of His light that fills all worlds (*Ohr HaMemaleh*)). That is, the limitless light (*Ohr HaBli Gvul*) is (not for the purpose of illuminating, but is) the revelation of His Essential Self.

Even though this revelation is also for a specific intention (since Above it is not applicable for there to be any

¹²³⁴ See at length in the *Hemshech* [5672] *ibid.* Ch. 15 and on. []

¹²³⁵ The primary revelation of the limitation of the light (*Ohr*) is after it is drawn forth and revealed within the vessels (*Keilim*). The revelation of the limitation of the light that is brought about through the *Tzimtzum* is that it is of relative measure to manifest within the vessels (*Keilim*). (See *Hemshech* [5672] *ibid.* Ch. 32 and elsewhere.)

¹²³⁶ With respect to all of this, see [*Hemshech* 5672] *ibid.* Ch. 29 and on.

¹²³⁷ This matter is even so of the light that is limited (*Ohr HaGvul*) – see at length in *Hemshech* [5672] *ibid.* Ch. 16 and elsewhere.

¹²³⁸ *Hemshech* [5672] *ibid.* Ch. 48

imperative, Heaven forbid to think so) – the intention in the revelation of this light (*Ohr*) is for there to be a revelation of the matter of that is (not to illuminate, but is) a revelation of the Essential Self.¹²³⁹ Therefore, when it comes to this light, it is inapplicable for there to be any measure and limitation (of ten *Sefirot*), even in a concealed way. Moreover, even after it illuminates within the vessels and the worlds, it does not come into them in a way of inner manifestation, but only in a way of encompassing over them (*Makif*), as a surrounding light (*Sovev*).

[On the other hand] the light that is for the purpose of illuminating the worlds, even though this light also adheres to His Essential Self and bears a similarity to His Essential Self, nonetheless, since this light is for the sake of the worlds, meaning that the worlds are of consequence in relation to it, therefore, even as it is before the restraint of the *Tzimtzum*, in which case it does not apply for it to illuminate within worlds, it nevertheless has measure and limitation within itself in a concealed way (the ten hidden *Sefirot*) and since it illuminates within vessels (*Keilim*) and worlds, it therefore manifests within them.

6.

In the discourse¹²⁴⁰ he explains that the analogy for this, as it is in the powers of the soul of man (“from my flesh I shall

¹²³⁹ *Hemshech* [5672] *ibid.*; Also see the beginning of Ch. 128 [there]; *Sefer HaMaamarim* 5699 p. 48; 5703 p. 125.

¹²⁴⁰ Ch. 49 (p. 87) and on.

behold God”),¹²⁴¹ is the difference between desire (*Ratzon*) and the other powers of the soul. For, the fact that all the powers [of the soul] manifest in the limbs of the body (similar to the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Ohr HaMemaleh*) and manifests within the worlds), whereas the desire (*Ratzon*) encompasses (*Makif*) all the limbs of the body equally, (similar to the light of *HaShem*-יהוה, blessed is He, that surrounds and transcends all worlds (*Sovev*)), is because when it comes to all the [other] powers of the soul, even before they manifest in the limbs of the body,¹²⁴² they have an existence (that is external to the soul). Therefore, when they are drawn forth into the limbs of the body, they manifest within them.

In contrast, desire (*Ratzon*) is not an existence unto itself, but its entire matter is the leaning and pull of the soul. Therefore, even when it is drawn forth in the limbs of the body, it does not manifest within them, but only hovers over them.

In the discourse¹²⁴³ he continues [and explains] that the same is similarly so Above in the analogue, regarding the difference between Torah and *mitzvot*. Namely, the Torah, which is the wisdom of the Holy One, blessed is He, (an

¹²⁴¹ Job 19:26

¹²⁴² There are two matters in this: Even as they are included in the soul, they aren't a radiance of the soul, but rather, the soul (which is limitless) also possesses limited powers; Therefore, the manner in which they are drawn forth from the soul (even prior to their manifestation within the limbs of the body) is through a constriction (*Tzimtzum*), through which they are made to be of relative measure to manifest within the limbs of the body – similar to the two matters (mentioned before in chapter five) in the limitation of the light of the *Line-Kav*, as it is prior to the *Tzimtzum*, and as it is drawn forth through the *Tzimtzum*. (See *Hemshech* [5672] *ibid.* Ch. 3 and Ch. 32.)

¹²⁴³ Ch. 52 (p. 92 and on)

[independent] existence, so to speak), is drawn forth below in the person who studies it in an inwardly manifest way (*b'Pnimityut*), [as the verse states],¹²⁴⁴ “Your Torah is in my innards.” In contrast, the *mitzvot*, which are *HaShem*'s יהו"ה-s-יה Supernal desire (*Ratzon*), are the revelation of His Essential Self, and are drawn forth below in a person who fulfills the *mitzvot* in an encompassing (*Makif*) and concealed way. This is because the light of the *mitzvah* is not sensed by the person [who fulfills it].¹²⁴⁵ The fact that through the fulfillment of the *mitzvot* there is caused to be a refinement of the person, which is why “a *mitzvah* leads to another *mitzvah*,”¹²⁴⁶ is solely the **effect** of the light (*Ohr*) of the *mitzvah*, whereas the light itself is not sensed in him.¹²⁴⁷

This is like the desire (*Ratzon*) of the soul of man. That is, even though the desire (*Ratzon*) affects the limbs of the body, nevertheless, the desire (*Ratzon*) itself is not revealed in them. In the discourse he continues [at its conclusion, in the portion in which he explains the verse, “Now, O’ Israel, what does *HaShem*-יהו"ה your God ask of you,” and “do not read it as ‘what-*Mah*-מה’ but as ‘one-hundred-*Me’ah*-מאה”] that in order for there be the revelation of the desire (*Ratzon*) of the *mitzvot* itself, this is brought about through the blessing (*Brachah*) over the *mitzvot*.

This then, is the meaning of, “A person is obligated to recite one-hundred blessings every day.” For, “one-hundred-

¹²⁴⁴ Psalms 40:9; See Tanya, Likkutei Amarim, Ch. 5 (9b and on)

¹²⁴⁵ See Tanya, Likkutei Amarim, Ch. 46 (66a) – cited in the continuation of the aforementioned *Hemshech* *ibid*.

¹²⁴⁶ Mishnah Avot 4:2

¹²⁴⁷ Also see *Hemshech* 5666 p. 129.

Me'ah-מאה” is in the Crown-*Keter* (desire-*Ratzon*) and through the one-hundred blessings, especially the blessings over the *mitzvot*, there is a drawing forth of the desire (*Ratzon*) in a revealed way.

7.

Now, we must better understand this. For, at first glance, the matter of the encompassing (*Makif*) and inner manifest (*Pnimi*) [lights] that are explained in the discourse, is what this analogy of the desire (*Ratzon*) and intellect (*Sechel*) is coming to explain, these being the light of *HaShem-יהוה* that fills all worlds (*Ohr HaMemaleh*) and His light that surrounds and transcends all worlds (*Ohr HaSovev*). This being so, of what relevance is it to explain the difference between the Torah and *mitzvot* here?

We can explain this with a preface that in regard to the fact that the creation is for the sake of the Torah and for the sake of the Jewish people,¹²⁴⁸ what is meant in this is not just the creation of the world, but all revelations, even the revelations that precede the restraint of the *Tzimtzum*, and even the revelation of the limitless light (*Ohr HaBli Gvul*) this being the revelation of His Essential Self, blessed is He. For, the intention in all the revelations, is that through them there subsequently will be the creation of the world.

[Even the revelation that is not for the sake of illuminating the world, but rather is the revelation of His Essential Self, is also because so it arose in His will, blessed is

¹²⁴⁸ Rashi to Genesis 1:1

He, that within the light that relates to the worlds there will be a drawing forth of the light that transcends relation to worlds.]¹²⁴⁹ Thus, since the creation of the world is for the sake of the Torah and for the sake of the Jewish people, we thus find that **all** the revelations are for the sake of the Torah and for the sake of the Jewish people.

Based on this, it can be said that the inner reason that there was a drawing forth of the two revelations, the revelation of light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) and His light that fills all worlds (*Memale Kol Almin*), the revelation of His Essential Self, and the revelation for the purpose of illuminating the worlds, is because the Torah and the Jewish people are comparable to these two matters. For as these two matters are in Torah, they are Torah and *mitzvot*, and in the Jewish people they are the intellect (*Sechel*) and the desire (*Ratzon*).

[The fact that the soul of man has intellect (*Sechel*) and emotions (*Midot*) is primarily in the Jewish people, “you are man-*Adam Atem* אדם אתם,¹²⁵⁰ meaning you are called ‘man-*Adam* אדם,¹²⁵¹” and from this there likewise is a chaining down within the nations of the world.]

Based on this, we can say that the reason the discourse brings the analogy for the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) and His light that

¹²⁴⁹ See at length in the discourse entitled “*Vayedaber Elohi”m*” 5728, Ch. 7 (Torat Menachem, Sefer HaMaamarim Sivan p. 330 and on); Also see what is stated **similarly** in the citations before in note 36 [of the original discourse: *Hemshech* [5672] *ibid.*; Also see the beginning of Ch. 128 [there]; Sefer HaMaamarim 5699 p. 48; 5703 p. 125].

¹²⁵⁰ Ezekiel 34:31

¹²⁵¹ Talmud Bavli, Yevamot 61a

fills all worlds (*Memaleh Kol Almin*) from the desire (*Ratzon*) and intellect (*Sechel*) as it is in man, and in continuation to this explains the difference between the *mitzvot* and the Torah, is (also) in order to hint that the root of the two revelations, (the revelation of His Essential Self and the revelation that in order to illuminate the worlds) is (similar to) these two matters in the Torah and the Jewish people. This adds greater understanding to the greatness of the two above-mentioned revelations, in which there is not only the matter of the revelation, but also a likeness to the matters of Torah and the Jewish people, in that their root is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

8.

With the above in mind, we can explain that as known,¹²⁵² the arousal from Above that is drawn forth, in and of itself, in order to awaken an arousal from below, is from a level that the arousal from below does not reach.

However, at first glance, this requires explanation. For, the fact that the arousal from below does not reach there, is because relative to that level, the lower is of no consequence. [We should add that the fact that the creations are of no consequence relative to that level is because the root of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev*) (from which this arousal from Above is drawn), is a light, the matter of which is not to illuminate the worlds, but is a revelation of His Essential Self.] This being so, how is there

¹²⁵² Likkutei Torah, Shir HaShirim 24a

a drawing forth of an arousal from Above from there to awaken an arousal from below?

Based on the above, it can be said that this is because the light that is a revelation of the Essential Self is similar to this matter as it in the Jewish people, that is, it is through sensing that its intention is for the sake of the Jewish people. This is why there is a drawing forth from Him of the arousal from Above in order to awaken the arousal from below.

We can add that through the drawing forth of the arousal from Above in order to awaken the arousal from below, there is caused to be greater elevation in the arousal from Above and in the place from which the arousal from Above is drawn. For,¹²⁵³ through this, there is a revelation in the intention of it to a greater degree, as well as the fact that it is like the matter as it is in the Jewish people, who are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

9.

This then, is the meaning of the verse, “Now, O’ Israel, what-*Mah*-מה etc.,” “do not read it as ‘what-*Mah*-מה’ but as ‘one-hundred-*Me’ah*-מאה.” The fact that it is written (*Kteev*) as “what-*Mah*-מה” and read (*Kree*) as “one-hundred-*Me’ah*-מאה” in which the written (*Kteev*) and the read (*Kree*) are concealment (*He’elem*) and revelation (*Gilyu*),¹²⁵⁴ is because

¹²⁵³ This is in addition to the fact that it is through it that there is the fulfillment of the Supernal intent for whose sake the revelation was drawn forth.

¹²⁵⁴ See *Iggeret HaKodesh* Epistle 19 (128a); Also see *Hemshech* “*Chayav Adam Levarach*” 5638 toward the end (p. 78) in regard to the matter of the written

“one-hundred-*Me’ah*-מאה” refers to the surrounding transcendent light of *HaShem*-יהו"ה (*Sovev*), and at its root is the light and revelation of His Essential Self – revelation, whereas “what-*Mah*-מה” is the [aspect of the] “*Ma”h*-ה” of the soul, which is concealed. For, through the soul becoming a creation,¹²⁵⁵ the *Ma”H*-ה” within it comes to be in a state of concealment, (and for it to come into revelation, this comes about through drawing forth the aspect of “one-hundred-*Me’ah*-מאה,” as mentioned before in chapters three and four). This concealment (*He’elem*) is below revelation (*Gilyu*).

Now, based on what is known,¹²⁵⁶ that the written (*Kteev*) is higher than the read (*Kree*), it can be said that the concealment of the *Ma”H*-ה” of the soul, which is hinted by the fact that “what-*Mah*-מה” is what is written (*Kteev*), is that the soul is rooted in the essential concealment (*He’elem HaAtzmi*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

We can add that from the fact that “one-hundred-*Me’ah*-מאה” is what is read (*Kree*) of that which is written (*Kteev*) which is “what-*Mah*-מה,” is that through the drawing forth of the “one-hundred-*Me’ah*-מאה” to awaken the “what-*Ma”h*-ה” which it is sensed in it (as mentioned at the end of chapter eight)

(*Kteev*) and read (*Kree*) of “what-*Mah*-מה” and “one-hundred-*Me’ah*-מאה” (only that the explanation there is in regard to [the aspects of] the Father-*Abba* (i.e., Wisdom-*Chochmah*) and Mother-*Imma* (i.e. Understanding-*Binah*).

¹²⁵⁵ See Biurei HaZohar of the Mittler Rebbe, Pinchas 115a; Sefer HaMaamarim 5704 p. 33 and on.

¹²⁵⁶ See Iggeret HaKodesh ibid.

that it is similar to and is the revelation of the “what-*Ma*”*H-*מ”ה” of the Jewish people.

The same is so in the Jewish people themselves, that through the soul illuminating the body, in that it is (specifically) in it that there is the choice of the Essential Self of *HaShem-*יהו”ה, blessed is He,¹²⁵⁷ there is caused to be additional elevation in the soul. This is similar to the coming future whereupon the soul will be sustained by the body.¹²⁵⁸

May it be His will that in the very near future there will be the fulfillment of the prophecy,¹²⁵⁹ “Awake and shout for joy, you who dwell in the earth,” and the one whose Hilulah we are celebrating will be amongst them, and we will all go quickly and with upright stature to our Land, with the coming of our righteous Moshiach, speedily in our times, and in the most literal sense!

¹²⁵⁷ Tanya, Likkutei Amarim, Ch. 49 (70a); See at length in Sefer HaSichot Torat Shalom p. 120 and on.

¹²⁵⁸ *Hemshech* “*v’Kachah*” 5637 Ch. 91-92 (Sefer HaMaamarim 5637 Vol. 2 p. 621 and on); Also see Sefer HaSichot Torat Shalom p. 127 and on; Sefer HaMaamarim, Kuntreisim Vol. 2 p. 413b and elsewhere.

¹²⁵⁹ Isaiah 26:19

Discourse 41

“*Ani LeDodee v’Dodi Lee* -

I am to my Beloved and my Beloved is to me”

Delivered on Shabbat Parshat Re’eh,
Shabbat Mevarchim Elul, 5727
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁶⁰ “I am to my Beloved and my Beloved is to me-*Ani LeDodee v’Dodee Lee*-אני לדודי ודודי לי.” The first letter of each word (*Roshei Teivot*) spells “אלול-Elul,” and the final letters are four *Yod*’s-י-י-י-י,¹²⁶¹ corresponding to the forty days from Rosh Chodesh Elul until Yom HaKippurim.¹²⁶²

It is explained in Likkutei Torah on the Torah portion of Re’eh (page 32),¹²⁶³ that in Elul the aspect of “I am to my Beloved” begins, which is the arousal from below, by which the drawing down from Above on Rosh HaShanah and Yom HaKippurim etc., is caused, this being the matter of “My Beloved is to me.”

¹²⁶⁰ Song of Songs 6:3

¹²⁶¹ Pri Etz Chayim, Shaar Rosh HaShanah Ch. 1; Avudraham Seder Tefilat Rosh HaShanah uPirushah, Ch. 1; Reishit Chochmah, Shaar HaTeshuvah, Ch. 4 (section beginning “*Od Yeish*”); Bayit Chadash (Ba”Ch) to Orach Chayim 581 (section beginning “*v’He’everoo*”).

¹²⁶² Avudraham, Reishit Chochmah, and Bayit Chadash ibid.

¹²⁶³ See the discourse entitled “*Ani LeDodi*” 5746 Ch. 4 (Torat Menachem, Sefer HaMaamarim Elul p. 231)

The explanation¹²⁶⁴ is that even though the matter of the month of Elul is “I am to my Beloved,” whereas the matter of “My Beloved is to me” comes about afterwards, during the ten days of repentance, which include Rosh HaShanah and Yom HaKippurim within them,¹²⁶⁵ nevertheless, the matter of “My beloved is to me” also relates to Elul. This is because the matter of “I am to my Beloved” is also a preparation and granting of empowerment for the matter of “My Beloved is to me.” In other words, through prefacing with the toil of “I am to my Beloved,” a drawing down from Above (“My Beloved is to me”) is caused in a much higher and deeper way etc.

He continues to explain that the month of Elul is the time of the revelation of the thirteen attributes of mercy. In other words,¹²⁶⁶ even though the matter of Elul is “I am to my Beloved,” this being the toil from below to Above, nevertheless, there first must be the arousal and granting of empowerment from Above.

He explains this with the analogy of a king, that before his arrival to the city, the inhabitants of the city go out to greet him, welcoming his face in the field. Permission is then granted – and as his honorable holiness, my father-in-law, the Rebbe adds:¹²⁶⁷ as well as the ability – for all who desire to go out and greet his face [to do so] and he welcomes them all with a pleasant face, and shows everyone a happy face. By way of

¹²⁶⁴ See the beginning of the discourse entitled “*Ani LeDodee* – I am to my Beloved and my Beloved is to me,” 5726 (Sefer HaMaamarim 5726 p. 216, translated in *The Teachings of The Rebbe 5726, Discourse 41*).

¹²⁶⁵ See *Likkutei Sichot* Vol. 4 p. 144, p. 1150; Vol. 29 p. 203, and elsewhere.

¹²⁶⁶ See “*Ani LeDodi*” 5726 *ibid*.

¹²⁶⁷ Sefer HaMaamarim 5700 p. 167

analogy, the same is so in the month of Elul etc. That is, this matter is the granting of empowerment for the toil of “I am to my Beloved.”

Now, it can be suggested that this is why the Tzemach Tzeddek established that the place for this discourse, entitled “*Ani LeDodee*” in Likkutei Torah, will be in the Torah portion of Re’eh,¹²⁶⁸ even though the discourse relates to the month of Elul. For, in this discourse it is explained that even the toil of “I am to my Beloved” which is from below to Above, comes by way of an arousal and granting of empowerment from Above. This is also the theme of the Torah portion of Re’eh, which begins with the words,¹²⁶⁹ “See, I present before you today a blessing etc.,” this being the matter of the granting of empowerment for the totality of man’s toil in serving *HaShem*-יהוה, blessed is He.

2.

The explanation of the matter may be understood according to what is explained in the discourse of the Torah portion of Re’eh of the year 5627¹²⁷⁰ (one-hundred years ago), of the Rebbe Maharash, (this year being one-hundred years since he assumed the mantle of leadership), on the verse, “See, I present before you today... The blessing: that you shall listen etc.” Namely, we must understand why it states, “The blessing: **that you shall** listen (*Asher Tishme’u*-אשר תשמעו).” For, at first

¹²⁶⁸ Also see the discourse entitled “*Ani LeDodee*” 5746 Ch. 3 (Sefer HaMaamarim 5746 p. 230).

¹²⁶⁹ Deuteronomy 11:26

¹²⁷⁰ Sefer HaMaamarim 5627 p. 394 and on.

glance, it should have said “that **if-Eem-אם** you shall listen,” this being the more commonly found terminology, and is how it concludes there, “**if-Eem-אם** you do not listen.” Why then does it state, “that you **shall** listen (*Asher Tishme’u- אשר תשמעו*),” which is a word indicating certainty.

3.

In the discourse he continues [and explains] that this may be understood with a preface about the difference between blessing (*Brachah*-ברכה) and prayer (*Tefillah*).¹²⁷¹ To explain, the matter of a “blessing-*Brachah*-ברכה” is that it is of the same root as,¹²⁷² “One who draws down-*HaMavreech*-המבריך a vine.” In other words, it indicates that which is already present in the source, rather than something completely novel. That is, it only is in the power of a blessing to reveal the source and root of the thing, but not that something novel is drawn down.

He continues to explain that a blessing (*Brachah*) is also a very great matter. This is as stated,¹²⁷³ “Blessed is *HaShem*-יהוה... from the world to the world.” The explanation is that¹²⁷⁴ there be a drawing down “from the world,” meaning, from the concealed world (*Alma d’Itkasiya*), “to the world,” meaning, to the revealed world (*Alma d’Itgaliya*), this being the root of the matter of blessing (*Brachah*-ברכה). This is why about the coming future the verse states,¹²⁷⁵ “The earth will be filled with

¹²⁷¹ Also see Likkutei Torah Re’eh 19a

¹²⁷² Mishnah Kilayim 7:1; See Torah Ohr, Mikeitz 37c

¹²⁷³ Psalms 106:48

¹²⁷⁴ See Zohar I 158b; Likkutei Torah, Re’eh ibid. 19b

¹²⁷⁵ Isaiah 11:9

the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor." That is, just as it presently is in the concealed world ("the sea-*Yam*-ים"),¹²⁷⁶ so will the revelation in the coming future be in the revealed world ("the earth-*Aretz*-ארץ").¹²⁷⁷

From this it is understood that the matter of the blessing (*Brachah*-ברכה) is also a lofty level and is a foretaste of what will be revealed in the coming future. We should add that the drawing down "from the world" - the concealed world (*Alma d'Itkasiya*), is not only from the world of Creation (*Briyah*).¹²⁷⁸ Rather, included in this is also the drawing down from the world of Creation (*Briyah*) of the general worlds (*Olamot d'Klallut*) and even higher, all the way to the root and source in the worlds of the Unlimited One (*Olamot HaEin Sof*) which precede the restraint of the *Tzimtzum*.

However, even so, this still is only that which already is present in the root and source, only that through the blessing (*Brachah*-ברכה) it is drawn down into revelation. However, it is not something completely novel. For, even though below the drawing is novel, nonetheless, it already is present in the source and root.

In contrast, the matter of prayer (*Tefillah*) is to affect something completely new. In other words, even though something has already been decreed, Heaven forbid, [and it should be pointed out that such terminology in a discourse is extremely rare and completely uncommon], nonetheless, through prayer (*Tefillah*) it is possible to affect that there will

¹²⁷⁶ See Likkutei Torah, Tzav 14b and elsewhere.

¹²⁷⁷ See Likkutei Torah, Tzav 14b *ibid*. Also see the Passover discourses of this year, 5727.

¹²⁷⁸ See Likkutei Torah, Bamidbar 5c

be a drawing down that He heals the sick and blesses the years and the like, to change what was previously decreed. This comes about through drawing down a new desire (*Ratzon*). About this we say, “May it be desirable-*Ratzon*-רצון,” so that there will be a drawing down of a “pipe-*Tzeenor*-צנור” and novel issuance from the Unlimited One, *HaShem*-יהו"ה, blessed is He, the source of all desires.

4.

In the discourse he continues that the explanation of the matter of prayer (*Tefillah*) may be understood from what our sages, of blessed memory, stated,¹²⁷⁹ “[The angel] Metatron ties crowns for his Owner with the prayers of the Jewish people.” The explanation is that, as known, a crown is made of precious stones, which in essence are inanimate (*Domem*) and of the class of simple stones, except that they are luminescent.¹²⁸⁰ The same is so of the letters (*Otiyot*) of prayer and Torah study, which are called stones, in that when they are luminescent with love and fear of *HaShem*-יהו"ה, blessed is He, they then are good stones and a crown-*Keter* is made of them for his Owner.

However, we still must better understand this. For, is it not so that the letters (*Otiyot*) of prayer are physical? In other words, even though prayer (*Tefillah*) is service of Him with the heart (*Avodah SheBaLev*),¹²⁸¹ nevertheless, one does not fulfill his obligation until he articulates the letters with his lips, with

¹²⁷⁹ See Zohar I 167b; Torah Ohr Mikeitz 42b; Sefer HaMaamarim 5696 p. 122.

¹²⁸⁰ Also see Likkutei Torah, Re'eh 27b

¹²⁸¹ Talmud Bavli, Taanit 2a

physical speech, (as in the ruling in Shulchan Aruch).¹²⁸² This being so, how can the physical letters (*Otiyot*) ascend to be made into a crown for his Owner?

The explanation is that about this that they stated that it is [the angel] Metatron who ties crowns. That is, these crowns are made through the medium of the angels. This is as stated in Zohar¹²⁸³ about the angels who elevate the prayers of the Jewish people, that “they hug them and they kiss them.” That is, the angels, who are spiritual beings, refine the physical letters so that they can be made into crowns for his Owner.

To explain, in the matter of the letters (*Otiyot*) there are two aspects. There are the letters (*Otiyot*) of Torah and there are the letters (*Otiyot*) of prayer, which differ from each other. This is because prayer is the ascent from below to Above, whereas Torah is the drawing down from Above to below, as in the lengthy explanation of the difference between them in Likkutei Torah on the Torah portion of Re’eh,¹²⁸⁴ in the discourse entitled “*v’Samtee Kadkod Shimshotayich*,” about the matter of [the stones of] onyx (*Shoham*) and jasper (*Yashfei*) upon which the names Yosef and Binyamin were engraved.¹²⁸⁵

That is [Yosef] is the Upper Righteous One (*Tzaddik Elyon*) who binds the bestower to the recipient and draws down the bestowal from Above to below. The other [Binyamin] is the Lower Righteous One (*Tzaddik Tachton*) who binds the recipient to the bestower, elevating him from below to Above. The matter of the refinement brought about by the angels must

¹²⁸² Shulchan Aruch, Orach Chayim 62:3; 101:2

¹²⁸³ See Zohar I 23b; Zohar II 201b; Torah Ohr *ibid*.

¹²⁸⁴ Likkutei Torah Re’eh 24d and on

¹²⁸⁵ Midrash Shemot Rabba 38:9; Bamidbar Rabba 2:7

also take place in the letters (*Otiyot*) of the Torah, which are drawn from Above to below (the aspect of the onyx (*Shoham*) stone).¹²⁸⁶ How much more then must there be the refinement of the letters (*Otiyot*) of prayer, which are from below to Above, (the aspect of the jasper (*Yashfei*) stone). Specifically through this, they are made to be crowns for their Maker.

In the discourse he explains the matter of “crowns for his Owner.” That is, the Crown-*Keter* is the matter of “May it be desirable-*Yehiy Ratzon*-יהי רצון.” This is because it is from the aspect of the Crown-*Keter* that there is a drawing down of new desire (*Ratzon*-רצון) to heal the sick or to bless the years, even if it was decreed etc., [Heaven forbid]. We thus find that the matter of “crowns for his Owner” is that there should be a drawing down of something novel, which was not present at first, even in the source.

We can add to this about the precise wording “(crowns for) his Owner-*Kono*-קונו,” based on the well-known matter about [the words],¹²⁸⁷ “Blessed is your Creator, blessed is your Owner (*Baruch Koneich*-ברוך קונו),” that the matter of ownership (*Kinyan*-קנין) is higher than the world of Creation (*Briyah*), even higher than the world of Creation (*Briyah*) of the general worlds (*Olamot d’Klallut*) (as mentioned before).

With the above in mind, we can understand to an even greater degree, the greatness of prayer (*Tefillah*) compared to blessing (*Brachah*). This is because through prayer (*Tefillah*) “a crown is made for his Maker,” specifying “his Maker-*Kono*-קונו.” That is, through prayer we reach the aspect of “his Maker-

¹²⁸⁶ See Sefer HaMaamarim 5629 p. 240 and on

¹²⁸⁷ In the liturgy of the Kiddush Levanah

Kono-קונו” up to and including even higher than the head of “his Maker-*Kono*-קונו,” being that the Crown-*Keter* is upon the head.

5.

Now, even though the blessing (*Brachah*) is only a drawing down from the root and source of the thing, which is why there is a greater superiority to prayer (*Tefillah*), in that it has the power to the drawing down a new desire (*Ratzon*) (as explained before), nonetheless, there also is a superiority of blessing (*Brachah*) over prayer (*Tefillah*).

To explain, prayer (*Tefillah*) is in a way that the one praying stands below and asks and pleads for a particular drawing down from Above. However, he does not know whether the One who draws down, will fulfill his request and draw down the light. Even if his prayer is on the loftiest of levels, in that he ascends and bonds himself with self-sacrifice (*Mesirat Nefesh*), causing the matter of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) with his requests and supplications, nonetheless, it all depends on the desire of the Emanator, the One who draws down, and to Him, the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) causes no imperative.

In contrast, the matter of blessing (*Brachah*) is such that the one who blesses, is higher than the place where the blessing is drawn from, and he commands that the light be drawn down etc. In other words, a blessing (*Brachah*) is like a command, similar to the priests (*Kohanim*) who bless the people

saying,¹²⁸⁸ “*HaShem*-יהו"ה will bless you,” in the form of a command.¹²⁸⁹ Thus, this is unlike prayer, in which there is doubt whether it will be drawn down below. Rather, blessing (*Brachah*) is in a way of certainty. However, all this is only in regard to the drawing down of something from its root and source, and is not in regard to a completely novel drawing down, which is brought about specifically through prayer (*Tefillah*).

6.

Now, all the above is in regard to a regular blessing (*Brachah*). However, there is a blessing (*Brachah*) about which the verse states, “See, I (*Anochi*-אנכי) present before you today a blessing.” The meaning of “I-*Anochi*,” is “I-*Anochi*,” meaning who I am-*Anochi*,”¹²⁹⁰ which is the aspect of the Crown-*Keter*. From there, there can be a drawing down of a blessing (*Brachah*-ברכה) even for that which was not included in the root and source. This is because the limitless light of the Unlimited One, that is in the Crown-*Keter*, is the Source of everything, even of the aspect of novelty drawn down through prayer (*Tefillah*).

That is, the drawing down is not just from the root and source, but is a novel desire (*Ratzon*) that was not even in the root and source, and moreover is the drawing down of a novel

¹²⁸⁸ Numbers 6:24

¹²⁸⁹ Also see the discourse entitled “*Eeta b’Zohar... Zimna Chada* – It states in Zohar... It once happened,” of Shabbat Parshat Bamidbar of this year, 5727, Discourse 29, Ch. 2 (Sefer HaMaamarim 5727 p. 228).

¹²⁹⁰ Likkutei Torah, Re’eh 18d

desire (*Ratzon*) in a way of certainty, in that it certainly will be drawn down below, and in a way that “His word runs swiftly,”¹²⁹¹ for who will restrain His hand?

This is also the meaning of the verse, “the blessing: that (*Asher*-אשר) you shall listen,” (and not “if-*Eem*-אם you shall listen”), using a word of certainty. This is because of the superiority of the blessing (*Brachah*-ברכה), which is in a way of being drawn down from Above to below. This is further explained by what the Baal HaTurim stated, that the concluding letters of the words “the blessing: that you will listen-*Et HaBrachah Asher Tishme’u*-תשמעו-אשר” form the word Torah-תורה, in that the Torah also is a drawing down from Above to below (as mentioned in chapter four).

In addition, through this there also is the transformation of undesirable matters, this being the continuation of the verse,¹²⁹² “and the curse: if you do not listen etc.,” the intention being to transform the evil etc.¹²⁹³ For, through this we bring about a much higher drawing down, as known about the matter of,¹²⁹⁴ “Even (*Af*-אף) my wisdom stayed with me,” that “the Torah that I studied in wrath (*Af*-אף) was sustained in me.”¹²⁹⁵ That is, it is specifically through refining the aspect of wrath (*Af*-אף), which is the matter of the side opposite holiness, that we draw down an even higher aspect.

¹²⁹¹ Psalms 147:15; See Likkutei Torah, end of Parshat Korach.

¹²⁹² Deuteronomy 11:28

¹²⁹³ See Ohr HaTorah, Re’eh p. 658 and on; Also see Sefer HaMaamarim 5679 p. 609 and on.

¹²⁹⁴ Ecclesiastes 2:9

¹²⁹⁵ Midrash Kohelet Rabba 2:9; Yalkut Shimoni, Kohelet Remez 968

7.

With the above in mind, we can understand the connection between the Torah portion of Re'eh and the toil of the month of Elul, which is why the Tzemach Tzedek established that this discourse “*Ani LeDodi*” should be in the Torah portion of Re'eh. For, it was explained before that the matter of “I am to my Beloved” during the month of Elul is the preparation and granting of empowerment for the matter of “My Beloved is to me” of Rosh HaShanah, Yom HaKippurim, and all the ten days of repentance.

Now, based on what the Alter Rebbe explains¹²⁹⁶ on the teaching of our sages, of blessed memory, about the difference between the ten days of repentance and the rest of the year, that “one [verse refers] to a solitary individual (*Yachid*-יחיד) and the other [verse refers] to the congregation (*Tzibur*),”¹²⁹⁷ that the service of *HaShem*-יהוה, blessed is He, during the ten days of repentance stems from the aspect of the singular-*Yechidah*-יחידה essence of the soul, it is understood that service of Him during the month of Elul, which is in preparation for the ten days of repentance, is also connected to the singular-*Yechidah* [essence of the soul].

Now, as known¹²⁹⁸ when there is a revelation and illumination of the singular-*Yechidah* essence of the soul - the innerness (*Pnimitiyut*) of the soul - all obstacles and obstructions stemming from the side opposite holiness depart, and are

¹²⁹⁶ Likkutei Torah, Tavo 43d

¹²⁹⁷ Talmud Bavli, Rosh HaShanah 18a

¹²⁹⁸ See Kuntres HaAvodah Ch. 5 (p. 32)

nullified, such that they become refined, purified, and elevated to holiness.

However, for there to be a revelation of the innerness (*Pnimityut*) of the soul, this being the aspect of the singular-*Yechidah* essence of the soul, this is brought about through the innerness (*Pnimityut*) of the One Above, the aspect of “I-*Anochi*-אנכי,” drawn down into the innerness (*Pnimityut*) of the Jewish people. This is the meaning of “See, I (*Anochi*-אנכי) present before you-*Lifneichem*-לפניכם,” meaning “to your innerness-*L’Pnimityuteichem*-לפנימיותיכם.”¹²⁹⁹

This matter is actualized during the month of Elul, at which time “the King is in the field,” this being the matter of the revelation of the King Himself, the aspect of “I-*Anochi*-אנכי,” through which we draw down the revelation of “My Beloved is to me,” this being the matter of drawing down the limitlessness (*Bli Gvul*) of the One Above.

About this the verse states, “that you shall listen-*Asher Tishme’u*-אשר תשמעו,” using a word of certainty. For, since the drawing down is from the aspect of “I-*Anochi*-אנכי,” it is certain without a doubt that it will be drawn all the way down below, such that even the transformation of the side opposite holiness is brought about (as mentioned in chapter six).

We should add, that as explained in the previous discourse¹³⁰⁰ about the precise wording of the verse,¹³⁰¹ “It shall be that because (*Eikev*-עקב) you listen,” (and not “It shall be that

¹²⁹⁹ See Likkutei Torah, Re’eh 18a, 18d

¹³⁰⁰ See the beginning and end of the discourse entitled “*v’Hayah Eikev Tishme’un* – It shall be that because you will listen,” of Shabbat Parshat Eikev, 20th of Menachem-Av, Discourse 39 (Sefer HaMaamarim 302; p. 310 and on).

¹³⁰¹ Deuteronomy 7:12

if (*Eem*-אם) you listen”), the meaning of which is that you certainly shall listen, that in the time of the “heel-*Eikev*,” [this being the time of] “the footsteps of Moshiach-*Ikveta d’Meshicha*,” and the end of the time of exile, you shall certainly listen.

The same can also be said of the month of Elul, which is the end of the year (especially the month of Elul at the time of the end of the exile) that there is then “the blessing-*Brachah*” that “you shall listen-*Asher Tishme’u*,” that *HaShem’s* Supernal intent will certainly be fulfilled, and certainly “no one banished from Him will remain banished,”¹³⁰² and therefore this necessitates that “you shall listen,” with certainty.¹³⁰³

¹³⁰² See Samuel II 14:14; Tanya, Likkutei Amarim, end of Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3

¹³⁰³ The conclusion of this discourse is missing.

Discourse 42

“*Shofteem v’Shotreem... - Judges and officers...*”

Delivered on Shabbat Parshat Shofteem,

4th of Elul, 5727

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

1.

The verse states,¹³⁰⁴ “Judges and officers shall you appoint for yourself in all your gates... and they shall judge the people with righteous judgment.” It states in Midrash Rabbah “To what is this comparable? To a king who had many children, and he loved the youngest more of the rest of them. He had a certain orchard that he liked more than all his possessions. The king said, ‘I will give this orchard that I like more than all my possessions, to my youngest son, whom I love more than all my children.’ So too, the Holy One, blessed is He, said, ‘From all the nations that I created, I love only Israel, as the verse states,¹³⁰⁵ ‘When Israel was a lad, I loved him.’ From everything that I created, I love only justice, as the verse states,¹³⁰⁶ ‘For I am *HaShem*-יהוה who loves justice.’ The Holy One, blessed is He, said, ‘What I love I am giving to the people that I love.’” The Midrash there concludes, “The Holy One,

¹³⁰⁴ Deuteronomy 16:18

¹³⁰⁵ Hosea 11:1

¹³⁰⁶ Isaiah 61:8

blessed is He said [of Israel], ‘In the merit of justice, I am manifesting my Indwelling Presence (*Shechinah*) within them,¹³⁰⁷ as the verse states,¹³⁰⁸ ‘*HaShem* of Legions-*HaShem Tzva*’ *ot-יהוה צבאו*’ will be exalted through judgment, and the Holy God will be sanctified through justice.’ In the merit of justice, I will redeem you with a complete redemption, as the verse states,¹³⁰⁹ ‘Observe justice and perform righteousness, for My salvation is soon to come etc.’”

Now, we must understand¹³¹⁰ what the relationship is between [the verse], “When Israel was a lad, I loved him,” and “I am giving justice to Israel who is a lad etc.,” indicating immaturity (*Katnut*)? At first glance, is it not so that an adult (*Gadol*) is more important?

We also must understand the meaning of, “In the merit of justice, I am manifesting my Indwelling Presence (*Shechinah*) etc.,” and “In the merit of justice, I will redeem you with a complete redemption.” At first glance, what connection is there between these two matters?¹³¹¹

¹³⁰⁷ This is as quoted at the beginning of the discourse entitled “*Shofteem v’Shotreem*” 5672 (*Hemshech* 5672 Vol. 1, p. 94). In Midrash Rabbah *ibid.* it states, “[The Holy One, blessed is He, said to Israel: ‘My children, by your lives,] in the merit of your preserving justice I am exalted. From where is this derived? As it states, ‘*HaShem* of Legions will become exalted through judgment.’ Through your exalting me in judgment, I too shall perform righteousness and rest My sanctity in your midst. From where is this derived? As it states, ‘and the Holy God will be sanctified through justice.’ If you safeguard both righteousness and judgment, I will immediately redeem you with a complete redemption etc.’”

¹³⁰⁸ Isaiah 5:16

¹³⁰⁹ Isaiah 56:1

¹³¹⁰ See the beginning of the discourse entitled “*Shofteem v’Shotreem*” *ibid.*

¹³¹¹ Also see Likkutei Sichot Vol. 29 p. 95 and on.

2.

Now, to understand this, we must first explain [the verse], “Judges and officers shall you appoint for yourself etc.,” as it is in our service of *HaShem*-יהוה, blessed is He. To preface, even though [the verse], “Judges and officers shall you appoint for yourself etc.,” is a positive *mitzvah* of the Torah, (which is incumbent upon the community)¹³¹² “to appoint judges and officers in each and every country and in each and every region,”¹³¹³ “in each and every city”¹³¹⁴ and “each and every tribe,”¹³¹⁵ which also includes appointing the [high court of the] Sanhedrin, this being a *mitzvah* that is in effect when the Holy Temple is standing, and only in the land of Israel,¹³¹⁶ nevertheless, even after the Sanhedrin was nullified, and even in the time of the exile, and outside of the land of Israel, the [*mitzvah* of] “Judges and officers shall you appoint for yourself etc.,” is in affect, at least as it is spiritually, in our service of *HaShem*-יהוה, blessed is He.

This is also the reason for the precise wording of the verse in stating, “Judges and officers shall you appoint **for yourself-*Lecha*-לך**” in the singular. That is, this matter relates to every single Jew as an individual, at all times (including the time of exile) and in all places (even outside the land of Israel).

¹³¹² Chinuch Mitzvah 491

¹³¹³ Mishneh Torah, Sanhedrin 1:1

¹³¹⁴ Rashi to Talmud Bavli, Sanhedrin 16b

¹³¹⁵ Sifri to the beginning of the Torah portion of Shotim.

¹³¹⁶ With respect to the views regarding this, see Encyclopedia Talmudit, Section on “*Beit Din*” p. 151.

3.

This is explained in Ohr HaTorah on this week's Torah portion,¹³¹⁷ that there are two explanations of the words, "in all your gates-*BeKhol She'arecha*-שַׁעֲרֵיךָ." To explain, the commentary of Sha"ch on the Torah states that "all your gates" refers to the eyes, the ears, the mouth, the hands, and the feet. We thus find that he explains that "your gates-*She'arecha*-שַׁעֲרֵיךָ" refers to all the limbs.

However, Sefer Yetzirah states,¹³¹⁸ "The seven doubled [letters]... the gates of the soul." The Ra'avad explains¹³¹⁹ that from the seven doubled [letters], the seven orbiting planets receive etc., and from them the seven gates in man receive, these being the two eyes, the two ears, the two nostrils and the mouth. This is also expressly stated later in Sefer Yetzirah itself.¹³²⁰

These seven gates are the four matters of seeing, hearing, smelling, and speaking, corresponding to the four letters of the Name *HaShem*-יהו"ה.¹³²¹ The eyes and ears (seeing and hearing) correspond to Wisdom-*Chochmah* and Understanding-*Binah*, the nose (smelling) corresponds to *Zeir Anpin* or Splendor-*Tiferet*, which includes all of *Zeir Anpin*, and the mouth (speaking) corresponds to Kingship-*Malchut*.

¹³¹⁷ Ohr HaTorah, Shoftim p. 822, p. 832; Also see the discourse entitled "Shofteem v'Shotreem" 5675 (*Hemshech* 5672 Vol. 2 p. 1,107).

¹³¹⁸ Sefer Yetzirah 4:4

¹³¹⁹ In his commentary to Sefer Yetzirah there.

¹³²⁰ Sefer Yetzirah 4:12

¹³²¹ Zohar III 229b; Tikkunei Zohar, Tikkun 70 (122a); Also see the glosses of the Tzemach Tzedek to the discourse entitled "*Yehudah Atah*" – Ohr HaTorah, Bereishit Vol. 8 p. 999b (cited in Ohr HaTorah Shoftim *ibid.*), citing Etz Chayim, Shaar Ozen Chotem Peh, Ch. 1; Reishit Chochmah, Shaar HaKedushah, Ch. 8.

Now, since the above-mentioned seven gates receive from the seven doubled [letters], therefore these seven gates are also doubled. That is, they are [present] both in the Godly soul and in the animalistic soul.

There also is the doubling of the seven gates in the Godly soul itself, this being the fact that in each one of the four matters; seeing, hearing, smelling, and speaking, there is a “running” (*Ratzo*) and “returning” (*Shov*). This is as stated in Tikkunei Zohar,¹³²² “The seven orbiting planets are the seven doubled [letters]... and with them ‘the *Chayot* angels run and return,’¹³²³ ‘running-*Ratzo*-רצוא’ is with the hard [enunciation of the letter] (*Dagesh*) and ‘returning-*Shov*-שוב’ is with the soft [enunciation of the letter] (*Rafeh*) etc.”

In other words, both are on the side of holiness, only that within holiness itself, they are two lines and modes, like Beit Shammai and Beit Hillel. For, Beit Shammai is on the line of *Might-Gevurah*, and Beit Hillel is on the line of *Kindness-Chessed*,¹³²⁴ and both are on the side of holiness. Therefore, even after the Torah law (*Halachah*) is ruled in accordance with Beit Hillel, there are matters in which the law (*Halachah*) is in accordance with Beit Shammai, as stated in Mishnah, Tractate Eduyot.¹³²⁵

The same is so of the seven gates, these being the four matters of seeing, hearing, smelling, and speaking, in that they have two manners, *Kindness-Chessed* and *Might-Gevurah*,

¹³²² Tikkunei Zohar, Tikkun 70 *ibid.* (128b)

¹³²³ Ezekiel 1:14

¹³²⁴ See the introduction to Tanya; Iggeret HaKodesh, Epistle 13; See Zohar III 245a and elsewhere.

¹³²⁵ Mishnah Eduyot 1:12-14

these being the matters of “running-*Ratzo*” and “returning-*Shov*,” hard [enunciation of the letter] (*Dagesh*) and soft [enunciation of the letter] (*Rafeh*), in which the hard [enunciation] (*Dagesh*) indicates Might-*Gevurah* and the soft [enunciation] (*Rafeh*) indicates Kindness-*Chessed*.¹³²⁶

This then, is the meaning of, “Judges and officers shall you appoint for yourself in all your gates.” Judges (*Shofteem*-שופטים) refers to the matter of judgment (*Mishpat*-משפט), in that a person must judge himself and determine how his conduct should be “in all your gates,” meaning, in the seven gates, these being the four matters of seeing, hearing, smelling, and speaking, and similarly in all 248 רמ"ה-248 limbs of the body.¹³²⁷

In other words, since the evil inclination is a master of his craft,¹³²⁸ in enticing a person to do the opposite of *HaShem*’s יהו"ה-’s Supernal will, Heaven forbid, as in the known saying of the Tzemach Tzeddek,¹³²⁹ that at times, the evil inclination garbs himself in a cloak of holiness, in “a silk frockcoat.” Therefore, a person must judge, discern, and clarify everything, to determine whether it is from the side of holiness or the opposite.

After this, there also must be the matter of “officers-*Shotreem*-שוטרים.” For, just as it is in judgment in the literal sense, that first there are judges who render the verdict of the

¹³²⁶ See Pardes Rimonim, Shaar 29, Ch. 4; Ohr HaTorah, Yitro p. 2,687 and on.

¹³²⁷ Also see Ohr HaTorah *ibid.*; Also see the end of the discourse entitled “*Shoftim v’Shotrim*” 5672 (*Hemshech* 5672 Vol. 1 p. 103).

¹³²⁸ See Talmud Bavli, Shabbat 105b; Also see Sefer HaMaamarim 5692 p. 250; Sefer HaSichot 5690 p. 119; 5707 p. 113.

¹³²⁹ See Igrot Kodesh of the Rebbe Rayatz, Vol. 4 p. 67 (copied in HaYom Yom 23 Sivan); Vol. 10 p. 394; Sefer HaSichot 5685 p. 83.

law, and then there are the officers who “chastise the people... until they accept the verdict of the judge,”¹³³⁰ the same is so in one’s service of *HaShem*-יהויה, blessed is He.

That is, in addition to the function of the judges (*Shofteem*-שופטים) which is the matter of intellect (*Mochin*), these being the three aspects of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*, there also must be the function of the officers (*Shotreem*-שוטרים), these being the seven emotions (*Midot*) by which there is a drawing down into thought, speech, and actual deed.

We thus find that the general matter of [the verse], “Judges and officers shall you appoint for yourself,” is the matter of drawing the intellect (*Mochin*) down into the emotions (*Midot*), until there is a drawing down into actual deed.

This is similar to the service of counting of the Omer (*Sefirat HaOmer*), which is the matter of drawing down the intellect (*Mochin*) into the emotions (*Midot*),¹³³¹ which is why we count seven weeks corresponding to the seven emotions (*Midot*), through which the preparation for receiving the Torah comes about.

The same is so of the two matters, judges (*Shofteem*-שופטים) and officers (*Shotreem*-שוטרים), in that they are like the two matters of “We will do” (*Na’aseh*) and “We will listen” (*Nishmah*) said at the giving of the Torah. In other words, the matter of judges (*Shofteem*-שופטים) is “We will listen” (*Nishmah*), which is the matter of understanding and

¹³³⁰ Rashi to Deuteronomy 16:18

¹³³¹ Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 55 and on; Ohr HaTorah, Emor Vol. 2 p. 584 and on; Sefer HaMaamarim 5692 p. 357 and on.

comprehension, and the matter of “We will do” (*Na’aseh*), which is the actual deed (*Ma’aseh*-מעשה), also includes the word “*Ma’aseh*-מעשה” which indicates force¹³³² (similar to officers in the literal sense).

4.

On a deeper level, the matter of judges (“We will listen”) is not just an introduction and preparation for actual deed (“We will do”), but there rather is a superiority to the matter of justice (*Mishpat*-משפט) in and of itself. This is so much so, that the Holy One, blessed is He, says, “From everything that I created, I love only justice, as the verse states, ‘For I am *HaShem*-יהו"ה who loves justice (*Mishpat*-משפט).”

The explanation is that justice (*Mishpat*-משפט), which is the understanding and comprehension of the intellect (“We will listen”) is specifically related to the division [of matters] into particulars. For example, in the matter of justice in the literal sense, for the judge to render a truthful and true judgment,¹³³³ he must hear all the details of the arguments [of the litigants] etc., including false arguments.

Moreover, he must place himself into the state and standing of each litigant, as our sages, of blessed memory, said,¹³³⁴ “Do not judge your fellow until you have reached his place.” In other words, only when he puts himself into the state and standing of his fellow, can he truly render a true judgement,

¹³³² See Maamarei Admor HaEmtza’ee, Vayikra Vol. 2 p. 761 and on; Sefer HaMaamarim 5678 p. 121; p. 124 and on; and elsewhere.

¹³³³ See Talmud Bavli, Shabbat 10a

¹³³⁴ Mishnah Avot 2:4; See Tanya, Likkutei Amarim, Ch. 30

and in a way that “*HaShem*-יהו"ה is with him,”¹³³⁵ [meaning] that,¹³³⁶ “the law (*Halachah*) is according to him.”

As known,¹³³⁷ there is an element of superiority in service of *HaShem*-יהו"ה, blessed is He, that comes with division into the particulars, this being specifically the matter of innerness (*Pnimityut*). For, through this we reach even higher than the encompassing aspect (*Makif*) and even higher than the innerness and essence of the encompassing aspect (*Makif*), all the way to the aspect of the Essential Self of *HaShem*-יהו"ה, blessed is He. This is also why the revelation of His Essential Self is in the ten *Sefirot*, which specifically are in a way of division.¹³³⁸

This is also like the matter of “We will do” (*Na’aseh*). For, in addition to the general matter of accepting the yoke that must be present at the beginning of serving *HaShem*-יהו"ה, blessed is He – [this being the general matter of according precedence to “We will do” (*Na’aseh*) over “We will listen” (*Nishma*), as stated in Midrash,¹³³⁹ “This is analogous to a king of flesh and blood who came to a land, and his servants said to him, ‘make decrees upon us.’ He said to them, ‘When they accept my kingship upon themselves, then I will make decrees upon them.’” The same is so of serving *HaShem*-יהו"ה, blessed is He, in general, and this likewise is so of serving Him every day.

¹³³⁵ Samuel I 16:18

¹³³⁶ Talmud Bavli, Sanhedrin 93b; See Sefer HaMaamarim 5627 p. 282; p. 291; *Hemshech* 5666 p. 431.

¹³³⁷ Also see the discourse entitled “*Vayedaber... Anochi*” of the second day of Shavuot 5728, Ch. 8 (Torat Menachem, Sefer HaMaamarim Sivan p. 331 and on).

¹³³⁸ Also see the end of the discourse entitled “*Shofteem v’Shotreem*” 5672 *ibid*.

¹³³⁹ Mechilta Yitro 20:3

This is as our sages, of blessed memory, stated,¹³⁴⁰ “Why did the portion of ‘*Shema*’ precede the portion of ‘*Vehayah eem Shamo’ah*’? So that one will first accept the yoke of the kingdom of Heaven upon himself, and only then accept the yoke of the *mitzvot* upon himself.”] – there also must be the fulfillment of all the particular *mitzvot*.

That is, even though *HaShem*’s-יהו"ה Supernal will transcends the particulars, nonetheless, the drawing down of His desire (*Ratzon*) is specifically through the particulars. Therefore, every particular in the fulfillment of the *mitzvot* in deed, is of relevance, being that every particular is of relevance in His desire, blessed is He.¹³⁴¹ This is why the drawing down of the essence is specifically in the particulars.

The same is so of the devotional intentions (*Kavanot*) of the *mitzvot*, that there must not only be the general intention that is in all *mitzvot* equally, in that they all are *HaShem*’s-יהו"ה Supernal will which transcends division, but there also must be the particular intention of each *mitzvah*.

This is because of the matter of pleasure (*Taanug*) (which is the innerness (*Pnimityut*) of *HaShem*’s-יהו"ה Supernal desire (*Ratzon HaElyon*) in the *mitzvot*), in that “the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds,”¹³⁴² specifying “He lusted-*Nitaveh*-נתאווה,” refers to the pleasure (*Taanug*) drawn down in each particular *mitzvot*, such that every *mitzvah* has a particular pleasure (*Taanug*)

¹³⁴⁰ Mishnah Brachot 2:2

¹³⁴¹ See the discourse entitled “*Agurah b’Ohalecha*” 5695 (Sefer HaMaamarim Kuntreisim Vol. 2 p. 350b).

¹³⁴² See Midrash Tanchuma Naso 16; Tanya, Likkutei Amarim, Ch. 36

associated with it,¹³⁴³ except that in the *mitzvot* (“We will do”), this only is a radiance from the source of the pleasures, which is drawn down in every aspect according to its level. In contrast, in the matter of “justice” (*Mishpat*-משפט) there is a drawing down of the source of the pleasures, this being the lust of His Essential Self, blessed is He.

This then, is the meaning of, “The Holy One, blessed is He, said, ‘I am giving what I love,’” for “I am *HaShem*-יהו"ה who loves justice,” “to the people that I love, as it states, “When Israel was a lad, I loved him,” specifying “a lad.”

That is, the granting of “justice” (*Mishpat*-משפט) to the Jewish people is specifically due to the matter of immaturity (*Katnut*), this being the simple faith (*Emunah Peshutah*) present in every single Jew. In other words, this is unlike understanding and grasping Godliness, which is a very lofty level that not all minds can withstand, nor [can they even withstand] love and fear of Him, which are the matter of the encompassing [lights] (*Makifim*), for which much preparation and toil is necessary etc., and not everyone merits this.

In contrast, simple faith is present in each and every Jew without any toil or labor at all, but in a way that this is an inheritance to us from our forefathers.¹³⁴⁴ As in the words of the Alter Rebbe in Tanya,¹³⁴⁵ “An immense fortune falls into his possession through no toil of his own.” Moreover, the

¹³⁴³ See Likkutei Torah, Bamidbar 18a-b; Ohr HaTorah, Rosh HaShanah (Vol. 5) p. 2,110 and on; Also see Likkutei Sichot Vol. 17 p. 414, note 48.

¹³⁴⁴ Tanya, Likkutei Amarim, Ch. 18

¹³⁴⁵ Tanya, Likkutei Amarim, Ch. 33

matter of inheritance is such that even a minor inherits,¹³⁴⁶ and [moreover] he inherits the entire essence.

This then, is why the granting of “justice” (*Mishpat*-משפט) to the Jewish people is specifically due to the matter of immaturity (*Katnut*), because specifically through this they are connected to the simplicity of the One Above, as in the well-known saying,¹³⁴⁷ that “in the simplicity of a simple person is the revelation of the simplicity of the Essential Self of *HaShem*-יהוה, blessed is He.”

5.

Now, we can connect the general matter of [the verse], “Judges and officers shall you appoint for yourself in all your gates etc.,” with the month of Elul. This is because the Torah portion of *Shoftim* is always read in the month of Elul (because the Torah portion of *Re’eh* is read on Shabbat *Mevarchim* Elul or on Rosh Chodesh Elul, but the Torah portion of *Shoftim* is always read in the month of Elul).

As known, the *ShaLa”H*¹³⁴⁸ states that all the holidays throughout the year etc., relate to the Torah portions that fall out with them. This is especially so according to the Alter Rebbe’s statement,¹³⁴⁹ “We must live with the times,” meaning that we must live with the Torah portion being currently read. From

¹³⁴⁶ See Talmud Bavli, Niddah 43b and on (in the Mishnah).

¹³⁴⁷ See *Keter Shem Tov* (5764 edition), *Hosafot*, section 155 and on.

¹³⁴⁸ *Shnei Luchot HaBrit* (*ShaLa”H*), beginning of *Vayeishev* (297a)

¹³⁴⁹ *Sefer HaSichot* 5702 p. 29 and on (copied in *HaYom Yom* for the 2nd of *Cheshvan*).

this it is understood that the Torah portion of Shoftim is connected to the month of Elul and relates to it.

The explanation¹³⁵⁰ is that, as known,¹³⁵¹ the month of Elul is a limited period of time for making an accounting in one's soul of his service of *HaShem*-יהו"ה, blessed is He, throughout the year, which generally is included in the matter of, "Judges and officers shall you appoint for yourself in all your gates," beginning with the seven gates in man from which there is a drawing down to all particular 248-רמ"ה limbs, which correspond to the 248-רמ"ה positive *mitzvot*,¹³⁵² through which the actual service in thought, speech, and action, is caused.

This then, is the general service of *HaShem*-יהו"ה, blessed is He, during the month of Elul, in a way of "I am to my Beloved,"¹³⁵³ which brings about that "My Beloved is to me," this being the matter of the drawing down and revelation from Above to the Jewish people, and through them, to the entire world, until "all that has been made will know that You have made it etc.,"¹³⁵⁴ and in a way that the beginning of the drawing down and revelation is in the land of Israel, and from there it is drawn to the entire world, "when *HaShem*-יהו"ה will broaden your boundary, as He swore,"¹³⁵⁵ "to give you the land of the Kenite, the Kenizzite, and the Kadmonite"¹³⁵⁶ (as stated in this week's Torah portion) until the land of Israel will spread to all

¹³⁵⁰ Also see Likkutei Sichot, Vol. 29 p. 102 and on – in regard to the connect with the sounding of the Shofar during the month of Elul.

¹³⁵¹ See Sefer HaMaamarim 5696 p. 141 and on

¹³⁵² See Talmud Bavli, Makkot 23b; Zohar I 170b

¹³⁵³ Song of Songs 6:3; See Likkutei Torah, Re'eh 32a and on.

¹³⁵⁴ See the liturgy of the Rosh HaShanah prayers.

¹³⁵⁵ Deuteronomy 19:8

¹³⁵⁶ Rashi to Deuteronomy 19:8 *ibid.*

the lands,¹³⁵⁷ through our righteous Moshiach, may he come and redeem us speedily in our days! Amen!

¹³⁵⁷ See Pesikta Rabbati, Ch. 1 (Piska d'Shabbat v'Rosh Chodesh) 3; Yalkut Shimoni, Isaiah, Remez 503.

Discourse 43

*“Lo Tacharosh b’Shor u’vChamor Yachdav -
You shall not plow with an ox and a donkey together”*

Delivered on Shabbat Parshat Ki Teitzei,

11th of Elul, 5727

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

1.

The verse states,¹³⁵⁸ “You shall not plow with an ox and a donkey together.” The Rebbe Maharash (in his discourse by this title of the year 5627)¹³⁵⁹ brings several explanations on this verse. The first explanation is based on the statement in Midrash,¹³⁶⁰ “When Chamor came to request Dinah of Yaakov, he said to him, ‘I know that her grandfather Avraham was a prince, but I too am a prince.’ Yaakov replied, ‘He was not called a prince (*Nasi*-נשיא) but an ox (*Shor*-שור), as the verse states,¹³⁶¹ ‘Avraham ran to the oxen,’ and it is written,¹³⁶² ‘Many crops come through the power of the ox.’ You, however, are a donkey (*Chamor*-חמור) and an ox and a donkey cannot plow together.”

¹³⁵⁸ Deuteronomy 22:10

¹³⁵⁹ Sefer HaMaamarim 5627 p. 398 and on.

¹³⁶⁰ Midrash Tanchuma Vayishlach 7, brought in Yalkut Reuveni Katan, section on “*Nesiyut*.”

¹³⁶¹ Genesis 18:7

¹³⁶² Proverbs 14:4

In other words, the matter of the ox (*Shor*-שׁוֹר) is in the aspect of holiness and is the aspect of Kindness-*Chessed* of Might-*Gevurah*.¹³⁶³ In contrast, the donkey (*Chamor*-חַמּוֹר) is the external husk (*Kelipah*) that opposes the right [side], and is the dross of the powers of Kindness-*Chassadim*.¹³⁶⁴ This is why Chamor wanted to adhere to Dinah. The prohibition, “You shall not plow with an ox and donkey together,” is the matter of distancing the external husk (*Kelipah*) of the donkey (*Chamor*-חַמּוֹר) so that it will not receive from the aspect of holiness.

In the discourse he explains that this is why the sons of Yaakov told Chamor that he should circumcise himself, for through circumcising the foreskin, the external husk (*Kelipah*) is removed, and it then is possible to adhere to the powers of Kindness-*Chassadim*.

In the continuation of the discourse¹³⁶⁵ he explains that the sons of Yaakov deceived him (for as known,¹³⁶⁶ the refinement of the external husks (*Kelipah*) is through deception etc.) in that they promised the essential matter to him, but made it conditional on him circumcising himself. However, he did not know that when he would circumcise himself, through the removal of the foreskin the external husk (*Kelipah*) is separated from holiness, and he thus would not adhere to Dinah.

The second explanation is that both the ox (*Shor*-שׁוֹר) and the donkey (*Chamor*-חַמּוֹר) are external husks (*Kelipot*).¹³⁶⁷

¹³⁶³ Me'orei Ohr, Ot Shin 19.

¹³⁶⁴ See Me'orei Ohr, Ot Chet 88

¹³⁶⁵ Sefer HaMaamarim *ibid.* p. 403

¹³⁶⁶ See Pirush HaMilot of the Mittler Rebbe 22c-d; Torat Chayim, end of Parshat Toldot; Ohr HaTorah, Matot p. 1,343; Sefer HaMaamarim 5633 Vol. 1 p. 44 and on; 5668 p. 57 and on.

¹³⁶⁷ Also see Ohr HaTorah, Na"Ch Vol. 2 p. 758

That is, the matter of the ox (*Shor*-שור) is also present in the external husks (*Kelipot*). (For, just as on the side of holiness there is the aspect of the ox (*Shor*-שור), “the face of the ox to the left,”¹³⁶⁸ so likewise on the side opposite holiness, there also is the aspect of the ox (*Shor*-שור).) This is the aspect of *Might-Gevurah* of the external husks (*Kelipah*). In contrast, the donkey (*Chamor*-חמור) is the aspect of *Kindness-Chessed* of the external husks (*Kelipah*) (as mentioned above). These are the opposites of love and fear that stem from *Kindness-Chessed* and *Might-Gevurah* of holiness.

The commandment, “You shall not plow with an ox and a donkey together,” is that there should not be a union of these two external husks (*Kelipot*). For, through the union of these two external husks (*Kelipot*) “a dog comes out from between them,”¹³⁶⁹ this being Amalek,¹³⁷⁰ who we are commanded to obliterate etc., (as stated at the end of this week’s Torah portion).¹³⁷¹

This is also why the middle letters of the word “donkey-*Chamor*-חמור,” which are the letters *Mem-Vav*-מ"ו-46, and the middle letter of “ox-*Shor*-שור,” which is the letter *Vav*-ו-6, total כ"ב-52 which is the same numerical value of the word “dog-*Kelev*-כלב-52.”¹³⁷² The first letters (*Roshei Teivot*) of the words “donkey-*Chamor*-חמור,” “ox-*Shor*-שור” and “dog-*Kelev*-כלב” are the word “darkness-*Choshech*-חשך,”¹³⁷³ which is the

¹³⁶⁸ Ezekiel 1:10

¹³⁶⁹ Zohar II 65a

¹³⁷⁰ Zohar II 65a *ibid.*

¹³⁷¹ Deuteronomy 25:19

¹³⁷² Hagahot HaRav Chayim Vital and Mikdash Melech to Zohar II *ibid.*

¹³⁷³ Mikdash Melech *ibid.*; Me’orei Ohr, Ot Chet 61

opposite of light (*Ohr*-אור) and indicates the external husks (*Kelipot*).

In the discourse he explains¹³⁷⁴ that because Avraham begot Yishmael before being circumcised, Yishmael being the aspect of the external husk (*Kelipah*) of the donkey (*Chamor*-חמור), the sons of Yaakov therefore told Chamor and his son Shechem that they should circumcise themselves, thereby refining the external husk of the donkey (*Chamor*-חמור). It is in this regard that the sons of Yaakov said that an ox and a donkey cannot plow together, but “only on this condition will we acquiesce to you: if you become circumcised like us.”¹³⁷⁵ For, through the removal of the foreskin (*Orlah*) they remove the external husk (*Kelipah*) of the donkey (*Chamor*-חמור) from them.

2.

The explanation of the matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that our sages, of blessed memory, stated in Talmud,¹³⁷⁶ “In all my days I never called my ox, ‘my ox-*Shoree*-שורי,’ but only called my ox, ‘my field-*Sadee*-שדי.’” Rashi explains that, “this is because it is the primary [force] in the field, as the verse states, ‘Many crops come through the power of the ox.’”

The explanation is that the ox (*Shor*-שור) refers to the animalistic soul, which is rooted in the aspect of “the face of the

¹³⁷⁴ Sefer HaMaamarim ibid. p. 404

¹³⁷⁵ See Genesis 34:14s

¹³⁷⁶ Talmud Bavli, Shabbat 118b

ox to the left.” It is called a “field-*Sadeh*-שדה” because the Godly soul is sown within it and is analogous to the seed that is sown in the field. (This is as known¹³⁷⁷ about the explanation of the verse,¹³⁷⁸ “[Days] are coming when Yaakov will take root, Yisroel will bud and blossom.”)

However, for there to be the sowing and sprouting, there first must be the plowing (this being the primary work of the ox in the field) in the animalistic soul. About this our sages, of blessed memory, stated,¹³⁷⁹ “One should always incite his good inclination against his evil inclination.” This is why the plowing is through the ox (*Shor*-שור), the aspect of “the face of the ox on the left,” from where there is a drawing down of “the left pushes away,”¹³⁸⁰ to humble himself etc., as it states,¹³⁸¹ “His left hand was under my head.” This is like plowing, the matter of which is to break the hardness of the earth into small parts. Similarly, it first is necessary to break one’s body and animalistic soul, which is the matter of the field (*Sadeh*-שדה), as mentioned above.

In addition, there also is the matter of the field (*Sadeh*-שדה) as it refers to the Godly soul.¹³⁸² (As known, the ingathering of the souls of Israel (*Knesset Yisroel*) is called “a desirable land.”)¹³⁸³ That is, the matter of nullification (*Bittul*) must be affected in it as well etc.

¹³⁷⁷ See Torah Ohr, Shemot 53c and on.

¹³⁷⁸ Isaiah 27:6

¹³⁷⁹ Talmud Bavli, Brachot 5a

¹³⁸⁰ See Talmud Bavli, Sotah 47a

¹³⁸¹ Song of Songs 2:6

¹³⁸² See at length in Sefer HaMaamarim 5627 *ibid.* (p. 401 and on); Also see Ohr HaTorah, Na”Ch Vol. 1 p. 599.

¹³⁸³ Malachi 3:12; See Keter Shem Tov (5764), Hosafot Section 57.

Now, all the above is in regard to the aspect of the ox (*Shor*-שׁוֹר), which relates to the general matter of toiling in service of *HaShem*-יהו"ה, blessed is He, on the side of holiness etc. However, the aspect of the donkey (*Chamor*-חֲמוֹר) indicates the external husks (*Kelipah*). This is because a donkey (*Chamor*-חֲמוֹר) is an impure animal (unlike the ox (*Shor*-שׁוֹר) which is a pure animal), and it has a cold nature. This is as our sages, of blessed memory, stated,¹³⁸⁴ “A donkey is cold even in the season of Tammuz” (unlike an ox which has the strength and dominance of vitality etc.) and coldness is the opposite of holiness, the matter of which is vitality (*Chayut*).¹³⁸⁵

Now, all the above is according to the first explanation, that the matter of the prohibition “you shall not plow with an ox and a donkey together” is to distance the external husk of the donkey (*Chamor*-חֲמוֹר) so that it will not receive from holiness. That is, the aspect of the ox (*Shor*-שׁוֹר) relates to the general matter of serving *HaShem*-יהו"ה, blessed is He, on the side of holiness, such that through it the refinement and purification of the external husk of the donkey (*Chamor*-חֲמוֹר) etc., is also caused.

However, according to the second explanation, that the command “you shall not plow with an ox and a donkey together” is that there should not be a union of the two external husks (*Kelipot*) of the ox (*Shor*-שׁוֹר) and the donkey (*Chamor*-חֲמוֹר), these being Kindness-*Chessed* and Might-*Gevurah* of the external husks (*Kelipah*), in which even the ox (*Shor*-שׁוֹר) is indicative of the external husks (*Kelipah*).

¹³⁸⁴ Talmud Bavli, Shabbat 53a; See Likkutei Torah, Shemini Atzeret 87c

¹³⁸⁵ Also see Likkutei Dibburim Vol. 4, p. 789b and on.

This is the aspect of the “forewarned ox” (*Shor Mu’ad*-שור מועד) from which one must distance himself beyond its eye sight.¹³⁸⁶ This is because it is an ox that gores, whose intention is [only] to cause damage, even though it derives no benefit by causing the damage,¹³⁸⁷ meaning that it does not do so for any benefit, but is destructive in the very essence of its being.

To explain, this matter does not apply to the nature of a Jew as he is in and of himself, except that it nonetheless is possible for him to accustom himself to this, Heaven forbid, until he comes to the aspect of a “forewarned ox” (*Shor Mu’ad*-שור מועד). It therefore is necessary to affect his refinement and purification etc.

This is also connected to Amalek, the dog (*Kelev*-כלב) that emerges from the union of the two external husks (*Kelipot*), the ox (*Shor*-שור) and the donkey (*Chamor*-חמור), these being Kindness-*Chessed* and Might-*Gevurah* of the external husks (*Kelipah*) (as mentioned above). This is because in the external husk of Amalek there also are these two matters. For, even though the matter of Amalek is [as the verse states],¹³⁸⁸ “He happened upon you (*Asher Karcha*-אשר קרך),” this being the matter of “coldness-*Kerirut*-קרירות,”¹³⁸⁹ nevertheless, the act of Amalek in affecting this (in that out of all the other nations who feared to wage war against the Jewish people, it is he who came to wage war against the Jewish people),¹³⁹⁰ is because of the dominance of vitality [and determination] not be moved and

¹³⁸⁶ Talmud Bavli, Brachot 33a

¹³⁸⁷ Talmud Bavli, Bava Kamma 3b and on

¹³⁸⁸ Deuteronomy 25:18

¹³⁸⁹ Rashi to Deuteronomy 25:18 *ibid.*; Sefer HaMaamarim 5679 p. 294.

¹³⁹⁰ Rashi *ibid.*

roused etc., which itself is a matter of passion and heat (*Chamimut*-חמימות) etc.

3.

This then, is the matter of Avraham, who is called an “ox” (*Shor*-שור) (as mentioned above). That is, not only is it that through him the toil of the aspect of the ox (*Shor*-שור) of the side of holiness is caused, but beyond this, through him the refinement of the aspect of the ox (*Shor*-שור) of the external husks (*Kelipah*) is also caused, to the point of refining the aspect of the donkey (*Chamor*-חמור) of the external husks (*Kelipah*), until it is transformed to be the aspect [indicated by the verse],¹³⁹¹ “Yissachar is a strong boned donkey etc.”

This matter comes about through circumcision. This is why before being circumcised Avraham’s name was Avram-אברם, which equals 243-רמג, the numerical value of “strong-boned-*Garem*-גרם-243,” and through the circumcision the letter *Hey*-ה was added to his name, equaling 248-רמ"ח,¹³⁹² which is the numerical value of the word “donkey-*Chamor*-חמר-248” minus the letter *Vav*-ו. This also is the meaning of Yaakov’s statement,¹³⁹³ “I have acquired oxen and donkeys,” in that he was born circumcised,¹³⁹⁴ and therefore refined both these external husks (*Kelipot*).

¹³⁹¹ Genesis 49:14

¹³⁹² See Talmud Bavli, Nedarim 32b

¹³⁹³ Genesis 32:5

¹³⁹⁴ Midrash Tanchuma Bereishit 5

4.

Now, we can connect all the above to the month of Elul. For, as explained before (in chapter two) the matter of plowing is through the ox (*Shor*-שׁוֹר), “the face of the ox to the left,” from which there is a drawing down of “the left pushes away,” to humble himself etc., as the verse states, “His left hand was under my head.”

As known, on Rosh HaShanah there begins to be the aspect of “His left hand was under my head (*L’Roshi*-לְרֹאשִׁי).” This is because from Rosh HaShanah until Yom HaKippurim is the aspect of the left, in that there then is a drawing down and revelation from Above of the aspect of fear (*Yirah*) etc.¹³⁹⁵

This also relates to the month of Elul, as hinted in the word, “my head-*L’Roshi*-לְרֹאשִׁי.” That is, the letter *Lamed*-ל-30 hints at the thirty days of Elul, and “my head-*Roshi*-רֹאשִׁי” refers to “the head of the year-Rosh HaShanah-הַשָּׁנָה.” Even the second verse that states,¹³⁹⁶ “His left hand was under my head (*Roshi*-רֹאשִׁי),” (without the *Lamed*-ל), is divided into “*Rosh Yod*-י־רֹאשׁ,” in which “head-*Rosh*-רֹאשׁ” refers to Rosh HaShanah, and the *Yod*-י-10 refers to the ten days of repentance.

That is, the drawing down from Above, (“My Beloved is to me”) on Rosh HaShanah and the ten days of repentance, comes about through the toil from below to Above (“I am to my Beloved”) during the month of Elul. This is why, “My Beloved is to me-*v’Dodee Lee*-וְדוּדֵי לִי” is included in the acronym of Elul-אֵלּוּל. The final letters of [the words], “I am to my Beloved

¹³⁹⁵ Likkutei Torah, Re’eh 32a

¹³⁹⁶ Song of Songs 8:3

and my Beloved is to me-*Ani LeDodee v'Dodee Lee-* אני לדודי לי ודודי לי are four letters *Yod*-י-10,¹³⁹⁷ corresponding to the forty days from Rosh Chodesh Elul until Yom HaKippurim.¹³⁹⁸

Additionally, the matter of the circumcision (through which we refine the external husks of the ox (*Shor*) and donkey (*Chamor*)) is connected with the month of Elul. This is because one of the acronyms (*Roshei Teivot*) that hints at the month of Elul is the verse,¹³⁹⁹ “*HaShem*-יהו"ה your God will circumcise your heart and the heart of your offspring-*et Levavecha v'et Levav Zarecha*-זרעך ואת לבבך ואת לבבך,”¹⁴⁰⁰ which is the matter of circumcision (*Milah*-מילה). In this itself, it does not refer only to the removal of the coarse foreskin (*Orlah*), (about which it states,¹⁴⁰¹ “**You** shall circumcise the foreskin (*Orlah*) of your heart,” meaning, you yourselves, this being the matter of repentance (*Teshuvah*)),¹⁴⁰² but it also refers to the removal of the refined husk (*Kelipah Dakah*) (about which it states, “*HaShem*-יהו"ה your God will circumcise your heart,” being that this is something difficult for man to do).¹⁴⁰³

The general matter of the circumcision (*Milah*-מילה) of the month of Elul is that of revelation (in that the word “*Mal-*מל” is a word that indicates “revelation”)¹⁴⁰⁴ and a granting of empowerment from Above (similar to what is stated in this

¹³⁹⁷ Avudraham Seder Tefillat Rosh HaShanah uPirushah, Ch. 1; Reishit Chochmah, Shaar HaTeshuvah, Ch. 4 (section beginning “*Od Yeish*”); Bayit Chadash (Ba”Ch) to Orach Chayim 581 (section beginning “*v’He’ eveeroo*”).

¹³⁹⁸ Avudraham, Reishit Chochmah, and Bayit Chadash *ibid*.

¹³⁹⁹ Deuteronomy 30:6

¹⁴⁰⁰ Baal HaTurim to Deuteronomy 30:6; Avudraham and Ba”Ch *ibid*.

¹⁴⁰¹ Deuteronomy 10:16

¹⁴⁰² Torah Ohr, Lech Lecha 13b

¹⁴⁰³ See Tanya, Iggeret HaKodesh, Epistle 4

¹⁴⁰⁴ Torah Ohr *ibid*. 12b

week's Torah portion, "When you will go out to war... and *HaShem*-יהו"ה your God will deliver him into your hand etc.," this being the matter of the granting of empowerment from Above) for the general toil of serving *HaShem*-יהו"ה, blessed is He, during the month of Elul, in a way of "I am to my Beloved-*Anee Ledodee*-אני לדודי," which causes that "My Beloved is to me-*Dodee Lee*-לי דודי" on Rosh HaShanah and Yom HaKippurim, at which time there is the inclusion of all the drawings down throughout the entire year, up to and including physical drawings down in [matters pertaining to] one's children, health, and livelihood etc.¹⁴⁰⁵

¹⁴⁰⁵ The conclusion of this discourse is missing.

Discourse 44

“*Hashkifah MeeMe'on Kadshecha... -
Gaze down from Your holy abode...*”

Delivered on Shabbat Parshat Ki Tavo,
18th of Elul, 5727¹⁴⁰⁶
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁰⁷ “Gaze down from Your holy abode, from the heavens, and bless Your people, Yisroel, [and the ground that You gave us, as You swore to our forefathers, a land flowing with milk and honey.”] In the discourse by this title by his honorable holiness, my father-in-law, the Rebbe,¹⁴⁰⁸ [said on the first 18th of Elul upon his arrival to the United States, on his second arrival, when he came to settle, and when the 18th of Elul fell out on Shabbat of the Torah portion of Tavo, as it does this year], he asks why the verse states, “Your people, Yisroel.” For, the people of *HaShem*-יהו"ה (“Your people”) are Yisroel, and Yisroel are the people of *HaShem*-יהו"ה. This being so, why does the verse make a distinction between them?

Another matter that requires further study is the fact that the verse states, “Your people, Yisroel-*Et Amcha*, *Et Yisroel*-*את עמך את ישראל*” (and not “Your people Yisroel-*Et Amcha*

¹⁴⁰⁶ The original discourse was edited by the Rebbe and publishes as a pamphlet for Chai Elul (the 18th of Elul) 5750.

¹⁴⁰⁷ In this week’s Torah portion [Ki Tavo; Deuteronomy] 26:15

¹⁴⁰⁸ Of the year 5700 p. 155 and on.

Yisroel-ישראל (את עמך ישראל) seeming to indicate that there are two matters, “Your people-*Amcha*-עמך” and “Yisroel-ישראל.”

Now (as he points out in the discourse) we must better understand this. This is because [the name], “Yisroel-ישראל” is higher than what “Your people-*Amcha*-עמך” indicates. [As also understood from the fact that [in the Torah] the word “people-*Amcha*-עם” is (sometimes) used to express the opposite of praise,¹⁴⁰⁹ whereas the name “Yisroel-ישראל” is “because you have striven with God and with man and have overcome.”]¹⁴¹⁰ However, here the verse gives precedence to “Your people-*Amcha*-עמך” before “Yisroel-ישראל.”

2.

Now, it can be said that in regard to what the discourse explains, that by the fact that it states, “Your people, Yisroel-*Et Amcha*, *Et Yisroel*-את עמך את ישראל,” this indicates that they are two matters, this is founded on what our sages, of blessed memory, stated¹⁴¹¹ on the verse,¹⁴¹² “[They mourned and wept and fasted until evening], for Shaul (*Al Shaul*-על שאול), and for Yehonatan (*v’Al Yehonatan*-ועל יהונתן) his son, and for the

¹⁴⁰⁹ See Midrash Bamidbar Rabba 20:23 (in regard to the difference between “people-*Am*-עם” and “Yisroel-ישראל”). Additionally, “people-*Am*-עם” is of the same root as “dimness-*Omehut*-עוממות” – See [Tanya] Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], beginning of Ch. 7, and elsewhere.

¹⁴¹⁰ Genesis 32:29

¹⁴¹¹ Talmud Bavli, Mo’ed Katan 26a. It should be pointed out that the verse in Mo’ed Katan there is also “for the people of *HaShem-Al Am HaShem*-יהוה-אל עם” – similar to “Your people-*et Amcha*-עמך,” and “for the House of Israel-*Al Beit Yisroel*-ישראל” similar to “Israel-*et Yisroel*-ישראל.” See Chiddushei Aggadot of the Maharshah there. This is not the place to delve into the matter.

¹⁴¹² Samuel II 1:12

people of *HaShem* (*v'Al Am HaShem*-ועל עם יהו"ה), and for the house of Israel (*v'Al Beit Yisroel*-ועל בית ישראל),” that “[the repetition of the word] ‘for-*Al*’ ‘for-*Al*’ divides the matter.”¹⁴¹³ Based on this, we can say that from the additional word “*et*-את” we derive that not only are “**Your people-*Amcha*-עמך**” and “***Yisroel*-ישראל**” two matters,¹⁴¹⁴ but that the word “**And bless-*uBareich***-וברך Your people, *Yisroel*” refers to two separate blessings, a blessing for “Your people-*Amcha*-עמך” and a blessing for “*Yisroel*-ישראל.”¹⁴¹⁵ We therefore must understand the difference between these two blessings, and why the blessing for “Your people-*Amcha*-עמך” precedes the blessing for “*Yisroel*-ישראל.”

3.

Now, to explain this, the discourse prefaces that in Talmud Yerushalmi it states,¹⁴¹⁶ “Come and see! How great is the power of those who do the commandments! For, every time that the Torah mentions ‘Gaze down-*Hashkafah*’ it

¹⁴¹³ See Mo’ed Katan *ibid.* – “One for the parchment and one for the writing, as it states [Jeremiah 26:27], ‘the scroll-*et HaMegillah*’ את המגילה and the words-*et HaDevarim*’ את הדברים,” and Iyyun Yaakov to Ein Yaakov there states, “The word ‘*et*-את’ divides the matter just like the word ‘for-*Al*’ earlier [in the Talmud there].”

¹⁴¹⁴ Which would have been known even if the verse had written “Your people **and** *Yisroel-Amcha v'Yisroel*-עמך וישראל.” The separation caused by the term “*et*-את” thus teaches that “**And bless-*uBareich***” refers to each of them independently, as it does in Mo’ed Katan *ibid.*

¹⁴¹⁵ It is with the above in mind that we can understand why it mentions specifically these two matters, specifically, (even though the Israel is divided in a number of ways, such as the twelve tribes, or the ten divisions in the Torah portion of Nitzvim, and the like). For, the distinction between these two matters (“Your people-*Amcha*-עמך” and “*Yisroel*-ישראל”) is (also) in the blessing, as will be explained in the discourse.

¹⁴¹⁶ [Talmud Yerushalmi], Maaser Sheini 5:5

refers to curses, except here, where it is a term of blessing.” That is, by fulfilling the *mitzvot* we overturn the curse into a blessing.

[In continuation he explains the verse,¹⁴¹⁷ “But *HaShem*-יהו"ה your God refused to listen to Bilaam, and *HaShem*-יהו"ה your God overturned the curse into a blessing for you, because *HaShem*-יהו"ה your God loves you,” in which “*HaShem*-יהו"ה your God” is mentioned three times, as will be explained in chapter four.]

He then¹⁴¹⁸ explains the two categories: “Your people-*Amcha*-עמך” and “Yisroel-ישראל.” That is, those who know Torah and “dwell in tents” [of the study of Torah] are called “Yisroel-ישראל,” whereas the simple folk who fulfill *HaShem*'s-יהו"ה Torah and *mitzvot* out of pureness and simplicity are called the people of *HaShem*-יהו"ה (“Your people-*Amcha*-עמך”).¹⁴¹⁹ The reason “Your people-*Amcha*-עמך” come first [and are followed by] “Yisroel-ישראל,” is because “the study of Torah is greater, in that it **leads** to action,”¹⁴²⁰ but it is [specifically] those who do the *mitzvot* who overturn the curse into a blessing.

Now, it can be said that the relationship between [the teaching], “The study of Torah is greater, in that it leads to action,” and the fact that the verse gives precedence to “Your

¹⁴¹⁷ Deuteronomy 23:6

¹⁴¹⁸ At the end of the discourse (Sefer HaMaamarim 5700 p. 160)

¹⁴¹⁹ At the beginning of the discourse, he explains that “the intention of [the term] ‘people-*Am*-עם’ is to the simple amongst the Jewish people.” It can be pointed out that in the explanation at the beginning of the discourse he states, “the intention of [the term] ‘**people-*Am*-עם**’ etc.,” stating “people-*Am*-עם” simply, whereas in the explanation at the end of the discourse in which he states, “who fulfill Torah and *mitzvot* etc.,” he specifies, “the people of *HaShem-Am HaShem*-יהו"ה-עם.”

¹⁴²⁰ Talmud Bavli, Kiddushin 40b; Bava Kamma 17a

people-*Amcha*-עמך” [before] “Yisroel-ישראל,” is because the reason why “Torah study is greater” is “because it leads to action,” proving that “the deed is primary.”¹⁴²¹

However, this alone does not adequately explain why the verse gives precedence to “Your people” (“those who fulfill the *mitzvo*”) over Yisroel (“those who study Torah”) since this very teaching of our sages, of blessed memory, states that “**Torah study is greater.**” He therefore adds that “those who fulfill the *mitzvah* overturn the curse into a blessing.”

That is, in the matter (of overturning the curse into a blessing) the superiority of action over study is revealed (similar to the coming future, at which time action will be greater).¹⁴²² Thus, since [the verse], “Gaze down... and bless” is the matter of overturning the curse into a blessing (as mentioned above citing Talmud Yerushalmi), the verse therefore gives precedence to “Your people-*Amcha*-עמך” over “Yisroel-ישראל.” We therefore must understand the relationship between transforming the curse into a blessing and the superiority of deed.

4.

Now, after the discourse explains that through fulfilling the *mitzvo* we overturn the curse into a blessing, it brings the

¹⁴²¹ Likkutei Torah, Acharei 26d; Sefer HaMaamarim 5626 p. 19; 5678 p. 124, and elsewhere.

¹⁴²² See at length in the discourse entitled “*v’Avdi Dovid*” 5699, Ch. 4 (Sefer HaMaamarim 5699 p. 193 and on); Discourse entitled “*BaYom HaShemini* etc.,” of Zot Chanukah 5746 Ch. 5 (Torat Menachem, Sefer HaMaamarim Kislev p. 195), and the citations in note 25 there.

verse, “But *HaShem*-יהו"ה your God refused to listen to Bilaam, and *HaShem*-יהו"ה your God overturned the curse into a blessing for you, because *HaShem*-יהו"ה your God loves you.” He explains that there are three matters in this verse and about each one, the verse states “*HaShem*-יהו"ה your God.”¹⁴²³

[The words], “But [*HaShem*-יהו"ה your God] refused to listen to Bilaam,” mean that the Holy One, blessed is He, neither desires to hear nor listens to the accusations against the Jewish people. The fact that He does not listen to the accusations, (even though from the perspective of the quality of judgment-*Din* there is room for them),¹⁴²⁴ is because of His quality of mercy, “*HaShem*-יהו"ה your God.”

The words “[*HaShem*-יהו"ה your God] overturned the curse into a blessing for you,” is the matter of “willful sins¹⁴²⁵ being transformed into merits.”¹⁴²⁶ [That is, not only are the prosecutors not listened to (but the sins are not erased), but on the contrary, the sins are atoned for. and moreover, willful sins are transformed into merits.]

Now here it states, “*HaShem*-יהו"ה your God,” a second time. This is because the [Name] *HaShem*-יהו"ה from which there is a drawing down that He “refused to listen” to the prosecutors, is the lower [Name] *HaShem*-יהו"ה. However, for there to be atonement for the sins, especially for willful sins to

¹⁴²³ Also see the discourse entitled “*v’Lo Avah*” 5679 (Sefer HaMaamarim 5679 p. 631 and on; Also see p. 640 there).

¹⁴²⁴ This being the novelty in the words “He refused to listen” – See the discourse entitled “*v’Lo Avah* etc.,” in Likkutei Torah, Teitzei 38c and on; Maamarei Admor HaEmtza’ee, Devarim Vol. 2 p. 642 and on.

¹⁴²⁵ Talmud Bavli, Yoma 86b

¹⁴²⁶ Also see Likkutei Torah ibid. 39a; Maamarei Admor HaEmtza’ee ibid. p. 662.

be transformed into merits, this comes about through the revelation of the Upper [Name] *HaShem*-יהו"ה.¹⁴²⁷

The matter of [the words], “because [*HaShem*-יהו"ה, your God] loves you,” refers to the essential love of the Holy One, blessed is He, for the Jewish people, such that even on the level that transcends the chaining down of the worlds (*Hishtalshelut*), about which the verse states,¹⁴²⁸ “Esav is a brother to Yaakov,” it nevertheless specifically [states],¹⁴²⁹ “but I love Yaakov.”

This then, is the meaning of “*HaShem*-יהו"ה your God.” That is, although in the Upper [Name] *HaShem*-יהו"ה (the limitless light of the Unlimited One which transcends the chaining down of the worlds (*Hishtalshelut*)) all are equal, nonetheless, through the revelation of the essential love of the Holy One, blessed is He, for the Jewish people (“because [*HaShem*-יהו"ה your God] loves you”) even the Upper [Name] *HaShem*-יהו"ה is “**your God-Elohe**” *cha*-אלהיך” (the God of Israel).

After this, the discourse explains¹⁴³⁰ the reason that the verse gives precedence to “Your people” (those who fulfill the *mitzvot*) over “Yisroel” (those who study Torah), being that [“Torah study is greater, in that it leads to action” and] “those who do the *mitzvah* overturn the curse into a blessing” (as mentioned in chapter three).

¹⁴²⁷ Also see Likkutei Torah *ibid.* (in the explanation) 39c and on; Maamarei Admor HaEmtza'ee *ibid.* p. 660 and on.

¹⁴²⁸ Malachi 1:2

¹⁴²⁹ Malachi 1:2 *ibid.*

¹⁴³⁰ At the end [of the discourse].

Now, this must be better understood. For, at first glance, to explain why precedence is given to “Your people-*Amcha*-עמך” over “Yisroel-ישראל,” all that is relevant is that “those who do the *mitzvah* overturn the curse into a blessing.” However, from the fact that, in the discourse, he first (also) prefaces with the explanation of the three matters in the verse, “But *HaShem*-יהוה your God refused to listen to Bilaam,” this seems to indicate that this adds to the explanation about the precedence given to “Your people-*Amcha*-עמך” over “Yisroel-ישראל.”

5.

This may be understood by prefacing with what the Rebbe Maharash states in his discourse entitled “*Shivchi Yerushalayim* – Praise *HaShem*-יהוה O’ Yerushalayim, [laud your God O’ Tziyon, for He has strengthened the bars of your gates and blessed your children in your midst”]¹⁴³¹ (said on Shabbat Parshat Tavo one hundred years ago),¹⁴³² that this [verse] must be better understood.¹⁴³³ This is because Tziyon is higher than Yerushalayim [being that Tziyon is the innerness (*Pnimityut*) of Yerushalayim].¹⁴³⁴ However, even so, about

¹⁴³¹ Psalms 147:12

¹⁴³² From the year that this discourse was said (5727) – 5627 (printed in Sefer HaMaamarim 5627 p. 381 and on; p. 386 and on); also see the discourse by this title in Siddur Im Da”Ch (62c and on); Yahal Ohr to Tehillim there (p. 575 and on)

¹⁴³³ Also see Likkutei Torah, Devarim 1c

¹⁴³⁴ See the citations in the prior notes. Also see Etz Chayim, Shaar HaYare’ach Ch. 3; See at length in Likkutei Levi Yitzchak Al Maamarei Chachameinu Zichronam L’Brachah p. 170 and on; Igrot Kodesh p. 225 and on.

Yerushalayim the verse states “יהו"ה-*HaShem*,” whereas about Tziyon it states “אלהי"ך-*hayich* your God-*Eloh*.”

Now, the Jewish people are called by the name “Tziyon-ציון,” as the verse states,¹⁴³⁵ “Say unto Tziyon, ‘you are My people.’” Based on this, it can be said that Tziyon and Yerushalayim are two levels within the Jewish people. Based on the statement in the above-mentioned discourse, that Yerushalayim-ירושלים refers to the Lower Fear (*Yirah Tata’ah*), it can be said that Tziyon-ציון is the Upper Fear (*Yirah Ila’ah*).¹⁴³⁶

It can be said that the hint to the Upper Fear (*Yirah Ila’ah*) in [the name] “Tziyon-ציון,” is that the Upper Fear (*Yirah Ila’ah*) is the matter of nullification of existence (*Bittul b’Metziyut*),¹⁴³⁷ and this nullification (*Bittul*) is hinted in the word “Tziyon-ציון” which means “a sign-*Siman*,” meaning that he is not an existence unto himself, but is only a sign (*Siman*) for the One Above.

This is the meaning of the verse,¹⁴³⁸ “For from Tziyon the Torah will come forth, and the word of יהו"ה-*HaShem* from Yerushalayim.” That is, about Tziyon-ציון the verse states,

¹⁴³⁵ Isaiah 51:16; See Talmud Yerushalmi Taanit 4:2; Megillah 3:6; Zohar III 35a

¹⁴³⁶ Also see Sefer HaMaamarim 5627 *ibid.* (p. 393) regarding the relationship between Tziyon and the Upper Fear (*Yirah Ila’ah*). However, there it is explaining how it is through the aspect of Tziyon that **we come to** the Upper Fear (*Yirah Ila’ah*). In contrast, in regard to Yerushalayim it explains there [that in addition to the fact that it is through “the word of יהו"ה-*HaShem* from Yerushalayim” [Isaiah 2:3] that we come to the Lower Fear (*Yirah Tata’ah*) as will be explained later in chapter 6], that Yerushalayim itself is also the Lower Fear (*Yirah Tata’ah*) (see p. 390 there). Based on this it can be said that the same is similarly so regarding Tziyon.

¹⁴³⁷ See Torat Menachem, Sefer HaMaamarim Elul p. 224 and on, and the citations there in the notes.

¹⁴³⁸ Isaiah 2:3

“Torah,” whereas about Yerushalayim it states, “the word of *HaShem*-יהו"ה.”

This is because amongst the differences between the Lower Fear of *HaShem*-יהו"ה (*Yirah Tata'ah*) and the Upper Fear of *HaShem*-יהו"ה (*Yirah Ila'ah*), is that¹⁴³⁹ the Lower Fear (*Yirah Tata'ah*) comes from *HaShem*'s-יהו"ה greatness in creating and bringing the worlds into being, in that the nullification (*Bittul*) to *HaShem*-יהו"ה brought about by this fear (*Yirah*) is the nullification of one's somethingness (*Bittul HaYesh*).

In contrast, the Upper Fear (*Yirah Ila'ah*) is the fear of *HaShem*'s-יהו"ה, greatness and exaltedness which transcends all worlds, in that “before Him everything is considered as nothing,”¹⁴⁴⁰ such that the nullification (*Bittul*) brought about by this fear (*Yirah*) is the nullification of one's existence (*Bittul b'Metziyut*).

About this [the verse] states,¹⁴⁴¹ “*HaShem*-יהו"ה commanded us to perform all these decrees, to fear *HaShem*-יהו"ה our God.” That is, to come to “fear *HaShem*-*L'Yirah et Hashem*-יהו"ה **את** ליראה,” this being the Upper Fear (*Yirah Ila'ah*) which comes through sensing the exaltedness of the limitless light of the Unlimited One that transcends the worlds.

This comes about through Torah and *mitzvot* (“these decrees”). This is because through contemplation (*Hitbonenut*) only His Godliness that relates to the worlds can be grasped. However, to sense the exaltedness of the limitless light of the

¹⁴³⁹ See Torat Menachem, Sefer HaMaamarim Elul p. 224 and on, and the citations there in the notes.

¹⁴⁴⁰ See Zohar I 11b

¹⁴⁴¹ Deuteronomy 6:24

Unlimited One, *HaShem*-יהו"ה, blessed is He, who utterly transcends the worlds, this comes specifically through the revelation from Above drawn down through studying Torah and fulfilling the *mitzvot*.

This then, is the relationship between "Tziyon" with Torah, and "Yerushalayim" with "the word of *HaShem*-יהו"ה." For, the Lower Fear (*Yirah Tata 'ah*) (Yerushalayim) is from "the word of *HaShem*-יהו"ה" which brings the worlds into being, [as the verse states],¹⁴⁴² "The heavens were made with the word of *HaShem*-יהו"ה." [In contrast], the Upper Fear (*Tziyon*) is from the revelation of the exaltedness of the limitless light of the Unlimited One, who transcends worlds, which is drawn through Torah and *mitzvot*.

With the above in mind [it is understood] that the precise wording in the verse, "Praise *HaShem*-יהו"ה, O' Yerushalayim, laud your God, O' Tziyon," (in that about Yerushalayim it states "*HaShem*-יהו"ה," whereas about Tziyon it states "God-*Elohi*"m-אלהי"ם"), also is in regard to the matters of Yerushalayim and Tziyon as they are in our service of *HaShem*-יהו"ה.

For, as known¹⁴⁴³ about the matters of "*HaShem*-יהו"ה" and "God-*Elohi*"m-אלהי"ם," "God-*Elohi*"m-אלהי"ם" is the light of *HaShem*-יהו"ה that fills the worlds (*Ohr HaMemaleh*) (this being the light that relates to the worlds). In contrast, "*HaShem*-יהו"ה" is the surrounding transcendent light (*Ohr HaSovev*) (this being the light that transcends the worlds). From this it is understood that the Lower Fear (*Yirah Tata 'ah*) relates to "God-

¹⁴⁴² Psalms 33:6

¹⁴⁴³ Sefer HaMitzvot of the Tzemach Tzedek 62a, and elsewhere.

Elohi”מ-אלהי”מ” whereas the Upper Fear (*Yirah Ila’ah*) relates to “*HaShem*-יהו”ה.” However, even so, about Yerushalayim (the Lower Fear – *Yirah Tata’ah*) the verse states “*HaShem*-יהו”ה,” whereas about Tziyon (the Upper Fear – *Yirah Ila’ah*) it states “God-*Elohi*”מ-אלהי”מ.”

6.

The high level of the Upper Fear (*Yirah Ila’ah*) (Tziyon) may be understood in greater detail by prefacing with the explanation in the above-mentioned discourse entitled “*Shivchi*,” that in contemplation (*Hitbonenut*) that leads to the Lower Fear (*Yirah Tata’ah*) (Yerushalayim) there are two matters.¹⁴⁴⁴ That is, there is the contemplation (*Hitbonenut*) of the greatness of *HaShem*-יהו”ה as [revealed] in the creation itself, both in the matter [expressed in the verse],¹⁴⁴⁵ “How abundant are Your works *HaShem*-יהו”ה,” as well as in the matter [expressed in the verse],¹⁴⁴⁶ “How great are Your works *HaShem*-יהו”ה.”

Then there is the contemplation (*Hitbonenut*) that the entire coming into being (of the abundant and great creations) is solely from the final-most aspect. This is as the verse states,¹⁴⁴⁷ “Great is *HaShem*-יהו”ה and much praised in the city

¹⁴⁴⁴ With respect to the two matters in the coming section of the discourse – also see Torah Ohr 56b and elsewhere. However, in Torah Ohr there it is not expressly stated that the second matter (that the coming into being is **only** from the aspect of the world of speech (*Olam HaDibur*)) is also the contemplation (*Hitbonenut*) that brings to the Lower Fear (*Yirah Tata’ah*).

¹⁴⁴⁵ Psalms 104:24

¹⁴⁴⁶ Psalms 82:6

¹⁴⁴⁷ Psalms 48:2

of our God-*Elo* "אלהי"נו-*heinu*." About this our sages, of blessed memory, stated,¹⁴⁴⁸ "When is He great? When He is in the city of our God-*Elo* "אלהי"נו-*heinu*." For, His greatness as He is, in and of Himself, is beyond our grasp, and the fact that we know of His greatness through the creation of the worlds, is as it is in "the city of our God-*Elo* "אלהי"נו-*heinu*," this being the world of speech (*Olam HaDibur*). For, just as a city, in the literal sense, is a collection of an many houses, and a house is a collection of many stones, the same is so spiritually.

That is, the letters (*Otiyot*-אותיות) are called stones (*Avanim*-אבנים), and the words made from the combination of the letters (*Otiyot*) are called houses (*Batim*-בתים). [This is as stated in *Sefer Yetzirah*,¹⁴⁴⁹ "Two stones build two houses, three stones build six houses."] Thus, the entire world of speech (*Olam HaDibur*) is called "the city of our God-*Eer Elo* "אלהי"נו-*heinu*." עיר אלהי"נו."

Now, just as stones (*Avanim*) [and the same applies to the houses and the city that are made of the stones] are inanimate (*Domem*), this being the lowest category of the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*), the same is so of the world of speech (*Olam HaDibur*) from which all the worlds are brought into being, in that it is the final-most aspect.

This then, is the meaning of "the word of *HaShem*-יהו"ה from *Yerushalayim*." That is, "the word of *HaShem*-יהו"ה," which brings all creations into being and sustains them, is "from

¹⁴⁴⁸ See *Zohar* III 5a

¹⁴⁴⁹ *Sefer Yetzirah* 4:12

Yerushalayim,” which is “the city of our God-Eer Elo”*heinu-* עיר אלהינו” and is the aspect of the inanimate (*Domem*).

Now, it can be said that about the explanation in the discourse that the contemplation (*Hitbonenut*) which brings to the Lower Fear (*Yirah Tata 'ah*) is (not just about His greatness as it is in creation, but also) about the fact that the coming into being [of creation] is only from the final-most aspect, is because Yerushalayim-ירושלים means “perfect fear-*Yirah Shalem*- יראה שלם,”¹⁴⁵⁰ that is, the perfection of the fear (*Shleimut HaYirah*).¹⁴⁵¹ In order for the fear (*Yirah*) (the nullification – *Bittul*) to be in a state of perfection, this comes through contemplating the insignificance of the creations.¹⁴⁵²

This then, is the connection between the two explanations (and matters) of “Yerushalayim-ירושלים” - that “Yerushalayim-ירושלים” is the world of speech (*Olam HaDibur*) and that “Yerushalayim-ירושלים” is the “perfection of

¹⁴⁵⁰ Tosefot entitled “*Har*-הר” – Talmud Bavli, Taanit 16a, citing Bereishit Rabba 56:10

¹⁴⁵¹ Also see the discourse entitled “*Amar Rabbi Oshiya... Tzidkat Peerzono*” 5627 (Sefer HaMaamarim 5627 p. 330); Discourse by the same title 5739 Ch. 4 (Torat Menachem, Sefer HaMaamarim Kislev p. 75)

¹⁴⁵² Also see Sefer HaMaamarim 5665 p. 203 and Sefer HaMaamarim p. 140, that the contemplation (*Hitbonenut*) of the Lower Fear (*Yirah Tata 'ah*) also includes the contemplation that the creations “are insignificant relative to Godliness.” However, there it is discussing that they are not significant relative to the light that brings them into being, and relative to this light “it is impossible to say that the worlds are of no significance altogether.” The same is likewise generally so of the Lower Fear (*Yirah Tata 'ah*) as explained in Sefer HaMaamarim there. In contrast, in the contemplation (*Hitbonenut*) of the aspect of “the city of our God-Eer Elo”*heinu-* עיר אלהינו” which is only the aspect of the inanimate (*Domem*),* there is the sense of the insignificance of the creations relative to the light of *HaShem*-יהויה, blessed is He, that transcends worlds. [* And especially considering that “the city of our God-Eer Elo”*heinu-* עיר אלהינו” is the **source** from which the speech that brings into being is drawn forth, (“the word of *HaShem*-יהויה **from** Yerushalayim”), but that even so, it is only the aspect of the inanimate.]

the fear” (*Shleimut HaYirah*). For, through contemplating “the word of *HaShem*-יהו"ה from Yerushalayim,” in that the coming into being of all the worlds is (solely) from the aspect of Yerushalayim (the world of speech), which compared to the levels above it, is only the aspect of the inanimate (*Domem*), one thereby comes to the perfection of the fear (*Shleimut HaYirah*-שלימות היראה).

However, even though this is included in the Lower Fear (*Yirah Tata'ah*), being that his contemplation (*Hitbonenut*) is primarily about the Godliness that relates to the worlds, therefore, even when he contemplates that it only is the aspect of the inanimate (*Domem*), he does not sense (so much) the exaltedness of the limitless light of the Unlimited One, who transcends the worlds and that “before Him, everything is considered as nothing.”¹⁴⁵³

From this it is understood that the fact that the Upper Fear (*Yirah Ila'ah*) comes from the exaltedness of the limitless light of the Unlimited One which transcends the worlds, what is meant is that this itself is sensed by him. Based on this, we must understand why about Tziyon (the Upper Fear – *Yirah Ila'ah*) the verse states “God-*Elohi*”מ-אלהי”מ.¹⁴⁵⁴

7.

Now, in the above-mentioned discourse entitled “*Shivchi*,”¹⁴⁵⁵ it states that the reason the verse states, “Laud

¹⁴⁵³ Similarly see *Hemshech* 5672 Vol. 1, Ch. 150 (p. 295).

¹⁴⁵⁴ With respect to why it states

¹⁴⁵⁵ And this is likewise stated in the Siddur and Yahal Ohr *ibid*.

your God-Elo”hayich-אלהי”ך, O’ Tziyon,” is explained by Scripture itself (in the next verse) [which states],¹⁴⁵⁶ “For He has strengthened the bars of your gates [and blessed your children in your midst.”] The explanation is that it states in Mishnah,¹⁴⁵⁷ “They compel him, (the residents) compel him to build a wall, double doors, and a crossbar for the city.” The wall is to protect against the enemy, so that he will not enter the city. So that the residents of the city will be able to go in and out, an opening and door is made in the wall. However, a crossbar is made for the door, so that only those who are meant to enter are granted entry.

The same is so Above, in that the matter of the crossbar refers to the powers of *Might-Gevurot* of the name “God-*Elohi”m-אלהי”ם*,” which limit the beneficence, so that no vitality will be drawn from it to the external forces. This then, is the meaning of [the words], “Laud your God-*Elo”hayich-אלהי”ך*, O’ Tziyon,” in that (the name “God-*Elohi”m-אלהי”ם*” is used here) “because He has strengthened the bars of your gates.”

This is because in Tziyon-ציון there is the drawing down of the limitless light of the Unlimited One that transcends the chaining down of the worlds (*Hishtalshelut*) (as mentioned before), in that in relation to this light all are equal. It therefore is necessary for there to be the powers of *Might-Gevurot* of the name “God-*Elohi”m-אלהי”ם*,” in order to limit the bestowal drawn down from this light, so that the external forces will not derive vitality.

¹⁴⁵⁶ Psalms 147:13

¹⁴⁵⁷ Talmud Bavli, Bava Batra 7b

This is like the verse,¹⁴⁵⁸ “Say unto Tziyon, ‘You are My people,’” meaning that the beneficence from the aspect of Tziyon-צִיּוֹן should only be drawn to “My people-*Ami*-עַמִּי,” the Jewish people. About this the verse continues,¹⁴⁵⁹ “and blessed your children in your midst,” that the blessing and beneficence should only be drawn to “your children,” to the Jewish people.

In the discourse he continues [and states] that this matter comes about through the toil [indicated by the verse],¹⁴⁶⁰ “Judges and officers shall you appoint for yourself in all your gates.” [The word] “your gates-*She’arecha*-שְׁעָרֶיךָ” refers to the fifty gates (*She’arim*) of Understanding-*Binah* that are drawn from the brain of Understanding-*Binah* to the emotions of the heart. It is through the toil of “judges and officers shall you appoint for yourself in all your gates,” that all seven emotions [each of which includes seven] are directed to *HaShem*-יְהוָה alone, blessed is He, and there thereby is caused to be the crossbar for your gates, so that influence will not be drawn to the external forces, but only to the Jewish people.

8.

Now, after the discourse explains [the verse], “Praise *HaShem*-יְהוָה, O’ Yerushalayim... for He has strengthened the bars of your gates,” it then explains the next verse,¹⁴⁶¹ “It is He who makes your borders peaceful etc.,” and its relationship to the matter of “for He has strengthened the bars of your gates.”

¹⁴⁵⁸ Isaiah 51:16

¹⁴⁵⁹ Psalms 147:13

¹⁴⁶⁰ Deuteronomy 16:18

¹⁴⁶¹ Psalms 147:14

He then explains the verse,¹⁴⁶² “He who gives snow like wool etc.” He explains that “snow” (*Sheleg*-שלג) refers to the aspect [indicated by the verse,¹⁴⁶³ “The One of Ancient Days (*Atik Yomin*) sat,] His garment was white as snow,” and “wool” (*Tzemer*-צמר) refers to [the continuation],¹⁴⁶⁴ “The hair of His head like clean wool.” About this¹⁴⁶⁵ the verse states,¹⁴⁶⁶ “If your sins are like scarlet, they will be as white as snow; if they have become red as crimson, they will be [white] as wool.”

The word “scarlet-*Shani*-שני” refers to white string that has been died red, indicating that the blemish is only in the garments. The repair of such a blemish is through the aspect of “**His garment** was white as snow.” In contrast, “crimson-*Tola*-תולע” is essentially red, meaning that the blemish is in the essence of the soul. To repair a blemish such as this there must be the aspect of “wool” (*Tzemer*-צמר), [as in] “The hair of His head like clean wool.” This is because “the hair of His head” refers to drawings down from the essential self of the soul,¹⁴⁶⁷ as we observe, that when the hairs of one’s head are pulled, his entire body is pulled.

The matter of “He who gives snow like wool” is that even in the “snow” (*Sheleg*-שלג), which is the garment, there should be a drawing down of the aspect of the “wool” (*Tzemer*-צמר), meaning the essential self. The bond between “wool”

¹⁴⁶² Psalms 147:16

¹⁴⁶³ Daniel 7:9

¹⁴⁶⁴ Daniel 7:9 *ibid.*

¹⁴⁶⁵ Also see *Likkutei Torah* *ibid.*

¹⁴⁶⁶ Isaiah 1:18

¹⁴⁶⁷ As per the language of *Sefer HaMaamarim* 5627 (p. 385; p. 397)

(*Tzemer*-צמר) and “snow” (*Sheleg*-שלג) is brought about through a drawing down from that which is higher than both.

Then, after the discourse explains the matter of “He who gives snow like wool,” he again explains (with slight variation) the matter of [the verse], “Judges and officers shall you appoint for yourself in all your gates,” and that this brings about [that which is indicated by the verse], “For He has strengthened the bars of your gates.” We therefore must understand the relationship between “He who gives snow like wool” and “For He has strengthened the bars of your gates.”

9.

Now, to understand this, we must preface [by explaining] “snow” (*Sheleg*-שלג) and “wool” (*Tzemer*-צמר) and that each has an advantage. The explanation is that “His garment was white as snow” refers to the thirteen fixtures of the beard (*Yud-Gimmel Tikkunei Dikna*) that are rooted in the hidden brain (*Mocha Stima’ah*) of the Long Patient One-*Arich*, within which the Might-*Gevurah* of the Ancient One-*Atik* manifests. “The hair of His head like clean wool” (*Tzemer*-צמר) is the skull (*Galgalta*) of the Long Patient One-*Arich* within which the aspect of Kindness-*Chessed* of the Ancient One-*Atik* manifests.

Now, in the Siddur¹⁴⁶⁸ it is explained that the powers of Might-*Gevurot* of the thirteen fixtures of the beard (*Yud-Gimmel Tikkunei Dikna*) come to sweeten the judgments, and

¹⁴⁶⁸ Siddur *ibid.* (63b) and elsewhere.

the judgments are only sweetened in their root.¹⁴⁶⁹ In contrast, the aspect of the hairs (*Sa'arot*), which **do not** come to sweeten the judgments, (in that they are higher than the thirteen attributes of mercy) are the aspect of Kindness-*Chessed*.

From this it is understood that in the sweetening of the judgments through the thirteen fixtures of the beard (*Yud-Gimmel Tikkunei Dikna*), since they come to sweeten the judgments, therefore the sweetening relates to those **below** (to those upon whom judgment has been roused), whereas the sweetening brought about through the hairs (*Sa'arot*) of the head, which are higher than the matter of sweetening the judgments, is from the aspect of the powers of Kindness-*Chassadim* within them, [this being] a revelation **from Above**.

This is why the thirteen fixtures of the beard (*Yud Gimmel Tikkunei Dikna*) are mercies-*Rachamim* (the thirteen attributes of mercy) whereas “the hair of His head” is Kindness-*Chessed*.¹⁴⁷⁰ This is because (generally) mercies-*Rachamim* come from the fact that one senses the suffering of another,¹⁴⁷¹ whereas kindness-*Chessed* is [a matter of bestowal] in and of itself.

Now, based on the explanation in the discourse (cited in chapter eight) that the repair of blemishes brought about through the revelation of “the hair of His head” is likened to pulling a person by the hair of his head, by which his entire body is drawn, this proves that Above, “the hair of His head” is

¹⁴⁶⁹ Tanya, Likkutei Amarim, Ch. 31 (39b); Also see Zohar I 151a and Mikdash Melech there; Pri Etz Chayim, Shaar 26 (Shaar HaShofar) Ch. 1.

¹⁴⁷⁰ Likkutei Torah *ibid*.

¹⁴⁷¹ For which reason mercy [or compassion] is solely roused toward those who are suffering and to the impoverished – Likkutei Torah *ibid*.

the essential self of the Jewish people. [For, since “the hair of His head” is His Essential Self Above, and transcends the aspect of “His garment,” therefore this also is the essential self of the Jewish people, being that “Israel and the Holy One, blessed is He, are entirely one.”]

Based on this, it must be said that what was mentioned before, that “the hair of His head” is the aspect of Kindness-*Chessed* (and the sweetening of the judgments comes through a revelation from Above) relates to the revealed powers of the soul, in that through them there is the repair and revelation of the blemishes.

The explanation is that about the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*), even though they transcend the chaining down of the worlds (*Hishtalshelut*), nevertheless, since they come to sweeten the judgments (that are in the chaining down of the worlds (*Hishtalshelut*)), therefore they relate to the chaining down of the worlds (*Hishtalshelut*). It can be said that as they are in man, is that they are the essence of the revealed powers [of the soul]. Therefore, the revelation of the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*) has **an effect** on the revealed powers of the soul.

In contrast, “the hair of His head” is the aspect of the essential [Godliness] Above, which transcends the essence of the revealed powers. [About this the discourse explains (as mentioned in chapter eight) that the revelation of the aspect of “the hairs of His head” is even effective when the blemish has reached the essence of the soul. This is because the essence that the blemish reached, is the essence that relates to the

revelations, whereas the aspect of “the hair of His head” is the aspect of the essence of the soul itself, literally, in which blemish does not apply.]

Now, since the essential self is transcendent and removed from the revelations (*Gilyim*), it does not apply for it to **have an effect** on them. [Rather], the repair of blemishes in the revealed powers [of the soul] brought about through the revelation of the aspect of “the hairs of His head,” is that it becomes revealed in them that from the perspective of the essential self of the soul, blemish does not apply, such that even while sinning the essential self of the soul remains faithful to Him, blessed is He.¹⁴⁷² Thus, since the essential self of the soul is **their essence**, it therefore follows that the blemishes in them are only external (*b’Chitzoniyut*).

In other words, in the repair of blemishes, brought about through the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*), the essence that relates to the revealed powers has an **effect** on them, **in their form**. In contrast, when it comes to the repair of blemishes brought about through “the hairs of His head,” there is a revelation in them that because of (their) **essence**, blemish is inapplicable in them. However, this does not relate to such a great extent to the matter of the revealed powers themselves, [meaning], to their form.

10.

This then, is the meaning of “He who gives snow like wool,” since each one has an element of superiority. The

¹⁴⁷² Tanya, Likkutei Amarim, Ch. 24

superiority of “snow” (*Sheleg*-שלג) is that the repair and rectification of the blemishes brought about through the thirteen fixtures of the beard (“snow”) is manifest inwardly (*b’Pnimityut*) (meaning, **in the form** of the revealed powers). However, it is measured and limited. For, since it is by way of an effect [in that the essence that relates to the revealed powers acts upon them], therefore there are many different levels in this.

The superiority of “wool” (*Tzemer*-צמר) is that the repair of the blemishes brought about through “the hair of His head” is that it is revealed in them that inwardly (because of their essential self) **it utterly does not apply** for there to be blemish in them.

The matter of “He who gives snow like wool,” is that even in the “snow” (*Sheleg*) there is a drawing down of the aspect of “wool” (*Tzemer*), in that there are both elements of superiority. That is, from the perspective of the essential self **it does not apply** for blemish to be in them, and in addition it also has an effect on their form.

Now, the bond between the “wool” (*Tzemer*) and the “snow” (*Sheleg*), comes through a drawing down from that which is higher than both (as explained in chapter eight). It can be said that the reason that the essential self of the soul and the powers [of the soul] are (like) two matters, is because even the essential self of the soul is limited and has parameters, and these parameters transcend the form of the powers.

However, from the perspective of the soul as it is rooted in the Essential Self of the Preexistent Intrinsic and Unlimited

One, *HaShem*-יהו"ה, blessed is He, the simplicity of the soul and the form of its intellect and emotions are entirely one.¹⁴⁷³

Through the revelation of this aspect of the soul even the powers of the soul (meaning the form of the powers) are in a way that **it does not apply** for them not to accord to *HaShem*'s-יהו"ה Supernal intent. Through the drawing down of the essential self of the soul (“wool”) into the particular powers (“snow”) an elevation is also caused in the essential self of the soul, because through this, there is a revelation of its root within it, as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

With the above in mind, we can explain the connection between [the verse], “He who gives snow like wool,” and [the verse], “For He has strengthened the bars of your gates.” That is, “wool” (*Tzemer*) and “snow” (*Sheleg*) are analogous to the encompassing aspect (*Makif*) and the inner aspect (*Pnimi*) aspect.

Through the bond of the “wool” (*Tzemer*) and the “snow” (*Sheleg*), the essential self of the soul, which transcends the revealed powers (in that “wool” is the encompassing aspect (*Makif*)) is drawn down into the revealed powers (into the “snow” – the inner aspect (*Pnimi*)), and by doing so, this is likewise caused in the revelations Above, that the encompassing aspects (*Makifim*) are drawn down to manifest inwardly (*Pnimiut*).

¹⁴⁷³ See what is **similarly** stated in Kuntres Inyana Shel Torat HaChassidus, Ch. 17; Also see Ch. 14 there, note 101, and the glosses there.

Now, it should be added that the matter of “He who gives snow like wool,” is also related to the matter of Yerushalayim and Tziyon, mentioned at the beginning of the discourse. This is because Yerushalayim and Tziyon (the Lower Fear of *HaShem*-יהו"ה (*Yirah Tata'ah*) and the Upper Fear of *HaShem*-יהו"ה (*Yirah Ila'ah*) are comparable to “snow” (*Sheleg*) and “wool” (*Tzemer*). For, in to the Lower Fear (*Yirah Tata'ah*), since the fear is from His greatness in creating the world, it therefore also relates to the animalistic soul – similar to the level of the “snow” (*Sheleg*) that has an effect on the revealed powers.

In contrast, in the Upper Fear (*Yirah Ila'ah*), since this fear comes from the exaltedness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which altogether transcends worlds, therefore, even though in relation to the Godly soul, this is a greater fear, nonetheless, it is in a way that the fear of the Godly soul has no effect on the animalistic soul¹⁴⁷⁴ – similar to the level of the “wool” (*Tzemer*) which has no effect on the revealed powers.

Now, just as it is with the aspect of “wool” (*Tzemer*), that though it is higher than the aspect of “snow” (*Sheleg*), nonetheless, by being drawn down into the aspect of “snow” (*Sheleg*) it comes to be elevated, the same is so of the Upper Fear (*Yirah Ila'ah*) (Tziyon), that through empowerment being drawn from it to the Lower Fear (*Yirah Tata'ah*) (Yerushalayim), to refine one’s body, his animalistic soul, and

¹⁴⁷⁴ See Kuntres HaAvodah, Ch. 5 (p. 31)

his portion in the world at large, it thereby is caused to be elevated. [This is similar to the statement, “Torah study is greater, because it brings to action,” in that through one’s study bringing him to action, greatness is caused in the study.

However, with Tziyon and Yerushalayim, the drawing down of Tziyon to Yerushalayim is only a drawing down **from** Tziyon, of granting empowerment to Yerushalayim [similar to the statement “Torah study **brings** to action].

In contrast, in regard to “wool” (*Tzemer*) and “snow” (*Sheleg*), the aspect of “wool” (*Tzemer*) itself is drawn **into** the aspect of “snow” (*Sheleg*), as explained (in chapter ten) about the matter of “He who gives snow like wool.” Therefore, the elevation brought in the “wool” (*Tzemer*) by being drawn down into the “snow” (*Sheleg*), is much higher than the elevation brought about in Tziyon by being drawn down to Yerushalayim.

This is as explained before (in chapter ten) that through the bond of the “wool” (*Tzemer*) and “snow” (*Sheleg*) there is a revelation of the root of the Godly soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

Now, we should add that the elevation brought about in the upper by being drawn down below, also is so of the drawing down of the aspect of “snow” (*Sheleg*) and of the aspect of “wool” (*Tzemer*) into the revealed powers. That is, through the drawing down of the soul that transcends the inner manifest powers (whether the aspect of “snow” (*Sheleg*) or the aspect of “wool” (*Tzemer*)) into the revealed powers, to repair and rectify the blemishes, it [too] is caused to be elevated. The same is so

of the inner manifest powers (the intellect and emotions), in that through their being drawn down into thought, speech, and action, they [too] are caused to be elevated.

However, the primary aspect of this matter, (the elevation caused in the upper by its descent to below) is when the upper causes **change** in the lower. For, by doing so, the effect of the lower in the upper is in a way of change, such that the ascent brought about in it, through its descent to below is an ascent that is beyond comparison.

Therefore, the primary matter in the elevation of the lower and the elevation that is caused by it in the upper, is in serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*). For, through the drawing down of the essence of the soul (whether the aspect of “snow” (*Sheleg*) or the aspect of “wool” (*Tzemer*)) into the inner manifest powers, they are caused to undergo change, to the point of transforming willful sins into merits. Therefore, the ascent brought about through this in the essential self of the soul is an ascent that is beyond comparison.

12.

This then, is the meaning of the verse, “Gaze down from Your holy abode, from the heavens, and bless Your people, Yisroel.” The discourse explains that the reason the verse gives precedence to “Your people-*Amcha*-עמך” over “Yisroel-ישראל,” is because the primary revelation is in action, “Great is Torah study, in that it brings to action,” and, “Those who do the *mitzvah* overturn the curse into a blessing.” This is because the

primary superiority of action (*Ma'aseh*) is in the service of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), which transforms willful sins (the curse) into merits (the blessing).

Now, it can be said that the three mentions of "*HaShem*-יהו"ה your God" in the verse, "[But *HaShem*-יהו"ה your God], refused to listen etc.," explained in the discourse, are the service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*) (that is, serving Him with Torah and *mitzvot*); serving Him with the repentance (*Teshuvah*) of the aspect of "snow" (*Sheleg*); and serving Him with the repentance (*Teshuvah*) of the aspect of "wool" (*Tzemer*).

This is because the matter of [the words], "But *HaShem*-יהו"ה your God refused to listen to Bilaam," which is that He does not desire to listen to the accusers in the first place, is similar to the service of Him of the righteous (*Tzaddikim*).

The matter of [the words], "*HaShem*-יהו"ה your God overturned the curse into a blessing for you," which is the matter of overturning willful sins into merits through the revelation of the Upper [Name] *HaShem*-יהו"ה which transcends the chaining down of the worlds (*Hishtalshelut*), is similar to serving Him with repentance (*Teshuvah*) stemming from the aspect of "snow" (*Sheleg*) – this being higher than the chaining down (*Hishtalshelut*) as it is in man.

The matter of [the words], "because *HaShem*-יהו"ה your God loves you," which is the essential love of the Holy One, blessed is He, for the Jewish people, even in a place where "Esav is the brother of Yaakov," but, "I love Yaakov," specifically, is similar to the repentance (*Teshuvah*) stemming from the aspect of "wool" (*Tzemer*) – the repair of blemishes

through the revelation of the essential self of the soul, such that even while one is sinning (meaning, even when he is comparable to Esav) the essential self of the soul is faithful to Him, blessed is He.

In the discourse he brings the three matters, including the matter of “[But *HaShem*-יהו"ה your God] refused to listen etc.,” which is akin to the service of Him of the righteous (*Tzaddikim*), even though the primary matter of the superiority of the lower (“Your people”) is in serving Him with repentance (*Teshuvah*) (as discussed before).

This is because the elevation of repentance (*Teshuvah*) (in that it causes change) is also in the fulfillment of the *mitzvot* (of the righteous (*Tzaddikim*)), as brought in the teaching from Talmud Yerushalmi, “Come and see! How great is the power of those who **do the commandments!**” Except that in serving *Hashem*-יהו"ה with repentance (*Teshuvah*) this is revealed. Additionally, in repentance (*Teshuvah*) itself, there are the two ways, these being “*HaShem*-יהו"ה your God overturned etc.,” and “because *HaShem*-יהו"ה your God, loves you,” each of which has an advantage, as explained in chapter ten.

13.

It should be added that the fact that the verse states, “Your people, Yisroel-*Et Amcha*, *Et Yisroel*-את ישראל-*את עמך*,” (and not “Your people Yisroel-*Et Amcha Yisroel*-את עמך ישראל-*את ישראל*,” even though stating it this way more clearly emphasizes that “Your people” and “Yisroel” are two matters), is to hint that they are two blessings, a blessing for “Your people,” and a

blessing for “Yisroel” (as mentioned in chapter two). That is, in addition to the fact that “bless Your people” is subsequently drawn down by them to all the Jewish people, there also is an additional blessing – “*et Yisroel*-את ישראל.”

It can be suggested that in “bless Your people-*et Amcha*-עמך,” which refers to the simple folk who fulfill Torah and *mitzvot* with pureness and **simplicity**, there is the drawing down stemming from the essential self (“wool”). This is because their simplicity stems from the simplicity of the essential self of the soul. In contrast, “bless Yisroel” (those who know Torah) is the drawing down that relates to the matter of revelations (*Gilyim*) (“snow”). However, even so, the verse states “And bless-*u'Vareich*-וברך” once, in order to hint that they are one matter.

That is, “Bless Your people-*Amcha*-עמך” **itself** is the blessing that is drawn down to Yisroel, meaning the drawing down of the essential self into the inner manifest powers, so that the inner manifest powers (including from the perspective of their forms) will be like the essential self, as discussed in chapters nine and ten.

Now, “a verse never departs from its simple meaning,”¹⁴⁷⁵ and thus speedily in our days and in actuality there will be the fulfillment of “Bless Your people, Yisroel” in the most literal sense, both in spiritual matters as well as physical matters, [in matters pertaining to] one’s children, health, and abundant sustenance from “His full, open, holy, and generous hand.”¹⁴⁷⁶

¹⁴⁷⁵ Talmud Bavli, Shabbat 63a

¹⁴⁷⁶ [See the liturgy of the Grace after Meals.]

Discourse 45

*“Eem Yihiyeh Nidachacha... -
If your dispersed will be...”*

Delivered on Shabbat Parshat Nitzavim,
25th of Elul, 5727¹⁴⁷⁷
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁷⁸ “If your dispersed will be at the ends of the heavens, from there *HaShem*-יהוה יהוה your God will gather you in, and from there He will take you.” Now, first and foremost is the explanation of the verse according to its simple meaning (*Pshat*) [which is primary, being that the Torah was given in the world of Action (*Asiyah*), in which the path is that of the simple meaning (*Pshat*),¹⁴⁷⁹ which is why “Scripture never departs from its simple meaning.”]¹⁴⁸⁰

That is, the Holy One, blessed is He, will gather in all Jews, even those who are in a state of being “dispersed,” and He will extract them from their state and put them in their

¹⁴⁷⁷ On [the transcript of] this discourse the Rebbe noted in his holy handwriting: “Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, p. 3; Vol. 2, p. 84, 124.” (Cited later in detail).

¹⁴⁷⁸ Deuteronomy 30:4

¹⁴⁷⁹ Etz Chayim (cited at the beginning of Nagid uMetzaveh; Nahar Shalom, toward end of the introduction) and Mishnat Chassidim (Mesechet Chiyuv Neshamot 1:2) cited and explained in Likkutei Dibburim Vol. 4 p. 771a

¹⁴⁸⁰ Talmud Bavli, Shabbat 63a

appropriate place, meaning, their true place, as in the verses,¹⁴⁸¹ “You are children to *HaShem*-יהו"ה your God,” and,¹⁴⁸² “My son, My firstborn, Israel,” and,¹⁴⁸³ “All Israel are princes.”

This is as Rashi explains on the verse,¹⁴⁸⁴ “Then *HaShem*-יהו"ה your God will bring back your captivity,” that “He (the Holy One, blessed is He) Himself must actually take hold of the hand of each person individually and take him from his place, as the verse states,¹⁴⁸⁵ “You will be gathered up one by one, O’ children of Israel.”

In other words, He will gather all the Jewish people together, [as the verse states],¹⁴⁸⁶ “You are standing this day, all of you... the heads of your tribes, your elders... from the hewer of your wood to the drawer of your water,” and they all will be “one nation-*Goy Echad* גוי אחד”¹⁴⁸⁷ that will be bound to “*HaShem* is One-*HaShem Echad* יהו"ה אחד,”¹⁴⁸⁸ and through the oneness [and unity] within them, they will receive blessings from Above, as it states,¹⁴⁸⁹ “Bless us, our Father, all of us as one-*k'Echad* כאחד.”

However, for the simple meaning of verse to be fulfilled, this comes about through the fulfillment of the meaning of the verse according to “the soul of Torah,”¹⁴⁹⁰ this

¹⁴⁸¹ Deuteronomy 14:1

¹⁴⁸² Exodus 4:22

¹⁴⁸³ Talmud Bavli, Shabbat 67a; Zohar I 27b

¹⁴⁸⁴ Deuteronomy 30:3

¹⁴⁸⁵ Isaiah 27:12

¹⁴⁸⁶ Deuteronomy 29:9

¹⁴⁸⁷ Samuel II 7:23

¹⁴⁸⁸ Deuteronomy 6:4

¹⁴⁸⁹ In the “*Seem Shalom*” blessing at the end of the Amidah prayer.

¹⁴⁹⁰ Zohar III 152a

being the innerness (*Pnimiyut*) of the Torah as revealed in the teachings of Chassidus, as will be explained.

2.

This may be understood based on the explanation in the discourse entitled “*Eem Nidachachah* - If your dispersed will be at the ends of the heavens, from there etc.”¹⁴⁹¹ That is, we must understand why the word “your dispersed-*Nidachacha*-*נדרה*” is in the singular. This is because the matter of gathering applies specifically to particulars, especially to an abundance of particulars, as the verse states, “You will be gathered up one by one, O’ children of Israel.” In contrast, about to that which is singular, the word “gathering” does not apply. However, since a word for “gathering” (“*Yekabetzcha*-*יקבצך*”) is used in the verse, it is not understood why the word “your dispersed-*Nidachacha*-*נדרך*” is in the singular, when, at first glance, it should have been stated in the plural.

The explanation is that, in and of itself, the soul is the aspect of the singular-*Yachid*. However, being that the soul descended below, and its descent was not for its own sake, but solely to repair the body, the animalistic soul, and his portion in the world at large¹⁴⁹² in order to fulfill *HaShem*’s-יהו"ה Supernal intent, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”¹⁴⁹³ so that this matter

¹⁴⁹¹ In Shaarei Teshuvah Vol. 1 p. 3a

¹⁴⁹² Tanya, Likkutei Amarim, Ch. 37 (48b)

¹⁴⁹³ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

will not be in a way of “bread of shame,”¹⁴⁹⁴ but in a way of toil, the soul was therefore given free choice.

This is as the verse states,¹⁴⁹⁵ “See! I have placed before you today the life and the good,” and the opposite of the life and the good. Now, because the descent of the soul to below, the matter of multiplicity and scattering applies, to the point of being “dispersed.” In other words, even though, in and of itself, the soul is in the aspect of singular-*Yachid*, nonetheless, when there is a drawing down from the essence of the soul to the powers within it, up to and including the inner powers which manifest within the limbs of the body, and up to and including the garments of thought, speech, and action, then when the thoughts, speech, and actions spread out and are scattered in many worldly matters, they then are caused to be in a state of multiplicity.

This is because the matters of this world are in a state of multiplicity. This is understood in a way of a priori from the matter of multiplicity that is even present in the vessels (*Keilim*) of the side of holiness. For, as known, even in the vessels (*Keilim*) of the ten *Sefirot* on the side of holiness, the more they are drawn down to a lower world, the more they are in a state of multiplicity. How much more is this certainly so of the worlds (*Olamot*-עולמות) themselves (the word “world-*Olam*-עולם” being of the same root as “concealment-*He’elem*-העלם”),¹⁴⁹⁶ that the lower the world is, the more the matters within it are in a state of multiplicity.

¹⁴⁹⁴ Talmud Yerushalmi, Orla 1:3; Maggid Meisharim, Bereishit (Ohr L’Yom Shabbat 14th of Tevet); Also see Likkutei Torah, Tzav 7d, and elsewhere.

¹⁴⁹⁵ Deuteronomy 30:15

¹⁴⁹⁶ Likkutei Torah, Shlach 37d and elsewhere.

Now, being that the matters of this world are in a state of multiplicity, therefore, when the thought, speech, and action of the soul spread out into worldly matters, they too come to be in a state of multiplicity and separation, to the point that it applies for there to be [one who is] “dispersed-*Nidach*-נדח,” Heaven forbid.

The explanation of the word “dispersed-*Nidach*-נדח” is that he is [in a state that is] the opposite of *HaShem*’s-יהו"ה desire. That is, his desire (and it follows automatically that this also applies to his thought, speech, and action) is not in accordance to the desire of *HaShem*-יהו"ה, but is according to his own desires.

In such a case he comes to be in the aspect “banished-*Nidach*-נדח,” and thereby causes that the sparks [of holiness] which manifest in worldly matters are also caused to be “banished-*Nidach*-נדח.” All this is specifically caused by the deeds of man. For, from the perspective of creation itself, the matter of “dispersion,” does not apply. In other words, even those sparks that fell further down, into the three completely impure husks, though they are in a state of ultimate multiplicity and separation, they nevertheless are not in a state of “banishment-*Nidach*-נדח.” Rather, it only is when **man** transgresses the will of *HaShem*-יהו"ה, blessed is He, that he causes himself to be in a state of “banishment-*Nidach*-נדח,” and likewise causes the sparks etc., to be “dispersed-*Nidachim*-נדחים.”

About this our sages, of blessed memory, stated,¹⁴⁹⁷ “The mosquito preceded you,” in that even the mosquito

¹⁴⁹⁷ Talmud Bavli, Sanhedrin 38a; See Tanya, Likkutei Amarim, Ch. 24

“which takes in but does not give out,”¹⁴⁹⁸ this being the lowest external husk (*Kelipah*) etc., precedes a person who sins in its level. This is because since all the creations, including the external husks (*Kelipot*), never deviate from their function, they therefore are not in a state of “banishment-*Nidachim*-גדחים.” In contrast, this is not so of a person who transgresses the will of the Holy One, blessed is He, through which he thereby comes to a state of “banishment-*Nidach*-גדח,” as explained above.

Nevertheless, the verse states, “your banished-*Nidachacha*-גדחך” in the singular. This is because even when a person transgresses the will of the Holy One, blessed is He, and is thus caused to be in a state of “banishment,” nonetheless, even then, he still is in the state being singular-*Yachid*.

This is because, “Yisroel, even though he has sinned, is still Yisroel.”¹⁴⁹⁹ That is, even while sinning he still is called, “Yisroel-ישראל,” the meaning of which is as in the verse, “Because you have striven-*Sarita*-שרית with God-*Elohim*-אלהים,” meaning that he transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*) and there thus are no measurements or limitations of the chaining down of the worlds (*Seder Hishtalshelut*) when it comes to this.

Therefore, even upon his descent to below, he is in the state of “One-*Echad*-אחד,” as the verse states,¹⁵⁰⁰ “one nation-*Goy Echad*-גוי אחד in the earth.” In other words, when it comes to the souls of the Jewish people, since they transcend the measures of the chaining down of the worlds (*Seder*

¹⁴⁹⁸ Talmud Bavli, Gittin 56b

¹⁴⁹⁹ Talmud Bavli, Sanhedrin 44a

¹⁵⁰⁰ Samuel II 7:23

Hishtalshelut), therefore even when they are in the earth (through the descent of the soul to below) they are in a state of “One-*Echad*-אחד.” This is as mentioned above, that “Yisroel, even though he has sinned, is still Yisroel.”

This is so even in regard to sins for which one is liable with excision (*Karet*), Heaven forbid, the matter of excision being that the soul is cut off from its root and source.¹⁵⁰¹ Nevertheless, the precise wording about this is well-known, that “it becomes cut off from its root and source,” whereas from the perspective of the essential self of the soul it is always unified.¹⁵⁰²

This is why the Holy One, blessed is He, says about each and every Jew, no matter who he is, “A shoot of My planting, My handiwork, to glory in.”¹⁵⁰³ That is, just as the Holy One, blessed is He, is eternal, so likewise are the Jewish people, who are “His handiwork” eternal.¹⁵⁰⁴

This then, is why the verse states “your banished-*Nidachacha*-נדחה” in the singular. That is, even while he is “banished,” Heaven forbid, a Jew still is in a state of being singular-*Yachid*. This is as known about the explanation¹⁵⁰⁵ of the words,¹⁵⁰⁶ “One wise, [one wicked,] one simple, one who does not know how to ask,” that in each and every Jew there is the aspect of “One-*Echad*-אחד,” meaning, not only in the wise,

¹⁵⁰¹ See Tanya, Likkutei Amarim Ch. 24; Iggeret HaTeshuvah Ch. 5

¹⁵⁰² Also see Likkutei Torah, Drushim L'Rosh HaShanah 62c; Shemini Atzeret 83b; Sefer HaMaamarim 5671 p. 74.

¹⁵⁰³ Isaiah 60:21

¹⁵⁰⁴ See Emek HaMelech, Shaar Tikkunei HaTeshuvah, end of Ch. 3; Igrot Kodesh, Vol. 1, p. 147.

¹⁵⁰⁵ See Sefer HaSichot 5703 p. 74

¹⁵⁰⁶ In the Haggadah Shel Pesach (section on the four sons)

the simple, and the one who does not know how to ask, but even the wicked have the aspect of “One-*Echad*-אחד” – “one wicked-*Echad Rasha*-רשע אחד.”

3.

Now, since every Jew, even while sinning and in a state of “banishment,” may the Merciful One save us, has the aspect of “One-*Echad*-אחד” within him, therefore he too will be gathered in, as in the promise,¹⁵⁰⁷ “No one banished (*Nidach*-נדח) from Him will remain banished.”

About this the verse states, “Then *HaShem*-יהו"ה your God will bring back your captivity... if your dispersed will be at the ends of the heavens, from there *HaShem*-יהו"ה your God will gather you etc.” The matter of “*HaShem*-יהו"ה your God,” is the aspect of the singular-*Yechidah* essence of the soul, this being the aspect of “the created spark that receives from the spark of the Creator” (as stated in *Etz Chayim*).¹⁵⁰⁸ From the perspective of the aspect of “*HaShem*-יהו"ה your God” within every single Jew (the aspect of the singular-*Yechidah* essence of the soul) even when he is scattered “at the ends of the heavens,” nonetheless, “from there I shall gather you and from there I shall take you.”

Now, how this is in our service of *HaShem*-יהו"ה, blessed is He, this is the matter of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) through which the singular-*Yechidah*

¹⁵⁰⁷ See Samuel II 14:14; Also see Tanya, Likkutei Amarim, end of Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3

¹⁵⁰⁸ *Etz Chayim*, Shaar 42 (Shaar Drushei ABY”A) cited in Likkutei Torah, Re’eh 27a and elsewhere.

essence of the soul is revealed. This is why our sages, of blessed memory, stated,¹⁵⁰⁹ “In the place where those who return in repentance (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.” This is because, through repentance (*Teshuvah*), the singular-*Yechidah* essence of the soul is revealed.

This is why we find that upon the repentance of Rabbi Elazar ben Dordaya, Rebbi [Yehudah HaNassi] wept and said, “There is a person who acquires his world in a single moment.”¹⁵¹⁰ That is, Rebbi was jealous of Rabbi Elazar ben Dordaya, for although Rebbi was the head and singular one of his generation in Torah and *mitzvot*, he nevertheless was jealous of Rabbi Elazar ben Dordaya, because of the great elevation of repentance (*Teshuvah*), in that specifically through it, the singular-*Yechidah* essence of the soul comes to be revealed.

The explanation is that there are two matters in repentance (*Teshuvah*). The first matter is the repentance (*Teshuvah*) in and of itself, which is the positive decision about the future, including the remorse over the past. This is because the remorse over the past is what demonstrates that the decision about the future is true.

The second matter is [orally] confessing with words (*Vidui Devarim*), which must accompany the repentance. The reason is because everything in existence has a body and soul. The same is so of the external husk (*Kelipah*) generated by the sin, in that it too has a body and soul.

¹⁵⁰⁹ Mishneh Torah, Hilchot Teshuvah 7:4; Talmud Bavli, Brachot 34b; Likkutei Sichot, Vol. 14 p. 361, p. 363.

¹⁵¹⁰ Talmud Bavli, Avodah Zarah 17a

That is, the desire and vitality that one has in the sin, brings the soul of the external husk (*Kelipah*) into being, and the actual deed of the sin brings the body of the external husk (*Kelipah*) into being. Therefore, it also is so that in the nullification of the external husk (*Kelipah*) brought about through repentance (*Teshuvah*), there also are two matters.

That is, through the remorse and uprooting of his desire from the sin, he thereby uproots his soul from the external husk (*Kelipah*). However, to nullify the body of the external husk (*Kelipah*), there also must be [oral] confession with words (*Vidui Devarim*).

This is why the sages established the recitation of “We have trespassed, we have betrayed-*Ashamnu, Bagadnu*- אָשָׁמְנוּ בַּגַּדְנוּ” with all the letters of the *Aleph-Beit*. Moreover, this version of the liturgy is equal to all souls, “from the heads of your tribes to the hewers of your wood and the drawers of your water.” For, through the 22-כ”ב letters of the confessional, he thereby wipes out the body of the external husk (*Kelipah*). (As known,¹⁵¹¹ the 22-כ”ב letters (*Otiyot*) and their permutations and exchanges etc., are the source of all novel existence.)¹⁵¹²

Nonetheless, the primary matter of repentance (*Teshuvah*) is to uproot all alien desires of this world entirely and completely, so that he does not desire anything except *HaShem*-יהוה alone, blessed is He, this being the simple essential desire of the singular-*Yechidah* essence of the soul,

¹⁵¹¹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 & 3 (The Letters of Creation, Part 1 & 2).

¹⁵¹² There is a small portion of the discourse missing at this juncture.

literally.¹⁵¹³ Through this, he gathers all his desires that became scattered and dispersed, as mentioned before.

This is because all the particular desires and their drawings forth come from the general desire. Thus, when a person uproots his general desire from evil, the particular desires are automatically gathered too. Through doing so he also causes the nullification of the external husk (*Kelipah*) brought about by the sin, so much so, that even a sin about which it states,¹⁵¹⁴ “Who is crooked and cannot be straightened? This is one who engaged in... and fathered etc.” Albeit, “nothing stands in the way of repentance (*Teshuvah*),”¹⁵¹⁵ (referring even to this sin, as hinted in Tanya).¹⁵¹⁶

This is as in the well-known story¹⁵¹⁷ of a certain penitent (*Baal Teshuvah*) who wept with all of his soul etc... and all the *mamzerim* that were born of his sin died suddenly, at that very moment etc. For through uprooting his desire from the evil, he thereby nullified the external husks (*Kelipot*) that were brought about by the sin, and all his desires that were scattered and dispersed in the external husks (*Kelipot*), may the Merciful One save us, returned to holiness.

This is also why the general matter of gathering the desires takes place during prayer, [as it states],¹⁵¹⁸ “The time of prayer is a time of battle.” The primary aspect of prayer is the

¹⁵¹³ Shaarei Teshuvah Vol. 2 p. 117a

¹⁵¹⁴ Talmud Bavli, Chagigah 9a (in the Mishnah); Yevamot 22b

¹⁵¹⁵ Mishneh Torah, Hilchot Teshuvah 3:14; See Talmud Yerushalmi Pe’ah 1:1

¹⁵¹⁶ Tanya, Iggeret HaTeshuvah, Ch. 4

¹⁵¹⁷ Shaarei Teshuvah ibid. Ch. 4; Also see Shaarei Teshuvah Vol. 1 6c; Also see the introduction to Pokeyach Ivrim translated as Opening the Eyes of the Blind.

¹⁵¹⁸ Zohar, cited in Likkutei Torah at the beginning of the Torah portion of Ki Teitzei; Shaar HaTefilah ibid., and elsewhere; See Zohar I 240b; Zohar III 243a.

recital of the *Shema*, and the primary aspect of the recital of the *Shema* is in the first paragraph, especially in the first verse, “Listen Israel-*Shema Yisroel*-ישראל-שמע.”

The explanation¹⁵¹⁹ is that the word “Listen-*Shma*-שמע” is also a matter of collecting and gathering, as the verse states,¹⁵²⁰ “Shaul summoned-*Vayishma*-וישמע the people.” In other words, one collects and gathers all his desires that became scattered in the place of the external husks (*Kelipot*).

This is also the explanation of the word “Listen-*Shema*-שמע” in that it divides into “The name of seventy-*Shem Ayin*-שם עי,”¹⁵²¹ in which the letter *Ayin*-ע-70 is the root of the seventy nations of the world. The matter of “Summoning-*Shema*-שמע” thus refers to the gathering and collecting of the desires that became scatter in the aspect of the *Ayin*-ע-70, into matters [that relate to] the nations of the world etc.

The power to gather and summon the desires (“*Shema*-שמע”) is “Yisroel-ישראל.” This is because [the name] “Yisroel-ישראל” means “A head for Me-*Lee Rosh*-לי ראש,”¹⁵²² this being the matter of the singular-*Yechidah* essence of the soul, for it is because of this aspect that he gathers all his desires, as explained above at length.

This then, is why service of *HaShem*-יהוה, blessed is He, during the *Shema* recital is the matter of self-sacrifice

¹⁵¹⁹ See Shaarei Teshuvah, Vol. 2 ibid. 117b

¹⁵²⁰ Samuel I 15d

¹⁵²¹ See Chizkuni to Deuteronomy 6:4; Shaar HaTefilah of the Mittler Rebbe 70b.

¹⁵²² Shaar HaPesukim of the Arizal, Vayishlach 32:29; Sefer HaLikkutim of the Arizal, Vayechi 47:28; 48:2; Pri Etz Chayim, Shaar HaLulav Ch. 1; Sefer HaMitzvot of the Tzemach Tzedek 15b, citing Zohar, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

(*Mesirat Nefesh*), by giving over one's soul with the word "One-Echad-אחד."¹⁵²³ For, as known,¹⁵²⁴ self-sacrifice (*Mesirat Nefesh*) is the matter of revealing the singular-*Yechidah* essence of the soul, and because of this the gathering of the desires – "Summoning-*Shema*-שמע" - is caused.

4.

Now, this matter of the singular-*Yechidah* essence of the soul, from which the uprooting of the desire comes, in that he entirely uproots his entire desire from the evil and desires nothing but *HaShem* 's-יהו"ה Godliness alone, is always present and whole within each and every Jew. This is as in the teaching of the Alter Rebbe,¹⁵²⁵ "Listen Israel-*Shema Yisroel*-שמע ישראל – A Jew neither desires nor is capable of being separated from Godliness, Heaven forbid."

Now, since repentance (*Teshuvah*) stems from the singular-*Yechidah* essence of the soul, which is in a constant state of wholeness in every single Jew (as discussed before), it therefore is even possible for him to repent and turn to *HaShem*-יהו"ה (*Teshuvah*) in a single hour and a single moment ("one hour-*Sha'ah Achat*-שעה אחת," which also can be read as "one

¹⁵²³ See Zohar II 119a; Zohar III 33a; Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 12; Bayit Chadash to Tur, Orach Chayim 61

¹⁵²⁴ See Likkutei Torah, Teitzei 38c; Sefer HaMaamarim 5648 p. 186 and on; 5709 p. 118 and on.

¹⁵²⁵ See Igrot Kodesh of the Rebbe Rayatz, Vol. 4 p. 384 (copied in HaYom Yom for the 25th of Tammuz); p. 547 (copied in HaYom Yom for the 21st of Sivan), and elsewhere.

turn-*She'eh Achat*-תשעה אחת").¹⁵²⁶ That is, even in a single moment, if the "one turn-*Sha'ata Achat*-תשעתא אחת" is within it, as explained by the Alter Rebbe, that it means "one turn," he thereby acquires his world etc.

This is also applies to Torah law (Halachah). For, a person who betrothed a woman by stating, "on condition that I am perfectly righteous (*Tzaddik Gamur*)," his previous state is altogether of no consequence, but at the moment that he contemplated returning in repentance (*Teshuvah*), she is considered as certainly being betrothed.¹⁵²⁷

Nonetheless, it can be that throughout the year this is concealed and unrecognizable. However, during the month of Elul, at which time "the King is in the field, and receives everyone with a happy face and shows everyone a smiling face,"¹⁵²⁸ then even for those who are found in the field - the aspect of "the man of the field"¹⁵²⁹ - there is an illumination to them of the radiance of His inner desire, blessed is He.

Thus, because of the revelation of the inner desire of the Holy One, blessed is He, that illuminates in the month of Elul, there also is a revelation of the inner desire of the Jewish people, in that the innerness of his desire is to be unified with *HaShem*-יהו"ה, blessed is He, as stated above, that "a Jew neither desires nor is capable of being separated from *HaShem's*-יהו"ה-s Godliness, Heaven forbid."

¹⁵²⁶ Zohar I 129a

¹⁵²⁷ Talmud Bavli, Kiddushin 49b; Mishneh Torah, Hilchot Ishut 8:5; Tur and Shulchan Aruch, Even HaEzer 38:31.

¹⁵²⁸ Likkutei Torah, Re'eh 32b

¹⁵²⁹ Genesis 25:27

This is also the matter of sounding the Shofar throughout the month of Elul. That is, each day of the month of Elul, not only on Rosh Chodesh, but throughout the days of the month (except on Shabbat, and except on the day before Rosh HaShanah, for different reasons),¹⁵³⁰ the Shofar is sounded.

The matter of sounding the Shofar is as Rambam wrote,¹⁵³¹ “Wake up, you sleepy ones from your sleep, and you who slumber, arise from your slumber etc.” In other words, the sounding of the Shofar even awakens those who sleep and slumber, and the way of this awakening is like the verse,¹⁵³² “Is a Shofar ever sounded in a city and the people do not tremble?” In other words, here contemplation (*Hitbonenut*) is unnecessary, but one trembles and is roused of his own volition.

That is, because of the revelation of *HaShem*'s-יהו"ה inner desire, blessed is He, which illuminates in the month of Elul, an awakening of the inner desire of every Jew to return to Him in repentance (*Teshuvah*) is caused, so that his desire for evil is uprooted, and he desires nothing but *HaShem*'s-יהו"ה Godliness alone. Through this, all his desires are collected, gathered, and returned to holiness.

5.

Now, the teaching is well-known,¹⁵³³ that “the Jewish people are bound to the Torah, and the Torah is bound to the

¹⁵³⁰ See Tur, Orach Chayim 581

¹⁵³¹ Mishneh Torah, Hilchot Teshuvah 3:4

¹⁵³² Amos 3:6; Tur *ibid*.

¹⁵³³ See Zohar III 73a; Also see Sefer HaMaamarim 5656 p. 28.

Holy One, blessed is He.” From this it is understood that just as there is the matter of gathering in the Jewish people, there also is the matter of gathering in the Torah and in the Holy One, blessed is He.

The gathering in the Torah¹⁵³⁴ may be understood according to the teaching of our sages, of blessed memory,¹⁵³⁵ [“The words”]¹⁵³⁶ ‘He has made me dwell in darkness’ refer to the Babylonian Talmud.” This is because the study of Talmud Bavli is by way of hairsplitting analysis (*Pilpul*). This is because on account of the scattering and separation of the laws, the clear law cannot be discovered except specifically through hairsplitting analysis (*Pilpul*).

That is, a single law may be scattered in several places, such that in the flow of thought of the questioner, there can be questions and contradictions from one place to the other, even in the same law, and because of this he asks, “A contradiction is raised” (*u’Reminhoo*-ורמינהו). It therefore is necessary that the law be gathered by way of hairsplitting analysis, questioning, and “twenty-four answers,”¹⁵³⁷ until one comes to the ultimate truth of the law.

Now, just as it was explained above that the gathering of the desires in the Jewish people comes from the singular-*Yechidah* essence of the soul, the same is so of the “gathering” of the Torah, in that this comes about by “first blessing the

¹⁵³⁴ See Shaarei Teshuvah Vol. 2 p. 136c and on.

¹⁵³⁵ Talmud Bavli, Sanhedrin 24a; Also see Shaarei Orah 22b and on; *Hemshech* 5666 p. 90 and on.

¹⁵³⁶ Lamentations 3:6

¹⁵³⁷ See Talmud Bavli, Shabbat 33b

Torah.”¹⁵³⁸ The matter of “first blessing the Torah” refers to the drawing down from the Giver of the Torah into the Torah, in that specifically through this, one comes to be established upon the ultimate truth of the law.

About this our sages, of blessed memory, stated,¹⁵³⁹ “[The words]¹⁵⁴⁰ ‘*HaShem*-יהו"ה is with him’ mean that the law (*Halachah*) accords to him.” That is, to clarify the law to its ultimate truth, *HaShem*-יהו"ה must be with him, this being the matter of drawing down from the Giver of the Torah.

Now, just as in the gathering within the Jewish people, there is a special and unique place for this in prayer, this being the recital of *Shema*, in that through the self-sacrifice (*Mesirat Nefesh*) during the recital of *Shema*, all the desires are caused to be gathered, as explained before, this likewise is so of the Torah, in that there is a matter which transcends the “scattering.”

This refers to the matter of the innerness (*Pnimiyut*) of the Torah “in which there are no questions or disputes,”¹⁵⁴¹ as explained in *Iggeret HaKodesh*.¹⁵⁴² (The fact that there also must be toil in [studying the] innerness (*Pnimiyut*) of Torah, is because it became manifest in letters of understanding and comprehension etc.) Thus, it is through the innerness (*Pnimiyut*) of Torah, which transcends the “scattering,” that

¹⁵³⁸ Talmud Bavli, Nedarim 81a; Bava Metziya 85a; See Likkutei Sichot, Vol. 15, p. 3; Also see the prior discourse of this year, 5727, entitled “*Se’u Yedeichem Kodesh* – Uplift your hands to the Holy,” Discourse 37.

¹⁵³⁹ Sanhedrin 93b

¹⁵⁴⁰ Samuel I 16:18

¹⁵⁴¹ Zohar III 124b (Ra’aya Mehemna)

¹⁵⁴² Tanya, *Iggeret HaKodesh*, Epistle 26; See Likkutei Torah, Bamidbar 13c; Kuntres Etz HaChayim, Ch. 11 and on.

there is the power to affect the “gathering” in the revealed parts of Torah as well.

To explain, even though the power to cause the “gathering” in the revealed parts of the Torah stems from the innerness (*Pnimityut*) of the Torah, there also must be the matter of “first blessing the Torah.” This is like how it is in prayer, in that there are two aspects of self-sacrifice (*Mesirat Nefesh*) in prayer. There is the self-sacrifice (*Mesirat Nefesh*) in the words “I gratefully submit-*Modeh Ani*” and the words “Gratefully submit to *HaShem-Hodu LaHaShem*”-ה'הודו ליהוה,” and there is the self-sacrifice (*Mesirat Nefesh*) in [the word] “One-*Echad*”-אחד” of the *Shema* recital.

However, it is through the self-sacrifice (*Mesirat Nefesh*) in the *Shema* recital that there subsequently is a drawing down into all the powers [of the soul], this being the matter of [the continuation of the *Shema*], “with all your heart, and with all your soul, and with all your more,”¹⁵⁴³ until it also is drawn into the garments of thought, speech, and action, which are the matters of [the continuation of the *Shema*], “you shall learn... you shall speak... and you shall bind etc.,”¹⁵⁴⁴ the same is so of the matter of “gathering” in Torah, in that there must be two matters in this; the innerness (*Pnimityut*) of the Torah, and “first blessing the Torah.”¹⁵⁴⁵

Similarly, there also is the matter of “gathering” in the Holy One, blessed is He. This refers to the sparks that fell down and were scattered in a way of great multiplicity, and moreover,

¹⁵⁴³ Deuteronomy 6:5

¹⁵⁴⁴ Deuteronomy 6:7-8

¹⁵⁴⁵ The further explanation of the relationship between the two matters in Torah and the two matters in prayer is missing.

because of man's deeds were also caused to be "banished." For, as explained before (in chapter two), from the perspective of the creation, in and of itself, only the matter of multiplicity applies, but not the matter of "banishment."

This is because even the matter of multiplicity, as it stems from the creation itself, accords to *HaShem's* יהו"ה Supernal intent, in that "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds." On the contrary, from the perspective of His simple Oneness, there also is the matter of multiplicity.¹⁵⁴⁶

However, by man acting in opposition to *HaShem's* יהו"ה Supernal desire, he causes the sparks to also become "banished" etc. However, even so, the verse states, "your dispersed-*Nidachacha*-נדהך" in the singular, in that even after being "banished," they still are in the state of the singular-*Yachid*, meaning that they are bound to His Essential Self, blessed is He. This because, "when it comes to His Essence, when one takes hold of a part of it, he grasps all of it."¹⁵⁴⁷

Now, the gathering of the sparks (which is the matter of the "gathering" as it is in the Holy One, blessed is He) comes about through the gathering of the desires (in the Jewish people). For, since it specifically is by the deeds of man that the sparks come to be in a stated of "dispersion," it therefore is specifically by the deeds of man in repenting (*Teshuvah*) and gathering his desires, that the sparks are also gathered.

¹⁵⁴⁶ See *Hemshech* 5672 Vol. 2, p. 940; Also see *Torat Chayim*, Noach.

¹⁵⁴⁷ *Keter Shem Tov* (5764); *Hosafot* 227

This then, is also the meaning of Rashi's explanation¹⁵⁴⁸ that "His Indwelling Presence (*Shechinah*) dwells with Israel in all the suffering of their exile, so that when they are redeemed, Scripture speaks of His own redemption, that He will return with them." That is, it is through the gathering of the desires, which is the matter of the redemption of the Jewish people, that there also is caused to be the gathering of the sparks, the matter of the redemption of the Holy One, blessed is He.

This is also the meaning of what our sages, of blessed memory, stated,¹⁵⁴⁹ "Why did the land perish?"¹⁵⁵⁰ Because they did not bless the Torah first." For, since the Jewish people are bound to the Torah, therefore the gathering of the Jewish people comes about through "gathering" the Torah, and the matter of "gathering" the Torah is as explained before, that it is the matter of "first blessing the Torah." Therefore, it is specifically through "first blessing the Torah" that the "gathering" of the Torah is caused, and through this, the gathering and redemption of Jewish people is caused, and thereby also the redemption of the Holy One, blessed is He.

¹⁵⁴⁸ Rashi to Deuteronomy 30:3

¹⁵⁴⁹ Talmud Bavli, Nedarim 81a; Bava Metziya 85a; See Likkutei Sichot, Vol. 15, p. 3; Also see the prior discourse of this year, 5727, entitled "*Se'u Yedeichem Kodesh* – Uplift your hands to the Holy," Discourse 37.

¹⁵⁵⁰ Jeremiah 9:11

6.

This then, is the meaning of the verse,¹⁵⁵¹ “And you shall return unto *HaShem*-יהו"ה your God... If your dispersed will be at the ends of the heavens, from there *HaShem*-יהו"ה your God, will gather you.” That is, the continuum of the verses is that through “you shall return-*v'Shavta*-ושבת” which is the matter of repentance (*Teshuvah*) it thereby is brought about that “from there He will gather you.” This is as explained before, that through repentance (*Teshuvah*) the gathering of the desires is caused, through which the gathering of the sparks is also caused. That is, all this is specifically brought about through repentance (*Teshuvah*).

More specifically, about the matter of repentance (*Teshuvah*) itself, the Torah states two matters. “You shall return-*v'Shavta*-ושבת,” and “*HaShem*-יהו"ה your God shall return-*v'Shav*-ושב.” In other words, it first must be that “You shall return-*v'Shavta*-ושבת,” referring to man’s toil, and then there is the [the matter of], “*HaShem*-יהו"ה your God shall return-*v'Shav*-ושב,” which is the return (*Teshuvah*) from Above.

This is as our sages, of blessed memory, stated,¹⁵⁵² “One who comes to purify himself is granted assistance from Above.” About this, his honorable holiness, the Tzemach Tzedek, explains that the precise point in this is “one who comes to purify himself,” meaning that even when he has not done anything yet, but has only come to purify himself, he already is

¹⁵⁵¹ Deuteronomy 30:2-4

¹⁵⁵² Talmud Bavli, Yoma 38b

granted assistance. Although the primary matter is the assistance from Above, and it is understood that man's toil from below, especially when he only **comes** to purify himself, is of no comparison whatsoever to the assistance given from Above, nonetheless, the verse states, "You shall return-*v'Shavta*-ושובת," in that it is considered as if the entire matter stemmed from his toil. Therefore, in this there is the superior quality of "a person desires his own *kav* to a greater extent etc."¹⁵⁵³

Thus, through repentance (*Teshuvah*) a person causes the gathering of the desires etc., this being the matter of "from there He will gather you" as it is according to the innerness (*Pnimityut*) of Torah, through which the verse will be fulfilled in its simple and literal meaning as well, that the Holy One, blessed is He, will gather each and every Jew, with the coming of our righteous Moshiach, may he come and redeem us speedily and in the most literal sense!

¹⁵⁵³ Talmud Bavli, Bava Metziya 38a